878, Dr. G. Comandi, of Florence, a Sunday-school with three Roman c children as scholars. The school re on increasing until now it numbers ur hundred, all of whom have been d in from the street.

ITLESS STUFF.—Not so fast, my friend; if ld see the strong, healthy, blooming men, and children that have been raised from beds ess, suffering, and almost death, by the use Bitters, you would say "Glorious and in- remedy." See other column.—*Philadelphia*

EAYRE HINKLE, Jersey City Heights, N. J., "My son, a lad of twelve years, was com- ured of a terrible case of Eczema by the Remedies. From his head to his feet was of scabs."

ING OF BEAUTY IS A JOY FOREVER."—That f beauty" is *Hamilton's Cough Balsam*, and household where *tried*, it has proven itself a "joy" that will last "forever." It has *per-* cured that beautiful young daughter whom ught a victim of that dread disease, *Con-* Price per bottle, 50 cents; sample bottles, Sold by G. W. Rosebush, Alfred Centre, R. Burdick, Alfred, N. Y.

MERICAN STORY.—T B. Peterson & Brothers, phia, have in press and will publish in a few horoughly American story of real life, enti- aul Hart; or, The Love of His Life," by Un

E. PINKHAM'S VEGETABLE COMPOUND doubt- s first as a curative agent in all diseases of reative system, degeneration of the kidneys, of the bladder, urinary calculi, &c., &c. Mrs. LYDIA E. PINKHAM, 233 Western Ave- n, Mass., for pamphlets.

ABLE REMEDY FOR A PAINFUL DISEASE.— *'s Pile Suppositories* act promptly in allaying mmation of the rectum, and by being easily , are readily absorbed into the system, heal- diseased and irritated condition of those or- They are convenient for self-application, no unpleasantness, and affording such satis- results that to any one afflicted with that disease, the Piles, they are invaluable. By pplication to the seat of disease, they are the cacious means of cure to be met, and are rly useful in cases attended with rigid con- of the sphincter ani. Price, 50 cents per Sold by G. W. Rosebush, Alfred Centre, R. Burdick, Alfred, N. Y.

FROM CHICAGO.

le Dry Goods House of J. V. Farwell & Co.

CHICAGO, Ill., Oct. 5th, 1878.

M. FENNER, Fredonia, N. Y.:

Sir,—I took your Blood and Liver Remedy ve Tonic for a severe bilious attack with per- ess. Three-fourths of a bottle of your St. nce Specific completely cured my boy of that fter he had been doctored three months by physicians without benefit. I wish also to I think highly of your Improved Cough

Yours truly, J. M. PHELPS.

nner's Blood and Liver Remedy and Nerve ay well be called "the conquering hero" of s. Whoever has "the blues" should take it, gulates and restores the disordered system s rise to them. It always cures Biliousness r Complaint, Jaundice, Dyspepsia, Consti- Headaches, Fever and Ague, Spleen, Enlarge- Scrofula, Erysipelas, Pimples, Blotches, and Eruptions and Blood Disorders, Swelled nd Dropsy, Sleeplessness, Impaired Nerves rvous Debility; restores flesh and strength e system is running down or going into de- ures Female Weakness and Chronic Rheuma- t relieves Chronic Bronchitis, and all Lung roat difficulties. It does these things by at the root of disease and removing its

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

enner's Golden Relief cures any pain, as he, Neuralgia, Colic, or Headache, in five to inutes, and readily relieves Rheumatism, Complaint, Diarrhœa, etc. Try a sample 10 cents.

enner's Vegetable Blood and Liver Pills. family physic known. For sale by dealers.

y A. E. & W. H. CRANDALL, Alfred Centre, LLIAM R. BURDICK, Alfred, N. Y., and PH COMPANY, New Salem, W. Va.

TS AND CANVASSERS make from $25 to $50 k selling goods for E. G. RIDEOUT & Co., 10 Street, New York. Send for their Cata- d terms.

"BUSINESS PRINCIPLES."

you want something to attend strictly to and cure a cough or cold in the head, get ner's Improved Cough Honey. It will relieve in one hour. Try a sample bottle at 10

NOT SO BAD.

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

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

"WE DO IT."—We offer you *Parmelee's Dys- Compound* because we *know* it will *cure* you. tired of seeing that sad, dispirited air, tired g you suffer so when you have only to use mpound to find speedy relief. We know that case, Dyspepsia, unless cured, may continue s, embittering your life and leading to an cline. Then secure the Compound, and be re restored to life and vigor. Price, $1 per sample bottle, 15 cents. Sold by G. W. sh, Alfred Centre, and Wm. R. Burdick, N. Y.

TIFIERS.—Ladies, you can not make fair sy cheeks, and sparkling eyes without all the es of France, or beautifiers of the world, poor health; and nothing will give you such alth, strength, buoyant spirits, and beauty as tifiers. A trial is certain proof. See another —*Telegraph.*

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.

VOL. XXXVII.—NO. 20. ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 19, 1881. WHOLE NO. 1893.

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.

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

☞ If payment is delayed beyond six months, 50 cents additional will be charged.

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

ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

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

ADDRESS.

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

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

For the Sabbath Recorder.

WHEREFORE?

BY IDA FAIRFIELD.

Fold the hands, so thin and small,
Lightly o'er the pulseless breast,
Though your tears as rain shall fall,
They will not disturb her rest—
Though her children round her stand,
Calling "mamma" o'er and o'er,
E'en at touch of baby's hand
She will waken nevermore.

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

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

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

Shall we question, shall we doubt
Love unmeasured led the way?
Never midnight yet, without
Morn behind it, waiting lay—
Let the blessing of God's peace
Bid the stormy sea, "be still,"
Sorrow's sad complainings cease
At the fiat of his will.

SOUL.

Reply to Dr. Kellogg's fourth and last Article on the Soul.

BY REV. N. WARDNER, D. D.

The Doctor, commenting upon 2 Cor. 12: 2, says, "Paul simply had a vision, that is, he had a mental representation which made so strong an impression upon him that he could not tell whether he was taken bodily to heaven, or whether he had an ordinary vision." Ans. If Paul, who had that experience, and fourteen years to reflect upon it, and wrote the account by inspiration, could not tell whether he was in the body or out of it, at the time referred to, how came the Doctor to know so much about it? One thing is certain; if Paul believed that his spirit could not exist and be conscious, separate from his body, he could not have had even a *doubt* whether he was *in* or *out* of it at that time.

The Doctor argues that such temporary separation of body and spirit, could not occur without producing death. This is *assumed*, and not proved. Everybody knows that the breath may be suspended for a time, and in some instances, even for days, as in trances, and then the person revive. If a man can revive after the *breath* has so long left the body, how can it be shown that he may not revive after the *spirit* has left the body for a brief space, especially if the breath *is* the spirit, as the Doctor contends? He insists that because Paul classes the revelation made to him in Paradise, with visions, therefore it was merely a mental representation and not a reality. This is also *assumed*. Was it an *imaginary* angel who appeared to Zechariah, in the temple (Luke 1: 22), and foretold the birth of John the Baptist? It was called a vision. Was the vision of angels at the sepulchre (Luke 24: 23) a myth? Were the appearance and words of Christ to persecuting Saul, on his way to Damascus (Acts 26: 19), a deception? Was the vision of Christ's transfiguration and of Moses and Elijah on the Mount, a mere imagination of the disciples? When Christ said, "Tell the vision to no man," (Matt. 17: 9); "Tell no man what things ye have seen" (Mark 9: 9); did he mean that they had not seen anything except in *imagination*, and that it was a *delusion?* Now when a man adopts a theory concerning the human soul, which he admits to be new, and unknown in Scripture; and in order to give even a plausable excuse for it, thus tortures the plainest statements of revelation, no clearer evidence is needed that it is an error and destructive in its tendency.

The Doctor relies chiefly upon passages from the Old Testament, in Hebrew poetry, in support of his theory of man's nature, etc., and uses them as a key by which to interpret the New Testament. But it is generally admitted that the New Testament is an inspired interpretation of the Old Testament; and it is, therefore, the hight of absurdity to claim that an *inspired interpretation* is more obscure than that which it interprets, and that instead of using this to explain Old Testament figures, we should use those figures to explain the interpretation of them! This is what the Doctor does when he insists that the poetic, *i. e.*, the figurative descriptions of Job, David, Isaiah, Jeremiah, etc., must be taken as the key to reveal the meaning of what Christ and his apostles taught in plain prose! One clear statement of Christ, or his apostles, in regard to the nature of man and his future state, is better authority than scores of such imaginative expressions of Hebrew poetry.

In regard to *phantasma*, the Doctor is only able to adduce a doubtful statement of Greenfield against the testimony of all the Biblical scholars in Christendom. Besides, I have shown that, even if that word were used in Luke 24: 37, it would be no evidence that Christ meant *phantasma* in verse 39, where he said *pneuma*. He knew what he meant to say and used the correct word to say it. But the fact that *pneuma* is used in both verses, and the fact that *phantasma* is not once used in Luke's Gospel, in any Greek Testament, leaves the Doctor's interpretation without even a shadow of authority. The fright of the disciples was because of Christ's sudden appearance, and their belief, in common with all Jews, (except Sadducees), that man had a spirit entity which existed in a conscious state after death, and could appear to men as did Moses on the Mount. They saw Christ before them, and not believing that he had risen from the dead, thought it was his spirit.

In reply to Paul's testimony (Acts 23: 6–8), that he was a Pharisee in reference to the existence of disembodied spirits, the Doctor says, "Let us try the same reasoning upon another point. The Pharisees believed in works of supererogation, in self-atonement for sin by good works, and that thoughts were not sinful, no matter how vile, unless carried out into action. If Eld. W.'s style of argument is worth anything, Paul also believed these unchristian doctrines." Ans. This is, evidently, the best shift the Doctor knows how to make to evade Paul's testimony. He here argues that, because Paul agreed with the Pharisees upon *one specified point*, he necessarily agreed with them upon *all* points. On this principle, the Doctor has proved himself to be an Atheist, Universalist, Fatalist, and what not? for he has indorsed, in his theory, sentiments which they include in their theories. He has proved also that he believes everything that I believe; for he admits the correctness of some of my positions and arguments. The question resolves itself into this: did Paul tell a lie, when he said he was a Pharisee upon the points specified, which distinguished them from the Sadducees? And did his agreeing with them upon the point named, prove that he agreed with them upon all points? A ten years old child knows better.

The Doctor asks, "Is it probable that Christ would adopt and teach a doctrine that originated in heathenish darkness?" Ans. It is for him to prove that said doctrine did originated in heathenish darkness. Christ taught many things that were held by the heathen; but does that prove that they all originate with them? *Consulting* familiar spirits and mediums evidently originated with the heathen, because the Bible condemns it. But it nowhere denies that spirits *exist;* on the contrary, it clearly affirms that spirits of just men made perfect, angels, evil spirits, demons and devils, do exist, and that spirits have not flesh and bones. And as the Bible was written by the inspiration of Christ, (1 Peter 1: 11,) he taught these facts.

Again, the Doctor says, "It seems too evident to require demonstration, that the nature of spirit possession was, as we claim, viz., that the demon or evil angel, did not get inside of an individual, but simply obtained an influence over his mind. Casting out the demons was simply delivering the individual from the demoniacal influence."

Here, the Doctor claims that the *opposite* of what Christ and his apostles declared, is "too evident to require demonstration." He thus virtually impeaches their testimony. If they intended to teach what he claims could *only* be true, they could have stated it as easily as to have stated what they did, and would certainly have done so. Their *not* doing so, proves that they did not mean to teach it. Christ said, (Matt. 12: 43–45,) "When the evil spirit is gone *out of* a man, he walketh through dry places, seeking rest and findeth none." No, no, says Dr. K., that is not true; the unclean spirit did *not* go *out* of the man; for he was never *in* him. "Then he saith, I will return *into* my house, from whence I *came out*." No, says the Doctor, this also is incorrect; for the *spirit* was *never* inside that house but stood *outside*, and simply thrust evil thoughts and imaginations into it. "And when he is come, he findeth it empty, swept and garnished." Yes, says the Doctor, just as it always had been. "Then goeth he and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there." That is, says the Doctor, they stood *outside* and thrust in their evil thoughts and imaginations; for it "is too evident to require demonstration," that a house was never made to live *inside* of, but *outside* of, and it is not supposable that Christ meant anything else, even if he did say the opposite; for it would imply that those demons were disembodied spirits, and that would imply that Dr. K.'s theory is wrong, which is inadmissible, since he can demonstrate the truth of *any* theory, *scientifically*, with *three assumptions* and *one inference!* (See last article.) Hence, when Christ said that the evil spirit *went out* of the man, he simply meant that he went away from *outside* of him, where he had been all the time!

Our Savior represented that this man was the *house* into which those spirits entered and dwelt, and which the first spirit went out of, just as Paul and Peter represented their bodies to be the houses in which they dwelt, and should go *out* of at death. But the Doctor claims that Paul's body, or house, was Paul himself and all there was of him. If so, then that man, the house of the evil spirit, was the evil spirit himself; which would make Christ's language an extreme of nonsense and contradiction. The same words and form of expression are used when it is stated that Christ or his apostles entered *into*, or *went out of* the synagogue temple, city, or country; and it would be no more an impeachment of the writer to insist that they were never inside of a synagogue, temple, city, or country, than to insist, as the Doctor does, that evil spirits never entered into or went out of men, as Christ declared that they did.

The Doctor says, "Judging from the position taken in the latter part of this article, our reviewer is as firm a believer in the main doctrines of spiritualism as its warmest adherents." Ans. Since such views as I have advocated, have always been held by Seventh-day Baptists, the Doctor would, according to his statement, expect to find more of that kind of fruit among them than among Seventh-day Adventists. "By their fruits ye shall know them." But Seventh day Baptists have never yet indorsed a *medium* as an infallible instructor in temporal and spiritual duties, or as an interpreter of Scripture for them; nor do they countenance consulting such *mediums*, or following their pretended revelations; but insist that the *Bible* must be taken as the *only* standard of religious faith and practice.

A regenerated person is, in Scripture, said to be born again, and the Doctor agrees that this new birth must take place in this life (book, p. 149), and the apostle says this new birth is "not of *corruptible* seed, but of *incorruptible*." 1 Pet. 1: 23. The Greek word here rendered incorruptible occurs also in 1 Pet. 1: 4; 3: 4; 1 Cor. 9: 25; 15: 52; and Rom. 1: 23. It applies to God in Rom. 1: 23; to man's regenerated nature in 1 Pet. 1: 4; and to his resurrected body in 1 Cor. 15: 52. It is rendered *immortal* in 1 Tim. 1: 17. These passages, therefore, prove that the same immortality possessed by God is possessed by man's regenerated spirit, by which means it is delivered from the death or curse threatened in Gen. 2: 17. What ground, then, is there to believe that such spirits will still suffer the penalty pronounced against Adam for sin, and thus be held under the curse (as Eld. Smith says), "without rebate or variation," *i. e.*, eternally? Christ says those who believe in him shall "*never die*," "*never perish*." He having redeemed them from the penalty of the law, it has no more power upon them than upon angels, or upon Adam before he sinned. They are declared to be "alive from the dead" (Rom. 6: 12, 13); hence they were *dead* before they were thus made *alive;* and now being made alive by the new birth, they are free from that death which God pronounced as the curse of sin in Gen. 2: 17. Christ said that those thus made alive "shall never die" (John 6: 50; 8: 51; 11: 26); yet they all do die, physically, the same as the unregenerate. But if that quickening means the resurrection of the body, then what advantage has the saint over the sinner, who will also experience the same? According to the Doctor's theory, the wicked will never consciously *suffer* any penalty; for the only penalty he allows of for sin is "a state of non-existence, which is not reached as long as there is any life about a man." When life ceases, suffering is impossible.

Christ says, "Be not afraid of them that kill the body and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him who, after he hath killed, hath power to cast into hell." Luke 12: 4, 5. Cast *what* into hell? the dead *body?* That would be nothing to be dreaded. He evidently meant the soul which will live after the *body* is killed. But if by killing the body the soul is thereby rendered unconscious, then casting it into hell would be no punishment, and not to be feared. What Christ said about the happiness of Lazarus and suffering of Dives, after their bodies were dead and buried, shows what he meant here.

Now, since Christ satisfied the demands of the law, and thus saves believers from its curse, it follows that what he does not save them from is no part of that curse; but he does not save them from physical death, which proves that it is not the penalty for sin. If a Christian passes from death into life, here, as the Doctor admits that the Scriptures teach, it proves that they were dead before; yet they were alive, physically, all the time, and will die physically like the unregenerate; which proves that physical death is *not* the penalty God threatened for sin. Paul says, "There is *no* condemnation to them that are in Christ Jesus." Rom. 8: 1. Why? Because "Christ hath redeemed them from the curse of the law." Gal. 3: 13. Justice could not inflict the curse of sin upon one, in whose behalf it had been fully satisfied. Christ says, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, *hath everlasting life*, and *shall not* come into condemnation, but *is* passed *from death* unto *life*." John 5: 24. Yet they were alive, physically, all the time, and no more so *after* than *before* this change took place.

The Doctor insists that in all such passages the word *life* is used figuratively. If so, then the words *death* and *resurrection* are used figuratively, and also *regeneration, heaven*, and *eternal life*, and hence are not literal realities! Christ teaches that those who believe *now*, have everlasting life now, and shall not, in the future, die, perish, or come into condemnation; because they are alread passed from death, the penalty of the law into life, a state of deliverance from the curse. Physical death to such is simply departure from this world to a better (2 Tim. 4: 6), a *release*, and no penalty. Compare 2 Tim. 4: 6–8 with Phil. 1: 23. But how can the penalty for sin be both a curse and a blessing, a punishment and a release? Again, neither Enoch, Elijah, nor the living, who are to be changed at the resurrection without dying, have escaped the death threatened in Gen. 2: 17. They will all have been once *dead in sin*, yet they will escape *physical* death *entirely*. This could not be if physical death, spoken of in Gen. 3: 29, was *the* penalty for sin. On the contrary, it came under the provision of grace.

Again. If, as the Doctor teaches, the reward of righteousness is simply *material existence*, then the wicked are also to be alike rewarded previous to death and again in the resurrection; and if their penalty is *annihilation*, it will be a complete deliverance from *all* suffering and conscious loss. Hence they will never really *suffer* any penalty, for suffering is impossible without conscious existence.

In closing, I wish again to call attention to what the Doctor makes the basis of his whole theory. He says, "The soul is capable of existing separate from the body, but has no consciousness or intelligence; yet it is the seat of moral character, and survives the death of the body by virtue of the record representation in heaven. Now, any person of common sense can but see that the *record* of a thing and the *thing itself* are two distinct things. A record is a writing. The thing described is not that writing. A record of a thing no more preserves the existence of that thing than the record or description of a man's body preserves his body from dying or decomposing. The Doctor has not and can not adduce *any* evidence that such a record of such a soul as he contends for, is in heaven or anywhere else, or ever will be. The whole theory is a fiction of his own imagination. The Bible speaks about a record of men's *works*, but that is a very different thing from the record of an *imaginary* organization.

For the Sabbath Recorder.

"SHALL WE CONSOLIDATE?"

In affirming this question, as applied to our Tract and Missionary Societies, two advantages are claimed, viz., Union and simplicity. Union, according to the dictionaries, is co-operation. The union proposed by the consolidationists is that the Tract Society surrender to the Missionary Society its entire evangelistic work, with the contributions which support it. This proposition reminds me of the man who boasted that himself and wife were one, and he was the one. There is quite too much of such "union" in marital relations, and the union now proposed seems to be but little, if any, better. If co-operation and efficiency are the things really desired, we have them already, as the Tract and Missionary Societies are at present constituted and operating. These two Societies began almost simultaneously, not as rivals, but as the two arms of our denominational "working-beam," and for nearly forty years they have been working together harmoniously and efficiently, and may do so for forty years to come.

And now as to the claim that consolidation will simplify our work, I have this to say, viz., that the new Constitution of our General Conference has offered a very simple and practical plan of consolidation, which neither the Missionary nor the Tract Society have seen fit as yet to adopt. But if we *must* reorganize, and if the demand for consolidation and simplification now put forth is not selfish, and not one-sided, it will stand the test of a proposition something to this effect, viz: Let the Missionary Society take foreign missions, and "push" and greatly enlarge that work; and let the Tract Society limit its operations to home missions; and let the proposed "Publishing House" remain "neutral ground" until the denomination develops a publishing genius and capacity to which it has hitherto been a stranger.

L. C. ROGERS.

PRAYER is not overcoming God's reluctance; it is laying hold of his highest willingness.—*French.*

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.

THE last number of the *Missionary Review* reports over 3,800 "recent converts" from heathenism.

FROM Chinese boys and girls, gathered in the schools of Christian missionaries, come such messages as this, to the boys and girls of America: "Tell them that we worship God, and love to do it."

"A WORTHY pastor, deeply interested in missions, writes," says one of our exchanges, "that, if pastors would all become missionary agents for their own churches, it would be a vast step in advance."

THE following letters have been received during the week: M. H. Bixby, Geo. J. Crandall, A. R. Crandall, L. A. Platts, C. Potter, Jr. & Co., A. W. Coon, Lucina Tallett, J. M. Todd, F. F. Johnson, S. D. Davis.

BRO. GEO. J. CRANDALL, writing from North Loup, Neb., says: "I have nothing special to write concerning the mission. I am putting in all the time in study and visiting from house to house. Pray earnestly that I may have wisdom to do the work well."

IT is difficult for us to estimate or duly appreciate the results of missionary work on home or foreign fields. The figures of statistics are valuable helps, but they show only a part of the result. The good leaven of truth is at work; and that is going on in the minds and hearts of men which figures can not report.

IS not the fact that floor consisting of beautiful mosaic work of procelain tiles, is discovered by a missionary in a heathen temple, beneath an inch or more of dirt, a sign of what Christianity is doing for the heathen as it reveals to them the knowledge of the true God, and the way of peace, that they so vainly sought?

From a letter recently received from one of our ministers, we quote the following: "I feel a great interest in the missionary work as now carried on by the Board; and hope the time will come when all the work that normally belongs to it, will be placed in its hands. That the Master may bless you all, is my humble prayer."

BRO. F. F. JOHNSON, missionary pastor in Southern Illinois, writes the following: "I have received a fine package of tracts, and distributed quite a number of them. The people seem, generally, to appreciate them very much, and some are earnestly investigating the subject of the Sabbath, or, at least, appear to be doing so. We had a good time at the Enon meeting last Sabbath and Sunday."

THE *Missionary Review* for May–June, says, regarding Seventh-day Baptists, "We are able to trace, in the Minutes of Conference, no growth in the number of ministers, churches, or communicants." But our last Minutes report the following: Total membership, 8,627. Increase during the year, 405; decrease, 285. Net increase, 120. Although a small increase, when compared with the reports of some of the largest denominations, it is by no means discouraging.

OUR friend, Rev. R. G. Wilder, of the *Missionary Review*, kindly says that Mr. and Mrs. Davis and Miss Nelson, "are learning the language and reorganizing the mission in China with commendable energy and courage, and we hope their brethren at home will support them with generous gifts and 'effectual and fervent prayers.' . . . There are indications that the missionary character and zeal of this branch of the church are to be, henceforward, more efficiently developed."

WITHIN that part of the city of Peking, China, called "The Forbidden City;" there is said to be an observatory where all necessary observations for the Imperial almanac are made. "This almanace is not only Imperial in name," says Bishop Wiley, in "China and Japan," "but Imperial in all rights, and is a great monopoly of the government. No astronomical book or calculations are allowed to be issued apart from this almanac, and much of the prestige of the ruling powers among the common people arises from the wonderful fact that within the Imperial palace is found sufficient knowledge to arrange the seasons, distribute the year, and foretell to a minute the coming of eclipses of the sun and moon."

TREASURER'S QUARTERLY REPORT.

GEO. B. UTTER, *Treasurer*,
In account with the MISSIONARY SOCIETY.
GENERAL FUND.

DR.

To balance January 12th, 1881		$1,571 93
Cash received since, as follows:		
Estate of Daniel Lewis, Hopkinton, R. I., dividend		21 00
Woman's Missionary Society, Hopkinton, R. I., for China		5 00
B. W. Crandall, Rockville, R. I.		3 00
Ladies' Aid Society, Pawcatuck Church		25 00
Church at Greenmanville, Ct.		30 00
Church at Plainfieln, N. J.		136 00
Young Ladies' Missionary Society, Plainfield, $17 50, $15		32 50
Charles Potter, Jr., Plainfield		50 00
J. B. Somers, Linwood, home and foreign		10 00
Church at Shiloh, collections		50 00
Prayer-meeting collection, Shiloh, (China)		6 57
Mrs. Eunice A. Davis, Shiloh, (China)		5 00
Dr. Geo. Tomlinson, Roadstown		5 00
Church at Lost Creek, W. Va.		13 52
Children at Salem		38
U. M. Babcock and wife, Salem		1 00
Otterslide Bible-school, (Chinese boy)		40
Church in West Edmeston, N. Y.		13 25
First Brookfield Church		10 00
Abel Stillman, Leonardsville		5 00
Lucina Tallett, Otselic		3 00
First Church in Alfred, collections		40 00
Mrs. P. S. Green, Alfred Centre		1 00
Mrs. Sarah Rosebush, "		25
Ladies' Society, Richburgh, (Nelson)		5 00
Sabbath-school, Little Genesee, China school		10 00
M. S. Wardner's Sabbath-school class, Little Genesee		6 50
E. R. Crandall, Little Genesee		5 00
Woman's Missionary Society, Nile		15 86
Ladies' Aid Society, Nile, (Velthuysen)		5 00
Coll. at Quarterly Meeting, Hebron, Pa.		21 00
Sabbath-school, Albion, Wis.		5 00
Nine individuals, Albion		4 50
E. D. Richmond, Coloma		5 87
Martha M. Jones, Boscobel, (Chinese child)		1 00
A. D. Graham, South Bloomfield, O.		5 00
Mrs. A. D. Graham, "		2 00
Collected on field by S. R. Wheeler:		
Yearly Meeting, North Loup, Neb	$10 79	
Mrs. H. A. Babcock, Ord	1 00	
Pardee Sabbath-school, for China day school	6 46	
Long Branch Sabbath-school, for China day school	1 50	
Mrs. Lucy Randolph, Pardee, Kan	2 60	
Sarah Tomlinson, "	50	
Collection at Pardee	1 88—	24 73
J. L. Shaw, Freedom, Minn.		1 00
Sabbath-school, Welton, Ia., China school		9 00
Welton Church, quarterly collection		7 00
A Friend, through H. B. Lewis, Welton		5 00
Sarah A. Milikin, Mt. Hecla, Tex., (Nelson)		1 75
Arthur Milikin, " (China boy)		25
A. R. Crandall, Lexington, Ky., to make S. R. Wheeler L. M., $25, $5		30 00
M. B. Kelly, Villa Ridge, Ill.		1 50
Mrs. M. B. Kelly, "		1 50
M. B. Kelly, Jr., "		1 00
F. Wayland Kelly, "		1 00
Mary F. Randolph, Delhi, on L. M.		10 00
Mary F. Randolph, "		5 00
Mrs. Mary B. York, Farina		5 00
Church in Southampton		15 00
A. P. Saunders, Farmington		1,000 00
Total		$3,249 26

CR.

By cash paid as follows:	
H. Stillman, Woodville, R. I., to Jan. 6th	$75 00
C. A. Burdick, Portville, N. Y., " 1st	70 00
S. D. Davis, on account of labor in W. Va	50 00
W. C. Titsworth, expense of trip to Southern Illinois	15 90
G. J. Crandall, Harvard, Neb.	33 33
H. E. Babcock, Orleans,	60 83
S. R. Wheeler, Pardee, balance to Jan. 1st	68 45
A. E. Main, Cor. Sec., to Jan. 1st	32 39
Balance to new account	2,843 36
Total	$3,249 26

E. & O. E. GEO. B. UTTER, *Treasurer.*
WESTERLY, April 13th, 1881.

☞ In view of the fact that there has been unusual delay in forwarding the above report for publication, the Treasurer deems it not out of place to say here, for the information of those concerned, that all payments and remittances ordered at the Board Meeting on the 13th of April have been made, as follows:

Horace Stillman, to April 6th, 1881	$75 00
Chas. A. Burdick, " 1st, "	62 50
Herbert E. Babcock, " " "	70 75
Geo. J. Crandall, " " "	25 00
M. B. Kelly, " " "	50 00
H. B. Lewis, in full for labor in Minnesota	100 00
S. D. Davis, balance for labor in West Virginia	110 00
A. E. Main, Cor. Sec., labor and expenses three months, to April 1st, 1881	327 42
American Sabbath Tract Society, printing Annual Report	42 00
D. H. Davis and A. E. Nelson, salaries to Jan. 1st, 1882	650 00
D. H. Davis, to complete repairs on Shanghai house	850 00
Total	$2,362 67

G. B. U.

WESTERLY, April 29th, 1881.

"YOU have heard it said that flowers only flourish rightly in the garden of some one who loves them. I know you would like that to be true. You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power not only to cheer, but to guard—if you could bid the black blight turn away—if you could bid the dew fall upon them in the drought, and the south wind drive away the bitter frost—this you would think a great thing! And do you not think it a greater thing that all this (and much more than this) you *can* do for fairer flowers than these—flowers that could bless you for having blessed them, and will love you for having loved them—flowers that have thoughts like yours and lives like yours, and which once saved you save forever! Is this only a little power?"—*Ruskin.*

HARVEST-TIDE.—At any moment a great movement may be expected which will bring thousands and tens of thousands into the fold of Christ. the vast preparation has been made; the seed has been sown; the reality of the gospel has been fully vindicated; and only the quickening energies of the Holy Spirit are needed to the final consummation. Already there is a sound of a going in the tops of the mulberry-trees, as among the Tamil and Telugu populations of Southern India. How else shall we interpret the unexpected movement in the Shan-tung Province of the Celestial Empire—not to speak of the reception accorded the gospel in Japan?—*Missionary Herald.*

MISSIONS.

A paper read before the New London, Stonington, and Westerly Ministeral Conference, at Stonington, Conn., April 18th, 1881.

The twelve spies brought back word to Moses, and to Aaron, and to all the congregation of the children of Israel, concerning a land that flowed with milk and honey, and showed them the fruit of the land. Nevertheless, said they, the people that dwell in the land are strong, the cities are walled and very great, and, moreover, we saw giants there, the sons of Anak. Ten of the twelve said, We are not able to go up against the people, for they are stronger than we; but Caleb said, for himself and Joshua, Let us go up at once, and possess it; for we are well able to overcome it.

To tell men of the heavenly Canaan, and exhibit, in our lives, some of the fruits of that land; to point out the hindrances to our possession, and to persuade and help men to resist, by divine grace, the strong powers of darkness, to break down the walls of superstition and unbelief that keep God out of the heart, and to escape from the control of giant evil habits, this is to do missionary work, which seems to me to be the central idea of religious effort. To this work, above and beyond every other, Christian men and women are called. We have been rescued, that we may help rescue the perishing. What are some of the reasons and encouragements for a more earnest and widespread missionary spirit and effort among our churches?

As the children of God and followers of Christ, we are bound to walk in the ways of obedience. I believe in the universal and unending authority of the decalogue; but I believe the same respecting the law of Christ. And I therefore feel that no law is more explicit, of higher authority, or of greater importance, than the command to go, disciple, baptize, and teach, among all nations. When I shall cease to own this, I expect to reject the whole divine law also.

This command is our commission, the source of our authority, and justifies our zeal in endeavor, and our courage, though there be opposition to meet and difficulties to overcome. Moses was to say unto the children of Israel, I Am hath sent me unto you. And the great apostle thus begins his letter to the backsliding Galatians: Paulos Apostolos, Paul an apostle, not from men, neither through man, but through Jesus Christ, and God the Father.

To mission fields at home and in foreign lands we are to go, with the law of God and the gospel of his Son, declaring to the people that the great I Am hath sent us there. To men, ignorant of the way of life and salvation, and crying by reason of their captivity; to men blinded by superstition, ignorance, or pride; to the heathen sitting in the shadows of great darkness, worshiping and trusting gods that are creatures of their own hands or imaginations, we are to go, asking them to hear our message, because we are missionaries, not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead.

Gratitude should make us missionaries in spirit and endeavor. Paul declared himself to be a debtor to Greeks and Barbarians, to the wise and the unwise; but, certainly, not on account of what they had done for him. In what Christ had done for him by a personal redemption, he saw the ground of his obligation to all mankind, for Christ loved and died for all. He felt the force of that humane and Christian principle that the possession of any blessing, temporal or spiritual, makes the possessor a debtor to the poor and needy whom it is in his power to help and bless. At least a part of the debt of gratitude we owe the Savior for our redemption, is to be paid in the service of our fellow-men, with whose interests he has so closely identified himself, by making abundant provisions, through his atonement, for their salvation. And it is to missions we are largely indebted for the blessings of the gospel and the Christian civilization that we enjoy to-day. Missionaries carried the good news westward from Palestine, to Asia Minor, Macedonia, and Greece; thence the message was borne onward to Italy, Germany, Spain, France, and Britain; further westward, across the ocean, to the shores of the New World, came the doctrine of the cross; and shall we prove so ungrateful as to neglect to carry them westward still?

The principle of the Golden Rule should prompt us to missionary endeavor. Could we more perfectly realize the nature of heathenism; could women in Christian lands more perfectly appreciate their indebtedness to Christianity, and realize the moral and social condition of women in heathen lands, a desire to do for them what we now know we should want to have done for us, would make us hasten to their deliverance.

The products of missionary work are among the surest signs of our life. The living things that God created were to bring forth fruit, each after its kind. Unless the grace that dwells in our hearts shall become instrumental in bringing like saving grace to other hearts, we shall have failed to accomplish one grand purpose of our new creation in Christ.

Between missions and church and denominational life and growth there has always been found to be a real and most important connection. If the Bible-school and prayer-meeting, the college and seminary, are helpful to missions, it is the missionary spirit that has breathed into these new life and power. If missions are grounded in the doctrines of the gospel, it is largely by means of missions that these doctrines are to be heralded and spread among men, so as to gain new conquests over human minds and hearts. I believe in the value to character of depth and intensity of conviction as to truth and duty, not only in respect to the general claims of the gospel, but in regard to the particulars of Christian obligation. I believe in earnest endeavors to enlarge the place of our own tent, and to stretch forth the curtains of our own habitations, sparing not, lengthening our cords and strengthening our stakes. And the divine plan seems to me to be that this enlargement shall come as the natural result and reward of fidelity in keeping, not one part, but the whole of the final charge of him whom we adore as our Redeemer and Lord. "I am with you always," is a promise to be fulfilled upon the condition that we *go, disciple, baptize,* and *teach,* in *all the world.*

Large and promising fields invite us to labor. The progress of foreign missions during the last century, and the multiplying facilities for the spread of the gospel in heathen lands, bid Christian churches and missionary boards to go forward in more and more aggressive endeavor. Nor can we be wise and true and turn an unwilling ear to the calls that come to us in our own land. We are getting used to the "great west," I suppose; but it is great, nevertheless. Hundreds of thousands of people, some from our Eastern churches and communities, many from other countries, Irish, Germans, Scandinavians and others, are helping to fill up the new states and territories; and every motive of patriotism, humanity, and religion, demands that they have the gospel preached to them. And for a generation or two very much help must be given by the older East.

The freedmen should be educated, in mind and heart, both for their own sake, and for the sake of our country. And in some portions at least of the Southwest, among white people, there is home mission ground. I do not mean to say that there are no good and efficient ministers, and no signs of religious life; but monthly instead of weekly preaching services, hard-shell opposition to Bible schools and missions, inadequate educational advantages, a ministry rendered more or less inefficient by various causes—all this has had its destructive influence upon churches, morals, religion, and civilization. In Kentucky, for example, 1,000 or more of the 1,200 Baptist churches make no contributions for missions, and less than 200 have preaching service's oftener than once a month. Weekly religious meetings, Bible-schools, an educated and supported ministry, better schools and an appreciation of their importance, more books and newspapers, more home comforts, better farming, are among the things they need to be taught and helped to have.

In this missionary work we are exalted to the honor of being God's fellow-laborers, and have the promise of his presence. Moses shrank from going unto Pharaoh, as he who was to bring the Israelites out of Egypt; and the Lord encouraged him by saying, Certainly, I will be with thee. Gideon hesitated to undertake to save Israel from the hand of the Midianite; and the Lord looked upon him and said, Go in this thy might; surely, I will be with thee. It is Jehovah's presence that will enable us to gain grander victories over the hosts of sin, than Moses won on the banks of the Red Sea, or Gideon in the valley of Jezreel.

It may sound common-place to speak about the "worth of an immortal soul;" but the highest authority has declared that a man's soul is worth more to himself than all the world, and should he sell his soul at never so great a price, he would find, at the day of judgment, that he had nothing with which to purchase it back. This divine estimate of the value of a soul, justified by the interest Heaven has shown in its salvation, should make us zealous and faithful heralds of the gospel.

Should it be said, as it sometimes is, there is missionary work enough at our own doors, and we need not seek opportunities for Christian work elsewhere, let it be said in reply, first, the command is, go; and, secondly, there is every reason to believe that an intelligent and gospel wise effort for the salvation of men in the regions beyond, serves only to strengthen the cause at home.

These are among the reasons and encouragments for a more earnest and widespread missionary spirit and effort. What are some of the things that will qualify us for more aggressive and more efficient work in this sphere of Christian endeavor?

We need more faith. Although the people were strong, the cities walled and very great, and the children of Anak were there, Caleb and Joshua believed that Isarel were well able to go up at once, and overcome the people and possess the land. A faith that would increase our faithfulness and our courage, greater faith in God, in the power of truth, in human endeavor, and in humanity, would increase our fruitfulness and multiply our victories.

We should seek greater fitness for the Master's use. "If the Lord delight in us," said the son of Nun and the son of Jephunneh, to the children of Israel, "then he will bring us into this land, and give it us." When Josiah came to the throne of Judah he first sought after the God of David his father; then he began to purge Judah and Jerusalem of high places, groves, images, and altars; and then he did the same in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali. If as a Christian nation, as Christian churches, and Christian people, we purpose to help send out the light and truth of God, and subdue the nations unto Christ our King, we ought to so walk before the Lord that he will delight in us, for then he will be with us, and the defense of the heathen will be found to have departed. Let us, like good king Josiah, first seek the Lord with all our hearts; and then, by genuine revivals and reformation at home, resulting in the destruction of every vestige of irreligion, may we prove our capacity and worthiness to carry on the work from Judah and Jerusalem even unto Naphtali.

Missionary boards should be composed, it seems to me, of men who are not only wise, prudent, and careful, in the management of important financial interests, and in the direction of affairs, but also filled by the Holy Ghost with a desire to be witnesses unto Jesus both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth, working out the apostolic idea of self-sustaining, self-governing, and self-propagating churches.

An army pushing forward its conquests at the front, must be re-enforced with men and supplies. The pastors of our churches ought, therefore, to be as truly missionary in spirit, as the faithful men and women who are at work on home and foreign fields. Then the churches will be kept informed regarding the progress, needs, and prospects of missions; and knowledge will become the parent of interest; at the monthly concert of prayer, the blessings of the Lord of the harvest will be sought in petition and praise; and systematic and liberal giving will supply the needs of our treasuries.

Finally, there are needed, on home and foreign fields, not men of third-rate powers, but first-rate men—men of culture, tact, endurance, and devotion; men willing to make present sacrifice for the sake of future glory; men whose self-denial and toil will find their reward in a continued divine blessing, and in the privilege of laying foundations in Christian life and doctrine to be largely shaped by their own intellectual and religious thought and experience.

Brethren, let us

"Tell it out among the people, Jesus reigns above;
Tell it out among the nations that his reign is love;
Tell it out along the highways and the lanes at home,
Let it ring across the mountains and the ocean's foam,
Like the voice of many waters let our glad shout be,
Till it echo and re-echo from the islands of the sea."

THE Europeanizing of native workers has frequently proved the beginning of the denationalizing of heathen Christians. This not only raises an objection to the mission from an entirely unnecessary source, but places it in a false light before the people. The native Christian should, as far as consistent with his Christian training, remain a full and entire member of his people, even as to his mode of life; for then only can his congregation support him.—*Christlieb.*

Education Dep

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

"LET THERE BE LIGH

RELIGIOUS LIBERTY AND THE

Remarks of Senator Horatio Gates
Bill No. 26, entitled, "An Act t
liberty, and to provide for the
who observe the seventh day of
Sabbath, and to exempt them fr
of the act of Assembly, passed o
April, A. D. 1794," in the Senate
Thursday, March 17th, 1881.

The next bill in order was
26, entitled an "Act to protec
erty, and to provide for the r
who observe the seventh day
the Sabbath, and to exempt
penalties of the act of Assem
the 22d day of April, 1794."
The bill was read at length
as follows:

WHEREAS, it is declared i
tion of eighteen hundred and
in the Declaration of Rights,
have a natural and indefeasib
ship Almighty God according
of their own consciences," an
man authority can in any cas
trol or interfere with the righ
and no preference shall ever
to any religious establishmen
worship:"

AND WHEREAS, large num
zens of Pennsylvania belong
cieties who observe the sev
week as the Sabbath for the
ship; therefore,

SECTION 1. Be it enacte
and House of Representativ
monwealth of Pennsylvania
sembly met, and it is hereb
authority of the same, Th
ant of this Commonwealth,
seventh day of the week as
actually abstains from worl
and business on that day (w
and charity excepted), shall
the penalties imposed by th
passed the twenty-second da
Domini one thousand seve
ninety-four, for performing
ployment or business whats
day of the week, commonl
provided, that this shall no
grant any liberty of openin
on the first day of the week
Sunday, nor to working at
ness, nor any other mechan
compact place or village
monwealth.

Mr. JONES. Mr. Preside
five years since I introduce
favor of religious liberty in
is more than probable that
der consideration is the last
the honor to offer. Hence,
explain its provisions; I do
ing that, perhaps, for the
voice be heard in the coun
native State in behalf of w
sincerely to be the cause o
of right and justice. If I
effort to render help to the
I shall at least have the sa
that I have tried to do m
science and my God. Wit
sustained, as I believe I
mass of the intelligent peo
monwealth of Pennsylvani
States, and by a large num
ple in England, and Holla
erlands, whose petitions ha
to this body, I can retire f
the assurance that my caus
in future years, when prej
come by the blessed princi
of peace and good will to
for which I have so long
come the law of the lan
cutcheon of our glorious o
will not have its brightnes
law as the Sunday law of
Mr. President, did I co
ings I would not say a
there are many new Senat
influence I am anxious t
expressed a wish to know
sistent in my efforts to pa
to them that I shall chie
Less important bills than
troduced, even after they
but I conceive that this is
portance, as it concerns th
bute of the human hear
Believing this most
knowing as I do, that the
I advocate are devout, pi
men and women of great
holding honorable positio
be testified by my friends
Somerset [Mr. Grof], fr
Emery], and from Frank
I feel that in espousing t
advocating that of a false
rant sect of fanatics.

As all know, the Sunda
that "If any person shall
worldly employment on t
monly called Sunday (wo
charity only excepted), s
any unlawful game, hunt
or diversion whatsoever
and be convicted thereof
so offending shall, for
forfeit and pay four doll
distress, or in case he o
neglect to pay the said
chattels can not be fou
the same by distress, he
six days' imprisonment i
rection of the proper cou

Education Department.

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

"LET THERE BE LIGHT."

RELIGIOUS LIBERTY AND THE SUNDAY LAW.

Remarks of Senator Horatio Gates Jones, on Senate Bill No. 26, entitled, "An Act to protect religious liberty, and to provide for the relief of persons who observe the seventh day of the week as the Sabbath, and to exempt them from the penalties of the act of Assembly, passed on the 22d day of April, A. D. 1794," in the Senate of Pennsylvania, Thursday, March 17th, 1881.

The next bill in order was Senate bill No. 26, entitled an "Act to protect religious liberty, and to provide for the relief of persons who observe the seventh day of the week as the Sabbath, and to exempt them from the penalties of the act of Assembly passed on the 22d day of April, 1794."

The bill was read at length the third time as follows:

WHEREAS, it is declared in the Constitution of eighteen hundred and seventy-three, in the Declaration of Rights, that "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences," and that "no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship:"

AND WHEREAS, large numbers of the citizens of Pennsylvania belong to religious societies who observe the seventh day of the week as the Sabbath for their mode of worship; therefore,

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That every inhabitant of this Commonwealth, who observe the seventh day of the week as the Sabbath, and actually abstains from worldly employment and business on that day (works of necessity and charity excepted), shall not be liable to the penalties imposed by the act of Assembly passed the twenty-second day of April, Anno Domini one thousand seven hundred and ninety-four, for performing any worldly employment or business whatsoever, on the first day of the week, commonly called Sunday, provided, that this shall not be construed to grant any liberty of opening shops or stores on the first day of the week, commonly called Sunday, nor to working at the smith's business, nor any other mechanical trade in any compact place or village within this Commonwealth.

Mr. JONES. Mr. President, it is now over five years since I introduced my first bill in favor of religious liberty in this Senate. It is more than probable that the one now under consideration is the last I shall ever have the honor to offer. Hence, sir, in rising to explain its provisions, I do so with the feeling that, perhaps, for the last time will my voice be heard in the council chamber of my native State in behalf of what I believe most sincerely to be the cause of God and truth—of right and justice. If I again fail in my effort to render help to the persecuted saints, I shall at least have the satisfaction to feel that I have tried to do my duty to my conscience and my God. With that conviction, sustained, as I believe I am, by the great mass of the intelligent people of the Commonwealth of Pennsylvania and of adjoining States, and by a large number of pious people in England, and Holland, and the Netherlands, whose petitions have been presented to this body, I can retire from this place with the assurance that my cause is true, and that in future years, when prejudice shall be overcome by the blessed principles of the gospel of peace and good will to men, the measure for which I have so long contended will become the law of the land, and the fair escutcheon of our glorious old Commonwealth will not have its brightness marred by such a law as the Sunday law of 1794.

Mr. President, did I consult my now feelings I would not say anything more; but there are many new Senators whose votes and influence I am anxious to secure, who have expressed a wish to know why I am so persistent in my efforts to pass this bill. It is to them that I shall chiefly address myself. Less important bills than this have been introduced, even affer they have been defeated, but I conceive that this is one of great importance, as it concerns that God-given attribute of the human heart—the conscience. Believing this most sincerely, and knowing as I do, that the people whose cause I advocate are devout, pious and learned—men and women of great refinement—many holding honorable positions in society, as can be testified by my friends the Senator from Somerset [Mr. Grof], from M'Kean [Mr. Emery], and from Franklin [Mr. Stewart], I feel that in espousing their cause, I am not advocating that of a false, deluded and ignorant sect of fanatics.

As all know, the Sunday law of 1794 says, that "If any person shall do or perform any worldly employment on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress, or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels can not be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county."

Now, my bill merely proposes to exempt from such fine or imprisonment all persons who conscientiously believe in the fourth commandment of the Decalogue, and observe the seventh day of the week as the Sabbath. I shall not discuss the various phases of this question in detail, but shall only give a brief *resume* of the reasons I have advanced on previous occasions. In the first place, those persons who observe the seventh day as the Sabbath, claim for their observance of that day the command of Jehovah, in the Decalogue. The Jews and other observers of the seventh day maintain that the fourth commandment is as binding now as it was when first given on Mount Sinai, and hence they do not look upon our Sunday as more holy than any other of the six days on which Jehovah commanded that work should be done. In fact, it is also maintained that the same commandment which declares that the seventh day is the Sabbath, and that on it no work shall be done, also contains these words: "Six days shalt thou labor and do all thy work"—and that the obligation to work on the six days is as binding as the obligation to rest on the seventh. Hence they say—and with some show of reason—that they deem it a religious duty to work on the first six days, as set forth in the commandment; and as the seventh is the Sabbath of the Lord, they dare not work on that day. But the act of 1794 forbids any ordinary work to be done on Sunday under a fine or imprisonment and they complain that in this, their rights of conscience are trampled upon and the bill of rights of the Constitution is violated, as that declares "no preference shall ever be given by law to any religious establishments or modes of worship." In other words, I maintain that the Sunday law of 1794 is unconstitutional, and I say this, notwithstanding the high regard which we all entertain for the Judges of our Supreme Court and for the ordinary judicial rule of *stare decisis*. But so varied have been their decisions that it is almost impossible to know what the law is, and we are not to be blamed if, gradually, we fail to put confidence in human opinion. Chief Justice Bartley, of Ohio, as reported in 6 Ohio Reports, page 78, says, "Mere precedent, alone, is not sufficient to settle and establish forever a legal principle. Infallibility is to be conceded to no human tribunal, and Chancellor Kent remarks that even a series of decisions is not always evidence of what the law is. Even Bacon, in his essay on innovations, says, 'A froward retention of customs is as turbulent a thing as are innovations, and they that reverence too much old times are but a scorn to the new.'"

Our own learned Chief Justice Black, in the case of M'Dowell *vs.* Oyer (9 Har., 423) gives some of the reasons for reviewing former decisions, in these words: "There are old decisions of which the authority has become obsolete by a total alteration of the circumstances of the country, and the progress of opinion. *Tempora mutantur.* We change with the change of the times, as necessarily as we move with the motions of the earth." In an argument in the case of Waldo's appeal before the Supreme Court (No. 124 of October and November terms, 1878), the Honorable H. L. Richmond, counsel for Mr. Waldo, prepared a paper book, from which I shall read some extracts as fully expressing my own views, and I do this also as his argument is worthy of being preserved in a permanent form for those who shall discuss this question at future sessions of the Legislature. The question of the unconstitutionality of the Sunday law has never before been so ably and exhaustively set forth as it was by Mr. Richmond.

Judge Black's words apply with peculiar appropriateness to the case now under consideration. The statute of which we complain is an old statute, enacted at the close of a past century, nearly one hundred years ago—a long time, considering how rapidly scenes and events and opinions change in this wonderful country of ours. A generation has passed away, and with it many old-time notions, since the decision in Specht *vs.* Com., 8 Barr 312, sustaining the constitutionality of the law. The conditions of the country, of human thought, of religious tolerance, are greatly in advance of what they were when that statute was passed, and that decision rendered.

Nothing has been so in the way of the universal acceptance of the Christian faith as the differences on matters of doctrine between its professed disciples, reaching many times the extreme of bitterness, separating families, and embroiling whole neighborhoods. But in the advance of society and Christian enlightenment, these are now remembered only as the troubles of a by-gone age. The question now is, what shall I do, not to condemn and disfranchise, but to elevate and save my brother? Christians have, in these latter days, learned what that great command of our Savior means. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And mark, this was the distinguishing sign of discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34. 35.

It is cause for rejoicing that, in our day, partition walls are being leveled, and the churches are harmonizing and uniting in generous efforts to do the greatest good to fallen humanity. Civil authority should lay no stumbling blocks in their way. The law making and law administering powers should be careful to avoid denominational preferences; say to each man, whether in high or low life, that in privileges secured, and rights enjoyed, he is equal to every other man.

As all know, Article first of the amendments to the Federal Constitution provides among other things that—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Now, I maintain that the act of 1794, known as "The Sunday Law," is, as heretofore interpreted by our courts, not only against the spirit of the Federal Constitution, but in direct and irreconcilable conflict with our bill of rights; because it subjects a large class of citizens, who observe the seventh day as their Sabbath, to the same penalties, if they labor on Sunday, that it does the ordinary Sabbath breaker.

The Federal Constitution, in religious matters, inhibits all interfering legislation by Congress, while it makes no provisions for protecting the citizens of the respective States in their religious liberties; this is left to the State Constitutions and Laws. (Permoli vs. First Municipality, 3 How U. S. R. 609.) This duty Pennsylvania recognizes and asserts. In her bill of rights, and I may be permitted to paraphrase it, she avers the natural and indefeasible right of all men to worship God as conscience, the conscience of each individual man, shall dictate; and more, that no human authority, be it church or State, civil or ecclesiastical, legislative or judicial, can in any case whatever, no matter what the purpose or pretext, control or interfere with the rights of conscience. This is very plain, clear, and explicit, and any legislation in conflict therewith is of no validity to bind the consciences or control the conduct of men. Now, is the act of 1794, known as "The Sunday Law," in conflict with these provisions of the Federal and State Constitutions? That is made to depend upon another question: Is Sunday, or the Lord's-day, is the Christian Sabbath a divinely ordained institution, or is it simply a "civil regulation," having no higher purposes than an ordinary holy day, and no higher authority for its establishment?

Judge Bell, in Specht versus Com. 8 Barr, 312, the ruling case on this question, assumes the truth of the latter proposition, and labors hard to prove that the day is entirely secular in its character, and involves no religious obligation whatever. He says of the act of 1794, that it is "a mere civil regulation to give rest to man;" that "it is essentially but a civil regulation for the government of man as a member of society;" that "its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligations;" and concludes, of course, that "the selection of the day is but a question of expediency." Such are his words. Any other day may just as well have been selected as Sunday, for there is nothing sacred, nothing holy, nothing of religious rest or worship about it. Where now is our Christian Sabbath so cherished by our fathers? Blotted, expunged from the statutes of this Commonwealth, which, more than all the States, has sought to do it reverence. Now, I aver that all decrees, and all legislation relating to the day, from the earliest ages down through the mutations and changes of constitutions and laws, to and including the act of 1794, recognized its sacred and religious character, and had for their object its protection from profanation.

William Penn, with his refugees from European persecution and oppression, came over in 1682. Their declared purpose, in their self-banishment to an unknown land, thousands of miles away from their early homes and the graves of their fathers, and tenanted chiefly by the wild man, was that they might plant here the Christian Church in its purity, with civil liberty and the rights of conscience secured alike to all. And at their very first Assembly, which met in Chester in December, 1682, the very first law they passed, subsequently known as "The Great Law," was an act recognizing the Christian religion, and commanding, *but under no penalty*, the strict observance of the first day of the week as a day of sacred rest and religious adoration. And in this very act we find this early declaration with regard to the rights of conscience: "Nor shall he or she at any time be compelled to frequent or maintain any religious worship, place, or ministry whatever contrary to his or her mind; but shall freely and fully enjoy his or her Christian liberty in that respect, without any interruption or reflection"—the very idea more fully developed in our Bill of Rights. Then followed the act of 1705, entitled, An act to restrain people from labor on the first day of the week. I quote from its material provisions. (See Omit. vs. Com., 9 Har. 432.)

"To the end that all people, within the province, may with greater freedom devote themselves to religious and pious exercises, Be it enacted, etc., that, according to the example of the primitive Christians, ... every first day of the week, commonly called Sunday, all the people shall abstain from toil and labor, ... that they may better dispose themselves to read and hear the Holy Scriptures of truth at home, and frequent such meetings of religious worship abroad as may best suit their respective persuasions." It then proceeds to enact penalties for violating its provisions. And this, down to 1794, with no material alterations, continued to be the law. Tracing, then, our legislation back through the centuries, to a period so remote that our ancestors were scarcely reclaimed from the condition of barbarism, what do we find? Always, and beyond all question, that that legislation rested upon and recognized the fact that Sunday, the Lord's-day, was the divinely instituted Christian Sabbath, and so received in those ages by Christians; and that the object of that legislation was to preserve it from desecration.

What is there, then, in the act of 1794 itself, in the language of the act, in the changed condition of the country, in the circumstances under which it was passed, to indicate, even in the most remote manner, that it was the purpose of those who made and promulgated it as a law, to take from "the Lord's-day, commonly called Sunday," its sacred character, and make it "a mere civil regulation, to give rest to mankind," to degrade it from its holy office to a mere secular holy day. Our fathers were not yet cold from the fires of their great battle with the mother country. Heaven had smiled upon their arms, and they had become free and independent, in the grandest meanings of those terms. Will any man dare say that, in the very hour of their triumph, forgetful of God, they were less Christians than before the Revolution, less alive to Christian duty and the obligations it imposes? Look at the language of the Act, of the same class with that of the earlier legislation. What does it say? "If any person shall do or perform any worldly employment or business, whatsoever, on the Lord's-day, commonly called Sunday, etc.," then the fourth section provides for the trial, conviction, and punishment "of all persons who shall profane the Lord's-day." Who ever heard of punishing a person for profaning a mere holiday? And further, the purposes of the Act, as set forth in the title, "to prevent vice and immorality, etc.;" and observe, it classes Sabbath breaking with profane swearing, taking the name of God in vain, drunkenness, and like offenses, admitted sins against the divine law. Does not all this show, beyond a peradventure, that the makers of the law intended to protect the Lord's-day from profanation because of its sacred and religious character? How then can it be reasoned that it is a mere holy day, and that "the selection of the day was a mere question of expediency?" No, no, it was divinely instituted, and there was no option with the Legislature in naming the day. Who can doubt it?

The necessity of the law is predicated of the known fact that there are persons in all communities who have no regard for any Sabbath; and it was to prevent the profanation of the day by such characters that the law was made. If all men had been Sabbath observers instead of Sabbath breakers, the necessity of the law would not have appeared, and there would probably have been no legislation on the subject.

There was a sufficient reason for the reenactment of the laws in this; it was a mooted question how far the laws in force before the Revolution continued in force after the Revolution. As yet, there was no report of the judges for that purpose appointed, to settle the question. It was seriously argued by men high in the profession, as our reports abundantly show, that when the cords were severed that bound us to the mother country, that act, of its own force, operated the annulment of all laws passed under British authority. In this state of uncertainty as to the condition of the law, our fathers, venerating the established institutions of the church, and desirous to hold closed the floodgates of vice and immorality, re-enacted the statutes against profanity, Sabbath breaking, and kindred offenses. But we go further. These statutes made no new law, imposed no new rule of human conduct. They were simply declaratory of the common law—in aid of the common law.

From the days of Bracton, who lived in the times of Henry III., Christianity has been considered a part of the common law.

Says Sir Matthew Hale, in an early case: "The true principles of natural religion are a part of the common law; the essential principles of revealed religion are a part of the common law; so that a person villifying, subverting, or ridiculing them, may be prosecuted at common law."

The leading case in our own State is that of Updegraph *vs.* the Commonwealth, 11 S. & R. 400. Judges Tilghman, Gibson, and Duncan, three of the ablest jurists of the age, then formed the Supreme Bench. The case went up on an indictment for blasphemy. The question raised were ably argued and maturely considered. The opinion, masterly in its character, was delivered by Judge Duncan, in which he uses this language: "Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania. . . . Not Christianity founded on any particular religious tenets, not Christianity with an established church and tithes and spiritual courts; but Christianity with liberty of conscience to all."

Says Judge Strong, in Sparhawk *vs.* the Union P. A. W., 4 Smith 406: "The old common law of England is a part of the common law of this State. Our fathers brought it with them when they settled in the wilderness." "But," he continues, "if Christianity is a part of the common law, it carries with it the civil obligation to abstain on the Lord's day from all worldly labor and business, except works of necessity and charity." And he adds with great force: "Christianity without a Sabbath would be no Christianity." We thus find the sacred character of the day recognized and sustained by the whole law, written and unwritten, statute and common.

Now, what say our judges on the subject? You will find every one of them, who has spoken authoritatively from the bench, declaring his allegiance to the day, as the divinely instituted Sabbath, except two.

In the Commonwealth vs. Wolf, 3 S. & R., 48, Judge Yeates treats the Lord's-day, commonly called Sunday, as a divine institution, and says that "the act of 1794 considers a breach of the Sabbath as a crime injurious to society." In the Sparhawk case, Judge Thompson gives his assent to the same opinion, and in the Commonwealth vs. Jaendell, 2 Grant, 511, uses this language: "Although Christians of all denominations look upon the institution of the Sabbath as of divine origin, yet it requires statutes to protect its observance, and the act of 1794 was undoubtedly passed for that purpose. It established what might be called the peace of the Sabbath." The opinion of Judge Lowrie, in the Nesbit case, rests upon the same idea. Says Judge Woodward, in Omit *vs.* Com. 9 Har. 434: "Sunday, from the beginning, has been sedulously guarded by legal enactments. . . . It can not be given up. Strangers and travelers have no right to demand hospitality at such a price. Rest one day in seven was enjoined by the precept and example of the Author of our existence and government, founding itself on divine appointment, made it a civil institution. . . . It is an institution deeply seated in the religious affections of the community, and one of the foundations of public morals, and of our political fabric." And in Johnson *vs.* Com., 10 Harris, 109, the same judge speaks of Sunday as "a day set apart by divine command and human legislation as a day of rest," and says, "we have no right to give up this institution. It has come down to us with the most solemn sanction of God and man, and if we do not appreciate it as we ought, we are bound at least to observe it." And further, "It is apparent from these authorities as well as from the whole history of an instituted Sabbath, . . . that rest and the public worship of Almighty God were the primary objects of the institution, both as a divine and civil appointment."

How can it be claimed, in the presence of these authorities, in the light of the law written and unwritten, and of the well-matured opinions of our most eminent jurists, both of the mother country and of this State, how can it be claimed that the Christian Sabbath—"the Lord's day, commonly called Sunday," is nothing but a simple holy day—a civil regulation, that is, has no religion about it?

The advocates of this doctrine are met, however, by an insuperable difficulty. If the day, hitherto, by all Christians, held sacred to religious service, is to be degraded to the position of a common holiday—if, in the langauge of Judge Bell, "its sole mission is to inculcate a temporary weekly cassation from toil, but it adds not to this requirement any religious obligation," and that "the selection of the day is but a question of expediency;" if this is the true character of the day, then I confidently ask by what authority do you enforce its observance by penal sanctions? Judge Bell further claims that these "periods of rest," as he is pleased to term them, "may be established by common consent, or, as is conceded," he continues, "the legislative power of the State may, without impropriety, interfere to fix the time of their stated return and enforce obedience to their direction."

With all due respect to his memory, we concede no such thing. The State has no such arbitrary, no such extraordinary power. Can she say when I shall work, and when I shall play—fix my days of toil and hours of rest, and compel me to observe them? If so, then my time, my muscles and sinews are hers, and not my own; brain and body, I am her slave, and must do her bidding unmurmuringly. No, sirs, we concede no such thing. We have our holidays, our legal holidays; as the first day of January, Fourth of July, the twenty-second of February, the thirtieth of of May, or Decorarion day, Good Friday and Christmas.

Now, will it be pretended that the observance of those days, or either of them, can be compelled by penal enactments? All that the Legislature presumed to do with regard to them was to regulate the service of process, and the falling due of commercial paper. And whether they had a right to do even this might, perhaps, be made a question. They at least have reached the extremest limits of their authority. They have no right to say to you or to me, keep those days, observe them; between the rising and setting sun of each, engaging in no worldly employ under pain and penalty of fine and imprisonment, fixed, perhaps, and determined by a prejudiced and infected Legislature. What greater authority have we over Sunday, if it is to be sunk to the low line of a school boy's play day?

This brings us to the main question in the case: If the Christian Sabbath is what all Christians in all ages and in all countries where the name is known claim for it, of divine institution, then is the act of 22d April, 1794, known as "The Sunday Law," in conflict with the Constitutional inhibition.

Judges Bell and Read both admit, if not in so many words, at least by clearest implication, that if the Christian Sabbath is what we claim for it, then is the act of 1794 in irreconcilable conflict with the fundamental laws of the State.

Locke, more than two hundred years ago, taught that "no man, or society of men, have any authority to impose their opinions or interpretation on any other, the meanest Christian, since in matters of religion every man must know and believe and give an account for himself." And Story, who quotes the above approvingly, adds: "The rights of conscience are, indeed, beyond the just reach of any human power. They are given by God, and can not be encroached upon by human authority, without a criminal disobedience of the principles of nature as of revealed religion."—2 Com. 24.

Lord Mansfield, in Evans *vs.* the Chamberlain of London, says: "Conscience is not controllable by human law or amenable to human tribunals." 3 Camp. C. J. 417. Chancellor Kent has these words: "The free exercise and enjoyment of religious profession and worship may be considered as one of the absolute rights of individuals, recognized in our American constitutions, and secured to them by law."—2 Com. 34. Thus speak the great luminaries of constitutional law.

To be continued.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 19, 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 INDEPENDENT'S REPLY.

Under the head of "Asking for Scripture," the *Independent* says:

The editor of the *Sabbath Recorder* tells, in a way that awakens our hearty sympathy, how, when he was first converted, he longed to obey God in everything, and studied the Bible to learn his will. He discovered that God had appointed the seventh day of the week for the Sabbath; but that the Christian world on this subject are all wrong, and that hosts of ministers "pray their false doctrine into the face of Jehovah and into the ears of the swarming multitudes." It then says:

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

What can we say to instruct our friend? Just nothing. He can not accept our idea of Christianity, nor can we accept his idea. Of course, there is no such passage as he asks for which transfers the Sabbath from the seventh to the first day.

But Christianity is not Sabbath-keeping, any more than it is burning incense or giving tithes. What teaches Christianity? The New Testament. Who teaches it? Christ Jesus and his disciples. Did Christ teach Sabbath-keeping? Did he ever command anybody to keep the Sabbath? When asked what was duty, he quoted other commandments. Did he ever quote the Fourth? Did he not have occasion to speak of it? Wasn't he called a Sabbath-breaker in his day? In his defense, did he ever once say a word about the importance of Sabbath-keeping? Is there one sign that he was afraid that his example might weaken the popular respect for the observance of the Sabbath? Is there in one of the writings of his disciples anywhere, in the long lists of the works of the flesh, one case where Sabbath-breaking is included? Can you find, from the first verse of Matthew to the last of Revelation, one word of rebuke of Sabbath-breaking, one word of praise of Sabbath-keeping? Can you not find, however, the distinct statement that it was a matter of indifference whether one keeps sabbaths, or new moons, or yearly feasts, if he only acts out of an honest conscience?

And this brings us back to the question: What is Christianity? It is not trying to find out the things that Christ and his disciples did, and then doing just those things—that is formalism, Pharisaism, Judaism; but it is finding out what were the principles which he taught, and which made him do those things, and then following those principles. What he came for was to teach people that they need not do this, that, and the other thing just so; but that they must love God and love their neighbor, and do what intelligent love dictates. Christ's gospel is not letter, is not form, is not observance. It is spirit, it is life. The person who thinks it important to keep the seventh day, instead of the first, or the first, instead of the seventh, or either one, in just this way or that, may have learned a great deal about Christianity, but he has not reached the center of Christ's gospel. It was deliverance, it was freedom from all this bondage to the letter which killeth. He that observeth the seventh day, to the Lord he observeth it, out of love to God, and we praise him. We have no harsh words for him. He that observeth it not, to the Lord he observeth it not, and the apostle commands that he be allowed his Christian liberty. Let every man be fully persuaded in his own mind, and follow his own conscience, and be equally tolerant of other people. Above all, do not venture, dear friends, unless the New Testament commands it, to remove from your Christian fellowship the brother who loves Christ as much as you do, and to whom Christ has given liberty. He may be "weak in the faith," yet "receive" him. There is a definite command to that effect, specially applied by the apostle to this very subject of Sabbath-keeping. You are particularly forbidden, in the fourteenth of Romans, to exclude those who do not keep the seventh day. Do "not, therefore, judge one another any more;" for the kingdom of God is not outward observance, "but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God," and so ought to be "approved of men."

We give place to the *Independent's* reply to our "appeal," and should be much pleased if it would also give our response to its readers, that they might know our thoughts on the points raised. Should the *Independent* do this, and further illustrate its views, we shall be glad to give them to the readers of the RECORDER. Whether we can accept the *Independent's* ideas of Christianity or not, we do desire to accept Christianity simple and pure; and if we can be instructed at any point beyond that which we have now reached, we shall be glad, for we desire to walk in the "light of the Lord."

As the *Independent* admits, there has been no change of the Sabbath from the seventh to the first day of the week. We will call so much settled.

The essence of what the *Independent* says concerning Christ's teachings about Sabbath observance is in the expression, "Did Christ teach Sabbath-keeping?" The paragraph from which this quotation is made is an important one, as it fairly raises the question of Christ's teachings on this subject; but does it give the correct answer? On reading the New Testament, we had not gained the idea that Christ opposed the Sabbath or Sabbath-keeping, but that he defended it against false interpretations put upon it by the Jews. On this point, his instruction was repeated and abundant. But we had supposed that to teach how to do a thing was a different matter from teaching it need not be done at all. As we had undersotod it, the Jews had misconceived the true nature of the Sabbath, as they seemed to almost everything else. They did not see that it was an institution in the interest of humanity, and was, therefore, a minister of good to men; but their interpretation of it made men minister to it. The difference between making man its servant and it man's servant is very great, and to this point was every word and act of Christ directed. Now we can not see how it is that teaching the true use of a thing teaches it need not be used at all. When Christ taught how men should not pray, surely he did not teach that they need not pray at all. And so concerning Sabbath-observance. When Christ opposed a false use of the Sabbath and taught its true use, he did not teach its abrogation, but did teach its observance, and of course its continuance. There was, then, no call for him to command men to observe the Sabbath. To correct a misunderstanding concerning the nature and true use of the Sabbath was what was called for, and this he did.

Christ never referred to the annual sabbaths, festivals, and new moons, the observance of which was required during the existence of the Mosaic economy; but the apostle Paul, after the abrogation of that system, had occasion to refer to these observances, but we had not supposed the weekly Sabbath was referred to. If it was, then we unhesitatingly accept the position taken by the *Independent*. If it was referred to by Paul, either in Romans, Galatians, Ephesians, or Colossians, then is the Sabbath abolished, and we are found fighting against God. But if it is not, then does it remain, and the only question to be considered is as to its proper observance. What is now wanted is the proof that one of the sabbaths mentioned in either of the passages named is the weekly Sabbath. This done, and the controversy ends.

In the last paragraph the *Independent* returns and asks again, What is Christianity? and we can, to some extent, accept its definitions. Especially are we interested in this one, "It is spirit; it is life." It will be remembered that Christ said (John 6: 63), "It it the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." But to comprehend Christianity we must comprehend what Christ meant when he said, "Ye must be born again," (John 3: 7,) and what Paul meant when he said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Put in contrast with the former dispensation, it is the writing of the law on the heart by the Spirit of God, rather than on tables of stone by the finger of God. See Jer. 31: 31–34. No human form of expressing it, however, suits us better than this. It is giving to us the spirit or disposition of Christ. This brings us into harmony with God, because we can say, "I delight to do thy will, O my God; yea, thy law is within my heart." Psa. 40: 8. "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. Our thought then is, that one renewed by Christ is moved to serve God by *love* rather than by *fear*. But how this lessens our obligation to obey God, or how it abates our desire to do so, we have never been able to see. Gospel freedom, as we understand it, is deliverance from the curse of the law and from inability to obey it, and all this comes to us freely through the Crucified One.

At the close of its article, the *Independent* gives utterance to sentiments of great importance, and to which we desire to give heed. It has always been our wish to possess the disposition taught by Paul in the fourteenth chapter of Romans, and yet, should the *Independent* prove that in that case the weekly Sabbath was referred to, we should be found faulty. We had always supposed the annual Jewish festival days were referred to, and not the weekly Sabbath which dates from the beginning. If there is fair ground to doubt whether the weekly Sabbath is meant in Rom. 14: 1–6, then we should think the *Independent* would feel bound, on Christian principles, to modify its statements concerning us. On this passage the Critical and Explanatory Commentary says, "From this passage about the observance of days, Alford unhappily infers that such language could not have been used if the Sabbath law had been in force under the gospel in any form. Certainly it could not, if the Sabbath were merely one of the Jewish festival days; but it will not do to take this for granted, merely because it was observed *under* the Mosaic economy. And certainly, if the Sabbath was more ancient than Judaism; if, even under Judaism, it was enshrined among the eternal sanctities of the Decalogue, uttered as no other parts of Judaism were, amidst the terrors of Sinai; and if the Lawgiver himself said of it when on earth, 'The Son of man is Lord even of the Sabbath-day' (see Mark 2: 28), it will be hard to show that the apostle must have meant it to be ranked by his readers amongst those vanished festival days, which only 'weakness' could imagine to be still in force—a weakness which those which had more light ought, out of love, merely to bear with."

"THE SABBATH QUESTION."

Bro. Robbins opens his third paper by continuing to discuss the value of the Sabbath as an institution in the interest of humanity. His arguments, while they afford little that is new on the subject, are well framed, and will command attention. He then says:

"There is an objection, in the minds of some good people, to applying the name Sabbath-day to the rest day of the gospel dispensation. This will be more fully considered at another time. To say that we have a Sabbath under the gospel dispensation does not necessarily imply that the Sabbath-day of the Jews, with all its circumstances and ceremonies, its limitations and regulations, is perpetuated under the gospel. This is a question for future consideration. Let it be remembered that the word sabbath means simply *rest*, and hence any rest-day, especially one divinely appointed, may properly be called a Sabbath-day."

If God has appointed any "rest day" for the "gospel dispensation," we can not see why any one should not call it by the name God has given it. It seems to us unreasonable to raise such an objection, provided God himself has so called it. The only question is, has God ordained such an institution? If he has appointed such a day, he certainly has given it both its name and its "limitations." We admit that a divinely appointed "rest day" may properly be called Sabbath, because "Sabbath" means "rest."

"The proportion of time to be observed is settled beyond controversy. It is one-seventh, in weekly returns, or one day in seven. As to the day of the week to be kept, there are two opinions, one regarding Saturday, and the other Sunday, as the proper day. It is evident that the day to be observed as the Sabbath must be of divine appointment, and not of man's choosing; for if we may vary one day, we may more than one; if one man may choose, so may another; and thus every day in the week might become a Sabbath to some and a working day to others. The utmost disorder and confusion would follow; all that holy quiet that should ever mark the Sabbath-day would be displaced by the varied labors incident to a working day; and all the ends for which the institution was given would be frustrated. The question, 'What day of the week are we to observe as the Sabbath-day?' is the real issue among professedly Christian people. There are three different views or theories on this subject, which may be briefly stated as follows:

1. That the Sabbath was instituted in Eden and observed by divine appointment through the patriarchal age; that this appointment was reaffirmed to the children of Israel after the exodus from Egypt, and by its incorporation into the Decalogue was made universally and perpetually binding upon all men; that Saturday, the seventh day of our week, is the weekly return of the original seventh day, reckoning from the beginning of time, and the day now obligatory upon all men to observe.

2. The second theory is that the Sabbath was not instituted until the exodus of the Israelites from Egypt; that it was a positive institution given to the Jews only; that the obligation to observe it ceased with the termination of the Mosaic economy; that it was a type of the Christian Sabbath or Lord's-day, and as such it passed away with the other types and shadows of the dispensation to which it belonged.

3. The third view is that the Sabbath is a permanent institution of universal and perpetual obligation, but that the day of its observance has been changed by competent authority; and that the first day of the week is the day we ought now to observe.

It is believed that these three general theories, with slight variations and modifications, embody the views, so far as known, of all who claim to have any regard for the day of rest and the Word of God."

It is true the proportion of time to be observed is one day in seven, but this is not all the truth. It is a particular day of the seven. He rested on the seventh day, and that day he blessed and sanctified. As to the day to be observed, God has settled that by commanding the observance of the day he rested on. On the observance of Sunday, we say, with our whole heart, do just as the Bible directs you. In this we are sustained by Bro. Robbins. He says, "It is evident that the day to be observed as the Sabbath must be of divine appointment, and not of man's choosing; for if we may vary one day, we may more than one; if one man may choose, so may another; and thus every day in the week might become a Sabbath to some and a working day to others." To this we most heartily subscribe. Bro. Robbins further says, "The question, what day of the week are we to observe as the Sabbath-day? is the real issue among professedly Christian people." From this and other statements, we think Bro. Robbins intends to pay special and full attention to this feature of the Sabbath question, and we hope he will; and we pledge him that, Providence permitting, we will attentively read his articles, and fairly deal with them. If, in the course of these proceedings, we misrepresent him, or deal unfairly by him, we will thank him to inform us of the matter.

We take no exceptions to his statement of the three different views named, although there are some modifications of these that might be named; but perhaps they enter more into the forms of argument employed than into the principles underlying them.

TWILIGHT ZEPHYRS is a new Sunday-school song book by G. W. Linton, published by Johns Burns, of St. Louis. Price, single number, 25 cents; per dozen, by mail, $2 75; per dozen, by express, $2 50; per hundred, by express, $20. This department of music is already overstocked, and a work to supersede those already in the field should have pronounced excellences. Whether Mr. Linton has succeeded in producing such a collection we are unable to say. If he has, it would seem that he should have the credit individually, as 35 of the 56 tunes in the book are his composition or arrangement.

HARPER'S MAGAZINE for June—the beginning of the Sixty-third Volume—is a brilliant number. It is not more attractive from the artist's point of view than it is impressive in a literary sense, having contributions from the best writers in every one of the many fields covered by its contents.

WE have received a notice of a Summer School of Christian Philosophy, to be held at Warwick Woodland, Greenwood Lake, commencing July 12th. The Dean of the Faculty is Rev. Dr. Deems, of New York; Secretary, Rev. A. H. Bradford, of Montclair, N. J. A corps of able lecturers have been secured.

THE Church at Rockville, R. I., has extended a call to Rev. U. M. Babcock to become its pastor.

Communications.

"FOOLS MAKE A MOCK AT SIN."

The Bible description of character is such that every man may see himself in the glass where there is no deceptive coloring. The wise and the foolish, as spoken of, are to be understood comparatively. In one sense, a fool is an idiot; yet in common language, one who is deficient in sense, yet not an idiot; or a person who acts absurdly is a foolish person. It is often applied to a weak Christian, as in Luke 24: 25. Finally, such as spend time in idleness, in dissipation, and in folly, are often termed fools. They are those who speak and act foolishly, in open violation of their better judgment. If this be true, I shall be doing no injustice in making a general application of the subject.

Every propensity will be greatly strengthened by continued indulgence, whether it be for good or for evil. This is a progressive age, and man is a progressive creature; he is either sinking back into idiocy, or else he is aspiring rapidly on to manhood. When may it be said that we are making a mock at sin? We do it when we are wasting precious time. "Time is money," and money is power; then the person who fills up the moments properly, is rich and influential; and certainly he has a right to be, for "the diligent hand shall be made rich." There is no greater sin than to trifle away precious time; it is the opening gate to all other vices; it introduces evil habits, and leads in the road to death.

All improvements in the country or in society are the fruits of industry, while the great burdens heaped upon society by crime and pauperism are the result of indolence or the trifling away of time. We do this when we neglect to watch and guard against our evil propensities. If an army was to be surprised and taken, from neglect to station and guard the outposts, who would be chargeable? He to whom the army had been intrusted. Every man has a natural enemy within him, but not unmanageable; it is not supreme, but accustomed to being overcome and conquered. By indulgence in worldly pleasure (falsely so called)—there is no real pleasure only where there is real profit—the mind becomes entirely swallowed up with it, and neglectful of all else. It is ruinous to the student and the Christian; it demeans man's dignity and dishonors God.

To indulge in intemperance, to drink with the drunken, a word of caution here may not be inappropriate, though you may think that you are entirely safe; but better ships than yours have foundered, and you may be near the rocks; the fatal hour may come. There is no safety to that person who indulges in the glass, and associates with those who do. A Samson's strength became weakness when he laid his head in the lap of Delilah. A Peter, when separated from the rest of the disciples, denied his Lord. Mother Eve, when absent from her husband, was tempted and fell. I entreat you to take heed, that you never make a mock of sin; "it biteth as a serpent and stingeth as an adder."

We make a mock of sin when we refuse to obey God. We know that the child who refuses to obey its parents is tending to ruin. Is the counsel of our earthly parents better than that of our heavenly Father? We are either for him or against him. You may ask yourselves the question, Why am I not doing my heavenly Father's will? If you are not, "you are sowing to the wind, and you will reap the whirlwind." Do not mock your heavenly Father thus; it is insulting to humanity and all that is good. You complain of not feeling as you would wish to. The inebriate does not feel like the sober man, nor the thief like an honest man. Can that be an excuse for their crimes? The person who has acted conscientiously has no compunction, while the guilty is self-condemned. We are not, say you, in favor of man-made Christians. Neither am I. What man can do, he can undo. Are you not in this making a mock of sin? To be a Christian is to love and serve God. Is it not yours to obey? What would you have God do? It is his to command, and why will you not obey, for he will give needful grace? Fruit is not to be found in the wilderness, nor water in the desert, but in the vineyard where the vines are. Trust yourselves to him, and the work will be done. Joseph's brethren concealed their guilt long, yet it found them out. Achan hid the gold, yet it was brought to light. Judas was detected, and so will all be who make a mock of sin. Handsome apologies may be made, but our heavenly Father is not to be complimented; but we should seek his favor. Such as truly repent shall find favor with God. I know that nature's laws are almost unchangeable, but where nature has been disarranged, let her be set right. Is it not reasonable that all of God's creatures should enjoy his favor? "Alas, we are the degenerate plants of a strange vine." We have incurred God's displeasure. "He is angry with the wicked." But what a compassionate Mediator do we find in Jesus! Mercy is offered to the vilest who have made a mock of sin. This favor is apparent in the fulfillment of all his promises; they never fail; they are sure; they stand fast forever. Have you ever regretted one righteous act of your life? How good, how merciful has he been to us! A hope in Christ, a home in heaven is the final reward.

It is duty to abstain from many things, lest we do injury to others. Things may be lawful that are not expedient. Flee from the appearance of evil. Thus with Tommy Wheaton, the Sabbath-school scholar; while going to Sabbath-school, he saw Farmer Harris in his wheat field with his team. "Why," says Tommy, "it is Sabbath; have you forgotten?" "I have got to get in this grain before it spoils." Says Tommy, "The Bible says, 'Remember the Sabbath-day to keep it holy.'" "I know," says the farmer, "what that says, but I can't afford to lose this grain." One of his men refused to help him. The farmer got in his grain; in less than a year, his barns were all burned down, and he became a poor, miserable wretch. The one who worked with him went down the hill of drunkenness; the other one was a living Christian. "Those who honor me I will honor, saith the Lord." Such not only abstain from sin, but they are offering prayer to God for others. Such are representative Christians. If we can't work directly, we can be representative characters. An old colored woman gave a quarter to build a house of worship. "Sarah," says the collector, "take your money; you are poor; we can build the house without that." "No, Massa, take it; it will put one brick in the house." And old Sarah can sing better for it when she joins in the great song in heaven. Little James gave a sixpence. His brother says, "It won't be seen among the five dollars." But James says, "When Jesus comes, he'll know that I loved him." If there was no eternity or judgment, the inducements to cultivate righteousness would be overwhelming. Who are those who are prospered and are respected in all their relations in life? Who are the most respected in the community at large? Who carry with them the weight of character most desirable? Whose position is often coveted in life's duties and relations? Whose spirit would you wish in death? Then no longer mock at sin, but cultivate righteousness, and you will be blessed of the Lord.

W. B. G.

NILE, N. Y.

WORDS OF EXPLANATION.

ALFRED CENTRE, N. Y., May 15th, 1881.

In the Missionary Department of the SABBATH RECORDER, of April 28th, appears a communication from Bro. S. R. Wheeler, one paragraph of which I desire to notice. I refer to the paragraph in which he mentions some of the excuses which "many" offer in excusing themselves from laboring on "these Western fields." I feel the greater liberty to write, because the fact that I received a call from the Church at Long Branch, Neb., one of "these Western fields," has already been announced in the columns of the RECORDER. Hence, the reader is left to infer that some, at least, of these excuses were offered by me. Now, I have not intentionally made a single excuse. Bro. Wheeler will bear witness that, in reply to his first letter urging me to go to Long Branch, I stated that I would go upon two conditions; and Bro. Wheeler knows that only one of these conditions has been complied with. Hence, there has been no occasion for ex-

cuses on my part. I have n
mind in the least in regard
but stand ready to go upon t
proposed to Bro. Wheeler.

I exceedingly regret that th
ists in the way of my going to
But such is the fact, for whic
pable. I have hoped that som
can yet be made by which I
efficient brother, can go to
dear people, and be instrume
precious souls to the Savior.

I desire to say also, in this
in stopping at Alfred Centre
years, I have no thought of
ministry; and, while I must
wants of my family, I shall
the work of proclaiming th
sponse to the first call that se

SABBATH REFORM N

Bro. L. C. Rogers writes fr
tine, Fla., April 18th, as f
moved from Palatka to this
up my tent all in one day, co
Tokoi, thence by railroad. I
in the heart of the city, owne
States for Custom House and
have settees from the Hall
Office, which, with the grou
At the first meeting, Four
ninety were present; and at
one hundred and fifty; and
Mayor and other prominent
present. Last evening it
damp, I advised the ladies a
er a praise service, to leave,
the extreme chilliness. The
I addressed, among them
Titsworth, whom I did not
after the meeting. I preach
and Sabbath. In the aftern
a colored congregation. A
came near sweeping me dow
to the ground, on Sixth-d
was alone. Jesse had go
yearly meeting near Jackson
were torn out of the ground,
with extra supports, and let
by great exertions I kept
and dry for the most part.
er particulars of work, place
soon as I can find time.
back to-day. I board and
The Lord blesses me most in
ing. There is a Catholic
twenty feet of my tent, and
the benefit of the truth. Th
town. There are Episcopal
an Churches, composed of w
tists and Methodist Episco
am keeping in good health.

J. B. CLAR

SABBATH SCHOOL INSTITUTE

A Sabbath School Institut
the Executive Sabbath Scho
Western Association, conve
Y., on the evening of Tuesd
7½ o'clock.

The house was called to
Wardner, President of the B

After music by the choir,
fered by W. B. Gillette, and
was appointed Secretary.

Music—"Prodigal's Retur

Sermon to the children,
18, by James Summerbell.

Music—"O where is my b

An essay was read by A
Subject—"The eye, the ea
word."

Adjourned till 9 o'clock t
ing.

WEDNESDAY MORNING

The Institute was called t
Chairman, and twenty minut
devotional exercises, conduc
merbell.

Music by the choir.

Essay by Prof. H. C.
"Organization of the Sabba
lowed by discussion of the s
Gillettee and J. Summerbell.

By a unanimous vote, Pro
quested to furnish a copy o
publication in the Sabbath
ment of the SABBATH RECOR

Essay, presented by G. P.
ject—"The most effective a
conversion of Sabbath-school

The subject was further
Summerbell, Charles A. B
Gillette, and A. H. Burdick.

Music by the choir.

Recess seven minutes.

Music.

Blackboard exercises, by P
yod.

By vote of the Institute,
was appointed to prepare an

an excuse for their crimes? The
ho has acted conscientiously has no
tion, while the guilty is self-con-
We are not, say you, in favor of
e Christians. Neither am I. What
do, he can undo. Are you not in
ng a mock of sin? To be a Chris-
love and serve God. Is it not yours
What would you have God do? It
command, and why will you not
he will give needful grace? Fruit
be found in the wilderness, nor
the desert, but in the vineyard
vines are. Trust yourselves to
the work will be done. Joseph's
concealed their guilt long, yet it
m out. Achan hid the gold, yet it
ht to light. Judas was detected,
l all be who make a mock of sin.
e apologies may be made, but our
Father is not to be complimented;
ould seek his favor. Such as truly
ll find favor with God. I know
re's laws are almost unchangeable,
nature has been disarranged, let
t right. Is it not reasonable that
's creatures should enjoy his favor?
e are the degenerate plants of a
ne." We have incurred God's dis-
"He is angry with the wicked."
a compassionate Mediator do we
sus! Mercy is offered to the vilest
made a mock of sin. This favor
t in the fulfillment of all his prom-
never fail; they are sure; they
forever. Have you ever regretted
ous act of your life? How good,
ful has he been to us! A hope in
ome in heaven is the final reward.
ty to abstain from many things, lest
jury to others. Things may be
t are not expedient. Flee from
rance of evil. Thus with Tommy
the Sabbath-school scholar; while
abbath-school, he saw Farmer Har-
heat field with his team. "Why,"
ny, "it is Sabbath; have you for-
"I have got to get in this grain
oils." Says Tommy, "The Bible
nember the Sabbath-day to keep it
"I know," says the farmer, "what
but I can't afford to lose this
me of his men refused to help him.
r got in his grain; in less than a
arns were all burned down, and he
oor, miserable wretch. The one
d with him went down the hill of
ss; the other one was a living
"Those who honor me I will
h the Lord." Such not only ab-
sin, but they are offering prayer
others. Such are representative
If we can't work directly, we
presentative characters. An old
man gave a quarter to build a
orship. "Sarah," says the col-
ake your money; you are poor; we
he house without that." "No,
ke it; it will put one brick in the
And old Sarah can sing better for
e joins in the great song in heaven.
es gave a sixpence. His brother
won't be seen among the five dol-
James says, "When Jesus comes,
that I loved him." If there was
or judgment, the inducements to
ghteousness would be overwhelm-
are those who are prospered and
ted in all their relations in life?
e most respected in the communi-
e? Who carry with them the
haracter most desirable? Whose
often coveted in life's duties and
Whose spirit would you wish in
hen no longer mock at sin, but
ighteousness, and you will be
he Lord. W. B. G.
Y.

WORDS OF EXPLANATION.

RED CENTRE, N. Y., May 15th, 1881.

Missionary Department of the SAB-
RDER, of April 28th, appears a
tion from Bro. S. R. Wheeler, one
of which I desire to notice. I
paragraph in which he mentions
e excuses which "many" offer in
emselves from laboring on "these
lds." I feel the greater liberty
cause the fact that I received a
e Church at Long Branch, Neb.,
ese Western fields," has already
nced in the columns of the RE-
lence, the reader is left to infer
t least, of these excuses were
ne. Now, I have not intention-
a single excuse. Bro. Wheeler
tness that, in reply to his first
g me to go to Long Branch, I
I would go upon two conditions;
Wheeler knows that only one of
tions has been complied with-
e has been no occasion for ex-

cuses on my part. I have not changed my mind in the least in regard to the matter, but stand ready to go upon the same terms proposed to Bro. Wheeler.

I exceedingly regret that the difficulty exists in the way of my going to Long Branch. But such is the fact, for which no one is culpable. I have hoped that some arrangement can yet be made by which I, or some more efficient brother, can go to labor with that dear people, and be instrumental in leading precious souls to the Savior.

I desire to say also, in this connection, that in stopping at Alfred Centre for two or three years, I have no thought of abandoning the ministry; and, while I must provide for the wants of my family, I shall doubtless enter the work of proclaiming the gospel in response to the first call that seems practicable.

D. K. DAVIS.

SABBATH REFORM NOTES.

Bro. L. C. Rogers writes from St. Augustine, Fla., April 18th, as follows: "I removed from Palatka to this place and put up my tent all in one day, coming by boat to Tokei, thence by railroad. I am on grounds, in the heart of the city, owned by the United States for Custom House and Post-Office. I have settees from the Hall over the Post-Office, which, with the grounds, are gratis. At the first meeting, Fourth-day evening, ninety were present; and at the next, nearly one hundred and fifty; and at the next, the Mayor and other prominent gentlemen were present. Last evening it was so cool and damp, I advised the ladies and children, after a praise service, to leave, and all who felt the extreme chilliness. The men who stayed I addressed, among them the Rev. A. J. Titsworth, whom I did not recognize until after the meeting. I preached on the Law and Sabbath. In the afternoon I spoke to a colored congregation. A fearful tempest came near sweeping me down, tent and all, to the ground, on Sixth-day morning. I was alone. Jesse had gone to attend a yearly meeting near Jacksonville. Five pins were torn out of the ground, though stayed with extra supports, and let the tent in; but by great exertions I kept everything safe and dry for the most part. I will write fuller particulars of work, place, and people as soon as I can find time. I expect Jesse back to-day. I board and live in the tent. The Lord blesses me most in this way of living. There is a Catholic convent within twenty feet of my tent, and I hope they get the benefit of the truth. This is a Catholic town. There are Episcopal and Presbyterian Churches, composed of whites; and Baptists and Methodist Episcopal, colored. I am keeping in good health."

J. B. CLARKE, *Cor. Sec.*

SABBATH SCHOOL INSTITUTE AT NILE, N. Y.

A Sabbath School Institute, appointed by the Executive Sabbath School Board of the Western Association, convened at Nile, N. Y., on the evening of Tuesday, May 10th, at 7½ o'clock.

The house was called to order by M. S. Wardner, President of the Board.

After music by the choir, prayer was offered by W. B. Gillette, and L. H. Kenyon was appointed Secretary.

Music—"Prodigal's Return."

Sermon to the children, from Luke 15: 18, by James Summerbell.

Music—"O where is my boy to-night?"

An essay was read by A. H. Burdick. Subject—"The eye, the ear, and the last word."

Adjourned till 9 o'clock to-morrow morning.

WEDNESDAY MORNING SESSION.

The Institute was called to order by the Chairman, and twenty minutes were spent in devotional exercises, conducted by J. Summerbell.

Music by the choir.

Essay by Prof. H. C. Coon. Subject: "Organization of the Sabbath-school," followed by discussion of the subject by W. B. Gillettee and J. Summerbell.

By a unanimous vote, Prof. Coon was requested to furnish a copy of his essay for publication in the Sabbath School Department of the SABBATH RECORDER.

Essay, presented by G. P. Kenyon. Subject—"The most effective agencies for the conversion of Sabbath-school scholars."

The subject was further discussed by J. Summerbell, Charles A. Burdick, W. B. Gillette, and A. H. Burdick.

Music by the choir.

Recess seven minutes.

Music.

Blackboard exercises, by Prof. A. B. Kenyod.

By vote of the Institute, A. H. Burdick was appointed to prepare an essay on the use of Blackboards in Sabbath-schools, to be presented at the next meeting of the Institute; or in case none is held, left to the disposal of the chairman of the Executive Board.

Adjourned till 2 P. M.

AFTERNOON SESSION.

Music.

Prayer by A. C. Burdick.

Free discussion upon the following topics:

"Preparation by the superintendent," introduced by A. J. Crofoot.

"Preparation by the teacher," introduced by C. A. Burdick.

Recess five minutes.

Music by the choir.

"Preparation by the scholar," introduced by Mrs. W. D. Crandall.

Essay on "Music for the Sabbath-school," presented by Fred S. Place.

By vote, a copy of this essay was requested for publication in the Sabbath School Department of the SABBATH RECORDER.

"Prayer in the Sabbath-school," by W. B. Gillette.

"Essays and other papers to be presented in Sabbath-schools," by Mrs. A. J. White.

"Best methods for conducting class recitations," by Mrs. A. A. Place.

Map exercises, by A. H. Burdick.

"The objects of the Sabbath-school," by Mrs. W. B. Gillette.

"General exercises in Sabbath-school," by C. A. Burdick.

Opening of Question Box. Answers given by chairman and others.

Adjourned.

Prayer and benediction by W. B. Gillette.

L. H. KENYON, *Secretary.*

FLORIDA.

Several letters of inquiry have reached me, respecting the advantages of this State to those seeking homes therein. I take this method of replying, hoping that it will be acceptable to the friends interested.

First, as to localities: There are two families of Sabbath-keepers here at Daytona, Volusia county, permanently settled. "State land," of which there is but little left untaken, can be bought for $1 25 per acre. Good hammock land, in private hands, can be bought, unimproved, for from $10 to $25 per acre. The cost of clearing is $40 per acre. For orange culture, which is the leading industry, land is divided into lots of from two to six acres. Two hundred trees may be planted to the acre; budded trees, two years old, cost fifty cents apiece, and when five years old from the seed will begin to bear fruit, and when ten years old, if properly cared for from the first, will be in full bearing, and good prime trees will yield from 5,000 to 8,000 oranges each, as the yearly crop. Oranges are worth, on the trees, $15 a thousand. There are excellent orange lands here, and are being rapidly taken.

Daytona is on the Halifax River, and is sixty miles south of St. Augustine, with which it is connected by stage three times a week. The Halifax is near the ocean, and is connected by an inlet, through which sailing vessels enter, connecting with Jacksonville and St. Augustine semi-monthly.

There is one family of Sabbath-keepers near Jacksonville engaged in orange culture. I have not been on the Gulf coast as yet. I like the outlook here and on the St. Johns.

For further particulars, inquire of C. B. Rogers, Jacksonville, Fla., or of D. B. Rogers, Daytona, Volusia Co., Fla.

L. C. ROGERS.

Condensed News.

JEWISH PERSECUTION IN RUSSIA.—St. Petersburgh papers of May 12th are full of accounts of the anti-Jewish riots in the south and southwest. There was two days' rioting at Beresowka, in the government of Cherson. Shops were pillaged and three Jewish houses burned. There was a serious encounter between the peasants and the village authorities at Victorowka, in the government of, Odessa, owing to the authorities trying to recover stolen property. Troops were dispatched there from Odessa. At Kieff troops are now stationed in the streets. One person was killed and eighteen wounded. There have been 1,400 arrests. The Municipal Council is deliberating with closed doors on measures to prevent further disturbances. The chief ringleaders were strangers, who came from the north. Near Jeneminka on Tuesday Jewish houses and shops were destroyed. There are similar accounts from many other places. Two special trains of refugee Jews have arrived at Berdicheff. A battalion of infantry was sent from Tiraspol on Monday to suppress the riots at Ananjeff, where all the houses of the Jews have been destroyed. Two committees have been formed at Elizabethgrad—one composed of Jews for the assistance of individual sufferers from the violence of the mob, and the other composed of Christians to relieve families. Four hundred persons have been arrested at Balta, where proclamations have been issued inciting the Christian inhabitants against the Jews.

A Vienna dispatch of the same date says: A telegram from Kieff to-day states that the whole Jewish quarter known as Podol, was burned. The damage is estimated at 30,000,000 roubles. Crowds of refugee Jews are crossing the Austrian frontier.

A ROYAL WEDDING.—The marriage of the Crown Prince Rudolph, of Austria, and the Princess Stephanie, of Belgium, was solemnized with imposing ceremonies at the Church of St. Augustine, Vienna, May 10th. Prince Rudolph is 23 years of age, and is described as being manly and good natured, and passionately fond of sport. He has been carefully educated, and speaks English, French, and Italian fairly well. The bride is only 16, a tall blonde, fully developed for her age. Her first experience of the outer world was gained at the Paris Exposition, to which she was taken incognito by her father. Her first meeting with Prince Rudolph, and their brief courtship, has many of the elements of a romance.

ANOTHET COMET.—Prof. Edward Barnard, of Nashville, has telegraphed to H. H. Warner, of Rochester, claiming the second prize of $200 for the discovery of a comet. The comet is located, right ascension, twenty-two hours, fifty-nine minutes and eighteen seconds; declination, north fourteen degrees, twenty-four minutes and twenty-nine seconds.

MRS. GARFIELD has been seriously ill for a number of days, and fears have been entertained that she might not recover; but the latest report, Sunday night, states that her general symptoms are better, and give encouragement. The President and family have the sympathy of all.

At the Monetary Conference, May 14th, the Governor of the Bank of France made a strong speech in favor of a bi-metallic currency. He supported his argument by a statement of the losses of the Bank of France during the last four years, nearly all of which had gone to America. He had arrived at the conclusion that gold alone would be entirely insufficient for monetary uses for the future, and asserted that it was the power and the duty of the Conference to find a remedy for the great monetary evils pressing on the world. The speech made a great impression.

At a gathering of the Evangelical Alliance, in London, on the evening of May 13th, there were delegates from every country. Dr. Van, representing the United States, spoke of the increased energy of the Roman church in the Southern States since the close of the war, and deplored the growth of infidelity in the United States.

New York business men are becoming alarmed at the decrease of exports, especially of staves and breadstuffs, from that port in consequence of a diversion of business in favor of New Orleans. It is claimed that the cause of the diversion is to be found in the high railroad rates kept up by the pooling system.

Gov. Cornell has issued a proclamation against lottery dealing, and warned all persons engaged therein to discontinue such business; and directing District Attorneys and other officers charged with the suppression of illegal acts, to seek out, prosecute, and punish all violators of the law relative to lotteries.

Algiers is said to possess a river of veritable ink. Two streams, one starting from a region where the soil is ferruginous, the other from a peat swamp, meet, and form the river, whose inky constituency is due to the mixing of the iron and gallic acid which the two tributary streams respectively contain.

The sixty-first annual meeting of the American Bible Society was held in New York May 12th. The year's receipts were $606,485, and $135,600 was appropriated for foreign work, and the gratuitous work amounted to $342,585. At home 1,158,498 Bibles were issued and 316,105 abroad.

The dandelion is quite the rage now among floral decorations in New York. Florists can not supply the demand, and ladies betake themselves to Central Park for the gratification of this new style of taste.

Sir Edward Thornton, British Minister at Washington, has received notice from the British government of his appointment as Ambassador to Russia, and telegraphed his acceptance.

Seven steamers sailed from New York for Europe June 14th, taking out heavy cargoes and over seven hundred cabin passengers, and numbers were unable to secure accommodations.

The circulation of the national bank notes now amounts to $352,710,000, an amount larger by $315,800 than at any previous time since the passage of the free banking act in 1875.

The Keely Motor is again attracting attention, and scientists who have recently investigated its claims decide that it will yet establish its claims as a new motor.

The Bradford, Eldred & Cuba Railroad has filed articles of incorporation at Albany. Capital $500,000. The road is to be located solely in Allegany county.

The prospects of a World's Fair at New York, in 1883, are rapidly waning, and, unless something unlooked for shall occur, will soon become extinct.

The contract for postal cards, which has been awarded to a New York firm, will result in a saving of $30,000. to the government during the contract term of four years. The number of cards required is estimated at 2,000,000,000.

The discovery of the site of Kadesh, the sacred city of the Hittites, at Telveby Mendeh, on the left bank of the Orontes, is announced.

A committee has been formed to erect a statue to Carlyle on the Chelsea embankment and a bust in Westminster Abbey.

Seventy workmen were killed and three hundred wounded during the past year in St. Gothard tunnel.

A woman suffrage amendment has been defeated in the Michigan Assembly by a vote of 54 to 34.

There was a heavy decline in provisions and grain in New York on the 14th inst.

The estate of the late Mark Hopkins has been appraised at $20,000,000.

The army worm has appeared in Orange, N. J., in large numbers.

SPECIAL NOTICES.

☞ QUARTERLY MEETING.—The Quarterly Meeting composed of the churches of Friendship, Richburgh, Scio, Portville, and West Genesee, will meet with the Friendship Church, at Nile, commencing June 3d, at 8 o'clock P. M., conducted by Eld. J. Summerbell. Sabbath morning, preaching by Elder Chas. A. Burdick, followed by the Bible-school; evening, preaching by Eld. G. P. Kenyon; First-day, at 11 o'clock, preaching by Elder Summerbell. Other exercises, such as prayer and conference, will be attended to as circumstances may warrant. All are cordially invited. W. B. GILLETTE, *Pastor.*

☞ THE Ministerial Conference of the Seventh day Baptist Churches of Southern Wisconsin will be held at Walworth, May 29th, 1881. The following programme has been arranged:

1. To what extent ought a person to suffer what he considers to be a wrong committed against himself or the cause of Christ, before resisting? J. C. Rogers
2. Are the six days of creation, mentioned in the first chapter of Genesis, natural days or indefinite periods? T. R. Williams
3. Does Christian conversion make a radical change in the affections of the individual, or is it a growth? S. G. Burdick
4. The Trinity. W. F. Place
5. Free moral agency and predestination. N. Wardner
6. What position ought the church to occupy in the temperance reform? J. G. Burdick
7. If our first parents were in possession of immortality prior to the fall, what was the condition after the fall? O. U. Whitford
8. Exegesis, 2 John 10: 11. E. M. Dunn

E. M. DUNN, *Secretary.*

☞ 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, as the Association meets in about four weeks. Address I. D. TITSWORTH, 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 7½ 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 3½ 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 10½ 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.

ASHAWAU, 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.

LETTERS.

A. R. Cornwall, E. A. J. Estes, I. Clawson, M. C. Mudge, Mrs. C. Peckham, J. B. Clarke 2, Geo. Greenman, J. Greene, Thompson W. Saunders, Clarissa Poole, Geo. H. Babcock, B. G. Stillman, F. C. Dunn, Clark Green, B. F. Stillman, H. W. Palmiter, M. S. Wardner, Geo. B. Rood, J. B. Williams.

RECEIPTS.

	Pays to	Vol.	No.
Wm. M. Truman, Alfred Centre,	$2 00	37	52
A. C. Burdick, "	2 00	37	52
Mrs. S. Lawrence, Watson,	1 00	37	43
Mrs. C. W. Grant, New London,	2 00	38	28
A. L. Cardner, DeRuyter,	3 00	37	52
Joseph L. Burdick, "	2 00	37	52
T. W. Saunders, Adams,	1 00	37	26
Mrs. Eunice Stillman, West Edmeston,	2 00	38	19
Mrs. C. Peckham, Petersburgh,	2 00	38	3
L. L. Canfield, Scio,	2 00	37	52
Clark Green, Raymond, Pa.,	2 00	37	52
O. Stillman, Westerly, R. I.,	2 00	37	52
M. C. Mudge, Koshkonong, Wis.,	3 00	38	9
C. Dye, Farina, Ill.,	2 00	37	52

FOR LESSON LEAVES.

D. Burdick, Alfred Centre,	12c
J. B. Williams, Harvard, Neb.,	45c

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending May 14th, 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 23,147 packages; exports were 2,916 packages. The New York State Legislature is acting wet-nurse to dairy interests, Prairie grass is as free a cud as ever, "Oleo" is selling at 14 cents with chromos thrown in, but the market here for New York State creamery and extra dairy make butter is quick and lively at good prices. Fine sour creams brought 26c., sweet creams 23c., extra dairy tubs and pails 23c. @ 25c., and to-day 26c. was bid for extra creamery up to Wednesday next. Receipts were only moderate, and English exporters were kept out of market by the high prices for best goods. There were some shipments of low grade factory Western, and sales of it here at 12c. @ 13c., and in English markets at 52s. per cwt. 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	18 @ 22
Western factory, to-day's receipts	14 @ 16
" " good to choice	13 @ 14
" " poor to common	11 @ 12½
Grease	7 @ 8

CHEESE.—Receipts for the week were 31,253 boxes; exports, 28,730 boxes. We might as well remark at the beginning of the season that the Monday's market at Little Falls and Utica presents a better reflection of the conditions of supply and demand and of the pulse of all the great distributing centers than can possibly be given in any last of the week market report here. Those markets have volume to them, and the real condition of affairs is punched out up there every Monday in figures that don't lie, and whoever holds the watch there may know the motion of the cheese markets of the world. This week exporters took freely and stock was well cleared, but there was a tendency to lower prices, and at the close 12½c. was an outside price, and cheese out of condition from the late heated term were off 1@3c. in price. We quote:

Factory, regular made, fine	12 @ 12½
" good to prime	10 @ 11
" fair to good	8 @ 10
" off flavor, faulty	6 @ 8
" half skimmed	5 @ 8
" full skimmed	3 @ 5

EGGS.—Receipts for the week, 18,391 bbls., and 4,940 boxes. Fine fresh marks of State eggs are in small supply, and 13c.@13½c. had readily. Western eggs vary more widely in price on account of the heated term.

BEANS. We quote:

Marrows, per bush., 62 lbs	$2 50 @ $2 60
Mediums, " "	2 50 @ 2 60

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	8 @ 8½
" " fair to good	6 @ 7½
State and Western, quarter apples	4 @ 5
Peeled peaches, evaporated	26 @ 30
Unpeeled peaches, evaporated	13 @ 15
Raspberries, prime	24 @ 25
Blackberries	7 @ 8

BEESWAX per lb., 24 @ 25 cents.

DRESSED POULTRY.—We quote:

Turkeys, per lb	16 @ 18
Ducks, per lb	16 @ 20
Fowls per lb	14 @ 16

MAPLE SUGAR.—We quote:

Choice, light colored	9 @ 10
Mixed lots, new	7 @ 8
Syrup, per gallon	75 @ $1

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

CHEAPEST BOOKS IN THE WORLD

Macaulay's History of England, 5 large 12mo vols., cloth, gilt, only $2.00.
Chambers' Encyclopedia. 10 large 8vo volumes, cloth, 8,320 pages, 4,000 engravings, former price $50.00, for only $10.
Shakespeare's Complete Works, handsomely bound in cloth, black and gold, only 50 cents.
Taine's History of English Literature, 1 handsome 12mo volume, cloth, only 50 cents.
Other books equally low.
Full descriptive catalogue Free.
MANHATTAN BOOK CO., Box 4560. 16 West 14th St., New York.

JOB AND BOOK WORK
NEATLY AND PROMPTLY DONE
AT THE
RECORDER OFFICE.
Orders by mail will receive special care.

DEAFNESS positively cured by FOO CHOO'S BALSAM OF SHARK'S OIL; an extract from a small White Shark, caught in the Yellow Sea, known as *Carcharodon Rondeletii*. Its virtues were discovered by a Buddhist Priest about the year 1110. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Chinese Empire, where used for over 800 years. Sent, charges prepaid, to any address at $1.00 per bottle. ONLY IMPORTE BY HAYLOCK & CO., *Sole Agents for America*, 7 Dey St., New York.

TANITE
EMERY WHEELS and GRINDING MACHINES
For Saw-Mills, Foundries, and Machine Shops. For circulars, address THE TANITE CO. Stroudsburg, Monroe Co., Pa.

Selected Miscellany.

ONE LITTLE ACT.

I saw a man, with tottering steps,
Come down a graveled walk one day:
The honored frost of many years
Upon his scattered thin locks lay.
With trembling hand he strove to raise
The latch that held the little gate,
When rosy lips looked up and smiled—
A silvery child voice said, "Please wait."

A little girl ope'd wide the gate,
And held it till he passed quite through,
Then closed it, raising to his face
Her modest eyes of winsome blue.
"May heaven bless you, litte one,"
The old man said, with tear-wet eyes;
"Such deeds of kindness to the old
Will be rewarded in the skies."

'Twas such a little thing to do—
A moment's time it took—no more;
And then the dancing, graceful feet,
Had vanished through the school-room door.
And yet I'm sure the angels smiled,
And penned it down in words of gold;
'Tis such a blessed thing to see
The young so thoughtful for the old.

ANNIE'S SONG.

BY CHARA BROUGHTON.

"Eight years old to-day! And I can't afford to buy even the smallest plaything for my poor little darling! Ah! how happy we were a year ago, and now"—

Annie Dean's eyes were filling fast, but she brushed the tears away with a resolute hand. No, she could not afford even to cry a little, and ease her overburdened heart. The piece of fine work she was busy over must be carried to the lady who had ordered it that very afternoon. *Perhaps* she would pay for it promptly—if not, Annie and her little sister must go supperless that night, for there was not a morsel left for them to eat.

A year ago, their father was living; they were in a happy home, surrounded by every luxury. But a sudden reverse had come, sweeping away their property, as in one night. Never a very strong man, the shock had proved too great for Andrew Dean, and in less than three months he was laid to rest in the churchyard, beside the beloved wife who had been carried there three years before.

Poor Annie! She was only eighteen when all this trouble came upon them. They had no near relatives, and the fashionable circle in which they had moved previous to the time of their trouble, seemed disposed to utterly ignore them now.

Shortly after her father's death, Annie hired a room at the very top of a crowded tenement-house, whither she moved with her little sister. The lodgings they had left were poor enough, but too expensive for Annie's purse. It took nearly all of her earnings now to pay for the rent of their little room; she had barely enough left for food and fuel.

The poor child had thought at first of procuring some music scholars, and had called on some of their former friends to ask their assistance. But somehow they never seemed able to see her—the answer was always "Not at home," or "Very much engaged," and at last she gave up the attempt in despair. She could do nothing of this kind alone, and finally, in desperation, she bethought herself of her skill in fancy-work and embroidery.

After many fruitless attempts, she succeeded in obtaining work of a few ladies. But alas! they proved to be as selfish and overreaching as she was young and inexperienced, and the poor girl toiled early and late for wages that scarcely kept her and her little sister in the necessaries of life.

Annie was naturally a brave, uncomplaining little spirit—she bore her troubles without a murmur, but her heart sank when she thought of Lily. Poor little Lily! She had been a cripple from her babyhood, and even in their days of prosperity, when every comfort and luxury wealth could give had been showered upon her, she could not escape many weary hours of suffering and pain.

And now, day by day, she grew weaker; the thin cheek wasted more and more, and her very sweetness and patience filled Annie's tender heart wlth alarm. "Of such is the kingdom of heaven," she often thought, but oh! how could she bear to lose her Lily, the precious flower she had cherished on her heart so long!

The little one was waking now from a brief slumber, she called Annie, and the girl hastened to her side.

"Water, dear? Here it is, and I hope to bring you home some bread and milk with the money I shall get for this work."

"Poor Annie! You have to sew so hard all day," said Lily, lifting her large blue eyes sorrowfully to her sister. The dark eyes bent on her so lovingly filled up with tears, but Annie was not crying for herself.

"Oh, don't worry about *me* darling—*I'm* well enough," she said, turning away that the bright drops might not be seen. "Come, now, I'll sing to you while I finish this work."

Annie's voice had been well trained, and was clear and sweet as a silver bell. She sang the simple hymns and ballads Lily loved, till at last, soothed by the music, she fell into a gentle slumber. And all the while, Annie's needle never flagged. It was a troublesome piece of work, and when at last the girl started to carry it home, it was past eight o'clock, and the lamps were all lighted. She hastend on, thinking nothing of the snow that lay ankle-deep upon the pavement, and was soaking her thin, ragged shoes through and through. Before her was a vision of a pale little face upon a pillow, of a pair of patient blue eyes trying to smile at her through a mist of tears.

"Oh! what *shall* I do! My poor little darling! How can I go back to you so! Oh you cruel woman, to go off to enjoy yourself, and leave me no money to buy bread for my darling! O Father! have you forsaken your poor children?"

Muttering these words in a wild, incoherent way, Annie hurried along the street. Suddenly she paused near a large stone house, brilliantly lighted. Some entertainment was evidently going on within, for carriages were driving up every minute, and guests alighting, who ascended the broad steps that led to the door.

Annie stood motionless a few minutes, gazing with her pale, wan face up at the windows. Through the lace curtains she could see the figures of the guests moving two and fro, or gathered together in groups.

A few belated snowflake came straying down, and one touched her cheek with its soft, chilly caress. She brushed it away with a shiver, and took a step forward, for a sudden bitter resolution had come to her.

"Yes, I'll do it," she murmured, "for Lily's sake!"

Poor child! Rather than ask alms for herself, she would have died of hunger. But the thought of Lily, that fading flower, took away her pride, and she hastened toward the steps. But even as she went, another thought flashed across her mind. It seemed a wild idea, but what would she not have ventured for Lily's sake.

She dared not knock at the lower door, for fear of being rejected. Close behind the next group of guests followed the little trembling figure, in its shabby gray dress and faded shawl. The waiter was stopping her unceremoniously, but Annie, reading pity in the eyes of a lovely young girl, who paused near her, said in pleading, agonized tones,

"Oh, young lady, do ask if I may sing for them! I don't wish to beg, but I have a little sister at home who is very sick, and she's had nothing to eat since noon, and"—

Her voice faltered. Tears sprang to the yound girl's eyes, but her brother, who stood close by, looked rather skeptical. He was a good-hearted fellow, however, and his hand was stealing involuntarily toward his vest pocket, when another glance at Annie's pale, beautiful face, made him pause, and ask, with growing interest,

"Did you ask if you might sing for them?"

"If they will let me," said Annie timidly.

"Wait here a moment, then, and I will speak to the lady of the house."

He went into the parlor, leaving his sister with Annie. Neither spoke now, for they were listening with anxiety for what the hostess might say, but the young girl took Annie's hand gently in hers. Tears sprang to the poor child's eyes as she looked gratefully at this kind young stranger.

There was a sudden lull in the gay buzz of conversation while Arthur Selwyn delivered his message, then a light ripple of laughter, followed by the confused murmur of voices.

"Do let her—just for the curiosity of the thing!" cried several, and in a moment more Arthur reappeared.

"Yes, she has given her permission," he said; "don't be afraid, but do your best," for he felt no small interest and curiosity as to the result.

Annie followed him timidly to the door, but paused there, glancing down at her shoes. The look of amused expectancy on the faces of the guests nearest her changed to mingled pity and admiration. Her beautiful, pallid face, so childlike in its innocence, yet so old in its look of suffering, appealed to their compassion. And to see her so thinly clad—on this Winter evening too!

"Stand here, my good girl," said the hostess, in a graciously condescending voice, shoving a rug dextrously forward as she spoke. "Are you sure you can sing?"

"Yes, ma'am," said Annie, in her clear, gentle voice, as she took the place assigned her. A faint color arose in her cheek as, glancing upward, she saw all eyes fixed upon her.

"Sing your best, then, child," said the lady, encouragingly, "don't be frightened."

But Annie needed no encouragement. A timid, shrinking girl, she used to find it a positive torture when required to sing before her father's guests. But now the image of Lily rose before her, driving away all thoughts of self. Her momentary tremor vanished, and Annie sang as she had never sung before:

"Oh mother, its cold—hear the Winter-wind sighing!
I tremble, I faint with the hunger and pain;
God listens, you say, to the little bird's crying,
Oh how can he bear it when children complain?
Ah me! can it come from the hand of a Father,
This rain falling on us so bitter and chill?"
"Fear not! 'neath his wings he will tenderly gather
His poor, trembling children—so trust in him still!"

"Ah! Mother! the sun shines so warmly in heaven,
They hear not the wind sweeping cold o'er the moor,
And God and the angels are happy forever"—
"Child! think how thy Savior was homeless and poor!
Ah! darling! alone on the mountain he wandered,
The cold ground his pillow, the dew falling chill,
He thinks of it now as he watches from heaven
His poor, homeless children; so trust in him still!"

The sweet voice trembled into silence. Annie could scarcely sing the last line, and tears were falling over her cheeks. She was not the only one weeping, but she noticed little that went on around her. Her thought were far away.

There was a moment's silence, then several voices were heard, pleading for "more." Arthur would have interposed, but Annie began another song immediately, a lighter, gayer air, for she dared not trust herself to sing as she had before. A third song followed, but, when for the fourth time they pleaded for "just one more," she burst into tears. "My little sister has had nothing to eat all this time," she sobbed out. "Please give me enough to buy her some food, and I will come back again if you like."

"Yes, yes, poor girl, we have been very thoughtless," said Mrs. Reynolds, this time in a real motherly voice, and wiping away the tears from her own eyes. "Arthur! Oh, that's right," for he was passing around a hat, and soon brought it to Annie, nearly half full. She threw up her hands with a bewildered, half frightened look.

"No, no, I've not earned all that!"

"You *have* earned it, you foolish child, more than earned it," said Arthur, in a kind, though peremptory voice. "Take it for your little sister's sake, if not for your own!" Annie could only sob, while he did up the money for her in a handkerchief he took from his pocket. Meanwhile, Dr. Reynolds, husband of the hostess, had been giving directions to a servant, and the man now appeared with a large basket.

"I am going with you, my child," said the old gentleman kindly. "I am a doctor, and can perhaps do something to relieve your little sister."

"You are very, very kind, sir," said Annie, tearfully. "But I don't like to take you from your friends"—

"Oh, pooh! they're used to seeing me called off at any moment!" said the doctor, in his brusque, but good-natured way. "Shall not be gone but half an hour!"

Mary Selwyn pressed to his side. "Oh, may I go too?"

"No, Miss, couldn't be thought of," said the doctor, decidedly, but looking down at her with a kindly twinkle in his eye. "You are in a pretty rig to go and see sick folks!"

"I will come to-morrow, then, may I?" said Mary, pressing Annie's hand affectionately; "will you tell me where you live?"

Annie told her, a smile breaking through her tears. Was it only an hour ago she was saying bitterly to herself that there seemed no love, no sympathy left in this world for the poor and distressed! God was kinder, and human hearts were kinder than she had dared to think.

"Come, child," said the old doctor, "my sleigh is waiting outside. Wrap this around you," he added, throwing over her shoulders the warm shawl his wife had hastily sent for; "you look as if you needed nursing yourself."

He was leading her away, but Annie could not leave them thus. Yet her heart was almost too full for words.

"God bless you all!" she sobbed out at last, and went out, hiding her face in the folds of the shawl.

Three years have passed away, bringing many changes with them.

The sweetest voice in the choir of the old —— church is Annie's. And her gentle, affectionate nature enddars her to all who know her.

Little she dreamed of this, on that bleak Winter night when, trembling and shrinking, she entered Dr. Reynold's doorway. That year of sorrow is almost forgotten now—when remembered, it is with tearful gratitude to God, and the kind friends who have helped her.

One of her dearest friends is Mary Selwyn. She loves her like a sister, and Mary thinks no one can be quite so good and lovely as Annie. Some hint that Arthur is of his sister's way of thinking, but as yet this is only a matter of conjecture.

Lily will be a cripple as long as she lives. But her life is a happy one, for all around her love her, and cherish her as they would a tender flower. And though she suffers much at times, she is always patient and sweet, and her own happy, contented spirit makes an atmosphere of sunshine about her.—*Examiner and Chronicle.*

JENNY LIND AT HOME.

The unforgotten Swedish prima-donna lives in a spacious and charming mansion in a retired nook in South Kensington, embowered by trees and flowers. In the elegant drawing-room, hung with pictures and tastefully decorated with old china, artistic draperies, etc., I found a lady whose blue eyes and kindly smile bore me back at once over the waste of some thirty years. Again I sat an eager, excited school-girl glowing with anticipation on the verge of my first great art-delight. I saw once more before me the tall, slender figure in its white satin draperies, with green leaves and diamonds adorning the abundant fair hair, and the olden thrill creeps over me that heralded the first notes of that marvelous, that incomparable voice, whose tones were to those of the velvet-throated Patti or the silver-voiced Nilsson as the regent compared to the diamonds of a duchess. Shall I forget how old men, who knew just as much about music as they knew of Sanskrit, used to sit with tears streaming down their cheeks while Jenny Lind was singing, "I know that my Redeemer liveth?" There she stood before me, the unforgotten idol of my girlish idolatry, changed indeed by the lapse of years, yet unmistakably the Jenny Lind of old. The abundant brown hair, with a few lines of silver amid its locks, was turned under in the peculiar fashion in which she always wore it, and the eyes are lovely as ever in their expression and in their soft depths of lustrous blue. As she talked, her gloved hands lay clasped upon her knee in the easy, graceful pose that was familiar to us in the Swedish songstress long years ago.

I called her attention to the fact, and she smiled at my remembering the attitude, and the pretty German monosyllable "so!" which used to be another of the little peculiarities that was noticed and loved because they were hers, escaped from her lips. A grand piano-forte in one cornor of the room, and a large three-quarter-length portrait of herself, painted at the height of her renown, recalled her past queenship in the realms of song. She was handsomely yet plainly dressed in a rich black silk, closed to the throat with coral buttons, a shawl of old Cluny lace was draped around her shoulders, and she wore a very simple cap of fine old Venetian guipure. She spoke in warm tones of affection of the United States, not in reference to the welcome and the worship it had accorded to her in by-gone years, but because, as she said in her quaint English that had such a charm about it, "Your country takes the rabble of all other countries and gives them all a chance." I spoke of the fact that when she sang in America there were no opera-houses there. "And of that I was glad," she remarked, "for I had quitted the stage, and it was for that reason that I was anxious to go to the United States, since there I would have no temptation to return to it." I also spoke of the intense sympathic quality of her talent, and the marvelous power that she possessed of swaying her audience at will, particularly in devotional music. Something of the old beautiful, rapt expression came into her eyes as she answered, "It was be cause my voice came from God and I sang to God!"—*Lucy H. Hooper.*

BEATTY'S ORGANS, 18 useful stops 5 Sets Reeds, only $65. Pianos $125 up ☞ Illus. Catalogue free. Address DANIEL F. BEATTY, Washington, N. J.

☞ACTIVE AGENTS, Teachers, Students, Men And WOMEN Wanted to Sell TESTIMONY OF THE AGES. By Herbert W. Morris, D.D. Author of Science and the Bible, etc. A Grand Array of Evidences, Aids, Witnesses and Records, from History, Natural Science, Modern Research and Every Department of Human Knowledge. *Recommended by the Press and Leading Clergy of all Denominations.* A Magnificent Volume Suited to the Times. Clear Type. Fine Illustrations, Paper and Binding. *Sells Rapidly and Agent Easily Clear* $60 to $100 per month. Send for Description and Terms to J. C. McCURDY & CO., Phila., Pa.

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE. } ss.

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 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.*

NEW RICH BLOOD!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sent by mail for 8 letter stamps. *J. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.*

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the *Christian Statesman.* 384 pages. Price, cloth $1; paper 40 cents. Mailed, postpaid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

CHEAPEST BOOKS in the WORLD

Macauley's History of Eng. 5 Free 12mo. vols. cloth; only $2.00

Taine's History of Eng. Literature 3 Free 12mo vol. handsomely bound, for only 50 cts.

Full descriptive catalogues Free.

MANHATTAN BOOK Co., 16 W. 14th St., N. Y. P.O. Box 4590

SUMMER BOARD IN THE COUNTRY.

MRS. BAKER,

MATRON OF

ALFRED UNIVERSITY BOARDING HALL,

Will receive a limited number of boarders through the Summer vacation—July and August.

The location is in a healthy rural dis rict, amid the most beautiful scenery, and free from the tyranny of fashion.

Accomplished resident teachers will give lessons in

MUSIC, PAINTING, AND ELOCUTION

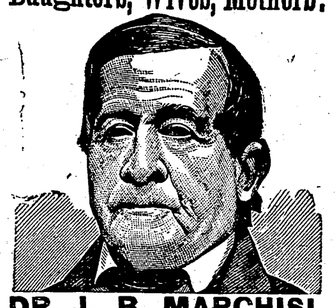
during the Summer, so that those wishing to combine instruction with life in the country can secure such a combination of advantages as are rarely met, at prices which will render their enjoyment economical.

The rooms are commodious, the board generous, and no pains will be spared to secure the comfort of guests.

For further information, address,

MRS. J. M. BAKER,
Alfred Centre, N Y.

Daughters, Wives, Mothers!



DR. J. B. MARCHISI,
UTICA, N. Y.,
Discoverer of DR. MARCHISI'S
UTERINE CATHOLICON,
A POSITIVE CURE FOR FEMALE COMPLAINTS.

This remedy will act in harmony with the Female system at all times, and also immediately upon the abdominal and uterine muscles, and restore them to a healthy and strong condition.

Dr. Marchisi's Uterine Catholicon will cure falling of the womb, Lucorrhœa, Chronic Inflammation and Ulceration of the Womb, Incidental Hemorrhage or Flooding, Painful, Suppressed and Irregular Menstruation, Kidney Complaint, and is especially adapted to the Change of Life. Send for pamphlet free. All letters of inquiry freely answered. Address as above.

FOR SALE BY ALL DRUGGISTS.

Price $1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.

The Purest and Best Medicine ever Made.

A combination of Hops, Buchu, Mandrake and Dandelion, with all the best and most curative properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth.

No disease can possibly long exist where Hop Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm.

To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating.

No matter what your feelings or symptoms are what the disease or ailment is use Hop Bitters. Don't wait until you are sick but if you only feel bad or miserable, use them at once. It may save your life. It has saved hundreds.

$500 will be paid for a case they will not cure or help. Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged drunken nostrum, but the Purest and Best Medicine ever made; the "INVALIDS FRIEND and HOPE" and no person or family should be without them.

D. I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics. All sold by druggists. Send for Circular. Hop Bitters Mfg. Co., Rochester, N.Y. and Toronto, Ont.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y.

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

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, $1 25.

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

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

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

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

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

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

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

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

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

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

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

TRACTS.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 23—The Bible Doctrine of the Weekly Sabbath.

TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev. James Bailey. 28 pp. each.

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

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

"DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

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

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

"DID Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.

"ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp.

"WHICH Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

*** Rev. N. Wardner's eight tracts are also published in German.

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

HANDS OUT OF YOUR

To begin with, it does not
a young man crooks his arms
hands into his pockets, maki
himself, and then stands up
ny side of the house, like a
cember.

How would the girls look
8's, and leaning against t
would your mother look in
Catch her doing it! You d
hands in her pockets. Your
while you are loafing, they ar
sew and bake, and stew and
and darn, and nurse; but sh
them in her pockets, and the
building.

Are your hands cold? W
the end of the hoe-handle
swing the hammer, drive the
the axe. There is untold
spade, a trowel, a wrench.

Besides, pocket heat is
Have you money there, tho
pockets the safes in which y
treasures, and are your hands
secure the safe door? Mone
to-day, but it will not be a gr
row night. An idler's mone
out of his pocket. It is lik
pipe, a cigar, a tobacco plug
There is no money in pocket
rard did not keep his hands
Astor did not keep his hands
Stewart did not keep his han
ets; Benjamin Franklin, I
and Cornelius Vanderbilt w
warmers.

Take your hands out of
young man. You are losing
valuable. People feel it at t
the line, when death is near,
pressing them into such sm
the work of this life crav
weeks, years. If those at t
line, if youth with its abund
ces, would only feel that tim
Time is a quarry. Every
nugget of gold. It is time
able moments we build our b
iron rails to the sleepers, la
dig our canals, run our
might have planted twenty
while I have been talking to
Take your hands out of your

The world wants those ha
is not dead—asleep under
mummy by the Nile. The
wide awake, pushing, str
ahead. The world wants tho
need not take them out of A
find a market here at home.
wants those hands, selling dr
York, cradling wheat in Mi
cotton in Alabama, weaving
picking oranges in Florida,
Colorado, catching mackerel
of a down-East fishing smac
hands out of your pockets.

And what a laudable thing
the wants of society, and do y
you are an old man, what an
your hand will be! Did you
the dignity investing the wr
an old worker? It has been
lifted so many burdens, and w
honorable service! Who wan
out a character when old age
flabby, do-nothing hand?

You are willing to work, yo
not find anything to do? N
Do the first thing that come
wood, get in coal, go on erran
anything honest with your ha
let them loaf in your pockets.

HE KNEW ALL ABOU

Some time ago a gentlem
from Boston to Albany, and
got into conversation with a
divinity student, who was trav
way. Something was said a
when the divinity student said

"I am only twenty-five ye
you can't tell me anything
know all there is to know abo

The gentleman showed
young man's experience, and

"When I was eighteen I w
to take charge of the books i
house. In the boarding-house
ed were four young men. We
panions. They all drank, an
join them. I declined. I said,
and have never drank, and it
just to my Christian home an
do so now.' I resisted for a
resorted to ridicule, and tha
stand. I drank, and in two
tremens overtook me. All
were present to me and pursui
fered agonies. I trembled an
danger, and in alarm sought
Savior's strength, and now, I
preach the gospel."

"And will you tell me," s
man, "what has become of
house friends?"

"Three of them," said th
"are in drunkards' graves, an
in prison."

What an injurious sting
strong drink is!—*Richard Ne*
Youth's Temperance Banner.

BAD temper is a crime, a
crimes, is ordained in the cou
meet, sooner or later, its n
Other vile passions may
points of extenuation, the p
ample, which may attend th
but ill nature—that is, a fre
ing spirit, in its origin, action
no extenuating quality.

Purest and Best Medicine ever Made.
...bination of Hope, Buchu, Man-
...e and Dandelion, with all the best and
...ure tive properties of all other Bitters,
...the greatest Blood Purifier, Liver
...ator, and Life and Health Restoring
...earth.
...an possibly long exist where Hop
...ed, so varied and perfect are their
...tions.
...and vigor to the aged and infirm.
...mployments cause irregulari-
...urinary organs, or who re-
...Tonic and mild Stimulant,
...uable, without into-
...clings or symptoms
...ment is use Hop Bit-
...re sick but if you
...use them at once.
...saved hundreds.
...se they will not
...or let your friends
...to use Hop B
...vile, drugged
...and Best
...Family
...is an absolute and irresistible cure
...nkenness, use of opium, tobacco and
...tics. All sold by druggists. Send
...ular. Hop Bitters Mfg. Co.,
...ester, N.Y. and Toronto, Ont.

CERTIFICATES OF MEMBERSHIP, ...turn notice of the certificates having ...uitable for any church, for sale at this ...e by mail, postage paid, per dozen, 20 ...quire, 35 cents; per hundred, $1 25. ...rks will find them both convenient and

...ALOGUE OF ...OKS AND TRACTS

PUBLISHED BY THE

...AN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y.

GOD AND HIS MEMORIAL. A Series of ...mons on the subject of the Sabbath. By ...Wardner, late missionary at Shanghai, ...bsequently engaged in Sabbath Reform ...Scotland. 112 pp. Paper, 15 cents.

...TH AND THE SUNDAY. By Rev. A. H. ...M. Part First, Arguments. Part Sec-...ory. 16mo. 268 pp. Fine Cloth, $1 25. ...me is an earnest and able presentation of ...question, argumentatively and historical-...uld be in the hands of every one desiring ...subject.

SUGGESTED BY THE PERUSAL OF GILFIL-...OTHER AUTHORS ON THE SABBATH. By ...s. B. Brown, Pastor of the Seventh-day ...hurch at Little Genesee, N. Y. Second ...125 pp. Fine Cloth, 50 cents. Paper, 10

...many respects the most able argument ...d. The author was educated in the ob-...Sunday, and was for several years a high-...minister in the Baptist denomination. ...s a careful review of the arguments in ...nday, and especially of the work of James ...Scotland, which has been widely circu-...the clergymen of America. Mr. Brown ...hly sifted the popular notions relative to ...th great candor, kindness and ability. ...lly commend it to those who, like Mr. ...ve been taught to revere Sunday as the

...OF THE SABBATH, in reply to Ward on ...rth Commandment. By Geo. Carlow. ...ition—Revised. 168 pp. 25 cents. ...k was first published in London in 1724. ...e as showing the state of the Sabbath ar-...hat time.

...N OF THE TRUE SABBATH, in 2 parts. ...Narrative of Recent Events. Part Sec-...ne Appointment of the Seventh Day, by ...W. Morton, late Missionary of the Re-...resbyterian Church. 66 pp. Paper, 10

...k is one of decided value, not only as re-...rgument adduced, but as showing the ex-...of liberality and fairness which character-...al and excommunication of Mr. Morton ...resbyterian Church.

...L LAW CONTENDED FOR. By Edward ...First printed in London, in 1658. 64 pp. ...cents.

DEATH. By the late Rev. Alexander ...of Bethany, Va. Reprinted from the ...ual Harbinger Extra." 50 pp. Price,

...N, OR LORD'S SUPPER. A Sermon deliv-...ilton Junction, Wis., June 15th, 1878. ...N. Wardner, D. D. 20 pp.

...ety also publishes the following tracts, ...be sold at cost, in large or small quanti-...who may desire them. Specimen pack-...ee to any who may wish to examine the ...estion. Twenty per cent. discount made ...n on any of the above-named books, and ...count to the trade. Other works soon to ...d.

TRACTS.

...ral Nature and Scriptural Observance of ...abbath. 52 pp.
...e True Sabbath Embraced and Observed. ...p.
...ligious Liberty Endangered by Legislative ...tments. 16 pp.
...Appeal for the Restoration of the Bible ...ath. 40 pp.
...e Sabbath and its Lord. 28 pp.
...e Bible Doctrine of the Weekly Sabbath.
...SERIES—No. 1, "My Holy Day;" No. ...oral Law," by Rev. James Bailey. 28

...ABBATH: A Seventh Day, or The Seventh ...ch?" By Rev. N. Wardner. 4 pp.
...ORD'S DAY, OR CHRISTIAN SABBATH." By ...ardner. 4 pp
...rist or his Apostles Change the Sabbath ...eventh Day to the First Day of the ...By Rev. N. Wardner. 4 pp.
...NTINE AND THE SUNDAY." By Rev. N. ...4 pp.
...EW TESTAMENT SABBATH." By Rev. N. ...4 pp.
...hrist Abolish the Sabbath of the Deca-...y Rev. N. Wardner. 4 pp.
...Ten Commandments Binding alike upon ...entile?" By Rev. N. Wardner. 4 pp.
...Day of the Week did Christians Keep ...ath during 300 years after Christ?" By ...ardner. 4 pp.

...N. Wardner's eight tracts are also pub-...erman.

...the Society's Publications accompanied ...tances, for the use of its Agents, or for ...distribution, should be addressed to D. ...MAN, Alfred Centre, N. Y.

HANDS OUT OF YOUR POCKETS.

To begin with, it does not look well when a young man crooks his arms and thrusts his hands into his pockets, making a figure 8 of himself, and then stands up against the sunny side of the house, like a rooster in December.

How would the girls look all turned into 8's, and leaning against the wall? How would your mother look in that posture? Catch her doing it! You do not find her hands in her pockets. Your mother's hands! while you are loafing, they are the hands that sew and bake, and stew and fry, and sweep and darn, and nurse; but she does not sink them in her pockets, and then loll against a building.

Are your hands cold? Warm them up at the end of the hoe-handle and the scythe; swing the hammer, drive the plane, flourish the axe. There is untold caloric about a spade, a trowel, a wrench.

Besides, pocket heat is not profitable. Have you money there, though? Are your pockets the safes in which you have hidden treasures, and are your hands the bolts that secure the safe door? Money may be there to-day, but it will not be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket-warming. Girard did not keep his hands in his pockets; Astor did not keep his hands in his pockets; Stewart did not keep his hands in his pockets: Benjamin Franklin, Horace Greeley, and Cornelius Vanderbilt were not pocket-warmers.

Take your hands out of your pockets, young man. You are losing time. Time is valuable. People feel it at the other end of the line, when death is near, and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth with its abundance of resources, would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead—asleep under the Pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America; they can find a market here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging gold in Colorado, catching mackerel from the deck of a down-East fishing smack. Take your hands out of your pockets.

And what a laudable thing it is to meet the wants of society, and do your best! When you are an old man, what an honorable thing your hand will be! Did you ever think of the dignity investing the wrinkled hand of an old worker? It has been so useful, has lifted so many burdens, and wrought in such honorable service! Who wants a hand without a character when old age comes—a soft, flabby, do-nothing hand?

You are willing to work, you say, but can not find anything to do? Nothing to do! Do the first thing that comes along. Saw wood, get in coal, go on errands; in short, do anything honest with your hands, but do not let them loaf in your pockets.—*Golden Days.*

HE KNEW ALL ABOUT IT.

Some time ago a gentleman was going from Boston to Albany, and on his journey got into conversation with a young man, a divinity student, who was traveling the same way. Something was said about drinking, when the divinity student said:

"I am only twenty-five years of age, but you can't tell me anything about that. I know all there is to know about drinking."

The gentleman showed interest in the young man's experience, and he continued:

"When I was eighteen I went to Boston to take charge of the books in a mercantile house. In the boarding-house where I boarded were four young men. We became companions. They all drank, and invited me to join them. I declined. I said, 'I am eighteen and have never drank, and it would not be just to my Christian home and my family to do so now.' I resisted for a time; but they resorted to ridicule, and that I could not stand. I drank, and in two years delirium tremens overtook me. All terrible things were present to me and pursuing me. I suffered agonies. I trembled and realized my danger, and in alarm sought refuge in my Savior's strength, and now, I expect soon to preach the gospel."

"And will you tell me," said the gentleman, "what has become of your boarding-house friends?"

"Three of them," said the young man, "are in drunkards' graves, and the fourth is in prison."

What an injurious sting this sting of strong drink is!—*Richard Newton, D. D., in Youth's Temperance Banner.*

BAD temper is a crime, and, like other crimes, is ordained in the course of nature to meet, sooner or later, its merited reward. Other vile passions may have some points of extenuation, the pleasure, for example, which may attend their indulgence, but ill nature—that is, a fretful, fault-finding spirit, in its origin, action, and end—has no extenuating quality.

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

DISCOVERER OF
LYDIA E. PINKHAM'S
VEGETABLE COMPOUND.
The Positive Cure
For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. 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 to-day recommended and prescribed by the best physicians in the country.

It will cure entirely the worst form of falling of the uterus, Leucorrhœa, Irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life. It will 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 permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving 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 backache, 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 233 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, 115 Fulton St., N. Y.
Sold by
DRUGGISTS GENERALLY.

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

AGENTS WANTED FOR COMMENTATOR THE MOST COMPLETE
On entire Bible, in one volume, ever published. Endorsements by 200 Biblestscholars. Adapted to all; embodies latest research. Contains Life of St. John; tables showing time of each patriarch, prophet and king; authorship and dates of books of Bible; how the earth was peopled from Noah; parables and miracles of Old and New Testaments; the twenty-four Sermons of Christ in their order; the eighteen miracles of the Apostles. 1020 pages. 475 illustrations, price, $3.75. Extra terms. Selling fast. Agents making $200 to $400. a month. Bradley Garretson & Co., 66 N. 4th St., Phila

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

THAT FAMOUS $65 ORGAN
20 Beautiful Stops, 5 Octaves Carved Walnut Case. Send for our Illustrated Catalogue. It gives information which protects the purchaser and makes deceit impossible. Marshal & Smith, 8 W. 11th St., N. Y.

IT PAYS to sell our RUBBER *Hand Printing* STAMPS. Circulars free. G. A. HARPER & BRO., Cleveland, O.

LADIES' WATCH THAT WILL WIND MYSTERIOUSLY AND NOT WEAR OUT. SOLD by Watchmakers. By mail, 30 cts. Circulars FREE. J. S. BIRCH & CO., 38 Dey St., N.Y.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at $1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

Benson's
—AWARDED—
Capcine
6
Porous
—MEDALS.—
Plaster.
The Best Known Remedy for
Backache or Lame Back.
Rheumatism or Lame Joints.
Cramps or Sprains.
Neuralgia or Kidney Diseases.
Lumbago, Severe Aches or Pains
Female Weakness.
Are Superior to all other Plasters.
Are Superior to Pads.
Are Superior to Liniments.
Are Superior to Ointments or Salves.
Are superior to Electricity or galvanism
They Act Immediately.
They Strengthen.
They Soothe.
They Relieve Pain at Once.
They Positively Cure.

CAUTION. Benson's Capcine Porous Plasters have been imitated. Do not allow your druggist to palm off some other plaster having a similar sounding name. See that the word is spelled C-A-P-C-I-N-E. Price 25 cts.
SEABURY & JOHNSON,
Manufacturing Chemists, New York.

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

NEW ADVERTISEMENTS.

From Dauchey & Co.

BEATTY'S ORGANS, 17 STOPS, 5 SET Golden Tongue Reeds, only $85. Address DANIEL F. BEATTY, Washington, N. J.

MAKE HOME BEAUTIFUL. Fine Steel Engravings. Choice subjects. Lowest prices. Send for Catalogue and price list. AGENTS WANTED. Address J. C. McCURDY & CO., Philadelphia, Pa.

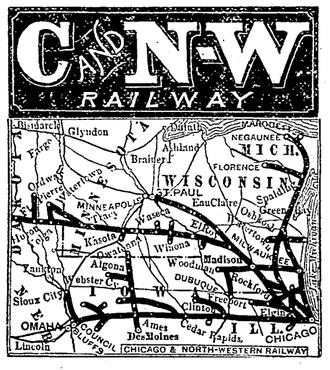
$100 A MONTH TO BUSINESS MEN, agents, and ladies taking orders for GASKELL'S COMPENDIUM OF FORMS, Educational, Social, Legal, and Commercial. Twenty-three volumes in one. In great demand for the counting house and home library. E. B. TREAT, 757 Broadway, New York.

GOLD MEDAL AWARDED the Author. A new and great Medical Work, warranted the best and cheapest, indispensable to every man, entitled "the Science of Life or, Self-Preservation;" bound in finest French muslin, embossed, full gilt, 300 pp. contains beautiful steel engravings, 125 prescriptions, price only $1.25 sent by mail; illustrated sample, 6 cents; send now. Address Peabody Medical Institute or Dr. W. H. PARKER, No. 4 Bulfinch st. Boston
KNOW THYSELF.

AGENTS! AGENTS! AGENTS!
JOHN B. GOUGH'S bran' new book, *just published*, entitled
SUNLIGHT AND SHADOW
is the best chance ever offered to you. Its Scenes are drawn from the bright and shady sides of *real life*, and portrayed as only
John B. Gough
can portray them. For Pathos, Humor, and *intense interest*, it is without a peer. It is the "*booming*" *book for Agents*, and outsells all others 10 to 1. 30th *thousand in press*. 1000 Agents wanted, men and women. Now is the time. ☞ *Exclusive Territory* and *Special Terms* given. ☞ *Send for Circulars.* Address, A. D. WORTHINGTON & CO., Pubs., Hartford, Conn.

SEA-WEED CURE FOR CATARRH IS SOLD by druggists and by Dr. Kennedy, Auburn, N. Y

C. & N.-W. RAILWAY



THE
CHICAGO & NORTH-WESTERN
RAILWAY
Is the OLDEST! BEST CONSTRUCTED! BEST EQUIPPED! and hence the
LEADING RAILWAY
—OF THE—
WEST and NORTHWEST!
It is the short and best route between Chicago and all points in
Northern Illinois, Iowa, Dakota, Wyoming, Nebraska, California, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for
Council Bluffs, Omaha,
DENVER, LEADVILLE,
SALT LAKE, SAN FRANCISCO,
DEADWOOD, SIOUX CITY,
Cedar Rapids, Des Moines, Columbus, and all Points in the Territories, and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismarck, Winona, LaCrosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin, and the Northwest.

At Council Bluffs the trains of the Chicago & North-Western and the U. P. R'ys depart from, arrive at and use the same joint Union Depot.

At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connections made at Junction Points.

It is the ONLY LINE running
PULLMAN HOTEL DINING CARS
BETWEEN
CHICAGO and COUNCIL BLUFFS,
PULLMAN SLEEPERS on all NIGHT TRAINS.

Insist upon Ticket Agents selling you Tickets via this road. Examine your Tickets, and refuse to buy if they do not read over the Chicago & North-Western Railway.

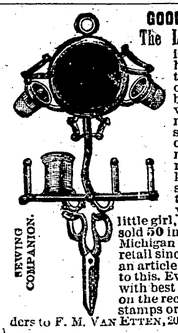
If you wish the Best Traveling Accommodations you will buy your Tickets by this route,

☞ AND WILL TAKE NONE OTHER. ☜

All Ticket Agents sell Tickets by this Line.
MARVIN HUGHITT,
2d V. P. & Gen'l Manager, Chicago.

ORGANS $30 TO $1,000; 2 TO 32 STOPS. Pianos $125 up. Paper free. Address DANIEL F. BEATTY, Washington, N. J.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.



GOOD AGENTS WANTED.
The Ladies' Sewing Companion
is a very useful article. It hangs on the wall out of the reach of the "little ones," holds two thimbles, large or small, a velvet emery cushion for needles and pins, four spools of thread, and pair of scissors, making a very neat ornament for the room, as well as to help keep things in their respective places. This is the best selling article you EVER SAW. One little girl, nine years old, in Iowa, sold 50 in two days. One agent in Michigan has sold over 5,000 at retail since last July. Never was an article invented that sells equal to this. Everybody buys it. Sample, with best terms to agents, sent free on the receipt of 30 cts. in postage stamps or currency. Address all orders to F. M. VAN ETTEN, 208 LaSalle St., Chicago, Ill.
SEWING COMPANION.

TO FARMERS
and THRESHERMEN.
If you want to buy *Threshers, Clover Hullers, Horse Powers or Engines* (either Portable or Traction, to use for threshing, sawing or for general purposes), buy the "Starved Rooster" goods. "*The Best is the Cheapest.*" For Price List and Illustrated Pamphlets, (sent free) write to The AULTMAN & TAYLOR COMPANY, Mansfield, O.

AGENTS WANTED FOR THE BEST AND Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING CO., Phila., Pa.

AGENTS WANTED. $5 a Day made with our new, useful and fast Selling HOUSEHOLD ARTICLES. Domestic Scale Co. Cincinnati, O.

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

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

NEW YORK.

Adams—A. B. Prentice.
Brookfield—Richard Stillman.
Berlin—J. Byron Whitford.
Ceres—R. A. Barber.
DeRuyter—Burton G. Stillman.
Genesee—E. R. Crandall.
Independence—Sherman G. Crandall.
Leonardsville—Asa M. West
Lincklaen—Benjamin H. Stillman.
New London—H. W. Palmiter.
Nile—Ezekiel R. Clarke.
Portville—
Richburgh—Edwin S. Bliss.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Verona—
Watson—Benj. F. Stillman.
West Edmeston—J. B. Clarke.

CONNECTICUT.

Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.

1*st Hopkinton*—Alfred B. Burdick, 2d.
2*d Hopkinton*—S. S. Griswold.
Rockville—James R. Irish.
Westerly—Sanford P. Stillman.
Woodville—Horace Stillman.

NEW JERSEY.

Marlboro—J. C. Bowen.
New Market—F. C. Duun.
Plainfield—J. Elias Mosher.
Shiloh—W. S. Bonham.

PENNSYLVANIA.

Hebron—Geo. W. Stillman.
Mosiertown—J. Greene.
New Enterprise—D. C. Long.
Roulette—LeRoy Lyman.
Union Dale—A. W. Coon.

WEST VIRGINIA.

Berea—D. N. Meredith.
Lost Creek—L. B. Davis.
New Milton—Franklin B. Randolph.
New Salem—Preston F. Randolph.
Quiet Dell—D. H. Davis.

OHIO.

Jackon Centre—Jacob H. Babcock.

WISCONSIN.

Albion—E. L. Burdick.
Berlin—Datus E. Lewis.
Cartwright's Mill—D. W. Cartwright.
Edgerton—Henry W. Stillman.
Milton—Paul M. Green.
Milton Junction—L. T. Rogers.
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS.

Farina—Isaac Clawson.
Villa Ridge—M. B. Kelly.
West Hallock—E. B. Saunders.

IOWA.

Welton—L. A. Loofboro.
Toledo—Maxson Babcock.

MINNESOTA.

Alden—J. E. N. Backus.
Dodge Centre—Geo. W. Hills,
Transit—John M. Richey.

KANSAS.

Nortonville—Osman W. Babcock.
Pardee—Samuel R. Wheeler.

NEBRASKA.

Long Branch—Joshua G. Babcock.
North Loup—Oscar Babcock.
Orleans—H. E. Babcock.

ALFRED UNIVERSITY.

EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of study.

Commencement, June 29th, 1881.

SIXTEEN TEACHERS.

Expenses $100 to $200 per year. Fall Term begins Wednesday, Sept. 1st, 1880; Winter Term, Dec. 15th, 1880; Spring Term, March 29th, 1881.

Send for Catalogue.

4
SABBATH KEEPERS
WANTED.
Wood-choppers, to cut 1,000 Cords.
FRANK E. CARPENTER,
Locke's Mills, Me.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CANCERS CURED!
At Crane's Cancer Infirmary, Addison, N. Y.

HUNDREDS OF PERSONS from all parts of the world have been cured of this much-dreaded disease, and are now living witnesses that they have been rescued from a terrible and untimely death. Doctors, Ministers, and the Poor treated Free. Write for a Circular giving full particulars. Address DRS. GEO. CRANE & RUSH BROWN, Addison, N. Y.

14 STOP ORGANS, SUB BASS & OCT. COUPLER, 4 Set Reeds, $65. Pianos $125 & upwards sent on trial. Catalogue free. Address DANIEL F. BEATTY, Washington, N. J.

LESSON LEAVES,
CONTAINING THE
INTERNATIONAL LESSONS,
Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the
SABBATH RECORDER OFFICE
AT
75 CENTS A HUNDRED
PER MONTH, FREE OF POSTAGE.
Address, D. R. STILLMAN, Alfred Centre, Allegany Co., N. Y.

PENSIONS For SOLDIERS, widows, fathers, mothers or children. Thousands yet entitled. Pensions given for loss of finger, toe, eye or rupture, varicose veins or any Disease. Thousands of pensioners and soldiers entitled to INCREASE and BOUNTY. PATENTS procured for Inventors. Soldiers and warrants *procured*, bought and sold. Soldiers and heirs apply for your rights at once. Send 3 stamps for "The Citizen-Soldier," and Pension and Bounty laws blanks and instructions. We can refer to thousands of Pensioners and Clients. Address N. W. Fitzgerald & Co. PENSION & PATENT Att'ys, Lock Box 588, Washington, D. C.

NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

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

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

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

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.37 "
Wellsville	10.22 "	5.50 "	.....	11.39 "
Andover	.....	.....	.....	12.01 PM
Alfred	.....	.....	.....	12.21 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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

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

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

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.45 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	6.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

Sunday Train 1 will run between Salamanca and Dunkirk.

* Daily.
‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

STATIONS.					21.	
Leave	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

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

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

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.40	.....	8.40	.....	1.10	.....
Custer City	7.28	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.55	.....	9.30	1.35	3.18	.....
Leave		A. M.				P. M.
Bradford	8.00	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.45	6.55	10.45	3.20	4.55	7.20

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

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

SUNDAYS.

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

12.15 P. M., Sundays only, stopping at all stations, and arriving at Gilesville 2.05 P. M.

Trains 20 and 21 run daily.

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

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

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

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

S. S. Department.

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

GEO. H. BABCOCK, President, Plainfield, N. J.
REV. A. H. LEWIS, Vice President, Plainfield, N. J.
REV. L. E. LIVERMORE, Secretary, New Market, N. J.
I. D. TITSWORTH, Treasurer, New Market, N. J.

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

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

April 2. Following Jesus. Luke 9: 51-62.
April 9. The Good Samaritan. Luke 10: 25-37.
April 16. The Pharisees Reproved. Luke 11: 37-47.
April 23. Covetousness. Luke 12: 13-21.
April 30. Lost and Found. Luke 15: 1-10.
May 7. The Prodigal Son. Luke 15: 11-24.
May 14. The Rich Man and Lazarus. Luke 6: 19-31.
May 21. Parables on Prayer. Luke 18: 1-14.
May 28. **Parable of the Pounds.** Luke 19: 11-27.
June 4. The Crucifixion. Luke 23: 33-46.
June 11. The Walk to Emmaus. Luke 24: 13-32.
June 18. Review.
June 25. Special Lesson.

LESSON IX.—PARABLE OF THE POUNDS.

BY REV. L. R. SWINNEY.

For Sabbath-day, May 28.

SCRIPTURE LESSON.—LUKE 19: 11-27.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
14. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.
15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
16. Then came the first, saying, Lord, thy pound hath gained ten pounds.
17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
18. And the second came, saying, Lord, thy pound hath gained five pounds.
19. And he said likewise to him, Be thou also over five cities.
20. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:
21. For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.
22. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest I was an austere man, taking up that I laid not down, and reaping that I did not sow;
23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
24. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25. (And they said unto him, Lord, he hath ten pounds.)
26. For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.
27. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

CENTRAL TRUTH.—Accountability according to gifts and opportunities.

DAILY READINGS.

1. Man's accountability in Eden. Gen. 3: 9-19.
2. Miriam's righteous punishment. Num. 12: 1-15.
3. The rich man's gifts and opportunity. Luke 16: 19-31.
4. The Pharisee's just retribution. Matt. 23: 13-33.
5. Capernaum's opportunity and doom. Luke 10: 10-15.
6. Jerusalem's blessings and judgment. Matt. 23: 34-39.
7. Accountability of all sinners. Jude 5-15.

GOLDEN TEXT.—"So then every one of us shall give account of himself to God."—Rom. 14: 12.

WRITER.—Luke.

TIME.—March, A. D. 33.

PLACE.—Jericho, most likely at the house of Zaccheus.

OUTLINE.

I. **Gifts bestowed.** v. 11-14.
II. **Accounts rendered.** v. 15-27.
III. **Awards administered.** v. 17, 19, 22-27.

STATEMENTS.

1. *Jerusalem*—The royal city of David where they expected Messiah would soon be seated on his throne to rule the world.

2. *Kingdom of God*—As opposed to all human governments, above them all, and subduing them all.

3. *Pound*—Mina (Greek) about $14. *Talent*—(Matt. 25: 15) about sixty times the value of a pound.

4. *Citizens*—Freemen, Jews, descendants of Abraham; therefore, fellow-citizens of Christ.

5. *Message*—Embassy. A formal message from one people or government to another.

6. *Napkin*—Handkerchief applied to various purposes. John 11: 44; Acts 19: 12. The Romans were very cleanly in their persons, and they introduced this word into the East.

7. *Bank*—Broker's table where money was exchanged, and small loans made at exorbitant rates.

8. *Usury*—In the Bible denotes interest, great or small, but now used in law to denote illegal interest.

9. *Parable*—An Oriental method of speech, common in the Arabic of the present day, embodying truth, argument, illustration, and comparison in a familiar figure taken from common life.

Exposition of this parable. Christ the Son of God, the Crown Prince of the universe, on earth rejected and crowned with thorns, and slain, but ascending to his Father's Court he is crowned King of kings and Lord of lords, whence he comes with all his holy angels to judge the world and award to each according as he has used or abused the gifts bestowed upon him.

QUESTIONS.

Connection. Whither is Christ going to keep the feast? What did the young man want? Did he obtain it? Why not? Why forsake all for God? Why must Christ die at Jerusalem? Who cried for mercy in Jericho? Why did the throng praise God? Did Zaccheus make restitution? Must we do so?

I. What two reasons for the parable? Notice the differences between this and the parable of the talents. Matt. 25. Why suppose Christ's kingdom temporal? Where were kings crowned and deposed in the Roman Empire? Where is Christ crowned? Is there a crown for you?

II. Why one gain ten-fold and the other only five-fold? How much have you gained? Why did the third hide his in a napkin? Have you refused to have Christ reign over you? Is there a good reason for rejecting Christ?

III. Is their award according to their diligence? Am I diligent in improving every opportunity? If I am weak, is there all the more need of activity? Am I an enemy of Christ? Must I give account according to gifts and opportunities?

CONNECTION.

Christ is on his way to Jerusalem to the Passover, the crown of thorns and the cross. Friends gather around him, and loving mothers bring their babes to receive his parting blessing. Suddenly, along the road comes running a young man, richly clothed, who falls at Jesus' feet, and asks what he shall do to inherit eternal life, and receives the startling reply, "Go sell all thou hast and give to the poor, and come, follow me." Amazement settles upon every face as the young man walks sadly away, for they all expect the Messiah to set up a temporal kingdom, and all his followers enjoy honors and riches. Christ still further declares the necessity of giving up all for God, commends his disciples for so doing, and assures them of all things needed here and life eternal hereafter. Taking the twelve aside, he tells them of his coming suffering and death at Jerusalem, but they so little understand him that James and John immediately speak for the chief seats in his kingdom. As the vast throng of festal pilgrims surges through the narrow streets of Jericho, a blind beggar cries to Jesus for mercy, receives his sight, raises a shout of thanksgiving, and the whole multitude joins in a hallelujah of praise. Zaccheus, the chief publican, receives and joyfully entertains Jesus, confesses his sins, promises restitution, and obtains the Savior's blessing. Every step towards Jerusalem and every incident on the way adds to the popular excitement, and raises the expectation higher, that Messiah's kingdom was about to be set up at the coming Passover.

EXPLANATIONS.

I. **Gifts bestowed.** v. 11-14. **Heard these things.** No matter what was said or done, every eye was turned towards Jerusalem, the City of the Great King; every heart longed for the coming of the Messiah's kingdon. **Parable.** A form of speech entirely foreign to our cold, practical way of speaking, but just adapted to the imaginative Orientals. **Because.** Two reasons are given for the parable, 1st. They were on their way to Jerusalem where prophecy and tradition united in locating the throne of the Messiah. 2d. The belief was well-nigh universal that Christ would set up a temporal throne on Mount Zion, drive out the hated Romans, and sway his scepter over all men. **Noblemen.** Of royal blood, and the heir apparent to the throne. Christ is the only begotten of the Father, and the rightful heir of this and all worlds. **Went into a far country.** At that time, the imperial power at Rome created and deposed kings throughout the civilized world, and each ruler must appeal to the Emperor for his title, and to Rome he must go to be crowned. Thither Herod and Archelaus had gone to receive their crowns, and be invested with authority over Judea. So in a higher sense the Son of God ascends to heaven to be crowned at his Father's court before he comes to reign on earth. **Called his ten servants.** Not that these are all, but this number used to denote the whole. *Ten*—The number to indicate judicial perfection. **Pounds.** Mina—hardly the Hebrew, but more likely the Attic, and about one-sixtieth of a talent, or about fifteen dollars of our money, but of course of far greater relative value at that time. In the parable of talents, the Lord divides his entire property; here he leaves only a pound to each, to try their faithfulness **Occupy.** Do business with and use to the best advantage. It is his money, and they are to use it, so that it will accumulate faster and faster until he returns. **His citizens.** His own brethren did not believe on him at first; his own nation reject him and cry, "Away with him," we have no king but Cæsar. They stubbornly refuse to obey him, and do not even give a reason for his rejection.

II. **Accounts rendered.** v. 15-27. **And it came to pass.** This is used in the Bible to introduce a new and important narration. **When he was returned.** "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. **Received the kingdom.** "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. **Commanded those servants to be called.** Every gift necessitates obligation and responsibility, and the king simply requires them to appear and give account of the use of his money. Increase is taken for granted, and he carefully inquires how much. God expects and requires that every ability should be cultivated, every opportunity improved. **Then came the first.** No doubt so glad to render his account, that he presses forward ahead of all the rest. **Thy pound.** Does not claim it as his own, but ascribes it all to his Lord. If the gift is the Lord's, certainly his will be the increase. **Gained ten pounds.** An enormous increase on the original gift. Even with small ability, great gains may be made with diligence. Some say that "where little is given little is required," but that is a sad perversion of Scripture. Some even say they are so weak they can do but ltetle, but God says he has chosen the weak to confound the mighty; and when they confess themselves weak, they own that they are the very ones that God has selected to do his great work. But the second steps right up and says, "Lord, thy pound hath gained five pounds." Not so much as the first, but still five times the gift bestowed. The third seems loath to come, and then with a charge in his mouth against his benefactor. **Behold.** Always in the Bible followed by something unusual and startling, to call attention to what follows. Here is thy pound, the very same you gave me, which I have kept tied up in my handkerchief, so it should not get lost or stolen. I bring it back as good as it was, for I knew you would exact to the last farthing. He simply tried to hold it as good as it was, for if lost he would have to make it up, and if added to he knew he would have to surrender all. Instead of taking the money and increasing it by the sweat of his brow, he takes his handkerchief, now not needed, and ties it up and hides it. Poor lazy miser. Each renders his account, and the judge proceeds.

III. **Awards administered.** v. 17, 19, 22-27. To the first is given the rule over ten cities, and the still better commendation, "Well [excellent], thou good servant." Faithfulness in a very little is rewarded with great authority. The smaller the ability and greater the work, the greater the reward. To the second he awards the governorship over five cities, according to his fivefold increase. The third, in trying to defend his slothfulness, supplies the best ground for his own condemnation. If the Lord was austere and exacting, all the more need for diligence; and if not able to use it himself, throw it into the bank that it might be accumulating. He won't use it himself nor let others use it. By the first he forfeits his right to it, by the second renders himself worthy of punishment. He deserves punishment, first, for slighting the gift; and second, for neglecting the opportunity of helping others with God's gifts. The scene closes with the public slaughter of those who rejected him on the way to his coronation. They formally rejected, they shall be publicly slain.

PRACTICAL THOUGHTS.

1. Christ was on his way to the cross and crown. There is a cross and crown for me.
2. Zaccheus made restitution, so must I.
3. Each has received some gifts with opportunities and corresponding responsibility.
4. We are all on our way to the judgment.
5. Each shall hear the glad word *welcome*, or the woeful word *depart*.

REVIEW THOUGHTS.

1. Confidence. v. 16-18.
2. Faithfulness. v. 17.

HINTS FOR THE BLACKBOARD.

EVERY ONE OF US
SHALL GIVE ACCOUNT
OF HIMSELF
TO GOD.

WHAT { HAS / DOES / WILL } { THE LORD } { GIVEN TO / REQUIRE OF / SAY TO } ME?

AM I GAINING FOR THE MASTER?

{ FAITHFULNESS / NEGLECT / REBELLION } BRINGS { REWARD / LOSS / DEATH }

THE EXCEL BAND.

When Edward Everett Hale wrote the story "Ten Times One is Ten," he set in motion an idea which has done much, and is destined to do much more, toward building up true character, and scattering the light of unselfish lives. "Harry Wadsworth," with his four mottoes:—"Look up, and not down;" "Look forward, and not back;" "Look out, and not in;" "And lend a hand"—has been the model on which many "Wadsworth Clubs" have been founded in different parts of the country. In regard to this character, Mr. Hale says:

"I wanted to show how a character based on the three Christian graces—Faith, Hope, and Love—of necessity wins its way, and gains friends and power. The four mottoes simply translate these three words into the language of to-day. Only as Love, or Charity, is the greatest of the three, and as Charity must be active as well as well-intentioned, Charity is expressed in 'Look out and not in,' and 'Lend a hand,' while Faith and Hope have but one motto each."

Among the larger charities which have sprung from this book, are the "Brooklyn Seaside Home for Children," and the "Evening Post Fresh Air Fund" of New York, through which hundreds of poor children from the cities are yearly given health, happiness, and aspirations for higher lives, by a short stay in the country or seaside, under the kind care of Christian people.

Among the smaller Wadsworth clubs, are the "Lend a Hand Club" of Boston, composed of little girls, the "Harry Wadsworth Club" of New York, through which a number of street boys have come to be active and efficient workers in Christian deeds; the "Ten Times One is Ten Club," composed of the boys and girls in the First Congregational Church, Westfield, Mass., and a similar club in the Ninth Presbyterian Church of Troy, N. Y., which is not confined to the boys and girls, but includes all the members.

The largest Wadsworth club, however, now known is the "Look up Legion," first started by Miss Lathbury, in the *Sunday School Advocate*, and afterwards taken under the fostering care of Chautauqua. It has on its roll of members about four thousand names.

Desiring that our own schools should have the benefit of some similar organization, the Sabbath School Board have, upon consultation with many of the prominent friends of the cause, thought it desirable to have an independent organization for our denomination while profiting by what others have found useful. We have therefore arranged the "Excel Band," and caused to be printed a number neat of cards bearing a monogram composed of the letters X and L, interwoven, and the *Pledge*, which is similar to the one used by the "Look up Legion:"

OUR PLEDGE.

We, the undersigned, wish to be manly and womanly and Christ-like in our character, and we therefore pledge ourselves to be, so far as we are able, *truthful, unselfish, cheerful, hopeful* and *helpful;* to use our influence *always for the right*, and never to fear to show our colors. We also pledge ourselves to use our voices and our influence *against intemperance*, the use of *vulgar or profane language*, the use of *tobacco, disrespect* to the old, *ill treatment* to the young or unfortunate, *cruelty* to animals; and we will aid and support each other in carrying out this pledge and the spirit of our Motto.

The card also has upon it the following:

Our Watchword.
TO EXCEL.

(And taking X to stand for Christ, it being the first letter of the Greek word.)

Our Motive.
X LOVE.
Our Model.
X LIFE.
Our Aim.
X LIKE.
Our Motto.
"Look up and not down;"
"Look out and not in;"
"Look forward and not backward;"
"Lend a hand."

Upon another page of the card is a blank certificate of membership, as follows:

THIS CERTIFIES that.....
having signed the within PLEDGE is a member of the
EXCEL BAND
of the.....S. D. B. SABBATH SCHOOL.
.....Secy
.....Supt.
Dated at.....188

Copies of the certificates, and of the following explanations were mailed some weeks since to all the superintendents and pastors in the denomination. It is hoped the plan will meet with favor, and that we may not only hear of many Excel Bands being formed, but that they long continue to influence for good our rising generations.

THE EXCEL BAND

is an organization within the Sabbath-school—and forms part of it—for the furtherance of growth in specific virtues, such as Temperance, Honesty, Kindness, Helpfulness, Charity, Truthfulness, and Purity. It aims by its pledge, its motto, its watchword, and the stimulus of organization, to aid that impetus towards the right, which should result from all true Sabbath school teaching. It also aims to create a stronger denominational feeling in our young people, by bringing them into an organization denominational in its extent and interest.

The EXCEL BAND is a *Temperance Society* in its fullest extent, and it is *more*. It is an *Anti-Vulgarity Society;* an *Anti-Tobacco Society;* an *Anti-Swearing Society;* a *Society for the Prevention of Cruelty to Animals;* a *Helping-Hand Society;* a *Truth-Telling Society*, and a *Mutual Aid Society*, all in one organization.

While the "Excel Band" of each Sabbath-school is to be distinct in its organization, and complete in itself, yet by the system of reports to the Sabbath-School Board, as a common center, and by publication of items relating thereto, and by interchange of thought and experience, it becomes of general denominational interest. It is expected, when our Sabbath School Paper is published, that a department will be provided in it for the Excel Band, by which the interest in its objects may be increased.

"Seek that ye may excel to the edifying [building up] of the church."—1 Cor. 14: 12.

SUGGESTIONS FOR ORGANIZING EXCEL BANDS.

Get a blank book, and copy the Pledge therein, to receive the signatures of members. Signing the pledge makes a person a member.

Orpanize by appointing a *Captain, Secretary, Steward*, and such other officers as may be considered necessary.

The *Captain* is to be Chairman of all meetings—and perform such other duties as may be delegated to him, or her

The *Secretary* will keep the list of members, and such other records as may be required, sign the certificates of membership, make reports to the Sabbath-school Board, and such other duties as the Band may direct.

The *Steward* shall act as Treasurer and perform such other duties as may be dovolved upon him, or her.

Certificates of Membership are to be signed by both the Secretary of the Band and the Superintendent of the Sabbath-school.

Meetings of the Band may be held monthly or otherwise, as they may determine. Such meetings may be for reports from members, helpful talks by the pastor or others on the objects of the Band, essays by members on similar subjects, etc., etc.

Membership is not to be restricted to any age, but it is among the young especially that this Society aims to accomplish its mission. Special effort should be made to have all the boys and girls of the Sabbath-school join, and if any who are not of the Sabbath-school wish to become members, admit them, and make this a means of inducing them to attend the school.

WE want more "high-toned" teachers—not socially, but religiously; and we want, in our teaching, *more devotion*, even though we have less *diadactics*.—*Baptist Teacher.*

FROM CHICAGO.

Wholesale Dry Goods House of J. V. Farwell & Co.
CHICAGO, Ill., Oct. 5th, 1878.

DR. M. M. 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 doctored 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, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

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

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhœa, 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.

SET BACK 42 YEARS.—"I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; could hardly crawl about; was an old worn out man all over; could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth a trial.—(Father).—*Sunday Mercury.*

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."

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 calculi, &c., &c. Send to MRS. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., for pamphlets.

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

"BUSINESS PRINCIPLES."

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

NOT SO BAD.

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

BOGUS CERTIFICATES.—It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnishes its own certificates by its cures. We refer to Hop Bitters, the purest and best of medicines. See another column.—*Republican.*

MARRIED.

At Nile, N. Y., May 9th, 1881, Rev. W. B. Gillette, D. D., Mr. MOSES RAY and Mrs. ELIZABETH PETERSON, both of Scio.

In Shiloh, N. J., May 4th, 1881, by Rev. T. L. Gardiner, Mr. FRANK AYARS and Miss TILLIE CARLL, both of Shiloh.

DIED.

At Lincklaen Centre, N. Y., May 4th, 1881, of ulceration of the stomach, SAMUEL P. SUAN, in the 60th year of his age. The subject of this notice was born in Pitcher, Chenango county, in 1821, where he spent most of his life. In 1848 he was married to Calista Crandall. At the age of twenty-one he gave his heart to the Savior and united with the Baptist Church in Cincinnatus, where he remained a faithful member a number of years. The last twenty-five years of his life he kept the Sabbath, and united with the Advent people. He was an earnest worker in his Master's vineyard, looking forward to the reward that awaited him beyond the river. In his death the community has lost one who was highly esteemed by all who knew him. He leaves a wife, three children, two brothers and three sisters, and many other relatives and friends to mourn his loss, but they do not mourn as those without hope. His funeral was largely attended, and a sermon was preached by Eld. E. A. Poole, from Psa. 127: 2. W. A. P.

In Colesville, Pa., May 8th, 1881, of malarial fever, FRANK E., son of Andrew and Amanda Teter, in the 22d year of his age. The deceased was brought to Whitesville, where the funeral was held, after which the body was buried in the Whitesville cemetery. It was hard for parents and brothers and sisters to give up one who was so dear to them and in whom so many hopes centered. Although living in the oil country, it was said he was free from those vices so common to young men. J. K.

At Rockville, R. I., March 31st, 1881, *of a lingering disease*, JEROME WEEKS, aged 58 years. J. R. I.

At Butler Hospital, Providence, R. I., May 5th, 1881, Mrs. NANCY CRANDALL, wife of N. V. Crandall, of Rockville, aged 63 years. J. R. I.

At Albion, Wis., May 10th, 1881, BENAJAH C. HALL. He was born in Scott, N. Y., in 1821. His parents removed to Alfred at an early day. In 1846 he was married to Marietta Maxson, daughter of Daniel Maxson, and in 1848 they came to Wisconsin, and settled in the town of Albion, where they have since resided. He was a man widely known, and had many warm friends, and was highly respected. His funeral was attended by representatives from all sections of the surrounding country. He had held prominent positions of trust, and will be greatly missed. A. R. C.

ROYAL

BAKING POWDER

Absolutely Pure.

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

GUARANTEED

TEN PER CENT. INVESTMENT.

THE IMPERIAL MINING COMPANY.

Offers 20,000 shares of its Treasury Stock for sale at Five Dollars per share (par value $10) on which a dividend of five per cent. on the par value (which is ten per cent. on the present market price) payable semi-annually, is guaranteed by the Company, and secured by deposit with the Farmer's Loan and Trust Company of New York, for five years from the date of purchase, and so certified and registered by said Trust Company on each certificate of stock sold. Much larger dividends will be paid by the Company, but the guaranteed is only as herein stated. Orders for stock, accompanied by money in sums of five dollars and upwards, must be sent to the Farmer's Loan and Trust Company, New York. Full information given on application to the Company's office, 63 Broadway, N. Y. H. D. MACKAY, Secretary.