

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 12, 1881.

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## The Sabbath Recorder.

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

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

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For the Sabbath Recorder.

LIVING WATERS.

BY IDA FAIRFIELD.

A tale is told of a ship which lay becalmed at sea, on a sultry day. With idle sails, and with thirsting crew, Beaumbed and faint, with a terror new.

For wind and wave had conspired to show Their journey long, and their progress slow, But stormy sea, or the tempest's breath Was naught, compared to this dreadful death.

Their way was lost, on the pathless sea, And still far off must the harbor be, When lo! a sail, in the distance shone. A steam-ship sped o'er the path unknown.

It nearer drew, as they hoping gazed; The captain stood with his trumpet raised, "Ho, ship ahoy!" was his eager cry, "Give us some water or else we die."

No answer came to his call at first: "Ho, ship ahoy!" must we die of thirst? We perish here, in this briny sea, Draw near, and give of your store to me."

Then backward came the reply so clear, "Ho, the Amazon is here, So drop your buckets both great and small And fill, for water is free to all."

How oft, adrift, on life's changing sea, And parched with thirst, like that crew, are we, For storms have driven from our way, Or calms delayed, and afar we stray.

The broken cisterns, so poor and small, Wherefrom we drank, have been emptied all, 'Till each sad heart, lifts at last the cry, "Lord, save in pity, or else I die."

How welcome, then, is the voice we hear, "The fountain of life is forever near, Salvation spreads like a mighty sea, And living streams are awaiting thee."

How many still, and in many lands, Stretch out toward us their appealing hands, Who thirst and sigh, and who vainly would know The Fountain whence the living waters flow.

From India's groves of feathery palm, From spiny isles that are sweet with balm, From China's temples and shrines, they call, Mid Africa's sands they are faint and fall.

'Neath burning suns and in tropic heat, They wait the coming of Christian feet; They wait to find that exhaustless tide, By streams of Heavenly love supplied.

### DEATH.

Reply to Dr. Kellogg and Eld. U. Smith.

BY REV. N. WARDNER, D. D.

As Eld. Smith makes no attempt to meet my arguments in reviewing his article, it looks very much like yielding the ground; and since he merely repeats what he said before, adding no new arguments in support of his positions, nor makes any attempt to reconcile his self-contradictions, which have been exposed, there seems to be nothing for me to reply to more than what will come out in my review of Dr. Kellogg's article. I do not wonder that he shows irritation of feeling at the exposure of his contradictions and sophistry; nor do I wonder that he does not undertake to reconcile what is so utterly unreconcilable. Discretion is the better part of valor.  
Dr. K. complains because I said he untrue

charged me with maintaining "that the word life is not used in Scripture in a figurative sense," and explains by saying he only had reference to a single passage that I quoted. What kind of an explanation is this, of an unqualified charge covering the whole Bible?

If the life resulting from regeneration is only figurative life, as the Doctor claims, then the happiness resulting from it can be only figurative happiness; for realities do not grow out of figures, but figures grow out of realities.

In Gen. 3: 19, physical death was declared after the covenant of works had ended and the covenant of grace had been announced, and hence was included in the latter. It was after Adam had died the death spoken of in chapter 2: 17, as shown by his turning away from God, like all his posterity while dead in sin, thus showing that he had become alienated from him; and shown also by his pride, selfishness, hypocrisy, and lying. He was in that state of death which made the atonement by Christ necessary in the highest sense. Now, is it consistent that God would go back of this gospel provision and inflict the penalty of that sin, without any possibility of "rebate or variation," and thus treat so small an act committed under such a degree of ignorance as unpardonable, even on repentance, while he freely forgives ten thousand acts far more flagrant and against far greater light? This is what the Doctor and Eld. S. claim. But, as I showed in my review of Eld. S., if the penalty for Adam's sin was physical death, and was irrevocable, it was necessarily unending in duration, and there could never be any release from it by a resurrection. To raise him to life again would be revoking the sentence; hence the Elder squarely contradicts his theory when he claims that said penalty is to end at the resurrection, and then, if impenitent, Adam is to be punished again in the same way, but upon an entirely different charge.

The reason God assigned for the penalty threatened in Gen. 2: 17, was man's transgression. The reason assigned in Gen. 3: 19, why he should return to dust, was because he was dust; two reasons, as different as can be. The first death came under the covenant of works, and the second under the covenant of grace—a blessing, and not a curse. Every saint realizes it to be a blessing, preferring to depart and be with Christ, which is far better than to remain in a corrupt, decrepit, tortured body, in a world so full of temptation and evil. It is also a great blessing to the world that the wicked die.

Again, exclusion from the tree of life was not to prevent Adam from recovering the life he had lost, and being reinstated into God's favor; but that he and his posterity might not remain for ever on earth, in their fallen state, and thus frustrate God's merciful design in regard to human redemption.  
Again, says the Doctor, "The two deaths referred to are distinguished in the Bible as the first and the second deaths. As nothing is intimated to the contrary within the lids of the Bible, we are justified in believing that both these deaths are physical. The first death is the penalty for Adam's transgression; the second death is the penalty of the individual's own sins." Answer. If this be so, then the resurrection of the wicked is to be a stupendous miracle of reconstruction, merely for the sake of annihilating them again. And as their resurrection to life comes solely through Christ as the Redeemer, the second death could not be experienced without his intervention. Therefore I ask, is it an act of gracious redemption to bring them to life, merely to torture them to death again, as described by Eld. Smith in his work, *Man's nature and destiny*, pp. 271, 278, quoted in my sermon on death?

Dr. K. says, "We do not deny that the Scriptures teach that man is in a state of death while still living a physical life, at least that this is sometimes the case; but where do the scriptures say that this sort of death, or Spiritual death, is a penalty for sin?" Answer. The death threatened as the penalty for sin was that which Christ came to redeem us from. He came to save us from our sins and their curse. By this atonement and our faith in him, we may again become united with God, the source of our spiritual life; as a branch, by grafting, may again be united to the vine which is its only source of life. This union by regeneration takes place in this world, if ever, as the Doctor admits (book, p. 149), and regeneration is said to make those alive who were before dead. Paul says, "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sin, hath quickened us (made us alive) together with Christ." Eph. 2: 4, 5. Here Paul distinctly teaches that death in sin is that death which Christ redeems men from by which means they are made alive in him, not at the resurrection, but in this life, as admitted above. The fact that those thus regenerated, or made alive, are no more exempt from physical death than the unregenerated; and the fact that it is said they shall never die, nor come into condemnation, proves that the penalty affixed to sin was not physical death. Christ said, "He that believeth on the Son hath everlasting life (i. e., when he believes), and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John 3: 36. Yet these dead unbelievers are alive physically, and will live again at the resurrection, the same as believers. John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14. The apostle certainly is not talking of physical death here, but of the death in sin, which Christ came especially to redeem men from.  
Again. Those born of God are born of love, for "God is love." Man, by the fall, became carnal, at enmity with God, which Paul says is death; and when that enmity is destroyed and love to God is restored, men are said then to pass from death into life, and to be made free from the curse or penalty of the law. The apostle here gives us a rule by which we may know whether or not this change has been wrought in us. Every one is saved from the penalty of sin when, by regeneration, he becomes a child of God. Yet Christ saves none from physical death, and he taught that it was of trifling importance, and not to be feared. It is, therefore, a baseless assumption that death necessarily means extinction of conscious existence; and the Doctor admits it when he says, "We do not deny that the Scriptures teach that man is in a state of death while still living a physical life." In Ezekiel's statement (3: 18), "When I say to the wicked, thou shalt surely die," "The soul that sinneth it shall die," physical death can not be meant, for he said the righteous shall not die; and if the wicked turn from their wickedness, they shall live and not die. Solomon says, "In the way of righteousness is life, and in the pathway thereof is no death." Psal. 12: 28. David says, "Precious in the sight of the Lord is the death of his saints." Psal. 116: 15. This certainly means physical death. But if physical death is an irrevocable penalty of an unpardonable sin, how could it be precious in the sight of the Lord? Christ commanded the Revelator to write, "Blessed are the dead who die in the Lord." Rev. 14: 13. No one can doubt that this refers to physical death; but that such death should thus be declared to be a blessing, if God inflicted it as the penalty for sin, is absurd in the extreme. It is a blessing and not a curse that Christians can die, and thus depart out of this wicked world into a better, where they can be with Christ—a prospect so happyifying to Paul.  
When God created man, he gave him something more than a dead body and a dead breath of air; he formed a "spirit within him," the seat of intelligence and character, that with which his own Spirit could witness and commune. Isaiah says (42: 5), "The Lord hath given breath unto the people upon it (the earth) and spirit to them that walk therein." This shows that breath and spirit are two distinct things. Zechariah says (12: 1), "The burden of the word of the Lord, which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him." Here God explains his own creative work—that he formed man's spirit within him. The spirit, then, is the *ego*, the I that lives in the body, and which Christ says can not be killed with the body, thus proving that it can exist and live independently of and away from the body. The same is taught in numerous other passages. Isaiah (26: 9) says, "With my soul have I desired thee, in the night, yea, with my spirit within me will I seek thee early." Job (14: 22) says, "His soul within him shall mourn." Job 3: 18, "There is

a spirit in man, and the inspiration of the Almighty giveth them understanding." "The spirit within me constraineth me." "What man knoweth the things of a man, save the spirit of man which is in him." 1 Cor. 2: 11. "And it came to pass, as her soul was in departing (for she died), she called his name Ben-oni." Gen. 35: 18. "I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17: 21, 22. "And her spirit came again and she arose straightway." Luke 8: 55. Peter and Paul speak of their spirits by way of pre-eminence as being themselves, living in their bodies as in tabernacles or houses, out of which they would depart at death and be with Christ. Peter (2 Peter 1: 13-15) did not speak of a living tabernacle—body—but of living in a tabernacle, which he should soon go out of, or put off. Paul said, "I am now ready to be offered, and the time of my departure is at hand." 2 Tim. 4: 6. He explains what he meant by his departure in 2 Cor. 5: 1-8. "We are willing to be absent from the body, and to be present with the Lord."  
Our Advent friends contend that man, when created, was wholly mortal by nature, i. e., in a dying state, or subject to death, and that death was only prevented by access to the tree of life. If this be so, then, as I said in a former article, dying was as natural to man as living. If such were man's natural state, while in innocence, how could it be a penalty for sin committed afterwards? It would be absurd in the extreme to threaten man, that if he sinned he should become mortal, as he was already!

Again, it is claimed that between death and the resurrection, all men, both saints and sinners, are in the same state that the wicked will be in under the second death, i. e., "a state of non-existence;" and yet it is claimed that this first annihilation is no penalty for personal sins, either to the righteous or the wicked. If so, then it would not be if its duration were extended eternally. Hence, with one breath we are told that one period of annihilation is no penalty for personal sin, and is as suitable for God's redeemed and loved ones as for the damned, and with the next breath that another stage of annihilation, just like the first, is the most awful curse conceivable! If cessation of conscious existence is no penalty to Noah, Abraham, and Moses, cut off from all communion with God and saints, the glories and joys of Paradise for thousands of years, it would not be if the time were extended infinitely. One period of annihilation being limited and the other not, could make no difference to those who are in that state; for eternal annihilation would be no more felt than ten minutes. It is claimed that it will make no difference to the saints how long they are in that state, away from Christ and heaven; for when they awake at the resurrection it will have been but as the twinkling of an eye to them. So would countless millions of years be to the wicked in the same condition. If such loss of conscious existence would be a calamity to any being, it would be so, in its extreme sense, to the righteous; for to them alone would conscious existence be a real blessing. In proportion to one's wickedness and enmity to God would conscious existence be a curse and annihilation a blessing, as Eld. Smith argues in his work on *Man's nature and destiny*, p. 277, in regard to degrees of punishment, as quoted in my sermon on Death.

The fact is, death to man, in the Scripture sense, does not imply cessation of existence, as Christ clearly teaches in John 12: 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Paul uses the same figure in 1 Cor. 15: 36, to explain the nature of the resurrection. But how could a corn of wheat bring forth much fruit if all its life powers were annihilated when it died? Here our Lord illustrates the fact that during the process of death and decomposition the life germ still exists and retains its vital powers, ready to take on another body when freed from the old one; just as the living spirit in man, which he says can not be killed with the body, retains its vital powers, after it is freed from the body by its death, ready to take on a new body at the proper time; one, as Dr. K. says, "which will no longer be a trammel to the soul in its aspirations

after good." Christ and Paul used this figure to illustrate what the resurrection means and how it is to be accomplished. Thus they clearly taught that the life of the spirit does not depend upon the life of the body, and that life produces organization, instead of organization producing life; and their testimony is worth more than ten thousand human theories and arguments. Paul refers to this part of man's being when he said, "We all beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory," and that while the body is decaying and turning into corruption, this "inner man is renewed day by day." Devils and evil spirits are represented in Scripture to be now suffering for their sins; and Christ represented that Lazarus rejoiced and Dives suffered and talked, after their bodies were dead and buried.

The Doctor quotes Paul's statement (1 Cor. 15: 18), "They that are fallen asleep in Christ are perished," to prove that death is extinction of being. But Paul here argues the direct opposite—i. e., that Christ having proved by his resurrection that he is the true Messiah, therefore those who died trusting in him are not perished, but are saved from perishing. "Blessed are the dead who die in the Lord."

If death is annihilation, then Paul thought annihilation was gain. Phil. 1: 21. A death that is gain is no punishment, but a blessing. If it were gain to Paul, it would be far greater gain to the wicked; for by it they would not lose any of those blessings which Paul would lose, and it would deliver them from every sorrow and suffering which conscious existence and conscious guilt could take in, they being at enmity with God, and doomed to share with devils in their woes. Hence, the wicked would have everything to gain by annihilation, and nothing to lose, while Paul would have everything to lose and nothing to gain. The greater the sinner the greater the boon of annihilation, and the more perfect the saint the greater the calamity.  
Again, if the wicked can suffer eternal punishment in unconscious annihilation, then the saints can enjoy eternal happiness in the same state. Consciousness is no more necessary to happiness than it is to suffering. If, because the wicked may be put out of existence while in a state of suffering, therefore their suffering is fixed for eternity, then the saints, by being put out of existence while in a state of happiness, would have their happiness fixed for eternity. And if there are no degrees of annihilation, there can be no degrees of existence, and therefore no degrees of rewards and punishments, if so be that existence is the reward of righteousness, and non-existence the penalty of sin. The Doctor argues that because the wicked will not exist eternally, therefore they will be eternally punished; and on the contrary, because the saints will exist eternally, therefore they will be eternally blessed and happy! Thus he blows hot and cold with the same breath.

LAZY CHRISTIANS.—There is a good deal of religious laziness in this world. Once in a while we hear of a Christian worker who is overwrought, one who dies too soon, or is laid aside, through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are Sabbath-schools that are languishing because of the want of energy in those who conduct them. There are classes that make no progress because lazy teachers sit before them and yawn through a lesson which they have not prepared, and which they have not earnestness enough to teach if they were prepared. There are Christian men that let their church run down because they are too lazy to keep it up. Yet these same men make their own secular business succeed. It is only as Christians that they are lazy. It is a shame to do the world's work well and then Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask him to bless your parish work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the Church to-day is laziness.—Westminster Teacher.

TRUE liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.—Jonathan Edwards.

REMEDY FOR A PAINFUL DISEASE.—  
The Suppositories act promptly in allaying  
ation of the rectum, and by being easily  
readily absorbed into the system, heal  
used and irritated condition of those or-  
ry are convenient for self-application,  
impulsiveness, and affording such satis-  
is that to any one afflicted with that  
the Piles, they are invaluable. By  
ation to the seat of disease, they are the  
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the sphincter ani. Price, 50 cents per  
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Burdick, Alfred, N. Y.

BLIND AND MY NERVES WERE  
"QUITE UNSTRUNG."  
SHERIDAN, N. Y., Jan., 1876.  
PENNER, Fredonia, N. Y.:

I had been out of health for three  
years, my eyes and complexion be-  
and my nerves were quite unstrung. Had  
little, my mouth tasted bad, my head was  
and felt dull and heavy and I had lost my  
I have now taken one bottle of your Blood  
Remedy and Nerve Tonic and feel entirely  
Yours truly,  
N. N. WHITAKER.

er's Blood and Liver Remedy and Nerve  
will be called "the conquering hero" of  
Whoever has "the blues" should take it,  
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to them. It always cures Biliousness  
complaint, Jaundice, Dyspepsia, Consti-  
daches, Fever and Ague, Spleen, Enlarge-  
fina, Erysipelas, Pimples, Blotches, and  
ruptions and Blood Disorders, Swelled  
Drains, Sleeplessness, Impaired Nerves  
is Debility; restores flesh and strength  
system is running down or going into de-  
Female Weakness and Chronic Rheuma-  
tism, Chronic Bronchitis, and all Lung  
difficulties. It does these things by  
the root of disease and removing its

er's Improved Cough Honey will relieve  
in one hour. Try a sample bottle at 10

er's Golden Relief cures any pain, as  
Neuralgia, Colic, or Headache, in five to  
minutes, and readily relieves Rheumatism,  
Grippe, Diarrhea, etc. Try a sample  
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er's Vegetable Blood and Liver Pills,  
familiarly known. For sale by dealers,  
A. E. & W. H. CRANDALL, Alfred Centre,  
AM R. BURDICK, Alfred, N. Y., and  
COMPANY, New Salem, W. Va.

AND CANNASERS make from \$25 to \$50  
filling goods for E. G. ROUT & Co., 10  
West, New York. Send for their Cata-  
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"BUSINESS PRINCIPLES."  
ou want something to attend strictly to  
and cure a cough or cold in the head, get  
Improved Cough Honey. It will relieve  
in one hour. Try a sample bottle at 10

NOT SO BAD.

ny of Neuralgia, Toothache, Headache, or  
hatsoever can be relieved instantaneously  
Dr. Penner's Golden Relief. It also readily  
rmatism, Backache, Kidney disease, Colic,  
Dysentery, Burns, Bruises, etc. Try a  
bottle at 10 cents.

SPRING A YOUNG MAN'S FANCY LIGHTLY  
THOUGHTS OF LOVE.—"Rather, he should  
try to the thought of how best to cleanse  
and brace up his enfeebled system for the  
campaign. He should be using Par-  
Blood Purifier, the greatest medicine of  
Price \$1 per bottle; sample bottles 15  
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Burdick, Alfred, N. Y.

WE DO IT.—We offer you *Parmed's Dys-*  
ground because we know it will cure you.  
of seeing that sad, dispirited air, tired  
ou suffer so when you have only to use  
and to find speedy relief. We know that  
Dyspepsia, unless cured, may continue  
mbittering your life and leading to an  
e. Then secure the Compound, and be  
restored to life and vigor. Price, \$1 per  
ple bottle, 15 cents. Sold by G. W.  
Alfred Centre, and Wm. R. Burdick,  
Y.

Ladies, you can not make fair  
 cheeks, and sparkling eyes with all the  
of France, or beautifiers of the world,  
or health; and nothing will give you such  
 strength, buoyant spirits, and beauty as  
s. A trial is certain proof. See another  
Telegraph.



ROYAL BAKING POWDER Absolutely Pure.

om Grape Cream Tartar.—No other pre-  
pares such light, flaky, hot breads, or luxu-  
ry. Can be eaten by Dyspeptics without  
any resulting from heavy indigestible food.  
in cases, by all grocers. ROYAL BAK-  
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## Missionary Department

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

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

LETTERS have been received from A. B. Prentice, D. H. Davis, A. Eliza Nelson.

THE total number of communicants in China is 18,516, a gain of 42 per cent. in three years. In 1843 there were, it is said, only six Christian converts.

IN order to be sure of being benevolent when one shall become rich, he must be benevolent when poor; in order to be benevolent when old, one should begin when young.

IN the Bible-school of one of the churches in Chicago, where the use of envelopes has lately been adopted, the first collection under the new plan exceeded, by nearly fifty dollars, that of the previous quarter.

MORE than one-fourth of the income of the Basle Mission, which now sustains 115 missionaries in India, Africa, and China, and which has already gathered 13,245 church members, is derived from a system of penny collections, which, in 1879, amounted to more than \$53,000.

A MISSIONARY refused the offer by a Karen of a rupee for a whole year, although it was more than the piec a week of the other native Christians would amount to in the twelve months. "Don't you know," said the missionary, "that a door-hinge, if opened only once a year, soon comes to creaking? Open often, no creaking; give often, no creaking."

OUR Treasurer has recently received another thousand dollar check, which the donor, whose name is not yet made known, desires to be used for home missions. These signs of an increasing interest in missions, and of confidence in the purpose of the Board to push forward the work, are full of encouragement and promise. May the Lord direct us all into wise plans, and prepare us for more efficient work.

THE Ashaway Sewing Society has contributed \$25 this week towards the seven or eight hundred dollars needed to complete the rebuilding of the Shanghai mission-house. That women living in the enjoyment of the blessings of a Christian land are not only coming to be more and more willing, but more and more anxious, to help send Christianity to their fellow-women in heathen lands, is one of the encouraging signs of the times.

A CORRESPONDENT of the *Helping Hand* says:

"We need more united, fervent, and all-prevailing prayer in this work. It has been said that 'if the women of our Christian churches were to plead with God for the souls of the millions of their own sex in China, as John Knox pleaded for Scotland, the ancient systems of error in that great empire would soon totter upon their foundations.' And why not? Such prayer would be followed by corresponding effort. Money would be poured into our treasuries, laborers would go forth by hundreds, instead of by twos and threes as now."

DR. CHRISTLIEB says:

"The smallest denominations now, as soon as they have a roof upon their home church, start for the great battle-field; because they know that it is in foreign missions that the strength and health of their inner life can best be proven. If a church can do nothing for the conquest of the world in foreign missions, she will soon begin to die at home. If, as Max Muller confesses, Christianity be a missionary religion in its very nature, converting, advancing, aggressive, encompassing the world, a church which does no mission work shows, by this, that it is falling away from the great idea of Christianity—shows its internal death."

Our Board, we believe, accepts this as the truth; and, from our love for denominational truths, and our desire to be instrumental in the salvation of the lost, we purpose to act upon the principle here set forth.

THE following summary of the statistics of the China Mission, M. E. Church, South, was reported at their last Annual Meeting in Shanghai:

Bible-schools, 11; teachers, 42; pupils, 319; books and periodicals received by Bible-schools, 3,062; chapels owned and rented, 16; sittings, 1,541; average attendance, 572; sermons preached, 1,813; preachers, foreign and native, 13; local preachers, 1; pastoral visits made, 255; probationers last year, 26;

probationers this year, 87; children baptized, 6; adults baptized, 23; total membership last year, 97; total membership this year, 113; deaths, 7; parsonages (native), 7; boarding-schools (one male), 3; pupils, 58; day-schools, 14; pupils, 146; day and boarding-school teachers, 18.

**Woman's Missionary Society.**—Ladies under auspices of W. M. Society, 2; Bible-women, 2; families visited, 169; persons exhorted, 431; inquirers, 3.

**Medical.**—Medical assistants, 3; patients prescribed for, 600.

**Receipts.**—Received for tuition from day-school pupils, \$2 95; missionary collections, \$156 60; for the poor, \$38 10; for support of the ministry, \$119 67; for books and tracts sold and given away (4,650 copies), \$11 35. Total amount of receipts, \$328 67.

### LETTER FROM DAVID H. DAVIS.

SHANGHAI, China, March 20th, 1881.

Dear Brother,—The last mail brought me three letters from you, and all were gladly received and read with close attention. Respecting the transfer of the Society's documents to myself, I presume the Board's order sent me will be all that is necessary. Perhaps you sent Fogg & Co., or Mr. Lyon, formerly of that house, but now of the China & Japan Trading Co., a letter of the same import. Since the mail arrived I have not had the time to attend to the transfer. Should any difficulty occur, you will be duly informed.

The action of the Board, mentioned in one of your letters, respecting a printing press, and published in the *Recorder*, took me quite by surprise, as I did not suppose it practicable at present. It was a hope I entertained for the future. I do not now think it too much to look for. I agree with the Board respecting the "important features" of our work, and, so far as possible with our strength and means, shall endeavor to carry them out. As soon as it is possible for me to give my attention to it, I shall seek to establish Erlow at Leo, or go with him from village to village and city to city, preaching; at present, the rebuilding of the dwelling requires my time and attention.

The matter of self-support is a very important point in my estimation, and I have been laboring to impress this lesson on the minds of those who have professed Christianity, and have succeeded to the extent that we are now to take a collection every two months to defray the incidental expenses of the church. This is a new step; I am told they never did it before. But I feel that upon this giving, be it great or small, depends largely their joy and their life. As soon as we could understand the preaching of the native helpers, we saw they were telling the people it was a religion that did not cost anything. "It was without money and without price." This false idea of the meaning of the Scriptures I have sought to correct. Any suggestions from you or from the Board will be most welcome, and carefully considered.

I have felt keenly a sense of responsibility and embarrassment resting upon me in respect to repairs, as we first said, and then rebuilding, for the decision finally came to the rebuilding of the Society's dwelling. I felt this more because I knew that there were those whose help would be needed, who, if they gave anything at all, would not give cheerfully for this object; and then I knew that it would be difficult to make these, with many others more ready to do, see that there was any real necessity for rebuilding the dwelling; for this reason, I hoped, against my own judgment and that of very many others, that some way might be found without incurring the expense of rebuilding. But the more I investigated, the more was I convinced that we could never repair the old dwelling so as to make it at all practicable, to say nothing of comfort. The question of an upper story was beyond a possibility. I have asked myself what duty is respecting this matter, as it relates to the interest of the mission, both with reference to its financial interests and its success. I think it would have been very poor financiering to have expended money on the old house; for after a few years it would need to be rebuilt. This is proved by the facts that now appear, showing that the house was in a much worse condition than any one had supposed. The east end, we knew, was settled and cracked, but we did not suppose it so bad as it has been found. The northwest side of the house had spread off several inches. This did not show, as it had at some time been plastered over, and the successive whitewashings had hidden the real condition. The foundation, as I have before said it doubtless would be, was found to be unsafe to build upon, as the old piling had entirely decayed, not being sufficiently under ground to keep them from the air, leaving the whole foundation one continued series of holes from two to four feet deep, and four to five

inches in diameter. To add another story to a foundation of this description would be utterly impossible. I could see no other way than that I have pursued. I feel that it is not asking too much of the denomination to give us this house to live in, but that it would be wrong not to ask it. Since the Board expressed their confidence in my judgment, and gave me the privilege of doing what I thought best in the matter, I have earnestly sought to do the best possible.

Since the foundation must all be relaid, I thought it best to remodel the whole plan, making nearly a square house (35x36), with four rooms above and below, with a Chinese house attached for cook-room, servants' quarters, coal rooms, etc. I have before written you the particulars respecting the contract, and that the men were at the work. They have commenced laying the new foundation. I have often consulted with other missionaries, and feel that what I have done is approved by them as wise and judicious. The cost of rebuilding is more than I at first supposed it would be; but after presenting the job to five or six contractors, I feel that I have done as well in this as could be done. I felt very sorry that I could not confer with the Board before I made the contract. But this was impossible, and the soil that had been deposited on the grounds made it all the more necessary that something be done before the Spring or Summer rains set in.

I beg the Board to carefully consider the whole matter in the light of the various facts I have stated. I have sought to do the best possible under the circumstances. We are truly grateful for the interest that has been manifested by many of the friends to this cause. I believe that the blessing of God will rest upon all sacrifice, whether at home or abroad, made for the extension of the Redeemer's kingdom. May those who have and shall yet do for this work, know the fullness of this blessing. Fraternally,

D. H. DAVIS.

### A LEAF FROM MY DIARY.

FEB. 11th, 1881.

I have been out with my Bible-woman today for the first time, and while it is fresh in my mind will write down something of a description of what I have seen and experienced. People told us, at the first, that if we felt like writing about the strange things we saw, we had better do it, for after a time we would become so accustomed to them that we could neither write as well nor as easily; this I find to be true, and am daily experiencing it more and more.

We left the Bungalow about two o'clock this afternoon, made our first call at a house near the West Gate; found the family in a most wretched and destitute condition. Although I often pass those crowded places where human beings live, yet I have never before realized the extreme poverty and wretchedness of the inmates. The husband has been sick for a long time, but was sitting up, and he and the two women in the room were busy twisting, out of rice straw, such strings as the cash are strung on. There was no comfortable furniture in the room; my woman took her handkerchief out of her sleeve and wiped the dust from a form for me to sit upon. There was one little dirty, ragged baby lying asleep in a tub filled with rags; the two older children were out digging in the ground for some kind of roots to eat. The woman told us they had no rice to eat, and were in great trouble since her husband was sick. There was a string of paper money hanging on the wall, so we could see they worship, as best they can, the spirits of their dead ancestors. *Oo-niang-niang* told them that it was *koo-naw* here, but that our home where we could be happy was in heaven, where we would go after death, if we believed in the true God who made the heavens and earth and all things. She also told them that the idols in the temples, which they worshiped, were false gods, no more fit to be worshiped than anything else that man has made.

We next passed through the gates into the city, and called at another house where the inmates were also very poor and miserable. There the man and woman were both busy making the mock money, and one of the three children was sick with chills. The woman said when a child she went to a Christian school and would be glad to come to the church, only she was ashamed to go out with her ragged clothes. I told her clean ragged clothes were no disgrace to people. I hoped to emphasize the *clean* and set her to thinking about it, but I doubt if she did, although she ought, as she was intelligent and knew much of the doctrine.

The third place we visited was much more comfortable; there were no men present, and the women very busy making stockings out of coarse white cotton cloth. The old grand-

mother said she had no time to come to meeting. This house did not open on the street, but was in a small yard enclosed by a hedge fence. We did not go in, but sat outside the door on forms. I was not very comfortable sitting in the hot sun, and not more than three feet from me was a hole filled with filth and dirty water. Of course the others did not mind it. The woman talked about the doctrine and made it very plain; quite a number of women came in and listened to her, and asked me many questions as usual.

We next went on up another narrow lane, and called at a house where the inmates seemed very comfortable and quite clean. In this house there were two rooms; the women were busy making shoe soles out of rags. Here tea was brought us in little covered cups (I was not thirsty just then). Many people crowded in and up to the door on the outside, and were quiet while *Oo-niang-niang* told them about the one true God and his only Son Jesus Christ, who came to save sinners. The grandmother said she would come to our meetings in the chapel, and inquired the way. When they learned that my name was *Sung*, one man who stood in the door-way, said that was also his name. I told them that foreigners and natives were children of the same Father, who was the Lord, and asked him if he did not think we were related, whereupon they all laughed. The woman told them that once all people on the earth spoke the same language, and then related the story of the "confusion of tongues." I was surprised at her aptness and quickness to say just the right things at the right time.

At the next place, which was but a few yards distant from the last, she read a part of the "Sermon on the Mount," and explained verse by verse as she read. By this time many people had gathered around us, both within doors and without; all were quiet while she spoke. I do not doubt but that more eyes were fixed upon me than there were ears listening to her words, but I did feel to pray that some word might be dropped that would be even thought of again in the future.

We only visited one other house, making six in all. The man with my name followed us to the last two places, and told the people that our names were the same. All were very kind to us, but perhaps it was because of the novelty of my presence among them, and it may wear off. As we passed along the streets we were called vulgar names by many, but this we have learned to expect. In one house, the tidiest one, was pasted on the wall an advertisement of one of the foreign firms in this place. One woman asked if I could read it and when I answered in the affirmative, she asked if it told about Jesus. I noticed but one mistake in the woman's explanations, and that was when she was telling them that all people, foreigners and native, were sinners since Eve ate of the forbidden fruit, "and," she added, putting her hand to her neck, "because of that we all have this bunch in our throat." When I returned I called in and told Mr. Thomson's people about it, and they said they had never heard such a thing before in China, and could not think where or how she should have come by that idea. It has taught me a lesson which I hope to heed, of being careful about what I teach her. I think my silk handkerchief was taken from my cloak pocket, otherwise I miss nothing.

A. E. NELSON.

### MODEL GIVERS.

BY REV. THOS. SWAIN, D. D.

Any department of Christian service that reaches the standard of divine teaching, must be regarded as of a model character. In a well rounded-out Christian life, in all things perfect, there are no human models; but in some one or more lines of attainment such perfection has a clear record in Christian history. The Macedonian Christians stand thus on the inspired records for liberality. They were evidently the boast of the great apostle, as to two great essentials of this grace, measure and spirit; and they have never been surpassed in all the subsequent history of the church.

The measure of their liberality seems to have surprised the apostle himself. "For I bear them record," says he, "to their power, yea, and beyond their power, they were willing of themselves, praying as with much entreaty that we would receive the gift." Also, "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." How this could have been possible may seem strange. It was doubtless on the principle of self-sacrifice for the sake of Him whom they loved more than self. The measure of ability, their love interpreted as the ability of self-sacrifice. Isolated cases of this kind have often been, but never as characterizing a people, as then.

The spirit of their liberality was in happy correspondence—purely voluntary. They were "willing of themselves," and more, for instead of waiting for some to ask of them

the gift, they "prayed us, with much entreaty, that we would receive the gift." Christ-like, they were self-moved by the grace implanted by him, and their liberality was like the free flowing of a fountain.

Besides this spontaneity, their liberality stands out in bold relief from a very dark background—that it was "in a great trial of affliction" and in deep poverty; and yet "with abundance of joy." The apostle could ask no more, but was surprised and gratified. And he seems to commend this liberality as worthy of all imitation. If the title of "Model Givers" ever became any people, the Macedonian Churches were that people.

The divine rules which the apostle gives for the cultivation of this grace—towards this model—are obligatory on all followers of Christ, and are fully recognized by loyal hearts. They fully cover all the essential principles for the development of real liberality in Christian churches, and must be embodied in all right systems.

Regularly, frequency, system, is taught in the general order to the Corinthians—"On the first day of the week," etc. This primitive style may be regarded literally as unsuited to rich people, and to such as do not have incomes so frequently. The order did suit the people to whom it was given, of course, and it is best for the great majority now, as the majority are people of small means, and who receive their wages or profits in daily or weekly little amounts. Little and often is the more easy than the opposite, and helps to keep the mind more on it, besides making offering a part of regular worship. But the literal interpretation of this rule is not so essential as regularity, which shall form this duty into a habit of life. It must be incorporated into character. This is essential. We form this character, or we do not.

The next essential is the universality of giving. "Let every one of you"—not the rich, or the more able only, but the poor—not the head of the family only, but every member of the family—"Every one of you." One of the sad facts of even this advanced day is, that the smaller portion of the members of churches carry the burdens of the churches and make all the benevolent contributions—an injustice to them, and a great injury to the others. How many of these "dead-heads" in the churches have money to spend for other things of less importance. And of those who are "too poor" to give, according to their own excuse, none are less able than the widow who gave the mites. While this case stands in the Bible with the Master's approval, no one can plead poverty as an excuse. Another essential is the measure "according to ability," or "as God has prospered." This every one must judge for himself; and yet obvious dereliction here should be cause for Christian labor. While some of the wealthy are princes in liberality, how many do far less than the poor when contrasting real ability. God knows all.

One more essential is the spirit—cheerfulness. As the Macedonians gave liberally and voluntarily—even joyfully—at least all should give cheerfully, not grudgingly, "For God loves a cheerful giver."

Other points might be named as connected, but these are the essential points in all true liberality to characterize any Christian church.

Can we approximate to inspired models without conformity to these rules?

POWER OF CHRISTIANITY ON CHINESE HEARTS AND LIVES.—A Christian Chinaman at Sacramento, in California, was present at the annual festival of the Chinese school on June 4th. There he was met by the reporter of the *Tribune* newspaper, who, after passing with him the compliments of the evening, asked whether Christian influence really made the Chinamen better. He replied:

"Oh! yes, all much better men. Do not steal. Do not gamble. Do not do any bad."

"How about smoking?"

"Oh! no opium! Some not even smoke cigars. We can tell. All other Chinamen watch Christian Chinamen. If they see him go wrong, tell us. Then we tell him. Then he stop. If he did not stop, then he must leave here."

"But suppose you don't watch him. Will he be good without it?"

"Oh! yes, most times. When he is converted and believes truth, it makes him good inside; he don't want to go wrong any more."

"How do you like it as far as you have gone?"

"Oh! me like very well. If all Chinamen be Christians, then no more trouble about must go! All more happy and good to each other."—*Ill. Missionary News*.

TRACTS AND GOSPELS.—The gospel from the mouth of the living preacher must ever remain God's honored and chosen means of enlightening sinful men; but when the preacher, weary with his speaking in the streets, and wearied with the heat and burden of the day, goes on his journey, no better aids in his work could be devised than well-written tracts and portions of Scripture left in the hands of his hearers to recall to their minds the message heard but once a year perhaps from the living voice. Our noble Garo mission is a standing witness to the worth of these little leaflets.—*Rev. A. Loughridge, in Bapt. Mis. Mag.*

"SEE to it that you get strictly faithful missionary news—the dark side as well as the bright. If you can obtain maps and illustrations, so much the better. Then spread such information broadcast, remembering that all deep and abiding interest must have a foundation of knowledge."—*David Livingstone*.

## Education Department

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

"LET THERE BE LIGHT"

"I STUMBLE where I firmly trod  
And falling with my weight  
Upon the world's great altar  
That lead through darkness in

### THE SABBATARIAN GENERAL CONFERENCE

Seventh Session—1880

The Sabbatarian General Conference, convened Sept. 10-14, 1880, with J. C. Colansey, New Jersey, agreeable.

Elder Amos Stillman was appointed moderator, and Stephen Maxson and Clerks.

The Church at Colansey having the ordination of John Davis, a Unitarian Elder, and of Samuel Davis and Jedediah Davis, as deacons, once voted to perform such ordination.

"After a well adapted discussion," by Eld. Amos Stillman, cordially performed.

Jedediah Davis was instructed to write a letter, opening correspondence in England. Such letter being approved, it was committed to Elder Matthew Stillman, to forward to the Church at Hopkinton, for its place of destination. The Colansey was entrusted with the letter, opening correspondence in the western parts of America and Ohio.

"Whereas, it was recommended at the General Conference, held at New York, September, 1866, to the several Union, to have the rise and progress of Sabbatarian churches in North America printed in a brief historical manner, we find by the messengers the approbation of the churches in voting, that all the information concerning such rise and progress, be forwarded to the Church at Hopkinton, and the same for the press, and at the next General Conference for its approbation."

Respecting this, the Brother wrote that it would be well to have more persons appointed to edit and work it up into proper publication, and present the same to the Conference, with estimates for printing; for what is essential is little attended to by us. Added, "There is some prospect of our order arising about four hundred miles to the north of the kingdom of grace and glory, thus opening the way for the workers together with him, to exert ourselves and bring forth souls, as well as the advance order, would be the consequence, justly be said, indolent wish little way toward effecting it."

Elder Amos Stillman prepared the Circular Letter following are extracts:

"We are called upon to be on us, from time to time, a able interview and the light prevailed in our General Conference year; and when we are late outpouring of the Spirit many of the churches of our many have been brought to truth to embrace the Sabbath God, we can but hope they more and more, until thousands will be brought to the practical observance God, and the ordinances of Lord and Savior, Jesus Christ. "As the observation of this distinguishing principle permit us to exhort you, be zealous in the cause of the children of light, and for the faith once delivered to thank God that we have a man, since the veil of perdition is already rent; the portion of these United States the worship of God and the gospel. Then let us, our hearts to God without endeavor with all our might declarative glory and the of each other."

"We desire to give you a favorable prospect which is brethren at this place. They have been added to this conference, since the commencement Conference, and from the congregation; we have that our God has great on this people; and we have, but that God is able to use all much greater blessing have yet received.

"Then let us all arise



Education Department.

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

"LET THERE BE LIGHT."

"I STUMBLE where I firmly trod, And falling with my weight of cares Upon the world's great altar stairs, That lead through darkness up to God."

THE SABBATARIAN GENERAL CONFERENCE. Seventh Session—1807.

The Sabbatarian General Conference convened Sept. 10-14, 1807, with the Church at Cohansey, New Jersey, agreeable to adjournment.

Elder Amos Stillman was appointed Moderator and Stephen Maxson and Jacob West, Clerks.

The Church at Cohansey having requested the ordination of John Davis as an Evangelist Elder, and of Samuel Davis, Levi Hall, and Jedediah Davis, as deacons, the Conference voted to perform such ordinations.

After a well adapted discourse on the subject," by Eld. Amos Stillman, it was accordingly performed.

Jedediah Davis was instructed to prepare a letter, opening correspondence with brethren in England. Such letter being prepared and approved, it was committed to the care of Elder Matthew Stillman, to forward to the Church at Hopkinton, for it to forward to its place of destination. The Church at Cohansey was entrusted with the preparation of a letter, opening correspondence with brethren in the western parts of America—Virginia and Ohio.

Whereas, it was recommended by the General Conference, holden at Berlin, N. Y., September, 1806, to the several churches in our Union, to have the rise and progress of the Sabbatarian churches in North America printed in a brief historical manner, and as we find by the messengers that it meets the approbation of the churches in general, it is voted, that all the information, respecting such rise and progress, be forwarded to the Church at Hopkinton, and that it prepare the same for the press, and present it at our next General Conference for its inspection and approbation."

Respecting this, the Brookfield Church wrote that it would be well to have one or more persons appointed to collect material, and work it up into proper form for publication, and present the same at the next Conference, with estimates of probable cost for printing; for what is everybody's business is little attended to by any one. It also added, "There is some prospect of a church of our order arising about forty miles west of us, and some hopes of another about one hundred miles to the north. As God, in the kingdom of grace and good providence is thus opening the way, should we not be workers together with him? If we should exert ourselves and bring forward our resources, we trust the cause of truth and the good of souls, as well as the advancement of our order, would be the consequence. It may justly be said, indolent wishing will go but a little way toward effecting purposes."

Elder Amos Stillman, by appointment, prepared the Circular Letter, from which the following are extracts:

"We are called upon to magnify and praise the Lord for the manifold blessings conferred on us, from time to time, and for the agreeable interview and the harmony which has prevailed in our General Conference the present year; and when we are informed of the late outpouring of the Spirit of God in so many of the churches of our order, and that many have been brought by the power of truth to embrace the Sabbath of the Lord our God, we can but hope the truth will prevail more and more, until thousands and thousands will be brought to know the Lord, and to the practical observation of the law of God, and the ordinances of the gospel of our Lord and Savior, Jesus Christ."

"As the observation of the Sabbath is our distinguishing principle among Christians, permit us to exhort you, with ourselves, to be zealous in the cause of truth; stand up as the children of light, and contend earnestly for the faith once delivered to saints. We thank God that we have nothing to fear from man, since the veil of persecution and superstition is already rent; for by the Constitution of these United States we are entitled to the worship of God and all the privileges of the gospel. Then let us, dear brethren, give our hearts to God without reserve, and endeavor with all our might to promote his declarative glory and the mutual happiness of each other."

"We desire to give glory to God for the favorable prospect which appears among our brethren at this place. Three new members have been added to this church, and one restored, since the commencement of the present Conference, and from manifestations in the congregation, we have reason to hope that our God has great blessings to bestow on this people; and we have no doubt, brethren, but that God is able and willing to grant us all much greater blessings than ever we have yet received."

"Then let us all arise and shake ourselves from the dust, and, without delay, harness ourselves with the Christian armor, and rally round the standard of gospel liberty, and fight valiantly under the Captain of our salvation; for as yet we have not resisted unto blood, striving against sin. Therefore, be of good courage and wield manfully the sword of the Spirit, and we shall soon be conquerors, and more than conquerors, through Christ our King, and then shall we sit down with him in his throne, and be crowned kings; and priests to live and reign with him forever and ever."

STATISTICS.

Hopkinton. Elders, Abraham Coon, Matthew Stillman; Deacons, Joseph Stillman, Daniel Babeock, Zaccheus Maxson, Alpheus Burdick, William Stillman, Wait Clarke; Clerks, Zaccheus Maxson, Joseph Potter; Messenger, Matthew Stillman. Added 50, total 804.

Berlin. Elder, William Satterlee; Deacons, William Greenman, John Green, Jabez Burdick, James Greenman; Clerk, Stephen Maxson; Messengers, Stephen Maxson, Luke Maxson. Added 7, total 309.

Burlington. Elder, Amos Stillman; Deacon, Ethan Stillman; Clerk, Elisha Covey. Added 23, total 59.

Waterford. Elders, Davis Rogers, Jabez Beebe; Deacons, William Wescott, Ephraim Rogers. Total 49.

Riscataway. Elder, Henry McLafferty; Deacon, David Dunn; Ruling Elders, Lewis Titsworth, Jonathan Martin; Clerk, Joel Dunn; Messengers, Samuel Merriot, Phineas Dunn. Added 1, total 68.

DeRuyter. Elder, David Davis; Clerk, Jesse Rogers. Total 31.

Cohansey. Elder, John Davis; Deacons, Samuel Davis, Levi Hall, Jedediah Davis; Ruling Elders, Joshua Ayers, Caleb Shepherd, Evan Davis; Clerk, Jacob West. Added 1, total 87.

Brookfield. Elder and Pastor, Henry Clarke; Deacons, Phineas Burdick, Joshua Maxson; Clerk, Clarke Maxson. Added 18, total 143.

Newport. No letter or messenger. AMOS STILLMAN, Moderator. STEPHEN MAXSON, Clerk. JACOB WEST.

PRACTICAL HOMILETICS.

The following extracts from an old-time letter, as illustrative of resource, tact, and versatility in adapting sermons to the occasion and the needs of the hearer, is worth more than quite a pile of abstract disquisitions on preaching; but it would not be entirely safe for a young preacher to pattern after the same, unless he is quite sure that he too is a man of resource.

Elder William Satterlee having once been called to preach the funeral sermon of a Mason high in rank, he had selected his text and was about to proceed with the sermon, when, to his surprise, a large procession of Masons—delegates from all the lodges in the regions round about—march into the church filling all the pews and aisles, and thronging every available place. They were in full regalia, with Bible, square, compass, evergreen boughs, and all that. Among them were civilians high in office, military men high in rank, Christians, Atheists, infidels, drunkards—a motly-charactered group.

The Elder saw at a glance that his selected text was utterly unsuited to the occasion; but, quite unlike what happened on a recent occasion, where the friends of the deceased were compelled to freeze up the corpse and keep it nearly a week, while the pulpit reader prepared a carefully written document, suitable for the occasion, he immediately announced that he should take a more suitable text. He first requested that all the Masons who were not provided with evergreen badges should do so at once. The astonished and bewildered badgeless ones instantly complied. He then announced for his text, "Masonry." All was attention. Curiosity stood on tip-toe. Amid squirmings, frowns, whispered curses, smiles and tears, he proceeded with allegory; humor, pathos, wit, irony, doctrine, argument, solemn admonition, and winning appeal and persuasion, to discourse under divisions, as follows:

1. Masonry has for its creed the Bible, as you have declared in bearing it in the front rank of this procession. Therefore, no Mason can be an Atheist or infidel.

2. Masonry adopts the Bible in heart and affection, as you have declared by laying this Bible on the breast of the dead. Therefore, Masons have in heart and affection adopted its teachings.

3. Masonry, by the square laid as you see, declares that all Masons square their lives by its teachings.

4. Masonry, by the compasses thus laid, declares that its followers circumscribe their lives by the precepts of the Bible.

5. Masonry declares by the evergreens with which you are now all supplied, that you are all living Christians, practically living out all the teachings of the Bible.

6. Masonry declares, by the evergreens which you have placed upon the dead, that its followers believe in a life after death.

In conclusion, all Masons here to-day, un-

less they are hypocrites, are believers in the Bible, have accepted its doctrines into their hearts, are squaring and circumscribing their lives by its precepts, and are preparing for an evergreen and blessed immortality beyond the grave.

CHARLES SUMNER, THE WORKER.

He said to me one day, while speaking of his labors in Cambridge at college: "All through my college life I labored eighteen hours a day. I never labored less in any one day." We all know what the result of that labor was upon him.

Certainly that was an event which placed a man in the Senatorial chair unequaled in all those things that make a great statesman. For the first year Mr. Sumner did not make many demonstrations. My impression is that he only made one speech, but that speech, like all his speeches, was a remarkable one. He showed in it the ripeness of his intellect, the stern purpose of his character, and the same diligence that he always showed throughout his life. He showed this latter quality when I went down to No. 30 Hancock street, that place which is almost sacred to me; where, after looking over the manuscript he was writing of a speech he was going to deliver to a small company of young men who were coming up to congratulate him at his door, I said to him, "Mr. Sumner, on all such occasions as this do you write your speeches?" "Yes," he replied; "I write my speeches always; whatever I have accomplished in life has been done by hard work;" and certainly no man accomplished more by hard work than he. His power to hold a speech which he had written seemed immense to me at that day, and has seemed so ever since. How a man could sit down quietly and write a speech that would occupy two hours and a quarter in delivery, of the force and research of his speeches, finish it only a few hours before delivering it, and then stand up and declaim it without a note, was and is almost incomprehensible to me, and yet he did it.

Then, again, his capacity for labor! Scarcely a man ever wrote him a line which required an answer which he did not give to him immediately. No matter how much work he might have in the Senate, he always found time in some way or other to answer a letter if it was of any sort of importance. One time I invited him out to my house to an evening meeting of what we called the Jersey Stock Club. It was a little club formed to keep the run of the Jersey cattle that originally came from Newton and that vicinity, and we had a herd book that was the oldest in the country, and there were only about fifteen or twenty men belonging to our club. Well, he came and spent the evening with us. Mr. Wiley Edmunds was there, and Mr. Burr, who had been across the Atlantic fifty or twenty times collecting facts about Jersey stock. To their amazement, he knew more about Jersey cattle than any man present. There was not a man in the room who could give the characteristics of the Jersey cattle, and of all the different herds of Europe, as Mr. Sumner could, and we often recur to that evening now with the deepest interest. We have never heard a man since who displayed such a perfect knowledge of cattle as did Mr. Sumner on that occasion. "Why," he said, "many years ago, when I was a young man, I walked clear around the Island of Jersey and to nearly every farm in it." Whatever subject was before him, he seemed to get right to the bottom of it.—Governor Claflin.

Do IT YOURSELF.—Do not ask the teacher or some classmate to solve that hard problem. Do it yourself. You had better let them eat your dinner than "do your sums" for you. It is in studying as in eating; he that does it, gets the benefit, not the one who sees it done. Don't ask even a hint from anybody. Try again. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though at first the problem was beyond your skill. It is the study, and not the answer, that really rewards your pains. Look at that boy who has just succeeded after six hours of hard study, perhaps; how his large eye is lit up with a proud joy, as he marches to his class. He treads like a conqueror, and well he may. His poor, weak school-mate who gave up that same problem after the first faint trial, now looks up to him with something of wonder, as to a superior being. And he is his superior. That problem lies there, a great gulf between those boys who yesterday stood side by side. They will never stand together as equals again. The boy that did it for himself has taken a stride upward, and, what is better still, has gained strength to take other and greater ones. The boy who waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever. The one is on the highway to a noble and masterly manhood; the other has already entered upon a life of defeat, disappointment, and disgrace.

For the Sabbath Recorder. SHALL AID BE GIVEN?

In the RECORDER of March 31st was an article from Long Branch, Neb., calling for some one to come and labor with them. From what I have learned of that field, there is none that needs a faithful laborer more. They have already a good nucleus, around which might, and ought, to be gathered a strong church. There are now living in that society more than a hundred persons who observe the seventh day as the Sabbath,

and only a very few of these members of the church. Are they still to be left uncared for, to die as it were? It seems they must unless some aid is given them, because they are not able themselves to do but little toward the support of a minister. Can not some one who have been abundantly blessed with the good things of this life, and who love to do good with their means while living, that they may see the fruits of their giving, assist the Board by sending some one to this feeble church? The church not only needs help, but the country, for miles around, is destitute of the preached Word; hence a good field for missionary labor, and the spread of Sabbath truth. Is it not our duty as a denomination to care first for those of our own faith and practice, in preference to those who know nothing of the seventh day as the Sabbath? Can we not better afford to send some one to this field, to instruct, and gather into the church, those that are already there, than to leave them to wander here and there and be lost to the denomination? That some one will respond to this urgent request, is my earnest wish.

For the Sabbath Recorder. INDUCTING OF PASTORS.

Whether there were not some better way of inducting our pastors into their pastorates than that usually employed by our churches, has been a question of some interest to me ever since the first Sabbath morning, when, as a newly ordained minister, I took my place in the pulpit of my first charge to preach my introductory sermon. It struck me then as exceedingly awkward, both for pastor and people, but especially for the new pastor, that he should have to begin his duties with no sign of welcome from or introduction to his people.

Sometimes the young pastor is ordained in the church where he expects to minister, in which case there is a kind of introduction, but sometimes he is ordained by his home church and may go the whole length of the denomination to begin his pastoral duty among strangers, at the best a hard thing for him, but especially so because he must introduce himself and preach to a congregation, too, largely made up of people who are there to hear the new minister and see how he fares in his beginning; a congregation in which there are some, in all likelihood, who are there as critics, and altogether too few, in most cases, who have prayed for him, and sympathize with him, and show it. It is also a hard thing for a minister with some experience to thus begin work in a new field. There is embarrassment for any one who may be embarrassed in stepping abruptly, with no introduction of any kind, into a pulpit, and preaching for the first time as pastor of a people, who, while they really welcome him in their hearts, have had no opportunity and taken no pains to show it.

It has many times seemed to me that a service somewhat like that which the Congregationalists call an Installation might be adopted by our churches with profit. It need not be copied after theirs or after any other people's; it need be no set form for all occasions of this kind; but some simple and natural and hearty expression of welcome of a new pastor to a church which shall be at the same time his introduction to his flock, will, I think, deepen their interest in him and his in them from the beginning. In many churches there is no recognition whatever in any formal act that a new pastorate has begun, and sometimes the pastor has to make all the advances toward an acquaintance with his flock, mostly because of bashfulness on their part; they never dreaming that a minister may be bashful too, and that it is not an easy thing for him to break in upon people whom he does not know.

I will briefly give some reasons why I think such a service would be helpful, at least to the minister:

1. Forms have a great influence on feelings. They are needed to express feelings; and feelings which are denied their proper expression are in danger of being unfelt after a while. The forms of worship foster the feeling of reverence and give the instinct of worship an opportunity to expand itself. Forbid all use of postures, expressions of the face, words and forms, which are natural to reverence when it would express itself, and reverence would soon cease to be. We may find an illustration of this in some families where the children are repelled when they would caress father or mother. Not being allowed to express their love in its instinctive forms, they begin to lose it; or at best, it becomes like the plant growing under a stone. It sometimes seems as if we, Seventh-day Baptists, are in danger—not more than others, however—of an unwise repression of the instincts of worship, because of a fear of forms. Too much form, of course, is always a dan-

ger which is to be shunned, like too much growth of straw in raising wheat; but after all, a heavy head of wheat needs a good woody stalk to hold it up. So, for healthy and natural worship, the emotions require just enough form to express themselves, and not so much that the form takes more of the attention than the worship itself. If our feeling of friendship never expresses itself; if we treat our friends in a manner which is not friendly, the friendship will not long exist. In being admitted to a friend's home, it puts us at our ease to be welcomed. We do not exactly know whether we are welcome or not, if we are not treated as if we are. It does the host, and it does us good, to give and receive a hearty greeting. For this reason, then, do I believe in an installation, calling it whatever name you choose, because it does the people good to express their welcome to a pastor; it is an act which makes it easier to approach him, and, I know from experience, it does the pastor good, as every expression of good will and true appreciation does him good. It gives both a natural outlet for their feelings toward each other.

2. A formal reception of a pastor helps to magnify his position and brings it into respect, because its beginning is thought to be worth people's attention. There is a use in the formal inauguration of the President. It is a just tribute on the part of the people to the dignity of the office of chief magistrate. A government whose dignity the people do not feel, is sure to be a weak one, and the President for whom the people do not care enough to be interested in his inauguration, has but a feeble hold on those over whom he is to be ruler. I believe this whole nation was deeply impressed with the late inauguration, because it evidently was a serious thing with the President; and his bearing and words bore witness to that fact, and people from all over the country saw it to be so. He might have been sworn in quietly and privately, and been President all the same, but I've no doubt that the ceremonies of his inauguration made a deep impression on his own and the popular mind, and magnified to both the office and duty of the ruler of this country. I think some formal attention paid to the beginning of a pastorate would have the same effect on the church.

3. An installation service gives occasion for the expression of brotherly feeling between churches who may be more or less near neighbors to each other. It interests the churches in each other's welfare for one church to invite sister churches to assist her in welcoming a pastor. Friends are apt to have a deeper interest in the welfare of a newly wedded pair if they have an invitation to their wedding.

4. Such a service presents a good and fitting time for pastor and people to look at their duties and obligations relative to each other, and have them impressed on their minds. It is an occasion which naturally suggests such duties and obligations; and if there might be an address or sermon, or more than one, preached with especial reference to these, when the minds of the pastor and people are particularly ready to be impressed, it ought to be a good thing.

5. Such a service would help make the people feel that their pastor is something more than a temporary supply. The custom of some churches, by which they hire their pastor year by year, seems to me a mistake. The minister, and people, too, ought to be impressed with the permanency of the relation between them. He can not have an easy mind who is not sure but he may have to leave his field at the end of a year. Such a service would impress on his mind the fact that the people wish him to stay, and make his home with them as one of them.

These are some of the reasons why I think it would be well if our people generally were to adopt the plan of formally welcoming their pastors among them by some special service recognizing the new relation.

One word more: These services need be neither elaborate nor great in the way of costly preparation. Nearly all of our churches have neighboring churches, the assistance of whom might be obtained through their pastors; but there are some where associated services are impossible, because there are no neighboring churches of like faith. In these, however, there are enough who are capable of taking parts of the service on themselves, and in all there is a possibility of making the beginning of a pastorate easier and more profitable for pastor and people.

W. C. T.

THE changes that have taken place in China in the last twenty-five years are little short of marvelous. Formerly, changes were slow; now they are becoming rapid and radical. You do well to strengthen your China missions.—Rev. W. Ashmore, D. D., Sca-ton, in Bapt. Mis. Mag.

they "prayed us, with much endeavor, that we would receive the gift." They were self-moved by the Spirit, and their liberality was the free flowing of a fountain.

This spontaneity, their liberality in bold relief from a very dark—that it was "in a great trial of and in deep poverty; and yet abundance of joy." The apostle no more, but was surprised and And he seems to commend this as worthy of all imitation. If the Model Givers" ever became any Macedonian Churches were that

the rules which the apostle gives illustrations of this grace—towards—are obligatory on all followers of and are fully recognized by loyal they fully cover all the essential for the development of real liber-ristian churches, and must be em-all right systems.

ity, frequency, system, is taught in order to the Corinthians—"On ay of the week," etc. This primi-ay be regarded literally as un-uch people, and to such as do not nes so frequently. The order did people to whom it was given, of it is best for the great majority e majority are people of small who receive their wages or profits weekly littles. Little and often e easy than the opposite, and helps e mind more on it, besides making part of regular worship. But the epretation of this rule is not so e-regularity, which shall form this habit of life. It must be incor-ort character. This is essential, this character, or we do not.

essential is the universality of Let every one of you"—not the e more able only, but the poor—ad of the family only, but every of the family—"Every one of you." ead facts of even this advanced e the smaller portion of the mem-urches carry the burdens of the and make all the benevolent con-—an injustice to them, and a great e others. How many of these aids" in the churches have money or other things of less importance, ose who are "too poor" to give, to their own excuse, none are less the widow who gave the mites, e case stands in the Bible with the approval, no one can plead poverty euse. Another essential is the "according to ability," or "as God red." This every one must judge e; and yet obvious dereliction here euse for Christian labor. While e wealthy are princes in liberality, do far less than the poor when e real ability. God knows all.

essential is the spirit—cheerful- the Macedonians gave liberally and even joyfully—at least all e cheerfully, not grudgingly, "For a cheerful giver."

oints might be named as connect- e are the essential points in all ility to characterize any Christian

approximate to inspired models e infirmity to these rules?

OF CHRISTIANITY ON CHINESE ND LIVES.—A Christian Chinaman ento, in California, was present at festival of the Chinese school on There he was met by the reporter thine newspaper, who, after pass- him the compliments of the even- whether Christian influence really Chinamen better. He replied: es, all much better men. Do not not gamble. Do not do any bad." about smoking?"

to opium! Some not even smoke e can tell. All other Chinamen istian Chinamen. If they see him, tell us. Then we tell him. top. If he did not stop, then he here."

ppose you don't watch him. Will without it?"

most times. When he is con- believes truth, it makes him good don't want to go wrong any more." do you like it as far as you have

like very well. If all China-Christians, then no more trouble t go! All more happy and good her."—Ill. Missionary News.

AND GOSPELS.—The gospel from of the living preacher must ever id's honored and chosen means of-ful sinful men; but when the weary with his speaking in the d wearied with the heat and bur- day, goes on his journey, no bet- his work could be devised than in tracts and portions of Scripture hands of his hearers to recall to is the message heard but once a ps from the living voice. Our mission is a standing witness to of these little leaflets.—Rev. A. e, in Bapt. Mis. Mag.

at that you get strictly faithful news—the dark side as well as the if you can obtain maps and illus- to much the better. Then spread mation broadcast, remembering eop and abiding interest must have e of knowledge."—David Liv-



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 12, 1881.

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

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

THE OUTLOOK.

The visible tokens of future prosperity for our people have never to us been more manifest than at present. The spirit of work for the Master is springing up and cropping out in every direction. Although revivals have not prevailed with us the last year as at some former times, still we have not altogether been denied them. But may we not believe that the churches have been solidified by the growth in grace of the membership? To us, this seems certain. It appears as if God was preparing us for some great work.

Concerning only one branch of our work do we see cause of fear, and that is in respect to education. It may be we are misled in regard to this, but fear that for some cause our enthusiasm has fallen too low to insure success. It may be said it is unreasonable to expect the fervor of twenty-five years past to remain with us; but while we admit that the buoyancy of youth can not always remain, it is reasonable to hope that the form of decrepitude, which warns us of the presence of old age, will tarry a little, while vigorous manhood shall do its noble and well-completed work. We do not wish it understood that we are discouraged, but that, to us, it seems very much need new life here. Our educational interests are vital to our growth and solidity, and should be so regarded by our people.

In respect to the other departments of our Christian work and growth, it seems as if, like nature, they were springing into life. Never before did our missionary work look so hopeful. The outlook is the same whether we consider the home or foreign field. These are surely white for the harvest, and "the people have a mind to work." The calls for Sabbath reform work were never so many as now. Many things, some of which we have no control over, conspire to produce this condition of affairs. Either directly or indirectly the subject is approached, east, west, north, and south. The attempt to incorporate Sunday into the Constitution, the effort to make the Sunday laws more rigid, and to enforce them, raises the question as to the character of Sunday, and whence it came. But a potent force in this matter is the agitation of the question by the Seventh-day Adventists and by our people. Our Advent brethren are certainly doing a great work in this department of labor. At least, they do enough to make some curse them, and others to fear them, and still others to honor them.

But the aggressive measures adopted of late by our people have done much toward calling the attention of the public to the Sabbath. Not only have religious papers widely called attention to it, but the secular press has also given great publicity to it, so that thousands have come to know of it who otherwise would have been in ignorance concerning it.

Our tent work has been a powerful agent in publishing Sabbath truth, and many who have failed to practice it, have, in words, confessed it. It has been an active and efficient agent in seed sowing, and the harvest, sooner or later, will come; indeed, is already approaching.

The signs of better days coming are cheering to the lovers of Zion, and make those who, for years on years have toiled on, renew their age like the eagle, and joyfully renew the strife in the name of the all-conquering One.

THE HOUSE OF COMMONS WRONG.

We believe the House of Commons of England wrong in refusing to Charles Bradlaugh the seat in that body to which his constituents have fairly elected him the second time. It is not denied that he is a man of ability and character. Religiously, he is a Freethinker, and on this ground, and on this alone, the seat is denied him. We think this denial both unjust and impolitic. We can not see, as his constituents have elected him knowing his religious sentiments, that the House has any business with the matter. He is willing to take the prescribed oath, and why press the matter further? If in this he is inconsistent, that is with him and not with them.

The sympathies of thousands will be excited toward him who otherwise would not have been enlisted in his favor, because the doings of the Commons looks like oppression, if not like downright persecution. If

the House of Commons were a religious body, that would put another face upon the matter; but it is not. We do not write thus because we have any sympathy for Mr. Bradlaugh's religious opinions, nor, because of these, could we for a moment justify an act of oppression toward him. We go for absolute justice to all. For a man's political heresies he is accountable to the State, and for his religious opinions he is accountable to God.

A BEAUTIFUL CONCLUSION.

No man ever threw his whole soul into a matter more than did Paul into his letter to the Philippians, nor was anything wanting to conspire to this end. He became their spiritual father under circumstances of peculiar trial, as will be seen by reading the sixteenth chapter of Acts. The letter sent them was also called out under exciting circumstances. Paul was a prisoner at Rome, and the Philippian church, learning of it, made a contribution of such things as he might need; and sent it by the hand of Epaphroditus, their minister. This was accompanied by such other expressions of love and sympathy as their own loving hearts would suggest toward one so worthy in himself, and sustaining such tender and loving relations to them. In this letter, we have the heart of Paul laid open. His confidence in Christ and his readiness to die for him, and to go and be with him, are fully and tenderly stated. His great interest in this peculiarly noble church was, that they should live worthy of their calling. It was to their credit that he charged them neither with wrong doing nor with disorder, but, on the other hand, honored them for their faithfulness. He, however, would have them progress in their calling, and attain to the fullness of it as children of God. To encourage and guide them in this, among other things, he says in chapter four, verse eight, "Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, and if there be any praise, think on these things." What beautiful and inspiring words. They should be committed to memory by every disciple of Him who was pure in thought and life. Every Christian should feel that his calling is to do these things. What loveliness attaches to a true life, and what a power in the world it is. A profession of Christ's religion means holiness. It is a solemn promise to follow his teachings. "If," says he, "ye love me, keep my commandments." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

ENSILAGE, or the preservation of fodder for winter use in a green state, in pits called silos, is receiving much attention just now from agriculturists, and especially from dairymen. Mr. H. R. Stevens, of Boston, has just issued a book on the subject, which is intended to be a thoroughly practical work, giving the origin of the system, with the advantages claimed for it, and full instructions for its successful practice. Price by mail, 60 cents. Address H. R. Stevens, Boston, Mass.

BIRD'S EYE VIEWS.—We have received from the publisher, a copy of his Bird's Eye Views of the English Language, embracing a great amount of very valuable information for all persons who write the language. It is novel in its arrangement, and embraces more information in a small space than we have ever before found. Price, by mail, 25 cents. Address L. H. Rogers, 75 Maiden Lane, New York.

SUBSCRIPTION ENVELOPES.—Churches wishing envelopes for conducting their benevolent operations systematically, will do well to heed Bro. Main's advertisement in this number of the RECORDER.

Communications.

MINISTERIAL CONFERENCE AT ALFRED.

The Ministerial Conference of the Western Association convened with the First Church at Alfred, Tuesday, May 3d, 1881.

Rev. W. B. Gillette was appointed Chairman, and D. E. Maxson, Secretary.

The Introductory Discourse was preached by Ira Lee Cottrell, from Rom. 10: 9, setting forth the duty and importance of Christians confessing Christ to one another and to the world.

Criticisms were offered upon the sermon by D. E. Maxson, W. B. Gillette, and D. K. Davis.

N. V. Hull presented a paper on the sub-

jecting up of the kingdom spoken of in Daniel 2: 44, claiming that it was set up at the coming of Christ, and that, by the Holy Spirit working through the Church of Christ, it is gaining victories, and gathering strength in hopeful fulfillment of Daniel's vision of the little stone cut from the mountain without hands, and rolling on to break down all other kingdoms, and at length fill the whole earth.

Criticisms and questions were offered by Ira Lee Cottrell, D. E. Maxson, and W. B. Gillette.

D. E. Maxson presented a paper on the "Nature and Terms of the Communion," in which he claimed that the communion in its origin, nature, and purpose, is a close communion, or sacramental memorial, set in the church and belonging exclusively to the church, and to be reached only through the door of the church; that immersion in water of a believer in Christ, is the one sacramental and initiatory act of admission into constituency of the body of Christ, the church. Whoever comes through this initiatory sacrament into the church, does thereby come to the continuatory sacrament of the Supper, set in the church. The door of the church is the door of the communion. Only those who can church together can have fellowship, membership together, can have communion together.

The paper was freely criticised by B. E. Fisk, D. K. Davis, I. L. Cottrell, H. C. Coon, W. B. Gillette, and N. V. Hull.

The Question Box was opened and found to contain, among others, the following questions, which were freely discussed by members of the Conference and others:

1. What course of discipline should be had with a brother in the church, who should, without knowledge of the church, unite himself to a church of another denomination, and after several years of membership therein should come back and ask a letter of standing in the church he had left, alleging as reason for his course the worldliness and corruption of the church of which he asks the letter?

2. Should a man outside the church be permitted to prefer and prosecute in the church, charges of unchristian conduct against its members?

3. Should the church sit in judgment upon matters of business in dispute between brethren in the church, or between a member of the church and a person not a member?

4. Should a Seventh-day Baptist Church give a letter of commendation to a member who desires to leave the Sabbath and go into a Sunday-keeping church?

5. Is it competent for a church to "drop" a member from its fellowship upon the simple request of such member?

6. Is it according to gospel order for a Seventh-day Baptist minister to immerse one offering himself for baptism, but who does not intend by that act to become a member of the church to which the administrator belongs?

7. Is it according to gospel order for a church to excommunicate a member for any misdemeanor whatever, without first making effort to reclaim such member?

8. Should a case of open profanity or drunkenness be treated under the rule laid down in the 18th of Matthew?

9. Should members of First-day Churches desiring to join one of our churches, be received by letter from the First-day Church, or upon his own profession of faith?

D. K. Davis presented brethren B. E. Fisk and W. J. Haight for membership, and, by unanimous vote of the Conference, they were received.

The next session of the Conference is to be held with the Church in Independence, and D. E. Maxson, D. K. Davis, and B. E. Fisk were appointed a committee to prepare and publish a programme of exercises for that session.

D. E. MAXSON, Sec.

SABBATH REFORM NOTES.

The prefatory statement that was made in connection with the recent report of Bro. A. B. Prentice of his labors in Kentucky, inadvertently indicated that the report covered all the time he spent upon that field. A previous report of labors in Bullit county, occupying about four weeks, had been given, and it should have been mentioned in the statement above referred to.

A friend of Sabbath Reform, who watches the signs of the times with a clear vision, in a recent letter says: "The time is fast coming when there will be a great conflict between the church and the people; the church trying to enforce by law the observance of Sunday, and the people resisting that enforcement. It seems plain to me that the people, as well as the church, need the light of God's truth upon this question, and it should be given to them just as soon as possible, both for their welfare and for the honor and glory of God."

It becomes more and more manifest that Seventh-day Baptists have a mission. May God help us to be engaged in it with a full consecration. The following words, weighty with truth and consistency, are quoted from a correspondent of the Watchman, with the hope that our brethren everywhere will ponder them well: "Let our people bethink themselves of their mission. If they have nothing to give the world but what other Christian sects have, they had no business to come into being; if they have nothing new to do but follow in the wake of other sects, the sooner they go out of existence the better for themselves, the better for the sects, and the better for the world."

J. B. CLARKE, Cor. Sec.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association will meet, the Lord willing, for its Forty-fifth Annual Session with the Church in Berlin, N. Y., on Thursday, June 2d, 1881, at 10 o'clock A. M. The one hundredth anniversary of the organization of this church, having occurred during the current year, it is proposed to devote the entire day of Sunday to the consideration of those subjects which will recognize and appropriately commemorate this event. The Executive Committee of the Association has, in accordance with instructions given, prepared an outline programme for the entire session, which is given below. This programme will, of course, be submitted to the Association at the opening for its approval, and will be subject to such modifications as the circumstances at any time in the progress of the meetings, may seem to require. In the preparation of this programme, the Committee has had regard to the growing conviction that our Associations ought to be more devotional in their character, a means of grace to all who attend—holy convocations, from which streams of revival may flow back into all the churches. That it may be so in the present case, let every person who comes up to Berlin next June, come in the spirit and love of God.

GENERAL ORDER OF EXERCISES.

Thursday, June 2d, 1881, 10 o'clock A. M. Introductory Sermon, A. H. Lewis. Call to order for business, appointment of committees, &c.

Afternoon. Communications from churches, foreign delegates, miscellaneous. Annual Reports. Essay—"The Duty of the Denomination to our Young Men," W. A. Rogers. General Discussion.

Evening. Praise Service, led by L. A. Platts. Sermon by L. R. Swinney, delegate from the Southern Association.

Friday Morning, June 3d. Reports of Committees, standing and special and business arising therefrom. Sermon by S. H. Babcock, delegate from the Northwestern Association.

Afternoon. Sabbath-school Institute Exercises, to be arranged for and conducted by Geo. H. Babcock.

Evening. Prayer and conference meeting. Sabbath, June 4th. Morning prayer meeting.

Sermon by I. L. Cottrell, delegate of the Western Association. Collection for Missionary Society. Communion service, conducted by B. F. Rogers, pastor of the Berlin Church.

Sabbath Afternoon. General Sabbath-School Exercises, conducted by L. E. Livermore.

Evening after the Sabbath. Praise Service, led by the Chorister of the Berlin Choir. Sermon by Alexander Campbell, delegate from the Central Association, or J. J. White, alternate.

Sunday, June 5th. Exercises commemorating the 100th anniversary of the Berlin Church. The Seventh-day Baptist Denomination 100 years ago, O. D. Sherman. A History of the Berlin Church and its representative men during the century. B. F. Rogers.

Afternoon. Letters from pastors of the Church still living, but not present at this session. Some Denominational movements which have had their origin in public meetings held in Berlin.

Duties of the present hour, Geo. B. Utter. Collection for the Tract Society. A. E. Main.

Evening. The closing session will be devoted to finishing business, preaching, or other devotional exercises, as the circumstances of the occasion may seem to demand. L. A. PLATTS, Moderator.

O. D. SHERMAN, Secretary.

THE article below, from the Arkansas County Democrat, Arkansas, comes to us with the request that it be republished in the RECORDER:

"Messrs. Knapp and Monroe, of Utica, Wisconsin, who are now stopping at A. S. Davis' homestead, have experienced an agreeable change of climate in four days. They left their home Monday, April 18th, with difficulty reaching the depot, only three miles distant, because of snow drifts, some of them four feet deep. They are now enjoying a view of green prairies and woodlands, the former dotted with flowers and well sated cattle, the people enjoying the products of the garden. They express themselves well pleased with the country and

their reception here, and propose to make their homes with us. Welcome, gentlemen, and the same to those that follow you."

EXPERIENCE.

I love to read the testimonies of those that believe in Jesus as a Savior from sin, as well as a Savior that can forgive our sins. And here I would like to give some of my experience, hoping that it may be a benefit to some reader. I have been a member of a church about twenty years, sometimes enjoying the consciousness of being forgiven for my many sins, and I believe all this time desiring to love God, yet often finding that when I would do good, evil was present with me. About sixteen months ago, I felt that if I should die, I should be lost. I soon began to seek for a higher life. I had known a few that seemed to have power with God, I had also felt that I had professed godliness, but had not the power. I had come to believe that I could not serve God and mammon; and that if religion was good to die by, it was also good to live by; and that if a person was prepared to die, he was prepared to live in this world. I wanted a clean heart. Being at a Methodist prayer-meeting one evening, I heard a sister give testimony to the blessing of a clean heart that she had received, and how she had obtained it. I thought she was enjoying what I wanted to. I had not before learned that the temper, and all that was wrong, could be instantly removed from the heart, and with its removal have a power given that would keep it in perfect peace. I had found it impossible to overcome the works of the Prince of this world when he had so much power in my heart. But when I came to Christ in prayer, after reading the second chapter of Philippians, and especially these words, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy," I was not in the attitude of prayer long, before I was at the fountain, drinking of the blessed Spirit. I found that there was consolation in Christ, and that my joy was fulfilled, and I was happy. The next day, I found the hymns that I had before wanted to sing were not appropriate; but now I could sing, "I am a soldier of the cross," and "Jesus saves me now." It has been over a year since I received this consolation and joy in Christ, and I have learned that, as Paul says to Titus, "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" and that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." I can say, as did one of old, "Behold, what manner of love the Father hath bestowed upon us." I write this experience not to bring myself before you, only as I may thereby hold up before you the power of the Father, Son, and Holy Spirit upon me, in bringing me from darkness unto light, and to treat you, dear reader, if you are not cleansed, to seek this cleansing of Him who is able to make you and keep you pure within. "For godliness is profitable unto all things, having the promise of the life which now is, and that which is to come." M. A. W.

THE COMING ASSOCIATIONS.

To the Editor of the Sabbath Recorder:

It seems to me about time somebody began to say something about the coming Associations; so if you'll allow me, I think I'll "speak my piece." I don't know much about writing for papers, but I'll try and keep in order. So I'll begin with

THE DELEGATES FROM THE SISTER ASSOCIATIONS.

The custom of appointing and receiving delegations among the Associations may be a good and necessary arrangement. It is out of my realm to judge, although the necessary expense, say \$300 or so in all, would be a nice item in our Missionary and Tract Societies' treasuries. But what I wish especially to refer to, is the custom of complimenting these delegates. That there should be Christian greetings, courtesies, and fellowship, is good; but that the interest of an associational session should be checked, a precious hour lost, enthusiasm hindered, and good feeling killed by the Association being compelled (as I have known it to be) to sit and listen to a dry, lifeless sermon—a sermon out of harmony with the general current of thought and sentiment; a sermon sometimes of no soul and not much thought—simply because a certain brother is a delegate from a

sister Association; this, in my thinking, is not for the good of the Association, nor for the glory of God. I can be trying to a brother to come to the Association, and fifty to five hundred may be permitted to "speak his piece" and let the Associations be careful to send, and let the brethren sent to their "pieces." If delegates are wisely chosen, and come with power, give them a place of honor, good will be the result. But to the programme simply because of gates, simply to honor or compliment the Associations from which they come is not in the line of the duties or requirements. A. W.

LABOR WANTED IN KENTUCKY.

CARRSVILLE, Ky., April 20th. To the Editor of the Sabbath Recorder: Every man with the love of activity that is characteristic of me realized something of what I felt the RECORDER of April 21st, and the report of Eld. Prentice, and the Meador, from this my native deep feeling produced, and that I have that if a strong Sabbath church can not otherwise be supported in this "Little Lick" county, and this the "Little Lick" of Baptists, that the intention may spread until, like a flood of truth, it may reach my apology for this expression of Lord, in mercy send by whom I let us, though now in isolation ourselves connected with a strong day Church. Brethren everywhere not join in prayer for the cause. Strong as the prejudice may think in the last few months, "tree" beginning to bud even I write to Dr. Meador and other do all I can to encourage them. I should feel if there was the material ready for organization here. I am pressing the idea of reform, and work more earnestly than I ever did before, by talking, books, papers, and in every way have taken "Aggression" as a watchword. In recent talks, who acknowledge the preponderance on our side, consistent from a Bible standpoint. Brethren, readers of the RECORDER, sure that this part of our State fine a field for labor as any other respects, so I beg for it a place of thoughts and prayers. No Seventh-day Baptist minister has yet ever known the pressing claims on this, so can excuse. I still feel a hopeful field can be found for us than Kentucky. A man said shop last week, as I plead for "My here are looking for a church of your faith, whether or not." This gave me courage for all help and encouragement. I hope soon to meet a Baptist minister in my little box, bless truth everywhere. I can't what I feel. C. W. T.

OUR ANNIVERSARIES.

Another year has rolled away our Anniversaries are upon many things for which to be kind heavenly Father during. One year ago, as we entered into and blessings of these gatherings a general and heartfelt prayer would bless and revive his workers. In West Virginia we that prayer answered in the many precious souls. Our hearts made glad, and our language "Praise the Lord." In our to see an advancement in every of labor.

Still, there is much to make like Nehemiah, we view the situation that exists. Our hearts eyes fill with tears, and our to God, for a still greater revival of his work to a much than ever yet has been known; then why not have it? tion is first, dear brethren, that a fire may be kindled the only during the Association time. I do not believe in a ligation. To serve God accept serve from principle. Let us God for what we have, but for more. Oh, that many saved in our coming meeting loved Zion blossom and bring fruit. It will gladden our



tion here, and propose to make... Welcome, gentlemen, me to those that follow you."

EXPERIENCE.

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OUR ANNIVERSARIES.

Another year has rolled away, and again our Anniversaries are upon us. We have many things for which to be thankful to our kind heavenly Father during the past year. One year ago, as we entered upon the duties and blessings of these gatherings, there was a general and heartfelt prayer that God would bless and revive his work in our borders. In West Virginia we have realized that prayer answered in the salvation of very many precious souls. Our hearts have been made glad, and our language often has been, "Praise the Lord." In our reports, we hope to see an advancement in every department of labor. Still, there is much to make us sad when, like Nehemiah, we view the general desolation that exists. Our hearts often ache, our eyes fill with tears, and our prayers ascend to God, for a still greater reformation. It is not too much to ask, or expect of God, a revival of his work to a much greater extent than ever yet has been known. God is willing; then why not have it? As our Association is first, dear brethren and sisters, pray that a fire may be kindled that shall last not only during the Associations, but for all time. I do not believe in a spasmodic religion. To serve God acceptably, we must serve from principle. Let us devoutly thank God for what we have, but pray fervently for more. Oh, that many souls might be saved in our coming meetings, and our beloved Zion blossom and bring forth much fruit. It will gladden our own hearts as we

work for this end. God answers prayer. Praise his holy name. GEOLOGY; ITS TEACHINGS.—Geology only intends to show to men how, and how long Nature could have worked to perform what God did in one week; and to follow God's working of the present time in improving and changing the habitation of men. It is true, some of our ungodly Geologists seem to, and do trample on the Word of God; but there is nothing in the science of true geology that is not based on and conforms to God's Word. On the contrary, it leads the student of Nature to recognize more of the magnitude of God's power and love. It incites an admiration and respect which people who never study Nature, never know. It leads one through Nature up to Nature's God. It is a record of God's works, written by his own hand for his children, and the more we study the more we know God; and the more we know him, the more we reverence and love him. D. A. P. GREENE, N. Y., April 30, 1881.

LABOR WANTED IN KENTUCKY.

CARLSVILLE, Ky., April 11th, 1881. Every man with the love of home and nativity that is characteristic of most men, has realized something of what I felt on opening the Recorder of April 21st, and reading the report of Eld. Prentice, and the letter of Dr. Meador, from this my native State. The deep feeling produced, and the strong hope that I have that if a strong Sabbath-keeping church can not otherwise be sprung in this country, and this the "Little River Association" of Baptists, that the interest above referred to may spread until, like an overpowering flood of truth, it may reach us here, is my apology for this expression of feeling. O Lord, in mercy send by whom thou wilt, but let us, though now in isolation, soon find ourselves connected with a strong Seventh-day Church. Brethren everywhere, will you not join in prayer for the cause in this State? Strong as the prejudice may have been, I think in the last few months I see the "fig tree" beginning to bud even here. I shall write to Dr. Meador and others, and try to do all I can to encourage them. How happy I should feel if there was the amount of material ready for organization here that they report. I am pressing the idea of Sabbath reform, and work more earnestly recently than I ever did before, by talk, by tracts, books, papers, and in every other way. I have taken "Aggression" as my motto and watchword. In recent talks, I find many who acknowledge the preponderance of evidence on our side, considering the matter from a Bible standpoint. Now, my dear brethren, readers of the RECORDER, I feel sure that this part of our State furnishes as fine a field for labor as any other in many respects, so I beg for it a place at least in your thoughts and prayers. No Seventh-day Baptist minister has yet ever come nigh us. I know the pressing claims on the denomination, so can excuse. I still feel that no more hopeful field can be found for us, as a church, than Kentucky. A man said to me in my shop last week, as I plead for the Sabbath, "Many here are looking for and expecting a church of your faith, whether you know it or not." This gave me courage. I am thankful for all help and encouragement from any source. I hope soon to meet a Seventh-day Baptist minister in my little home. May God bless truth everywhere. I can not express what I feel. C. W. THRELKELD.

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Home News.

First Hopkinton. Sabbath-day, April 30th, was a good day with us. The Friday evening covenant meeting was a largely attended and very interesting meeting. There were many testimonies, and three persons, one a convert to the Sabbath, offered themselves for baptism and church membership. On Sabbath morning, these were "buried with Christ in baptism," and, at the communion service which followed, were received into church membership by the laying on of hands, and prayer, and the right hand of fellowship; while our new pastor, Mr. Titworth, and his wife, joined the church by letter. We can not report the work all done, but we can gratefully report progress. A. E. M. ASHAWAY, R. I., May 3d, 1881.

Condensed News.

ANOTHER COMET.—About two o'clock on the morning of the 1st of May, Professor Lewis Swift, director of the Warner Observatory, at Rochester, N. Y., turned his telescope to the constellation of Andromeda and discovered a bright comet, moving in a southerly direction. The new comet is located in the constellation above named, right ascension, 0 hours, 0 minutes; declination, 37 degrees North. This is the first comet discovered during the present year, and places Prof. Swift in possession of the \$200 prize which Mr. H. H. Warner offered last January for the discovery of comets. Inasmuch as Prof. Swift received \$500 for the discovery of the comet of 1880, from the same gentleman, he is at last finding astronomy profitable as well as pleasant. It is not thought the present comet is the expected one of 1812, although it is in nearly the location from which that comet is expected; nor is there any reason to believe it will have any effect upon the earth, or hasten the predicted coming of the end of the world.

The Public Debt Statement shows a decrease of the debt during April, of \$9,690,900 25, leaving the debt, less cash in the treasury, \$1,854,381,793 13.

Comptroller Wadsworth has been notified by George Ticknor Curtiss, of New York, that he will apply for a writ of mandamus to compel the Comptroller to pay his claim, a balance of \$1,140; due him as referee to take testimony relative to the charges against Bernard Reilly, Sheriff of New York, under appointment by ex-Gov. Robinson. Curtiss has already been paid at the rate of sixty dollars a day for the time he was engaged.

It has just been held by the United States Supreme Court that the plea of suicide with intent to defraud can only be maintained by the insurance company when it can be sustained by the strongest evidence, and this it is almost impossible to find, as a man under such circumstances is the more likely to conceal his intentions. The bare fact that an insured man commits suicide is held to be no evidence at all of wrong intention.

In a recent experiment, conversation was carried on between Calais and Dover by means of new kind of telephone called an "electrophone." The experiment demonstrates the practicability of conversing across any sea through a submarine cable. The inventor even claims that it can be done over the Atlantic. But one wire was used, the others in the cable being occupied with the transmission of dispatches.

A dispatch from Cairo states that two pyramids at Sakkara, enclosing the tombs of the kings of the fifth dynasty, have just been opened. The mortuary chapels of each contain texts, giving details of the religious belief of that age. The Masonic theory and all previous conceptions are entirely upset. Except the finding of the rosetta stone in 1799, no discovery in Egypt equals this in scientific value.

There is no law in Illinois legalizing any kind of woman suffrage; but at Rockford separate ballot boxes were provided by the City Council for women to vote, merely as an expression of their opinion, on the question of liquor license or prohibition. They gave a majority of three to one for prohibition.

The death rate of Chicago is greater now than for many years. The mortality of the children is frightful, while grown people are suffering and dying from lung and bowel complaints in every section of the city. The cause is said to be bad water and filthy streets.

The Religious Herald tells of a brother of whom it was said: "He is great at hurrahing for the Baptists, but we can't rely on him for any solid work in the church or the Sunday-school." There are more of such men than the cause requires.

The oil excitement at Richburgh and vicinity continues, and much land has changed hands at prices averaging about \$100 an acre. Other wells will soon be put down, and the extent of the oil deposits thoroughly tested.

Without a settlement of the question of organization, the Senate went into executive session last week, and acted upon some of the nominations, referred others, and ratified the Chinese treaty.

Owing to the limited amount granted by Congress for printing post-office stamps, the department is cutting close on all the orders, and the officers say there is danger of a postage stamp famine.

The Atlantic, Mississippi, & Ohio Railroad has been turned over to the parties who recently purchased it for \$8,000,000, and the road is reorganized under the name of the Norfolk & Western.

The Baptist "Year-Book" for 1881, shortly to be published, will show that there are 2,296,327 regular Baptists in America, the net increase for 1880 being 163,293.

The Grand Duke Nicholas, son of the Grand Duke Constantine and cousin of the present Czar, has been sent to Fortress Dunaburg for an indefinite period.

A large coffee house, on the most approved plan, is about to be erected in the most crowded part of New York City, as a counter attraction to the grog shops.

A mad dog, running wild in the streets of Spring Hill, Pictou Co., N. S., savagely attacked and bit seven children, three men, and one woman, before shot.

The death is announced in France of Conte Leon, who was always reputed to be a natural son of Napoleon I., and whom he resembled in a remarkable manner.

In a battle between the Turks and Albanians, April 30th, the latter were totally defeated, the combined losses amounting to 1800 killed and wounded.

The State Department is considering the question of Mormon immigration, with a view to check and diminish the influx of deluded female converts.

A Socialist Congress, with a view to organizing a revolutionary movement throughout the world, is to be held in London July 14th.

Worms, resembling the army worm, have been found at Long Branch in large numbers and are doing great damage.

The amount of six per cent. bonds received in Washington, for continuance, to May 7th, is \$102,186,000.

The reports from the spring-wheat growing sections of the Northwest are very encouraging.

The Colorado beetle is making havoc with the young potato vines in the vicinity of Norfolk, Va.

Seventeen thousand and eight hundred emigrants arrived at New York last week.

In a Boston Sunday school, there is a class which contains fifty Chinese pupils.

SPECIAL NOTICES.

SOUTH-EASTERN ASSOCIATION.—The delegates and friends coming to the South-Eastern Association by rail will arrive at Long-Run by accommodation on Fourth- and Fifth-days, the 25th and 26th of May, will meet with teams that will convey them over to the Middle Island Church. The accommodation from the West will arrive at 10 A. M., and from the East at 5 P. M. C. L. POLAN, Clerk of the Association.

At the last meeting of the Eastern Seventh-day Baptist Association I was appointed a committee to collect the Minutes of the Association from its organization, and have them bound, to place on file for a record of the Association. I have not been able as yet to obtain the following years: 1836, 1838, 1839, 1840, 1842-5 numbers. I have but little doubt that there are lots of them stowed away among the old papers in some of our garrets, or elsewhere, among our brethren, and they will confer a great favor on the Association, and especially on the Committee, if somebody will hunt up the missing numbers and send them to me by mail as soon as convenient, us the Association meets in about four weeks. Address I. D. THRSWORTH, Dunellen, N. J.

THE next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, will be held with the Church at Walworth, commencing Sixth-day evening, May 27th, at 7 1/2 o'clock. Preaching services as follows: Sixth-day evening, by G. W. Burdick; Sabbath morning, at 11 o'clock, by T. R. Williams; followed by the Lord's Supper, administered by J. C. Rogers and G. W. Burdick; Sabbath afternoon, at 3 1/2 o'clock preaching by S. H. Babcock; Sabbath evening, by E. M. Dunn, followed by a prayer and conference meeting, conducted by J. C. Rogers. Preaching First-day morning, at 10 1/2 o'clock, by N. Wardner. O. U. WHITFORD.

SUBSCRIPTION ENVELOPES.—Any churches wishing subscription envelopes, can have them delivered at the places where the several Associations are to meet, for \$1.25 per thousand, thus saving the postage, which is twenty-five cents a thousand, by promptly informing the undersigned what number is wanted. A. E. MAIN. ASHAWAY, R. I.

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

SAUNDERS will be at his Friendship Gallery 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.

At the residence of the bride's parents, in Dakota, Wis., April 27th, 1881, by V. G. Hill, Esq., Mr. JOHN GREENE, of Berlin, Wis., and Miss JULIA L. POST.

DIED.

Mrs. SYLVESTER RICH, of Centerville, N. Y., died on the 9th of April, 1881, aged 67 years. Her disease was apoplexy.

In Seio, N. Y., March 23d, 1881, after a lingering illness, FANNIE, daughter of Mr. and Mrs. Geo. P. Worden, in the 3d year of her age. She was a bright and beautiful child, and her loss is deeply felt. Funeral services were held in the M. E. church of Seio, Rev. J. E. Whitesides officiating.

In Wellsville, N. Y., April 29th, 1881, of consumption, C. LIZZIE BASSETT, wife of Geo. H. Bassett, aged 38 years. For months Mrs. Bassett has been a great sufferer, and awaited the appearance of the dreaded messenger, but not as one without hope. She leaves a stricken husband and three little children to mourn the loss of a wife and mother who was devoted to her family. The remains were brought to Independence, where services were attended and interment made. I. L. C.

In Preston, Chenango Co., N. Y., April 24th, 1881, FANNY ROGERS, widow of Ethel Rogers, aged 79 years, 7 months, and 10 days. Mother Rogers made a profession of religion in early life, and adorned among which charity did most abound, for she never spoke ill of any one. E. R. C.

In Lima, Rock Co., Wis., April 29th, 1881, of cancer, Mrs. EMMA A. widow of Rev. O. P. Hull, aged 64 years, lacking 4 days. She was a daughter of Malton and Elizabeth Davis, who lived in Almond, N. Y., at the time of her marriage, aged 20. She was born in Cumberland county, N. J. She professed faith in Christ in early life, and, with her mother, kept the Sabbath, while her father and most of the other members of the family did not. Soon after her marriage she removed with her husband to Lewistown, Fulton Co., Ill., and afterwards to Wisconsin, where he labored, as pastor in the churches of Albion, Walworth, and Milton. They then went to Aiden, Minn., and located a claim for a home. Soon after this, Bro. Hull was stricken down by death. Thus she shared in his labors and trials for twenty-five years or more. After her husband's death she remained with the younger portion of her family upon the homestead, proved her claim, and surmounted all the difficulties of building up a home in a new country. About five years ago, the tumor which caused her death, made its appearance and gradually consumed her life powers. She leaves three sons and a daughter and many relatives and friends to mourn her loss. Her two last years were spent with her daughter, who, with her husband, ministered to her as a only loving daughter could. Her remains were interred in the Albion cemetery beside those of her husband. She bore her sufferings with remarkable patience, submissively praying and longing for her release; and died, as she lived, trusting in Christ with unwavering faith. "Precious in the sight of the Lord—is the death of his saints." N. W.

In the town of Frechorn, Minn., on Fifth-day, March 31st, 1881, of pulmonary consumption, Mrs. NANCY R., wife of Mr. D. H. Hilton, in the 69th year of her age. Converted at twelve years of age, she lived a devoted and consistent Christian life. She was at one time a member of the Albion Seventh-day Baptist Church. Since years ago she embraced the Advent faith, since which she has had no visible church connection. No one ever heard aught against her. She rests from her labors, and her works do follow her. J. E. N. B.

LETTERS.

R. A. Barber, V. G. Hill, L. C. West, D. M. Estee, J. P. Lundquist, Charles F. Whitcomb, J. A. Green (already sent), Mrs. Roby Strong, E. R. Clarke, E. M. West, R. T. Burdick & Co., M. S. Wardner, John B. Whitford, J. E. Mosher, D. C. Long, A. E. Main, A. M. West, J. B. Clarke, W. H. Rich, Sydney Amidon, Mrs. A. B. Burdick, Fannie E. Stillman, E. J. Van Horn, Oscar Babcock, J. J. White, W. S. Bonham, R. Stillman, P. F. Randolph, J. L. Shaw, Caleb Wheeler.

RECEIPTS.

Table with columns: Name, Amount. Lists payments from various individuals and churches to the Sabbath Recorder.

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc. for the week ending May 7th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 25,056 packages; exports were 2,354 packages. About the middle of the week stock began to be clean taken, and Friday and Saturday there was an improved feeling, and 1 @ 2c. advance on creameries and dairy butter. The week closes with stocks clean taken on all near-by fresh goods and active markets. We quote: Eastern creamery, fancy, fresh make... 25 @ ? " " fair to choice... 22 @ 23 Sweet cream creameries, fresh make... 21 @ 23 Dairy butter, finely made, fresh flavor... 22 @ 24 " " good to choice... 18 @ 21 " " faulty... 12 @ 17 Western creamery, fancy, fresh make... 24 @ 25 " " fair to choice... 20 @ 22 Imitation creamery, fine, to-day's receipts... 14 @ 16 Western factory, to-day's receipts... 13 @ 14 " " good to choice... 13 @ 14 " " poor to common... 11 @ 12 Grease... 7 @ 8

CHEESE.—Receipts for the week were 23,185 boxes; exports, 24,886 boxes. The receipts of new cheese have been well cleaned up; much of it under a protest from buyers as to its quality. Old cheese are so nearly out of stock that we omit quotation. We quote: Factory, regular made, fine... 12 @ 13 " " good to prime... 11 @ 11 " " fair to good... 9 @ 11 " " off flavor, faulty... 6 @ 8 " " half skimmed... 5 @ 8 " " full skimmed... 3 @ 5

Eggs.—Receipts for the week, 22,369 bbls., and 6,698 boxes. Middle of the week the Bears sold 500 bbls., seller to 15th May at 13c., and broke the market for spot delivery down to the same price. Later prices recovered a fraction and to-day there were spot sales at 13 1/4c., with 13 1/2 @ 14c. asked for nearby extra marks. Sales to-day 10 bbls. Michigans, 25 bbls. Northern Ohios, and 50 bbls. "Ponds" at 13c. 12 1/2c. was bid for May, and 13c. for last half of June. Choice marks, fresh eggs, 13 @ 14c.

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 fine, and can't buy, and holders are holding at 8 1/4c. quite firmly, with a possible 9c. for the finest. Sun-dried range from 4 @ 4 1/4c. We quote: Evaporated apples, ring out, choice... 8 @ 8 1/4 " " " " " " " " 6 @ 7 1/2 State and Western, quarter apples... 4 @ 5 Peeled peaches, evaporated... 26 @ 30 Unpeeled peaches, evaporated... 13 @ 15 Raspberries, prime... 24 @ 25 Blackberries... 7 @ 8

BEEFWAX per lb., 24 @ 25 cents.

DRESSED POULTRY.—We quote: Turkeys, per lb... 16 @ 18 Ducks, per lb... 10 @ 20 Fowls per lb... 14 @ 16

MAPLE SUGAR.—We quote: Choice, light colored... 9 @ 10 Mixed lots, new... 7 @ 8 Syrup, per gallon... 75 @ \$1

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York. FARMERS and THRESHERMEN, look out for the "Starved Rooster Thresher" in next week's paper. \$100 A MONTH for agents on the "Revised New Testament." Send for Circular. Also send address of two or more Book Agents, and 10 cts. for cost of mailing, and receive The People's Magazine free, 6 months. P. W. ZEIGLER & CO., 915 Arch St., Phila., Pa.

BEATTY'S ORGANS, 18 useful stops 5 Sets Beeds, only \$65. Pianos \$125 up \$250. Illus. Catalogue free. Address DANIEL F. BEATTY, Washington, N. J. DRAWING OF JURORS. STATE OF NEW YORK, ALLEGANY COUNTY, ss. CLERK'S OFFICE. Notice is hereby given that on Wednesday, the 18th day of May, 1881, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this office of Grand and Trial Jurors will be drawn at this office and to serve at a Circuit Court and Court of Oyer and Terminer, to be held at the Court House in the village of Angelica, in and for said County, commencing on Monday, June 6th, 1881. GEO. H. BLACKMAN, Clerk.



Selected Miscellany.

SLIPPING AWAY.

They are slipping away—those sweet, swift years, Like a leaf on the current east;

As silent and swift as a weaver's thread, Or an arrow's flying gleam;

As light as the breath of the thistle down, As fond as a lover's dream;

One after another we see them pass, Down the dim-lighted stair;

There are only a few years left to love; Shall we waste them in idle strife?

There are only a few swift years—ah, let No envious taunt be heard;

"NO DANGER FOR OUR GIRLS."

BY MRS. J. D. CHAPLIN.

"There is no danger for our girls. Even if assailed by temptation their honor as women would be like a coat of mail to them."

In a fine, brown-stone mansion in one of New York's most fashionable avenues, there lived, a few years ago, a gay and wealthy family;

The head of the family drank a great deal of wine; but he "drank as a gentleman," talking his glass before breakfast, at dinner, and in the evening—and as much oftener as he desired it.

Wine was always on his dinner table, and was pressed upon his guests, especially on New Year's day, when it flowed as freely as water.

Alas, who knows the strength of the fetters with which that unfortunate girl was bound! We can imagine the anguish of her parents at the sorry plight in which she presented herself at the door of that proud mansion the morning after her flight.

A year after this a lady, visiting an insane asylum in another state, met Blanche there in a luxurious room, surrounded with everything that love and money could supply.

When this hoyden pet of the household was seventeen years old, she was in a fashionable and yet admirable boarding-school, from whence there came occasional complaints of her disregard of rules, and her great willfulness.

The father only laughed, and said: "Blanche will have a good time wherever she is!"

On her return home the young girl announced that she was now old enough to leave school altogether, and that she intended to do so.

Then began a course of gaiety such as few girls so young ever ran. Exciting company, late hours and improper dress soon told on her system.

It was not long before they found that their prescriptions were not the limit, but that she took wine when and where and in just such quantities as she chose.

Only a few years ago, the mistress of one of the finest mansions in a suburban town, after ruining herself, and breaking the heart of her husband, and scattering her fortune, was lost to her family for years; and was finally restored to them—a poor comfort—from the Boston Police Court, whither she

had been taken as a vagrant and a common drunkard! Within a year a granddaughter of one of our Presidents—once a beauty and a belle in Washington—long estranged from and finally lost by her family—died in the garret of a wretched tenement house in Sullivan street, New York.

Is there no danger for our girls, as well as for our boys?—Congregationalist.

"THE COURAGE OF OPINIONS."

It is always right and beautiful to stand up boldly for a principle. A man should never desire to have a better fate than is bestowed upon the well-founded and positive truths which he holds.

During one of these attacks—which seemed like the assaults of a demon—when not even a servant was allowed access to her, her mother found her, one morning, perfectly insensible from strong drink.

She had doubtless watched from her window for some suspicious looking passer-by, lowered the bottle, with money for brandy and the commission for getting it and asked to have it fastened to the cord, again, in the darkness, so that she could draw it up.

Home restraint was an utter failure, and we next heard of the poor girl in a country parsonage, under the care of an early friend of her mother.

But although every possible entertainment was provided for her—books, magazines, music and embroidery within doors, and saddle-horse, pony and phaeton without, she grew very restless and unhappy; and one day called for her bonnet and shawl, as she was going home!

These articles had been, according to her mother's orders, kept under lock and key.

After gently entreating her in every way, but in vain, the lady said: "Wait till tomorrow and I will go home with you, Blanche."

"I don't want you," was the rude reply of the poor, half-distracted girl, as she flew to her room and threw herself upon her bed in a flood of angry tears.

After gently entreating her in every way, but in vain, the lady said: "Wait till tomorrow and I will go home with you, Blanche."

"I don't want you," was the rude reply of the poor, half-distracted girl, as she flew to her room and threw herself upon her bed in a flood of angry tears.

What was the surprise of Blanche's friends in the morning to find her bed empty, all her clothes left, and only her money and valuables gone! On her table lay a scrap of paper on which was written:

I go by the midnight train. I thank you for your kindness, and beg you to forgive me. I could do right if I could. You are a good and just woman; let me ask you this question: Is it not cruel as the grave to entail a passion on a child, and then restrain her—like a criminal—for indulging it? Pity me. I have no control over myself, but am dragged down by some power too strong to resist. BLANCHE.

Alas, who knows the strength of the fetters with which that unfortunate girl was bound! We can imagine the anguish of her parents at the sorry plight in which she presented herself at the door of that proud mansion the morning after her flight.

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value. The slighter and less solid his materials are, the more room they take up, and make him swell the bigger, as feathers and cotton will stuff cushions better than things of more close and solid parts.—Butler.

HINTS TO THOSE VISITING THE SICK.—

Enter and leave the room quietly. Carry a cheerful face and speak cheerful words.

Don't ask questions, and thus oblige the invalid to talk. Talk about something outside, and not about the disease of the patient.

Tell the news, but not the list of the sick and dying. If possible, carry something to please the eye and relieve the monotony of the sick room—a flower, or even a picture which you can loan for a few days.

Some little simple delicacy to tempt the appetite may be well bestowed. Stay only a few minutes at the longest, unless you can be of some help.

A WONDERFUL discovery has just been made in Egypt. Brugsch has entered two of the oldest pyramids, never before opened. They belong to the sixth dynasty, and are about 5,000 years old.

Advertisement for Chicago & North-Western Railway, featuring a map of the route and text describing the service.

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

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

FOR SALE BY ALL DRUGGISTS. Price \$1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.

Advertisement for 'The Purest and Best Medicine ever Made' (Hops, Bismuth, and Dandelion) with detailed text about its benefits for various ailments.

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"I NEVER TURNED BACK A... One morning coming down a boat from Cairo to Columbus woman weeping as though her break. Her calico sunbonnet blanket shawl betokened affliction her face was hid, and she sobbed in a coarse bandana laying my hand on her shoulder. My dear woman, what is the sick way down in Tennessee, writ for me to come, but the passes at Cairo says I can't there's plenty to take care of may be there is; but I reckon what took care of him when could do it better nor any of wuz a mighty smart boy, he wuzn't let me go down on the r on I can walk. I'm bound to them guards. They tried to telling me that the guards wou if I tried to get through the reckon as that them guards ar ters, and if I tell 'em that my and awful sick, and wants h come down and nuss him, they "Have you his letter with "Yes, I have."

And out of the depths of a ca she drew forth a package, a it carefully, handed me the let short letter—full of pathos—the and wanted his mother. "You could nuss me better You could cook nice things, a could eat them and get well Satisfied that it was a genuine, she was a true woman, though ill-fashioned garments, I said. "General Grant, the highest one who can give passes when is on this boat; he was sitting a few minutes ago. As he has lying there, he will be back in utes," and I was going on to speak to him for you," but I that I had often said that Gen did on the merits of the case influenced by dress and positio chance to test the matter, so I "Go to him and show him yo ask him for a pass—he will giv She was almost dismayed at of speaking to such a great ma general came in and took a seat whispered, "Now go—don't b It was a picture for an artist bonnet pushed back, and her drawn closely about her, she tined the table. The general loo "Are you General Grant?" "Yes." "Well, my boy's awful sick, me a letter to cum-an-nuss; h and they're afraid I'm a spy or thgt sort, and they won't let I hain't no spy. I'm a good U and there's a lady here throug you, may be you'd let me go."

In the meantime General Gra over the letter and scrutinize and he said, handing back the I'll give you a pass. What's y The name was given, but th so delighted that she talked a was writing the pass. "It's mighty unhandy for home now, 'os I hain't got no take care of nothing. Bill Sp agreed to milk the cow for th had a beautiful pig, and I ha out, and I'm awful 'feared th while I'm gone. But I told M rather risk the pig than my b awful good boy, general." "That will take you down said, handing her the pass. "What do you reckon it wi eral?" "It will cost you nothing, n "Don't they charge nothi roads?" "They will not charge you given your boy to the country ford to carry you for nothing." "Can I come back when I "Yes; that pass will take y bring you back."

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WHAT THE MICROSCOPE SA various kinds may be seen in a grain of sand. Mould is a forest of beauti the branches, leaves, and frui Butterflies are fully feather Hairs are hollow tubes. The surface of our bodies i scales like a fish; a single grai cover 150 of these scales, and ers 500 pores. Through thes ings the perspiration forces it through a sieve. Each drop of stagnant wa world of living creatures swi much liberty as whales in the Each leaf has a colony of on it like cows on a meadow. Yes, even the ugliest pla shows some remarkable prop examined.



NEVER TURNED BACK A MOTHER.

One morning coming down on the packet-boat from Cairo to Columbus, I noticed a woman weeping as though her heart would break. Her calico subonnet and coarse blanket shawl betokened abject poverty, and her face was hid, and she sobbed out her anguish in a coarse bandana handkerchief, laying my hand on her shoulder, I said: "My dear woman, what is the matter?" "It's my boy I'm crying about; he's awful sick 'way down in Tennessee, and he has writ for me to come, but the man as keeps the presses at Cairo says I can't go. He says there's plenty to take care of my boy, and maybe there is; but I reckon his mother what took care of him when he was a baby could do it better nor any of 'em. My boy wuz a mighty smart boy, he wuz, and if they wud let me go down on the railroad, I reck- on I can walk. I'm bound to go—I'll dodge them guards. They tried to skeer me, by telling me that the guards would arrest me if I tried to get through the lines. But I reckon as that them guards are human critters, and if I tell 'em that my boy is a soldier, and awful sick, and wants his mother to come down and nuss him, they'll let me go. "Have you his letter with you?" "Yes, I have."

"And out of the depths of a capacious pocket he drew forth a package, and unrolling it carefully, handed me the letter. It was a short letter—full of pathos—the boy was sick and wanted his mother. "You could nuss me better than the boys. You could cook nice things, and maybe I could eat them and get well," he wrote. "Satisfied that it was a genuine case, and that she was a true woman, though clad in coarse, ill-fashioned garments, I said: "General Grant, the highest officer, and one who can give passes when others refuse, is on this boat; he was sitting by that table a few minutes ago. As he has left his papers lying there, he will be back in a few minutes," and I was going on to say, "I will speak to him for you," but I remembered that I had often said that General Grant decided on the merits of the case, and was not influenced by dress and position; here was a chance to test the matter, so I said instead, "Go to him and show him your letter and ask him for a pass—he will give it."

"She was almost dismayed at the thought of speaking to such a great man. When the general came in and took a seat by the table, I whispered, "Now go—don't be afraid." It was a picture for an artist. With sun- bonnet pushed back, and her coarse shawl drawn closely about her, she timidly approached the table. The general looked up kindly. "Are you General Grant?" "Yes." "Well, my boy's awful sick, and he's writ me a letter to cum 'nuss him up again, and they're afraid I'm a spy or something of that sort, and they won't let me go. But I ain't no spy. I'm a good Union woman, and there's a lady here thought if I asked you, may be you'd let me go."

"In the meantime General Grant had glanced over the letter and scrutinized the woman, and he said, handing back the letter: "Yes, I'll give you a pass. What's your name?" "The name was given, but the woman was so delighted that she talked all the while he was writing the pass. "It's mighty unhandy for me to leave home now, 'cos I ain't got nobody there to take care of nothing. Bill Spence's wife she agreed to milk the cow for the milk; but I had a beautiful pig, and I had to turn that out, and I'm awful 'fraid that will get lost while I'm gone. But I told Miss Spence I'd rather risk the pig than my boy, for he is a awful good boy, general."

"That will take you down," the general said, handing her the pass. "What do you reckon it will cost me general?" "It will cost you nothing, madam." "Don't they charge nothing on them roads?" "They will not charge you. You have given your boy to the country; they can afford to carry you for nothing."

"Can I come back when I want to?" "Yes; that pass will take you down and bring you back."

"I'm much obliged to you, general," and she made an awkward attempt to execute an old-fashioned "courtesy," and retired with a radiant face. Years afterward, when General Grant was President, dining at the White House one day, as we talked over old scenes, I referred to the circumstance, but the general could not recall it. He simply remarked: "There were so many instances of that kind that I can't recall it. I never turned back a mother who wanted to go to her sick or wounded boy, if I was satisfied the claim was genuine."—The Christian Woman.

WHAT THE MICROSCOPE SAYS.—Insects of various kinds may be seen in the cavities of a grain of sand. "Mould is a forest of beautiful trees, with the branches, leaves, and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like a fish; a single grain of sand would cover 150 of these scales, and yet a scale covers 500 pores. Through these narrow openings the perspiration forces itself like water through a sieve. Each drop of stagnant water contains a world of living creatures swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it like cows on a meadow. Yes, even the ugliest plant that grows shows some remarkable property when closely examined.

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



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For all Female Complaints. This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in ninety-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is today recommended and prescribed by the best physicians in the country.

It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian Troubles, Indigestion and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. In fact, it has proved to be the greatest and best remedy that has ever been discovered. It promotes every portion of the system, and gives new life and vigor. It removes faintness, flatulency, distressing cravings for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight, and back ache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

For Kidney Complaints of either sex this compound is unsurpassed. Lydia E. Pinkham's Vegetable Compound is prepared at 232 and 235 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mail in the form of pills, also in the form of Lozenges, on receipt of price, \$1.00 per box, for either. Mrs. PINKHAM freely answers all letters of inquiry. Send for pamphlet. Address as above. Mention this paper. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cents per box. C. N. CRITTENTON, Gen. Agt., 118 Fulton St., N. Y. Sold by DRUGGISTS GENERALLY.

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INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

- April 2. Following Jesus. Luke 9: 51-62. April 9. The Good Samaritan. Luke 10: 25-37. April 16. The Pharisees Reproved. Luke 11: 37-47. April 23. Covetousness. Luke 12: 15-21. April 30. Lost and Found. Luke 15: 1-10. May 7. The Prodigal Son. Luke 15: 11-24. May 14. The Rich Man and Lazarus. Luke 16: 19-31. May 21. Parables on Prayer. Luke 18: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23: 33-46. June 11. The Walk to Emmaus. Luke 24: 13-32. June 18. Review. June 25. Special Lesson.

LESSON VIII.—PARABLES ON PRAYER.

BY REV. C. A. BURDICK.

For Sabbath-day, May 21.

SCRIPTURE LESSON.—LUKE 18: 1-14.

- 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint: 2. Saying, There was in a city a judge, which feared not God, neither regarded man. 3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 5. And the Lord said, Hear what the unjust judge saith. 6. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 7. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? 8. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 9. Two men went up into the temple to pray: the one a Pharisee, and the other a publican. 10. The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 11. I fast twice in the week, I give tithes of all that I possess. 12. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 13. I tell you, that this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

CENTRAL TRUTH.—The penitent and believing may come boldly to the throne of grace and obtain mercy, and find grace to help in the time of need.

DAILY READINGS.

- 1. Encouragement to pray. Matt. 7: 1-11. 2. How to pray. Matt. 6: 5-8. 3. The model prayer. Matt. 6: 9-14. 4. Faith and forgiveness. Mark 11: 23-26. 5. Prayer of a penitent. Psa. 51: 1-18. 6. Prayer in trouble. Jonah 2: 1-9. 7. Prayer of Jesus in Gethsemane. Matt. 26: 36-44.

GOLDEN TEXT.—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11: 9.

TIME.—A. D. 33. PLACE.—On a journey to Jerusalem.

DEFINITIONS.

- Pain.—To be weary, to fail. Avenge.—To do justice to, to maintain the right of any one. Elect.—Chosen. Tithes.—A tenth part.

OUTLINE.

- I. Duty of constancy in prayer. v. 1. II. Persevering prayer. v. 2-8. III. The prayer of the self-righteous. v. 9-12. IV. The prayer of the penitent. v. 13, 14.

QUESTIONS.

- I. Duty of constancy in prayer. v. 1. Who speaks? What did he speak? What duty did he wish the parable to teach? Should men pray often? Should anybody besides men pray? Do you pray? What is it to pray? What does "not to faint" mean? II. Persevering prayer. v. 2-8. Of whom does he speak in the parable? Was this judge a good man? Did he fear to disobey God? What other person does he mention? To whom did she go with a request? What was her request? What does "avenge" mean? (See definition.) Would the judge at first avenge her? Why did he finally determine to avenge her? Was he a just judge? Whom will God avenge? His elect are his chosen people, those who love and obey him. Does he weary God when we pray to him often? Does he want us to pray often? Does he love to give good things to them that ask him? Read Matt. 7: 11.

- III. The prayer of the self-righteous. v. 9-12. To what kind of people did he speak another parable? What persons did he mention? For what did they go into the temple? For what did the Pharisee thank God? Did he think himself better than other men? What did he boast of doing? How much did he give? Did he confess anything in his prayer? Did he pray for anything? Was it real prayer? Do you think it pleased God? IV. The prayer of the penitent. v. 13, 14. How did the publican pray? What did he do? What did he call himself? For what did he ask God? Did he boast of anything good? Which of the two prayers were answered? What will be done to him who exalts himself? What to him who humbles himself?

FOR OLDER SCHOLARS.

- I. How do you understand the expression "ought to pray always"? Do we find the duty of constancy in prayer taught elsewhere? Luke 21: 36; Col. 4: 2; 1 Thes. 5: 17. Should we pray for ourselves only, or for others also? Eph. 6: 18, 19; 1 Tim. 2: 1, 2. II. Is it said that God will avenge his elect the first time they ask him? What is meant by "though he bear long with them"? Why did the widow prevail with the judge? Does the parable teach that God will answer persevering prayer lest he be wearied with continued importunity? What does it teach? III. What was the character of the Pharisees? Matt. 23: 1-7. What important matter did they neglect? Matt. 23: 23. Does the prayer of this Pharisee indicate that he was righteous in heart? IV. What was the Pharisee's opinion of the publican? What was the publican's opinion of himself? What did his attitude and action indicate? Could he stand afar off and still be in the temple? See Bible Dictionary for a description of the temple.

INTRODUCTION.

This lesson, as also Lessons V., VI., and VII., belongs to a series of conversations of Jesus mainly with his disciples, while on a journey to Jerusalem. If we knew that the passage in chapter 17, from verse 11 to 19, is in its proper chronological order, we should say this journey was through Samaria and Galilee, (verse 11), on the West of Jordan. But commentators and harmonists say that the healing of the lepers occurred on a previous journey, and that this last journey to Jerusalem was from Perea, on

the East of Jordan, where Jesus retired and abode after he escaped from the Jews who sought to take him. John 10: 39, 40. This lesson is in immediate connection with the discourse narrated in the preceding chapter. At verse 22, of that chapter, Jesus begins a conversation with his disciples, instructing them concerning his second coming, a topic which was suggested by the question of the Pharisees, v. 20. The vivid description of that event, including the times of tribulation preceding it, and the suddenness of his coming which should surprise the careless, probably deeply impressed, and perhaps agitated their minds. While this impression is still on their minds he tells them the parable of the widow and the judge to impress upon their minds the importance of constancy in prayer, and the assurance that God will hear and finally avenge his people who faint not in their watching and praying, when the Son of man shall come. That the parable has the preceding discourse in view seems clear from verses 7 and 8.

NOTES.

I. The duty of constancy in prayer. v. 1. Unto them. To his disciples. It appears to be a continuation of the conversation begun at verse 22, chapter 17. "He said unto his disciples, etc." ["And they answering said unto him, When, Lord?" verse 37. "And he spake a parable unto them," verse 1.] The connection of this verse with verse 37, chapter 17, will seem clearer if we remember that there was no such chapter division when it was written. This subsequent work of dividing into chapters and verses often injures the sense by breaking the connection. To this end, With the design to teach that men ought, etc. Ought to pray. Prayer is a duty, but it should also be esteemed so highly as a privilege that the thought of it as a blessing should overshadow the thought of it as a duty. Children do not need to be taught that it is a duty to ask their parents for what they wish, before they will be persuaded to ask. But children of a Father who is more ready to give good things to them than ask Him, than earthly parents are to give to their children, often need to feel that it is a duty to pray, before they will pray. Always. At all times. Not only is prayer a duty, but constancy in prayer. See also in Luke 21: 36, Eph. 6: 18, and 1 Thes. 5: 17, where we also find "pray always," "praying always, and pray without ceasing." It may simply mean that the habit of the outward act of prayer at stated times should never be relinquished; or it may mean that men should be continually in the frame and disposition of prayerfulness, that the soul should maintain an attitude of unceasing desire going out toward God for his presence and help.

"Prayer is the soul's sincere desire uttered or expressed."

Not to faint. Not to weary nor falter.

II. Persevering prayer. v. 2-8. A judge.

It is probable that the judges in that country and in that age were not governed in their official acts by strict forms of law, and were not held to such strict accountability in the performance of their functions, as are our judges of the present day. Feared not God. Had no reverence for him which would move him to do right, nor fear of His condemnation to deter him from injustice. "Fear," as used in Scripture in respect to God as its object, is either an awe of God as the punisher of sin, as in Luke 23: 40, or reverence and worship of him, as in Acts 10: 2, 35, and Eccles. 12: 13. Not regarded man. Had no respect to men's rights, feelings, nor opinions. Being thus destitute of any fear of God's condemnation, and destitute of any respect for men, he consulted only his own pleasure. A widow. It would seem that the administration of law in that country and time, did not secure the rights of the weak and friendless as surely as it did the interests of the wealthy and influential. The widow having lost her natural protector was in a comparatively defenseless condition. In Scripture, widows are classed with the fatherless, and God declares himself their protector. Deut. 10: 18; Ex. 22: 23, 24. This widow, becoming a victim of some oppressor, carries her case to the judge. Avenge me. The word avenge here, must not be taken as synonymous with our present use of revenge. "Modern usage inclines to make a valuable distinction in the use of these words, restricting avenge to the taking of just punishment, and revenge to the infliction of pain or evil maliciously, in an illegal manner."—Webster. But in a case of doubtful meaning, we must inquire after the meaning of the original Greek or Hebrew word which the writer used, rather than the definition of the English word used by the translator. The Greek word translated here "avenge" is defined by Robinson, "To do justice to, to maintain the right or cause of any one, to vindicate," etc. Adversary. The primary meaning of the Greek word is complainant or plaintiff in a law suit; as in Luke 12: 58. Then, generally, an enemy. Though I fear not God. He being utterly destitute of conscience toward God, and utterly regardless of the rights of men, and she being a poor widow, offering no rich fee or bribe, he was disposed not to trouble himself with her case. But after awhile he found that her importunity was causing him more trouble than would a proper attorney to her case, and so concluded to administer justice in order to get rid of her. And so the widow prevailed in her suit by her persevering entreaties, through the selfishness of the judge. Hear what the unjust judge saith. The Lord here called their especial attention to the motive that led the judge to avenge the widow. Shall not God avenge? The reasoning is this: If the widow, by her importunities prevailed with a judge who cared neither for her nor for God, nor right, much more will a just heavenly Father hear and answer the continued prayers of his own elect whom he loves. "The comparison of God to the unjust judge is by way of contrast, not likeness. This is the culminating point of the parable, the certainty that God will hear and answer the persevering prayers of "his own elect," i. e., "his chosen people."—Though he bear long with them. This corresponds to the delay of the judge, "he would not for awhile." The meaning seems to be "Though he be slow to avenge them," though the Son long delays his coming to deliver his saints and to punish their enemies. Speedily. How shall we reconcile this "speedily," with "though he bear long?" Commentators explain it in different ways. "The time is both distant and near. It is distant to man's eye; near to the view of him who measures by the chronology of his own eternity."—Whedon. "One day is with the

Lord as a thousand years, and a thousand years as one day." See also the context. 2 Peter 3: 4-9. "It is best to explain the expression in such a way that the time of trial is supposed to be past. As soon as the object of their sufferings has been gained, deliverance is immediately vouchsafed."—Olshausen. "For when the Messiah comes it will seem as though the waiting for him had only been brief."—Geddie. Nevertheless. This clause also presents some difficulties. The meaning may be something like this: "Notwithstanding this assurance of God's faithfulness, will the Son of man, when he comes, find his people still praying and waiting and trusting him?" The expression, "When the Son of man cometh," and also verse 8, indicate that the parable has reference to the subject of the discourse which immediately precedes it.

III. Prayer of the self-righteous. v. 9-12.

He now introduces another parable to reprove and correct a prevailing defect in prayer, namely, self-righteousness. Unto certain. There are at least three ways of interpreting these words. One supposes a change of the conversation (which had been addressed to the disciples,) to a larger class, described as self-righteous. Another interpretation supposes that the self-righteous persons were among the disciples themselves. A third, translates the Greek preposition into the English preposition concerning, instead of unto; so as to read, "He spake this parable concerning some who trusted in themselves," etc. The teaching of the parable is the same in either case. Two men. Observe the contrast in character and position in society of the individuals whom he selects for his examples: A Pharisee and a publican. The Pharisees were the professedly religious class. The publicans were the collectors of the Roman revenue, who fraudulently extorted from the people more than the prescribed rates, and put the overplus into their own pockets. Hence they were hated by the people, and especially despised by the Pharisees. Into the temple. "The temple" here includes both the Holy House, or temple proper, and its surrounding courts. Of the court of the women the Talmud says, "Both men and women worshipped in this court—the men on the floor and the women in the galleries." It was into this court then, probably, that these men went to pray. It was in this court that the treasure chests were placed to receive the offerings of worshippers. There were certain hours in the day in which worshippers resorted to the temple to pray. Acts 3: 1. The Pharisees stood. Probably standing was the common attitude when praying (1 Sam. 1: 26; Mark 11: 25), but some kneel. 1 Kings 8: 54. There were also instances of prostration upon the earth when praying. Josh. 7: 6. Prayed thus. In the manner following. With himself. The order in which the words stand in the Greek does not enable us to determine certainly whether "with himself," belongs to "stood" or "prayed." If the words belong to "prayed," they would indicate that he did not pray aloud, but mentally, or in a whisper. I thank thee. The character of his prayer would lead us to suspect that his expression of thanks was a mere form, and that he felt that the thanks were due to himself. Not as other men. He was strengthening his confidence in his own righteousness by comparing himself, not with the good, but with the immoral. Extortioners. Those who extort from others for their own profit—robbers. The sight of the publican may have suggested this word. Fast twice a week. The law required only one fast in the year, viz., the day of the atonement. Lev. 23: 27. Other fasts were voluntary. Give tithes of all I possess. Here again he was going beyond the requirements of the law. The law required one tenth of the products of their fields and the increase of their flock. His righteousness was probably that of the Pharisees which Jesus described (Matt. 23: 23), a tithing of "mint and anise and cummin," trifling objects. He built his righteousness upon these works of supererogation, and boasted in mere externals. He did not recognize himself as a sinner, hence asked no forgiveness; in fact, asked for nothing. He simply told God how much better he was than other men.

IV. Prayer of the penitent. v. 13, 14.

Standing afar off. He was in the same court of the temple with the Pharisee, for the latter saw him, verse 11. He probably stood aloof from the Pharisee and other worshippers; perhaps stopped near the gate by which he entered, feeling unworthy to draw near to the holy place, while the Pharisee may have crossed the court and stood near the gate opening into the court of Israel and with his face toward the holy place. Would not lift up. Stood with bowed head and down cast eyes, the natural expression of shame and self-reproach. Smote upon his breast. This in the East was a common expression of strong emotion, as of grief, shame, etc. Luke 22: 48. God be merciful to me a sinner. How short a prayer. Yet it has all the elements of a genuine prayer, an humble confession of sin and an earnest plea for mercy, in seven little words! The use of few words is characteristic of great earnestness in prayer. The more intense the earnestness the shorter the prayer; for at such times, the emotions are concentrated in one strong desire, and the soul unconsciously hits upon the fewest and shortest words, through which, as through a sun-glass, it brings to a burning focus the volume of its passionate desire. Sometimes these few words are repeated over and over again. Witness the Saviour's prayer in Gethsemane, when he three times used the same few brief words (Matt. 26: 39-44), also the prayer of the Scotch reformer John Knox: "Lord, give me Scotland or I die!" which he was heard to repeat over and over again. But the thought to be emphasized here is this: the publican was penitent and humble. I tell you. The expression is one of emphasis. This man. It was the publican, whom the Pharisee had despised, who went to his house pardoned and accepted of God, and not the Pharisee. Justified. Absolved from sin, counted as righteous because his sins were blotted out. He went up to pray a self-condemned sinner, he returned a justified man. The Pharisee went up a self-righteous sinner, and returned the same as he went. Exalteth himself. Every one who lifts himself up in his own estimation, who is proud and boastful, shall be abased, brought low, humbled. God will humble every one who exalts himself, and exalt every one who humbles himself.

REVIEW THOUGHTS.

- 1. Importunity. v. 5-7. 2. Humility. v. 13.

HINTS FOR THE BLACKBOARD.

A PERSISTENT PENITENT PRAYER. MEN OUGHT ALWAYS TO PRAY. PERSISTENTLY, PENITENTLY, HUMBLLY, AND GOD WILL ANSWER, ACCEPT, EXALT.

HUSKS.

The prodigal son, in the parable, fed on husks because there was nothing else he could get; but when we find a person preferring husks to good food, we are apt to conclude they need to "come to themselves" even more than did the prodigal. Yet this seems to be the case to a large extent with the Sabbath and Sunday-school teachers in the land, else there would not be such an extensive sale of husks simply because they are cheaper than good wholesome food. This matter is becoming so serious that all the purveyors of better food are beginning to expostulate. Our Bible Teacher says: "There is an abundance of literature in our land, some of which is so cheap in paper, cheap in teaching, cheap in doctrine, that the introduction of it in our Sunday-schools brings about retrogression. Yet we have schools which use trash instead of solid matter; who cling to a few pennies instead of storing children's minds with the doctrine of the church as taught in our excellent lesson-books."

The Westminster Teacher, in an article headed "Lesson Helps by the Ton," says:

"Correspondents groan to us over the floods of cheap stuff for Sabbath-school use, poured upon teachers and superintendents by a wholesale Chicago manufacturer and advertiser. We fear that they must 'groan, groan again!' Like the advertisers of quack medicines, publishers know that they can count a good percentage of those who have not wit enough to discern between what will help and what will hurt them, and that these silly people are not all outside of the Presbyterian Church. An Illinois sufferer tells us that some of his teachers were led into taking this cheap stuff last year, and likens them to the man, who, when buying boots, was told that the pair he was taking was much too large for his feet, but replied, 'I want all the leather I can get for my money.' Cob meal will continue to cost less than wheat flour, we judge. If parents prefer to feed their children on cob meal, we can't help it—only we are sorry for the children."

To which the Baptist Teacher responds:

"There is a great deal of force in the above. We commend it to the consideration of Baptists."

Our own schools are infected with the mania for cheap helps. A correspondent from one of the largest schools in the denomination says: "Scarcely a Bible was in the school last Sabbath, 'Cook's Bible-class Scholar' being in the hands of nearly every one; in fact, superintendent and teachers all used them." There are plenty of good helps at as reasonable prices as good work can be done, and if we must have something different from our own publications, let us, by all that is precious in the souls of those we feed, not begrudge the money to buy wholesome food, and buy husks instead.

But it is hardly to be expected that we shall all be satisfied with our own denominational helps. It is necessary to label our American silks and broadcloths with foreign names before we will consent to buy them. In Philadelphia there are no chickens so nice and tender as "New York chickens," while New York grocers sell you "Philadelphia chickens" as the best in the market. "Home-made" things are always at a discount, and Sabbath-school helps are no exception to the rule. But we have the right to expect that, however prejudiced one may be against our own productions, we will, at least discern between husks and corn, between tares and wheat, or between poisonous toadstools and edible mushrooms.

The meeting for Bible study, which is conducted by the Rev. R. R. Meredith at the Tremont Temple, Boston, every Sabbath afternoon, is attended by from two thousand to twenty-five hundred people, the large majority of whom are teachers.

It is getting to be understood at last that the Sabbath-school is not merely for the children, but for everybody, even for the gray-headed. In all the better schools more and more adults are found in the Bible-classes, as eagerly interested in the study of the lesson and the other exercises as are the younger members. This is as it should be.

The American Sunday School Union reports for the year just closed 1,415 new schools organized, in which there are 52,438 scholars. In the previous year there were organized 1,277 schools, with 46,727 scholars.

IN 1878, Dr. G. Comandi, of Florence, started a Sunday-school with three Roman Catholic children as scholars. The school has gone on increasing until now it numbers over four hundred, all of whom have been gathered in from the street.

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 Press.

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 Cuticura Remedies. From his head to his feet was one mass of scabs."

"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 you thought a victim of that dread disease, Consumption. Price per bottle, 50 cents; sample bottles, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

AN AMERICAN STORY.—T. B. Peterson & Brothers, Philadelphia, have in press and will publish in a few days, a thoroughly American story of real life, entitled, "Paul Hart; or, The Love of His Life," by T. B. Peterson.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND doubtless ranks first as a curative agent in all diseases of the procreative system, degeneration of the kidneys, irritation of the bladder, urinary calculus, &c., &c. Sent to Mrs. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., for pamphlets.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—Painful 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 contraction of the sphincter anal. Price, 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

FROM CHICAGO.

Wholesale Dry Goods House of J. V. Farwell & Co. CHICAGO, Ill., Oct. 5th, 1878. Dr. M. F. FENNER, Fredonia, N. Y. Dear Sir—I took your Blood and Liver Remedy and Nerve Tonic for a severe bilious attack with perfect success. Three-fourths of a bottle of your St. Vitus Dance Specific completely cured my boy of that disease, after he had been doctoring three months by eminent physicians without benefit. I wish also to say that I think highly of your Improved Cough Honey. Yours truly, J. M. PHELPS.

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

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents. Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhoea, etc. Try a sample bottle at 10 cents. Dr. Fenner's Vegetable Blood and Liver Pills the best family physic known. For sale by dealers. Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WILLIAM R. BURDICK, Alfred, N. Y., and RANDOLPH COMPANY, New Salem, W. Va.

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The agony of Neuralgia, Toothache, Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhoea, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 cents.

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

WHY "WE DO IT."—We offer you Parmedee's Dyspepsia Compound because we know it will cure you. We are tired of seeing that sad, dispirited air, tired 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.

BEAUTIFIERS.—Ladies, you can not make fair skin, rosy cheeks, and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health; and nothing will give you such good health, strength, buoyant spirits, and beauty as Hop Bitters. A trial is certain proof. See another column.—Telegraph.

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As the Denominational Paper of Baptists, it is devoted to the exposition of the views of that people.

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For the Sabbath Recorder

WHEREFORE

BY IDA FAIRBANK

Fold the hands, so thin and white, lightly o'er the pulseless brow; Though your children round you call, "Call, 'mammy!' o'er and o'er," 'E'en at touch of baby's hand, She will waken nevermore.

Wherefore, standing as she is, Center of a home, till now With the crown of motherhood Resting on her saintly brow; Wherefore was she called so true? Called to lay aside her crown, Ere life's sun had reached his noon, Care and comfort to lay down.

Though we question, though From the void comes no light, Death and silence over all, Heedless of our bitter cry, Silence, though the voice of God, From the ages gone before, With a sound all sounds above, Thunder at the sealed door.

Yet we know, a hand unseen Led her all the thorny way, And a face beside her shone Through the darkness, as a light, Filling all her soul with light, While the path of pain she trod, Guiding through the gloom, To the paradise of God.

Shall we question, shall we Love unmeasured love, Never midnight yet, without Morn behind it, waiting, Let the blessing of God's peace Bid the stormy sea, 'Be a Sorrow's sad complainings, At the fiat of his will."

SOUL.

Reply to Dr. Kellogg's fourth on the Soul

BY REV. N. WARD

The Doctor, commenting 2, says, "Paul simply had so had a mental representation so strong an impression could not tell whether he to heaven, or whether he vision." Ans. If Paul's experience, and fourteen years it, and wrote the account could not tell whether he out of it, at the time referred to, the Doctor to know so much thing is certain; if Paul's spirit could not exist and rate from his body, he could a doubt whether he was in time.

The Doctor argues the separation of body and spirit without producing de sumed, and not proved. that the breath may be snatched, and in some instances, even trances, and then the man can revive after the left the body, how can it