

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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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 reformative measures which 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.
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ON THE MOUNTAIN.

BY EDWIN H. LEWIS.

The clouds hang low;
The west wind scarcely breathes;
And ever and anon, from yonder
Cedar grove, comes the tinkle
Of the sheep's clear bell.
And with it, recollections faint
Of some Oriental days, when, with
Book half closed, I lay amid
The drooping grasses of the slope,
Below, through clouds of haze,
The white village, with its
Silvery brook, shows blue;
And far, a score of miles away,
A warring, misty line, tells where
Old Ocean meets the land.

Oh! that, through mists of doubt which we may not understand,
And through hazes which are blank till we reach the better land,
We might look, in Him confiding, to where peaceful waters flow,
And safe in him abiding, where he leadeth, we might go.

THE ALL-IMPORTANT QUESTION.

THE CLOSING DIS-COURSE TO THE STUDENTS OF ALFRED UNIVERSITY FOR THE WINTER TERM OF 1880-81.

BY REV. D. E. MANSON, D. D.

"What think ye of Christ?"—Matt. 22: 42.
This is a test question, and it decides men as no other can. It is of some consequence what you think of President Garfield, of King William of Prussia, of Bismarck, and Von Moltke; of the Russians and the Turks; but it is of vastly more consequence what you think of Jesus Christ, for of your thinkings of him depends your destiny for time and eternity. This question goes beneath all ceremonies, all institutions, and probes the moral nature of man. God is declared to be the searcher of men's thoughts. The subtlest thought that flickers but a moment and may never be recalled by the thinker, can not escape the detection of the All-seeing eye, nor the registering pen of the recording angel.
Thoughts are the seeds of actions. Back in our secret thoughts lie the springs of our characters. There is where we root for virtue or for ruin. As the seed is responsible for the harvest, so is the thought for the character. Christ asserts, "He that hates is a murderer; he that lusts, an adulterer." To the mind of God, a thought is an elemental force and increment of character. "As a man thinketh in his heart, so is he." The first requirement of education is the acquisition of thought-power—power to originate and regulate thought. Every harmony and every discord that move men first swayed some soul as an unexpressed thought or feeling. Every piece of sculptured marble, every beautiful form on canvas, is but the outward expression of the conception that burned in the brain of the artist who executed it. The whole vast and beautiful universe is but the objectized thought of God, its creator.

What we think of Christ, then, is no idle question, for God judges us by what we think of his "well-beloved Son." The more I see of men, and the more I am a man myself, the more deeply grows my conviction that there is no ground for true manhood, true womanhood, true childhood, but in Christ, the anointed God-man; and it is of him in his true character as the Messiah, the Savior, we are to address our thoughts to-day, and these thoughts will come to order and completeness under three heads, having reference to the three great offices, Christ bears as Prophet, Priest, and King.

1st. We are to think of Christ as our Prophet or Teacher. The world has had many teachers, some wise, some foolish, some good, some bad. Jerusalem, the holy temple, were full of teachers, renowned, learned, when Jesus first stood upon the pavement of the court and opened his mouth to teach. Worldly wisdom had for ages been proclaimed from court, from grove, from forum and academy, and yet the soul of man had a deep yearning for some word yet unspoken; an unsatisfied longing for something about the great hereafter, something to let in light upon the night of the grave. "If a man die, shall he live again?" This startling question had thrilled in the human soul all unanswerd, except by the faintest guess, till there stood up one over the grave of a dead man at Bethany, and said, what no man had ever dared say before, "I am the resurrection and the life." As he went about speaking all such strange, tender, heart-searching, heart-condemning, and heart-comforting words, they stood amazed, and said, "Never man spake like this man." Take up all the teachings of all men that ever spoke, untaught by this wonderful Teacher, and how meagre, how unsatisfying beside the Sermon on the Mount and the other teachings of Christ!

2d. But it is not enough that we be taught the ways of truth and life. If Christ were only a teacher, the world would go all unsaved, pure and holy though his teachings be. Not all the teachings of the great Prophet can bring a sin-defiled soul into the presence of a holy God. Deep in the consciousness of all men has burned the thought that only some mediation, some priesthood could bear his case savingly into the Holy of Holies, and propitiate the sins, procure the pardon. Such a priest is Christ. In fulfillment of all types, in place of all sacrifices, he gave himself, offered his own blood. Upon Aaron's head was poured the oil that ran down over his vestments, but a richer, sweeter anointing had Jesus. The odor of his anointing was with him everywhere. A rich, sweet aroma exhaled from his character as he went around among the poor, the sick, and carried joy everywhere. His death but begun his complete high-priesthood. When in the awful hour of his cross-agony the very heavens gave signs of woe; the great veil of the temple, before shutting off the most holy place from all but the high priest once a year, on the great day of atonement, was rent from top to bottom, and from that hour the Lamb that was slain from "the foundation of the world," entered the holy heavens where God resides, and will forever be, to intercede for sinful men. Not now alone our Prophet, but also our Priest. And now we may not only know the truth of truths, from the Teacher of all teachers, but we may leave all our sins at the foot of the cross and come into the very presence of the Shekinah, where Christ has gone before, and gone from just such ways of temptations and trials as we are walking, in so as to be touched with the tenderest feelings for our infirmities.

3d. But with both Prophet to teach and Priest to atone and intercede, we shall be all unsave, without some kingly interference to determine the judgments of men, and overturn the powers of evil, of which the world is so full. Authority, final and rightful authority, must be an important part of any scheme of salvation for fallen man. There must be some one to whom appeal can be made with the utmost certainty that he will decide in equity, rule in righteousness. Amid the vacillations and uncertainties and his judgments of all human tribunals, in all time, there has been a deep ineradicable conviction that human affairs would come to final adjudication before some higher court, some more competent judge than ever supreme

court or king's bench could furnish. That ultimate authority, that final Judge, that King of kings, we have in Christ. Solomon was great, David was greater in Israel, but there is one now moving upon human affairs, and swaying the destiny of nations and the history of races greater than these; yes, a greater than Solomon is here, one whose word has all authority both in earth and in heaven, and before whom every knee is to bow; one abundantly able to keep in perfect and eternal safety every soul that trusteth in him. So in all their completeness, Christ fills out all these offices, which make him the all-sufficient Savior of men from sin and perdition. Qualified for these offices as none other, by his dual nature, his God-manship, man and God in mysterious union, to make the one Prophet, Priest, and King, to teach, atone, and rule in the economy of God's great grace toward men, you see there is such fullness in such a Christ as may engage the deepest, broadest thoughts of men. Think of Christ as he is, and all eternity will give you none too much opportunity for your thoughts, even with his personal presence ever to inspire and vitalizing your thoughts.

O, how men do waste thought on trifling things, on foolish things, on sinful things; and O how they do thus waste thought-power, fritter away soul-energy, and emasculate to pigmies. I am fully justified in affirming that no human thoughts can ever come to their best, their greatest power and glory, which do not make Christ the staple, seed thoughts of all their soul activities. There is no so exalted spirit in heaven, of angel or archangel, whose soul-activities, whose thoughts, feelings, and volitions, are not revolving around this "sun of the soul." And more than this. Go ask the happiest mortal on earth, be he sorrow-stricken with whatever grief, what is it shines in through his griefs, and gives him sweet rest, sanctified, holy joy? and he will point you to Jesus—he who "can make a dying bed feel soft as downy pillows are."

That Christian is not to be envied to whom riches, honors, culture, anything, everything else, give such sweet rest, such holy delight, such solid satisfaction as Christ in the soul the hope of glory. Such a Christian is not only rich for this world, but he starts with a good capital for the world to come.

There are good, urgent reasons why we should be thus thinking of Christ:
1st. He is to be our final judge. The prisoner at the bar with his life hanging on the decision of the judge, scans the features, watches every word, every movement of the man thus holding his earthly destiny in his hand, with unutterable interest. How deep, then, ought to be our concern to be sure we make no mistake about the character, the disposition, the office of this one man who is to sit in final judgment upon all men—judgment that affixes the exact awards of every soul for all eternity.

2d. We should think of Christ, because he is the completest revelation of God, the great Father of us all, that has ever been made to his children. God's wonderful works reveal him as a wonder working God. The heavens declare his glory, the great, "broad, ever surging sea proclaims his majesty, the storm and the lightning his terrors, the earthquake and the pestilence his judgments, but our aching, trembling, hearts find sweeter rest, holier, gladder trust, when we see this sweet-faced man around among thronging crowds, looking with kindly sympathy upon all, now opening the eyes of a blind man, now lifting up the paralytic, healing the sick, restoring reason to the maniac, casting out demonic spirits, all the day long ministering to the needy crowds, feeding them at nightfall, and coming into the dreadful night-storm to save the crew on the sinking boat, taking the little children on his knees, putting his hands caressingly on their curly locks, and saying, "Suffer them to come unto me." Now, right there in that sweet face we see the perfect reflection of our heavenly Father's face; in that mellow, winning voice we hear the echoes of our Father's voice saying to us and of us, "Suffer these, my children, to come unto me." God's works and God's word do wondrously reveal God to us; but in God's own Son, Jesus Christ, we do behold the express image of his Father and ours. In "him was all the fullness" of the Godhead bodily. God the Creator of us

all, and of all the worlds, is the focal point unto which all wisest thoughts, all gravest reflections, all loftiest reasonings, converge and rest in their eternal center and source. That we may be sure to think rightly concerning him, God has sent his own Son in his own exact image to be a man among men, so that when his disciples said to him, "Show us the Father," he said, "He that hath seen me hath seen the Father; I and my Father are one."

3d. We should think much of Christ in order that we may think rightly of ourselves. There was some reason for Paul to exhort Christians "not to think any more highly of themselves than they ought." Self-conceit is a weakness, not yet quite gone out of men trying to work for Christ. We are too apt to mea ure ourselves by one another, and to think that is well enough in us which satisfies others. We fancy ourselves wise and good, because, as wise and good as the average; and if perchance some one of us rises above the rest, comes to a plain of higher devotion and enjoyment, he takes complacency, and wonders others are not as good as he. By such comparisons we always take false measures of ourselves. O yes, you may be the very best man in the church and be a very poor Christian at that. The only true way to correct our estimate of ourselves is by comparison with the true standard, just as the grocer, the merchant, have their weights and measures kept correct by comparison with the standards adopted by the State, and kept by the proper officer. Jesus Christ is the standard by which every Christian is to measure himself. Think of your virtues, your benevolence, your heroism, your spirit, in the light of these qualities in Christ, ever remembering that the Christian is only coming to his true estate and character, as he is becoming Christlike. No man is likely to become conceited who thus takes the true measurement of himself. Your worth out of Christ is poverty and rags at best; you are worth just as much as you are Christlike, and no more.

4th. We need to think rightly of Christ, that we may have faith in him. Faith is the basilar stratum of every Christian character, that which links us to the eternal life that is in him. No Christian character can be begun without faith in Christ. But our faith must be in something perceived of excellence, of power to save, in Christ. This perception of his excellence and power to save can only come by intelligent and earnest thinking. So it all depends upon what we think of Christ. Faith is not a flash of genius, a bubble of emotion; it is an upgrowth of rational conception, based upon knowledge of something real to be taken hold of, and held on to; something to be trusted. The more we think of Christ, the more will he become that something to us. A Christian of weak faith is a Christian of weak thought about Christ. A faithless Christian is a contradiction, an impossibility. The growth of faith depends upon the growth of thought. One who neglects to study the Word of God, and the Christ of God, must be content to be without a knowledge of God, "whom to know aright is life everlasting." We come to the perfect stature of men and women in Christ by growth of faith, based upon growth of thought.

What think ye of Christ, my hearers, one and all, what think ye of Christ? No idle question to fill out a sermon, but the most momentous question ever sounded in your ears; the one, I respect, that more than all others probes the deep places of your moral natures, determines the true status of your moral characters. There comes an hour of opportunity in the life of every human being, a kind of "red-letter day," in which, what God has of life and being, and duty and destiny, for that being, is solemnly laid at his door. O, if you, by careful thinking, careful praying, careful opening the heart for the full inflow of the divine Spirit, win that hour, you win everything; and O, if by thoughtless neglect and selfish retention of the gauds of the world, the idols of self, you lose that hour, you lose all. Whether that hour has come and forever passed unimproved by any of you, God knows. Of this I am sure: that there will come a last time when God's Holy Spirit will knock all so gently, plead all so lovingly to be admitted to your poor heart, needing nothing half so much. That great hour of life-opportunity generally comes in early life—a fact too apt

to be overlooked. In ninety-nine cases out of a hundred, what you are to be for time and eternity is determined before you are twenty years of age. O, God speaks to you out of heaven's love and wisdom saying, "Remember now thy Creator in the days of thy youth." God told his prophet to go down to Bethlehem and anoint him a king for Israel out from among the sons of Jesse. He found the proud father with seven noble sons at a feast. These, one by one, passed before the prophet, but he saw no kingly spirit, no head fit for a crown; and said to Jesse, Have you no other son? He said he had no other but a lad, a boy out there in the field tending the sheep. They had not thought the boy of consequence enough to have him in at the feast; but the man of God said "Bring the boy in;" they brought him, ruddy, handsome, brave boy, not ashamed to keep his father's sheep. Before the prophet of God he bowed; his red-letter day had come; he solemnly took the anointing, the crown, the responsibility, and to-day myriads of consecrated souls are repeating the rapt songs of the great poet-king of Israel. Farther down the stream of time, a great prophet, discouraged at the dullness and wickedness of the people David had once made so victorious and grand, was alone in the mountain, when God came and told him to go back by way of Damascus, and on his way anoint two kings and a prophet, to be his successor. As he came along by Abel-meholah he saw a farmer boy, a dusty-faced but vigorous young man, plowing on his father's farm, and a strong team the fellow was driving. Elijah saw in the young plowman the material for a worker on the higher plain of spiritual achievement; he threw his mantle on the shoulders of the young man, and passed on. Elisha knew what it meant; his hour of opportunity had come. He bade affectionate adieu to father and mother, burned up the implements of his worldly avocation, left nothing behind to lure him back, and struck out clean-handed for the new life; and that is the way all do who are likely to hold out grandly as the plowman of Abel-meholah did; and, like him, have the double portion of God's Spirit, and resurrecting power in their very bones. The trouble with too many of us is, we don't burn the oxen and yokes and plows of the old life behind us, and so we keep going back to them. If we open our hearts for the Holy Spirit, it is only partly, for fear he will come in and tell us to do something we don't want to. We must throw our heart's door wide open, and joyfully accept God's way and plan of work, if we expect to ever become large and joyous Christians. As to David the shepherd boy, and Elisha the plow boy, to young men in the common avocations of life, God generally opens large the door of opportunity. Happy they, all the time thinking and watching for the opening, the hour of life sure to come to every one, when God lays upon him what he would have him be and do.

Young ladies and gentlemen, what are you going to be and do? I ask this question in solemn earnestness, standing before you for the last time, the closing service of the Winter term of 1880-81. We may never all meet again till the judgment trumpet shall summons us to the great assembly before the white throne. These have been happy hours to me that I have spent with you, as you have listened with such uniformly good attention to the instructions it has been my lot to give you. Here and now I tender you my sincere thanks for your regular attendance and kind attention. I have sought out words for you that may be for inspiration and encouragement. I have spoken for Him whose ambassador I am. I have nothing to ask for myself. It matters little what you think of me, only so you think well of my Master. I leave you this my parting testimony for him, I beseech you to think well of. He has been a friend closer than a brother to me all the way through a life that has known the hard stress of poverty, the tug and toil of endeavor. And that has not been altogether without the joy of achievement. Hitherto hath he helped me, and most affectionately do I commend him to you as an ever present friend in every time of need. Such time will come to each one of you, a time when nothing but Christ in your life can lift that life up from its dark enigmas and glorify it into its grandest possibilities. That time is the ever present now. What think ye of Christ? What is he to you this hour? What shall he be in the great evermore into which your lives are projected? Will you set your busy fingers to

"Feeling for the keys
Of the heavenly harmonies,"
and in the sweet upliftings of those harmonies, will you, all of you, bring your lives to order in orbits of beauty sweeping around the God-man, around him "in whom all things consist?"

Closing as I began, and bidding you an affectionate good-bye, and with kindly regards for you and wishes for your future and eternal good I can not express, I leave you the question of questions, "What think ye of Christ?"



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Missionary Department

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

Rev. A. E. MAIN, Corresponding Secretary, Asbury, R. I.
Rev. GEO. B. UTTER, Treasurer, Westery, R. I.

MISS NELSON writes: "I believe that the time has come for this work to go forward; and that if our denomination is ever aroused, it must be by missionary work."

THE attention now given to the importance of cultivating the native talent on the mission fields, promises better things for the future than the past has witnessed.

SABBATH-DAY, May 7th, the Secretary preached at the Greenmanville Church, Conn.; May 14th, he is to speak at Rockville and Niantic, R. I., and the following Sabbath at the Second Hopkinton Church.

CAPT. CHARLES CAMPBELL, H. M. I. N., in speaking of the work of Baptist missionaries in Burmah, said that he felt so deep an interest in their admirable work, that he must always hold in honor their ministers and the denomination on that account.

WE are indebted to Prof. A. R. Crandall, of Lexington, Ky., for three large sheet maps of Hancock county, and parts of Ohio, Gayson, and Brackinridge counties, Ky., which will be interesting and helpful in connection with our missionary operations in that State.

LETTERS RECEIVED.—David D. Rogers, Perie F. Randolph, J. M. Todd, C. A. Burdick, J. P. Palmer, S. D. Davis, A. H. Lewis, Lucina Tallett, Horace Stillman, J. N. Murdock, Secretary of the Baptist Missionary Union, and N. G. Clark, Secretary of the A. B. C. F. M.

THESE words of the venerable editor of the RECORDER are well worth re-printing and re-reading: "Never before did our missionary work look so hopeful. The outlook is the same, whether we consider the home or foreign fields. These are surely white for the harvest, and the people have a mind to work."

IN connection with the interesting communication from Bro. C. A. Burdick, we wish to repeat a request that we have before made to our missionaries, which is, that, from time to time, through the quarter, they would send us items of interest relating to their field and work, while they are fresh and new. This helps to keep our work before the churches, and to enliven their interest in missions.

WE have heard that some people do not understand why contributions are asked for special objects, such as the support of a Bible woman, boarding scholar, or day school, in Shanghai. Let us suggest that the presentation of such an object, is likely to awaken in the minds of some, a special, in addition to a general interest, in the work; and, consequently, to lead to the giving of money that might not otherwise have been contributed. And so the Board will be enabled to answer such special calls for funds, and to use money, contributed from a general and strong interest in the whole cause, for pushing forward the work elsewhere. We were surprised and grateful, the other day, when a subscription paper, with the following heading, was placed in our hands:

"In the SABBATH RECORDER of April 23th, we were informed by a letter from Miss Nelson, one of our missionaries in China, that she has been successful in getting a Bible-woman to accompany her in her work among the women, as she tries to explain the gospel to them, and to teach them the way of salvation. In this letter she asks the ladies of the Seventh-day Baptist denomination if they will not esteem it a privilege to do something toward paying this woman's salary, which, she says, will be \$36 a year, and five or six dollars extra will be needed. In compliance with this request, we, the undersigned, agree to pay the sums set opposite our names for this purpose."

Below this heading were the names of women of the First Hopkinton Church, who had subscribed in sums of from twenty-five cents to two dollars, the amount of \$25.

BETWEEN the river at Tunchow and the terminus of the canal at Peking, only fourteen miles in length, the flat-boats that are used for carrying government supplies have to be unloaded and reloaded five different times, on account of different levels. How easily all this could be remedied by five locks! a thought which seems never to have occurred to the Chinese.—Wiley.

NATIVE CONVERTS, poor as most of them are, can give to support the true religion, as

easily as they have always before given to support a false religion; give they must, and the native churches must become self-supporting, or the gospel gains no solid and permanent foundation among them.—Wiley.

HOME CORRESPONDENCE.

From C. A. Burdick.

PORTVILLE, N. Y., May 5th, 1881.
Dear Bro. Main,—I know you must be glad to hear of any evidences of gain in any part of our broad field of missionary labor, and so I will not wait till my quarterly report to tell you that last Sabbath I baptized, and we received into the Hebron Church, two young men who have recently embraced the Sabbath. You will perhaps remember that I mentioned in one of my reports a series of meetings following the Quarterly Meeting with the Hebron Church last October. These young men made their first public expression of an interest in religion during those meetings. One of them, living in that neighborhood, has attended and taken part in the young people's prayer-meeting, which has been kept up since those meetings, but has been held back from making a profession by baptism by the Sabbath question, until recently, when he decided to keep the Sabbath. The other, who lives several miles away from the place of meeting, has mingled less with Sabbath-keepers, but has generally, since that time, attended the Sabbath meetings when there was preaching there. His mother embraced the Sabbath and united with the Bell's Run Church some time ago. Last Summer I had the privilege of baptizing and receiving into the same church, his sister, who, with her mother, recently transferred their membership to the Hebron Church, which is nearer to them. Thus, the mother and daughter keep the Sabbath, while the father and two sons have kept Sunday, until this one whom I have mentioned, lately decided to keep the Sabbath and make a public profession. There are indications that the leaven is working in other individuals.

In the evening after the Sabbath we held a meeting, when, after a short address to the Church by the pastor, the new members received the hand of fellowship, first by the pastor in behalf of the church, and then by the members individually, who came forward and gave the hand, and in many instances, words of welcome. Then, after speaking by some of the members, we celebrated the Lord's Supper. Altogether it was a meeting of deep interest, well calculated to stir the church to new zeal in the Master's service. The Hebron Church, like other churches, has its appointed times for celebrating the Lord's Supper, but as the preaching appointments can not consistently be made to coincide, the institution can not be attended to at the times designated. It is greatly to be desired that sufficient vigor may be developed to sustain a man in that part of the field all the time, in place of sharing labors with another field, twenty miles away.

Yours fraternally,
C. A. BURDICK.

From H. Stillman.

NIANTIC, R. I., May 11th, 1881.
Bro. Main,—In response to your invitation to send you a brief statement of what I have considered it to be my duty to do, as a missionary, with reference to Sabbath truth, I would say that I have felt under obligation to God, and to my fellow-men, to preach the whole law of God, including the Sabbath and its observance. Sometimes I have felt called upon to preach a sermon upon the day that we should observe, and sometimes upon the manner and spirit of its observance; but more commonly I have urged the proper observance of the Sabbath among our many obligations, without making it a specialty. I have taken pains to enlighten individuals upon the subject of the Sabbath, by collating passages of Scripture bearing upon this subject, and have multiplied copies by use of my press, and have distributed them among non-Sabbath-keepers, as I thought advisable. I have thus endeavored, publicly and privately, by word and example, to lead those from without as well as those from within our borders, to respect and honor the day of God's appointment. I have sought to do something by way of calling the minds of the people to the subject of the Sabbath, through the public press; and I send you with this communication an article published in the *Christian at Work*, under date of February 24th, 1881, which will explain itself. You are at liberty to publish it in the RECORDER, if you think advisable.
Fraternally yours,
H. STILLMAN.

From Perie F. Randolph.

BEREA, W. Va., May 4th, 1881.
Miss A. E. Nelson,—In behalf of the young ladies of Ritchie, I write that we are glad and willing to respond to your appeal in the

RECORDER of last week. There are only five of us; three have pledged to the amount of \$2 25, and I believe there are others that will help. Since I began this article, one lady said, "I want to help in this." Sister readers of the RECORDER, as it is generally accepted, there is but little we can do in this glorious work; one thing we can do without the least censure, and that is, give our money, and let us promptly and willingly do this.
PERIE F. RANDOLPH.

IS IT JUST?

To the Christian at Work:
Ever since we made the acquaintance of your excellent paper it has been highly prized in our home. Its living truths coming fresh with life, in its weekly visits, often cheer our hearts and encourage our efforts to do more and more for our blessed Master. We have not only prized your paper for its help to Christian life and activity, but have admired it because it seemed to breathe forth the spirit of a broad Christian generosity, and so we have from time to time recommended it to our friends. But in its issue of February 3d, in speaking of a Sunday law now pending in the State Senate of Ohio, designed to compel the better observance of Sunday, prohibiting on that day liquor-selling, by imposing a penalty of \$50, sporting, rioting, quarreling, hunting, fishing, shooting, playing at foot-ball, ten-pins, or any other game, etc., etc., etc., but exempting those who conscientiously observe the seventh day, you say:

"We do not see why the seven-day folk should be exempted from the provisions of this act. If it is right for one class to have its own legal rest day, and do what it pleases on the other days, it is right for all classes. But in the main the law is a wise and wholesome one. We need, by the way, an overhauling of our Sunday laws in this State of New York."

In these comments you seem to manifest a spirit of intolerance toward the "seven-day folk," which if carried out according to your desire would inaugurate a system of oppression, only equaled in the days of Christian martyrdom. Is it not a fundamental principle upon which our free government is based that every one has the right to worship God according to the dictates of his own conscience? and why have not these people whom the State of Ohio seeks to release from the penalty of a contemplated law the right to worship God on the seventh day, the day of his appointment, and to labor the six preceding days (commencing as they must on the first or Sunday), according to the commandment?

2. There are many persons living in the State of Ohio who believe that Sunday-keeping is of human origin, that it is a child of the Roman Catholic Church, and that in its observance we are bowing in submission to Catholicism, but that "we ought to obey God rather than man," and that as our worship would be in vain while "teaching for doctrines the commandments of men," so also would be our worship in accepting a human command as a substitute for a Divine. Could these people find even the shadow of evidence in the Word of God* that the Sabbath has been changed by divine appointment from the seventh to the first day of the week, they would never have submitted to the inconvenience of keeping the seventh day; but in the absence of such evidence they are observing it. But you declare that a law that would impose upon them a fine of \$50 (for obeying God in following out their highest convictions of right) would be "wise and wholesome." I fear that you have forgotten the golden rule. Should such a law as you desire be enacted in every State, it would not remove the difficulty, but only increase it. God stands by the right, and he who fights against it fights against God. Persecution would only give a new impetus to their cause, and increase their numbers.

I believe with you that if it is right for one class to have a legal rest day it is right for another, but (3) I believe also that every one has a right to decide from his own convictions of right what day in the week that shall be.

4. The pending Sunday law in Ohio is unjust to those who do not keep the seventh day. It would release him who is the vender of alcoholic poison to his fellow-man with a fine of \$50, but the boy who is so unfortunate as to be at least fourteen years of age that should engage in a game of foot-ball would be subject to a fine of \$100 or six months imprisonment. How much worse is playing a game of foot-ball than liquor selling? I send you these lines, hoping that you may, from a sense of justice to all concerned, give them a place in your paper.

Yours for truth and justice,
HORACE STILLMAN.

NIANTIC, R. I.
We thank Mr. Stillman for his words of commendation; perhaps we can show him that the *Christian at Work* is not as intolerant as he thinks. 1. No one that we are aware disputes the right of all people to worship God according to the dictates of their own conscience, so long as they do not raise a great hullabaloo or otherwise interfere with others. Let the seventh-day Christians worship God on Saturday, and Mohammedans worship God on Friday—we haven't the slightest objection.

2-3. Your second and third points are covered in the reply to your first;—but don't talk of persecution, please. There is too much posing for martyrdom now-a-days.

4. If the penalties are unequal, let them be equalized; in this we heartily agree with our correspondent. But we think he misses one point, which is this: Sunday is established by law not as a religious day—the law compels no one to go to church—but as a legal *dies-non*, in which notes shall not mature, employees not forced into service, and in which, as by the great bulk of the people it is used as a day of religious worship, Christians shall be protected in the enjoyment of quiet. Hence, all processions, and games, and proceeding, as would disturb the quiet of the day, are forbidden. Obviously for such a purpose one day must be designated, and while the State interferes with no one who desires to worship on other days, it must, as it virtually does, say, "We must have one holiday a week guaranteeing quiet and rest to all. We can not guarantee that same quiet on other days, or else, with Sabbatarians, Mohammedans worshiping on Friday, Shintoists on Thursday, etc., etc., it would be impossible to secure equal quiet and rest on every day in the year." The State then, makes one day a legal rest-day, and guarantees quiet on that day, or assumes to. It does nothing to prohibit others from worshiping on other days; but it ought to exact obedience to the Sunday law as a universal *dies-non*. If it is said to Mohammedans, "You needn't pay your notes on Friday," or to Sabbatarians, "You needn't pay yours on Saturday," great inconvenience would be done to the great body of the business public. That the Jews, and Sabbatarians, and Mohammedans, and Shintoists have to observe another day than Sunday, and so lose two business days out of a week, is the price that minorities have to pay to the great majority. We see no injustice here, though there may be a measure of sacrifice.—Eds.

CALLS IN CHINA.

Our own missionaries will very likely have experiences similar to the following, described by a writer in *Heathen Woman's Friend*:

My entire outfit consists of a book containing wood-cuts, and stories written in easy "Mandarin," the official language of China, and of a half-dozen bright green cards, bordered with most remarkable flowers—violets larger than the roses, and lilies of the valley larger than either. (So long as they are bright, however, the perspective matters little for my purpose.) Upon these cards I have written, in Chinese characters, simple and easy Scriptural texts.

Thus equipped, I start out with umbrella in hand, and the determination in heart to talk with as many Chinese women as possible, and to present to them the gospel as attractively and effectively as a limited vocabulary and a slight bashfulness in the use of the Celestial language will permit.

There are three small boys, a little girl, four pigs, two dogs, and a flock of chickens at the door of the house to which to-day's business calls me. The children are all gambling with cash so intently that they would not have noticed my approach had not the dogs, taking their cue from their next door neighbors, set up a furious barking. (I often wonder, when I am on a Chinese street, for just how far the news of my proceeding is being carried along ahead of me, from dog to dog, as trained sentinels might carry it.) The children, thus being warned of my coming, from motives of curiosity, not unmingled with fear, suspend their game, and honor me with their undivided attention.

The three-year-old boy screams in terror when I approach the group and show an indication of my intention to stop there. The little girl at first decides to run away and hide, but on further consideration remembers that she is "only a girl," and that any injury to herself would be comparatively of no account, while if her little brother should be injured, it would be a very serious misfortune, and so (who shall say she is not a heroine?) she stands her ground bravely, covering the little boy's face with her hands to prevent any evil influence of mine from entering his mouth.

The boy of eight years, who has reached his fearless age, boldly stretches out a dirty hand to me, begging for two cash; and when I ask him if he would not prefer two dollars, he readily agrees that that would suit him better; but when I tell him that I have no cash, he very promptly affirms that "that is not the truth," and continues to beg for them.

Meanwhile, the oldest boy runs away, as I expected he would, and wished he should do, to call mother and grandmother, all the sisters, cousins, and aunts, to see the foreign woman. As these are the people with whom is my business for to-day, I continue conversation with the little beggar-boy while I await their appearance.

"Little boy, when you become a man you don't want to be a beggar, do you?" His very relevant reply is, "Foreign miss, give me two cash."

Again I attempt to appeal to his youthful pride. "Little boy, do you not wish to become a good, industrious man, that every one will respect, or would you rather be like one of these lazy, ragged beggars that little boys throw stones at, and dogs bark at?"

Even this glowing picture of his future possibilities fails to move him. He only pulls at my dress, and shouts the louder, "Foreign miss, give me two cash."

By this time, the women of the house have all congregated inside the door—half a dozen of them—all crowding to get a good view of me, pinching each other, whispering, grinning, giggling, behaving in a manner quite too silly even for Chinese women. I am used to playing the part of menagerie for this class of people, and take it with cool composure. I begin operations with one of my most cordial smiles and nods.

The aged grandmother, who has lived long enough in this world to overcome some of her vanity and prejudices, is the only one of the

group who ventures a return of my salutation. The others look upon it as a mere performance of the curious animal under inspection, and remark to one another, with a stare and a laugh, "That foreign woman answers me pleasantly enough, while the remainder of the party make a note of the fact that 'the curious animal speaks Chinese so that they understand it very well.'"

While I further inquire of my aged friend "how many years she has completed" (a very respectful question with the Chinese), by a dexterous motion I bring those bright green cards into partial view. They conquer the taciturnity of the other members of the party at once, and I am honored with the question from several pairs of painted lips, "What have you got there?" I have no wish to hold a grudge on account of my former treatment, and so, slipping the tempting green cards back into the book, I reply with cordiality, "A book with pictures in it. Would you like to see them?" Two or three of the women lay aside their dignity entirely, and reply with enthusiasm, "Oh, very much indeed!"

Then the grandmother, always taking the lead in hospitality to strangers, begs that I will come in and sit down. The other women look rather startled over the invitation, but I allow them another hasty glimpse of those green cards, and they do not object to my entrance. Two or three even venture to second the invitation. I enter, along with one of the pigs and several of the chickens, while the dogs stand barking furiously in the doorway, and am provided with a bench three feet long and six inches wide, having a stake set obliquely in each corner by way of legs.

KUI KIANG, China, Nov. 24th, 1880.

"ONE of the greatest pleasures I have enjoyed outside of home has been our missionary society, and I am sure all who have attended regularly would say the same. Our members are nearly all too far away to walk to the meetings, and can not always be accommodated with a horse, so it has happened two or three times that only five were present; but it was very good to those five. At first the idea prevailed that no one could be called on to pray except the minister's wife; indeed I believe she was the only one who had ever attempted such a thing. There has been growth in this line of Christian experience, for now the president would not hesitate to call on any of the regular attendants. Once a lady did excuse herself but followed in an earnest prayer that touched all our hearts. Our meetings have seemed to draw us nearer than we have ever been before, and some friendships that had been broken for years have been renewed since we have met in this way. I wish we could be inspired to study missions more; but we poor farmers' wives do lead such a busy life. Every day seems too short for the work it brings, and when one is too tired to work there is not much strength left for study; yet when one's heart is set on anything—like making Christmas presents, for instance—the way seems to open in spite of obstacles."—From a letter in *Woman's Work*.

WHAT CAN WE GIVE?—What can we give? I am ten years old, but until mamma joined the missionary circle never thought boys and girls could do anything for missions. It always seemed to be something for the minister and old folks to talk about. But now we children are all going to earn money to put in the missionary box.

Walter is thirteen, and this year papa gave him a part of the garden for his own; and he expects to sell his vegetables, and so get his money.

Mollie is only a girl; but mamma says, if she will help her make some sheets, she will pay her. Mollie can't bear to sew; but, if she makes up her mind to do it, she will, that's all.

Ted's a little shaver, but he's going to run off errands, and pick up chips and shavings for the fires.

Uncle John gave me a bracket-saw for Christmas, which I am learning to use, and hope to be able to sell some of the things I make.—*Johnnie, in Helping Hand*.

GOD'S TENTH.—A Hindu Christian who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God: so next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "That is for God's work, sir."

The missionary took it but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling as usual, the man answered cheerfully, "Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."—*The Friend of Missions*.

FLEMING STEVENSON, after visiting China, reports, that, in spiritual tone and life, Chinese Christians will compare favorably with Christians anywhere.

THE successes of Rev. Mr. Moule, in Hangchow-chin, are attributed in great part to the good influence of the missionary hospital.

Education Department

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

"LET THERE BE LIGHT"

RELIGIOUS LIBERTY AND THE

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

(Continued from last page)

Now, in the light of the opinions, where do we stand of history that the fathers of centuries—Justin Martyr, Origen, and Tertullian, and Eusebius, and Gregory, and Alexandria, and others of equal lieved and taught that our Christian dispensation the Sabbath by divine authority, changed by divine authority, changed by divine authority, or Mosaic Sabbath day"—"the first day of the Lord's day"—"the day of the day"—as it was variously words, that the first day had substituted for the seventh proper Christian Sabbath. jority of modern Christians the first day, or Sunday, a Christ's resurrection, and a tian faith.

On the other hand, a large portion of the Christian Sabbatharians, believe in the proper Sabbath. They with other Christians the doctrines of Christianity, tious grounds object to observe or Sunday as the Sabbath—the change of days was made on his conversion to Christ any other authority than his.

Those men and those who the seventh day is still clinging to it as their day of religious worship with the assured and unwavering faith-pearance in this country was they organized a church in Other churches were soon. They spread into other States they are quite numerous, New Jersey, New York of the other States. They demic institutions, and the foreign lands, especially in found they have always, wty or under persecution, true Christians. Dr. Burdory of all Religions," says are generally a people of deep devotion." No man sincerity or call in question integrity. In the northern county resides a large body have known them for forty those I first knew have gone over the river, leaving grace of Christian lives. citizens can be found now upright Christian character principle they are highly who hold intercourse with bor faithfully six days, demands them so to do. "S labor and do all thy work, is to them a day of holy duty, for God hath also said the seventh day is the Sabbath God. In it thou shalt

But have we not interfere every time we at the act of 1794 against the day Christian? Remember bath-breaker by intention a not a Sabbath-breaker at all fully keeps the Sabbath, a the great command. He extend unchanged to all t all peoples; and he keeps religious duty which he n and from which he can n incurring the displeasure o then; can we treat him as —simply because he does convictions and observe o Sabbath—hand over to u shiver in the most detestab is bondage of the soul—in to tell him what day he m day he may not keep as: bath? Is not this interfere control over the rights of c

Mr. Richmond then pro a point to which I have al says: The Seventh-day Cl obligation to labor and do the first six days, is as imp on the seventh. This, ind point in the Wolf case (3 the decision was against the Judge Yeates says, they a construction being give commandment." And Ju same point was raised, soner, in the Specht case, ma plaint, and yet some of o itors have so construed th Dr. Adam Clark, for instar fore, he who idles away t six days is as guilty before works on the Sabbath." goes on to say that if the six days was as binding as rest on the seventh, then quired him "to do no la the six might well be reg of his conscientious con

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 Giles 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.

(Continued from last week.)

Now, in the light of these authoritative opinions, where do we stand? It is matter of history that the fathers of the first four centuries—Justin Martyr and Cyprian, and Origen, and Tertullian, and Augustine, and Eusebius, and Gregory, and Clement of Alexandria, and others of equal celebrity, believed and taught that under the new or Christian dispensation the Sabbath had been, by divine authority, changed from the seventh day, or Mosaic Sabbath, to "the eighth day"—"the first day of the week"—"the Lord's day"—"the day of the sun, or Sunday"—as it was variously called; in other words, that the first day had been by authority substituted for the seventh day, as the proper Christian Sabbath. And a great majority of modern Christians observe and keep the first day, or Sunday, as a memorial of Christ's resurrection, and a symbol of Christian faith.

On the other hand, a large and respectable portion of the Christian Church, known as Sabbatarians, believe in the seventh day as the proper Sabbath. They hold in common with other Christians the distinguishing doctrines of Christianity; but on conscientious grounds object to observing the first day or Sunday as the Sabbath, and aver that the change of days was made by Constantine on his conversion to Christianity, without any other authority than his own will.

Those men and those women believe that the seventh day is still hallowed. They cling to it as their day of sacred rest and religious worship with the tenacity of an assured and unwavering faith. Their first appearance in this country was in 1671, when they organized a church in Newport, R. I. Other churches were soon after organized. They spread into other States, and at this day they are quite numerous in Pennsylvania, New Jersey, New York, Ohio, and many of the other States. They have their academic institutions, and their missionaries in foreign lands, especially in China. Wherever found they have always, whether in prosperity or under persecution, shown themselves true Christians. Dr. Burder, in his "History of all Religions," says of them, "they are generally a people of earnest piety and deep devotion." No man can doubt their sincerity or call in question their Christian integrity. In the northern part of Crawford county resides a large body of these men. I have known them for forty years. Many of those I first knew have gone before. They are over the river, leaving behind the fragrance of Christian lives. A better class of citizens can be found nowhere. For their upright Christian character and fidelity to principle they are highly respected by all who hold intercourse with them. They labor faithfully six days, because God commands them so to do. "Six days shalt thou labor and do all thy work," and the seventh is to them a day of holy rest and religious duty, for God hath also said to them, "but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work."

But have we not interfered? Do we not interfere every time we attempt to enforce the act of 1794 against the honest Seventh-day Christian? Remember, he is not a Sabbath-breaker by intention nor of purpose—is not a Sabbath-breaker at all. He most faithfully keeps the Sabbath, as he understands the great command. He understands it to extend unchanged to all time, all places and all peoples; and he keeps it as an imposed religious duty which he must not neglect, and from which he can not escape without incurring the displeasure of Heaven. How, then, can we treat him as a Sabbath-breaker—simply because he does not silence his own convictions and observe our day—keep our Sabbath—hand over to us his conscience and shiver in the most detestable bondage—for it is bondage of the soul—until we are pleased to tell him what day he must keep, and what day he may not keep as the Christian Sabbath? Is not this interfering with, holding control over the rights of conscience?

Mr. Richmond then proceeds to examine a point to which I have already referred. He says: The Seventh-day Christian believes the obligation to labor and do all his work on the first six days, is as imperative as to rest on the seventh. This, indeed, was the main point in the Wolf case (3 S. & R. 48), and the decision was against the plea because, as Judge Yeates says, they "never heard such a construction being given to the fourth commandment." And Judge Bell, when the same point was raised, some thirty years after, in the Specht case, made the same complaint, and yet some of our ablest commentators have so construed the commandment. Dr. Adam Clark, for instance, says: "Therefore, he who idles away time on any of the six days is as guilty before God, as he who works on the Sabbath." And Judge Bell goes on to say that if the command to labor six days was as binding as the command to rest on the seventh, then the law which required him "to do no labor on any one of the six might well be regarded as an invasion of his conscientious convictions," thus in-

volving himself in a most palpable absurdity. The burden of his argument had been to show that to require the Seventh-day man to cease from secular employ on Sunday was not an infringement of his "rights of conscience," and yet, to require him under the conditions supposed to cease from secular employ on any of the six days is an invasion of the "rights of conscience." Why the more so in the one case than in the other? Why an offense against sacred rights on the one day and no offense at all on the other? Judge Bell's entire opinion seems to be troubled with this fatal fallacy. He takes it for granted that the statute to be open to objection should attempt to enforce some positive religious duty, or the recognition of some special system of worship; and as in his opinion, the act does not do this, it therefore is not subject to the objection raised against it.

Let us see. The Sunday law was intended to operate upon those who care for no Sabbath. It was not intended for him who keeps, but for him who breaks the Sabbath. The true Christian observes his Sabbath, whether it be the first or the seventh day, because he is a Christian, and not because it is enjoined upon him by the civil authority—and with him it is just as much an element of worship as attending upon the administration of the Word, or engaging in any positive act of devotion; just as clearly a recognition of a power above to whom adoration and praise should be rendered, and to whom we are to account for the deeds done in the body; and, therefore, to require the Seventh-day man to refrain from secular employ on Sunday, because it is the proper Christian Sabbath, is to require him to engage in acts of worship repellant to all his conviction of Christian duty, and clearly in violation of his "rights of conscience."

Once more. The Christian sentiment of the day demands that the relief sought by these men shall be extended to them. This is most clearly indicated by the more recent legislation of other States on the subject. In Maine, Massachusetts, Connecticut, New York, Ohio, and most, if not all the Western States, all persons who keep the seventh day as "holy time," are held exempt from the penalties of their several statutes against Sabbath-breaking.

Another evidence of the popular feeling on the subject, is the fact that it is but seldom that prosecutions are now instituted against Sabbatarians for working on Sunday; never as a general rule by members of other churches. I have known no prosecution of this character, in our country, for the last twenty-five years, though no people in the State hold in higher veneration the Christian Sabbath. The law has become an instrument in the hands of unchristian, bad men, with which to afflict and persecute the honest Seventh-day man. In this very case of *Waldo's Appeal* the complainant is a member of no church, as he admits in his testimony; was not disturbed in his religious feelings, because, I suppose he had no religious feelings to be disturbed. He instituted the prosecution for no conceivable reason, other than an insane desire to annoy Mr. Waldo, and to gain to himself a little vicious notoriety.

And now, is there anything wrong in what we ask? In any aspect of the case, is it not right that we should have what we seek; that the honest, conscientious Seventh-day Christian should be saved from a persecution that has darkened his pathway through all the history of the Commonwealth?

Mr. President, after such an exhaustive argument, one might suppose that the court would have given an elaborate opinion—but instead they sum up their wisdom, as follows: "The able and learned counsel for the appellant has presented to us a very eloquent and exhaustive argument against the unconstitutionality of the act of April 22d, 1794, known as the Sunday law. Were it a new question it certainly would deserve very serious consideration. It must now certainly be considered as finally settled, and is not open for argument. Wolf vs. Commonwealth, 3 Sergeant and Rawle, p. 45, was decided in 1816, more than sixty years ago. It was again mooted in *Specht vs. Commonwealth*, 8 Barr p. 312, in 1848, and the constitutionality of the act, after a very elaborate argument, was affirmed. There are some questions in regard to which we may say *sit ultra par*, let us have peace. Order affirmed." This decision was delivered at Philadelphia, January 5th, 1880. With all due regard to the majesty of the bench, I beg leave to say that the judges have wofully misunderstood the animus of those who are contending for religious liberty when they assert that this question is finally settled, and is not even open for argument? Finally settled! Not even open for argument! What! shall the free people of Pennsylvania who are suffering for conscience sake be told that the great question of religious liberty is not even open for argument! What strange reasoning is this! Because an old custom has been persisted in for scores of years, no matter how injurious it may be, it is not worthy of consideration! Thank Heaven there is no power in any court to prevent free discussion—thank Heaven, the people still have voices which can be heard through the Legislature; and there are many thousand of determined men and women who have vowed a solemn vow never to cease their attacks on the Sunday law of 1794 until justice is granted.

But, Mr. President, I must now hasten to another branch of my argument. A few days since, when my worthy friend, the Senator from Elk [Mr. Hall], was urging the passage of his chattel mortgage bill, it was urged on the floor of this Senate as a proof that no harm could result from the bill, that a similar law existed in several other States. I called his attention to the statement, as no

doubt he well remembers. Now, sir, if the experience of other States should induce us to pass laws for our people because they are not found to be injurious in other States, then I confidently ask that Senator and all who voted for that bill, to vote for the bill now under consideration, because bills similar to this have existed for many years in at least eighteen other States, and as far as I can learn no effort has ever been made in any of those States to repeal the laws which exempt observers of the seventh day as the Sabbath from the fines and penalties of their Sunday laws. The States to which I refer are, Connecticut, Maine, Massachusetts, Rhode Island, New York, New Jersey, Ohio, Kentucky, Missouri, Michigan, Indiana, Illinois, Arkansas, Iowa, Virginia, Wisconsin, Kansas, and Nebraska—in all of which are to be found Christian people as well as Jews who observe the seventh day as the Sabbath. And, Mr. President, I have here in my possession the testimony of learned clergymen of the Presbyterian, Methodist, Baptist, and Episcopal churches, who all say that such exemption laws are not productive of any harm to the morals of the community where they live.

But, sir, I have been called to account, because the friends of this bill have presented petitions signed by citizens of other States and by persons living in foreign countries. At this point let me add to the enormity of my offense by reading a petition which I received from Haarlem, Holland, and from the Netherlands, where many observers of the Sabbath reside. The original is in the Dutch language, but I have here a faithful translation of it, made by a gentleman well known in this city, William K. Verbeke, Esquire, formerly mayor of Harrisburg.

To the Honorable gentlemen, members of the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

The petition of the undersigned, residents of Haarlem, in Holland, humbly and reverently make known to you:

That we are members and friends of the sect of Seventh-day Baptists of Haarlem, in Holland, who for conscience' sake keep the fourth commandment of the Lord; that out of love to our neighbor we consider it of much importance to present the case in which the welfare of mankind is concerned, for experience teaches that no Christian can remain insensible to the sentiments of the renowned poet of the heathen, who says, "I am a man, and nothing that is human is a stranger to me."

That although we are strangers, and so far distant from you, we take the liberty to ask you to receive this memorial.

For we have learned with much sorrow that in the State of Pennsylvania Jews and Christians who worship God on the seventh day are subject to a fine or imprisonment if they perform labor upon the first day of the week, commonly called Sunday. As citizens of a country that for freedom of conscience fought great battles with Spain and Rome, and as Christians who read in the Bible that God is not a persecutor for conscience' sake, and acting from a fellow feeling and love to our brothers and sisters in Pennsylvania, we humbly yet earnestly ask of you to grant relief to our people, and to all others who keep Seventh-day holy.

We pray earnestly for a law, speedily, whereby such persons will be exempt from the penalty, provided in your Sunday law of the year 1794. It is known to us that in nearly all of your States, where observers of the seventh day live, such a law has been called into existence, and all that we request of you is nothing more than through you the same privilege be accorded to them who religiously celebrate the Seventh-day in your great State. Indeed, such a law in these times of unbelief must prove of much good and of enlightenment, of which we feel satisfied.

We ask you not to attribute the boldness of our request to a wish to command you. Our hearts are deeply moved by the knowledge that our brethren in Pennsylvania are longing to worship God according to the dictates of their conscience, which they can not do without rendering themselves liable to fine or imprisonment.

May the blessing of the Almighty rest upon your illustrious body, members of the government, and may his Spirit guide and direct you in your deliberations.

For the doing of which we pray,
G. VELTHUYSEN, and others.
HAARLEM, February 10th, 1881.

We the undersigned, Seventh-day Baptists, residents of Workum, in the province of Friesland, and kingdom of the Netherlands, unite with our whole heart with the wishes of the brethren and friends in Haarlem.
P. H. DE NOBEL, and others.
WORKUM, February 12th, 1881.

As you are aware another petition was from London, England, signed by the pastor, Rev. William Meade Jones, and the members of the oldest Seventh-day Baptist Church in the world, while still another came from the attendants of a Seventh-day Adventist Church at Southampton, England (of which Rev. Mr. Loughborough is pastor), from which port two hundred and fifty years ago the May flower and her precious little band of Pilgrims sailed for America. The petitions from other States were signed not only by Seventh-day people but by clergymen, lawyers, merchants and others—believers in the First-day as Sunday. They had heard of the persecution of Daniel C. Waldo, whose likeness is now in my hand (holding up a photograph of Mr. Waldo); they had heard of the effort I was making to secure the rights of conscience in the Legislature of Pennsylvania, a State founded nearly two hundred years ago by William Penn, who had been fined, imprisoned and otherwise persecuted for following the dictates of his conscience. Believing, as do the people of Holland, in the

doctrine of the heathen poet Terence, who said: "Homo sum, et humani a me nil alienum puto," they felt it to be their privilege, as well as duty, to ask this Legislature of Pennsylvania to relieve their brethren from the pains and penalties of the Sunday law of 1794, which is unworthy of the age of civilization in which we live. And, sir, who, with a loving Christian heart, can blame these people for asking us in a respectful manner to render their brethren all the help in our power?

I have also been criticised, because for so many years I have introduced and advocated the passage of bills similar to this. But, have I not the right to do this? Every year I have observed that some progress is made, and I trust that the time will come when success will crown the efforts that may be made to secure equal rights to all the people of this State. In 1876 the bill had ten votes; in 1877 it had eight votes; in 1878 it had fourteen votes, and in 1879 it had twenty-two votes. This result convinces me that the cause is gaining friends and that I am justified in my course.

(To be continued.)

CONSOLIDATION.

To the Editor of the Sabbath Recorder:

In the discussions of the "Consolidation Question," as those discussions have prevailed for some time of late, at least three parties have appeared, representing three distinct policies for shaping methods in Sabbath Reform work. First, is the party which claims the work under present circumstances can best be carried on as it has been done for the past three or four years; that the work is so distinct from general missionary labors, embracing publishing, colporteur distribution of Sabbath tracts, and lectures, wherever a place is open and means are provided for such distinctive work, that it is best done by our Tract Board. Second, is the party which says to the American Sabbath Tract Society, "You are too radical and make too much of the Sabbath question. Come, give up your tent labors, your lecturing, etc., to the Missionary Society, and confine your labors to publishing the RECORDER, tracts, denominational literature. Besides, you are sending men into our territory, and producing 'friction,' and also making too much machinery for the work." Third, is a party which is of the opinion that all tract and missionary labors should be under the direction of one body, the General Conference.

Without entering, at present, into a lengthened discussion of the merits and demerits of each party, I wish to call attention to other "facts" which have, as yet, been overlooked and which we would all gladly overlook and say nothing about, if this question could be settled without. But it can not, and as we are told that we must "face the facts" sooner or later, now, perhaps, is the time to begin, and I will say "right here," that not a single person's motives are questioned. All are good men and women who earnestly desire the growth of our denomination and the upbuilding of God's cause everywhere. But we do affirm that this question of consolidation can not be fully understood or discussed without being in some degree personal. We know how much that ought to be avoided and how the love of God should constrain us to deal fairly with all parties. Such is our purpose and attempt in this article.

No one will claim that the members of the Missionary Board are not competent to do any or all the work of the Tract Board, or vice versa. No one will deny that the less machinery we have to do the work, the better, provided the work is done. No one can honestly say that the Tract Board desires or have intentionally produced "friction" between the two Societies, for it has simply done what it believed to be its duty and what the people who sustain it want it to do. It may have made some mistakes, so perhaps has the Missionary Board.

What then are "those facts" which it is time we faced? Some are these: A large and respectable portion of Seventh-day Baptists believe that if it is consistent to maintain a separate existence, denominationally, because of the Bible Sabbath, then that truth must be of great importance. If so, then it must be emphasized, proclaimed abroad. If it is a truth of God, despised and trampled under foot of men, then God needs and will have messengers to "cry aloud and spare not." They believe that to do this and bring about the needed reform, they must be radical, for who ever heard of reforms being brought about by conservatives? Was Paul a conservative? Was Nehemiah a conservative? If any one thinks so let him read that wonderful account of building the walls of the Holy City. Was Luther a conservative? Were Garrison, Smith, Lincoln, and a host of our own great defenders of a truth which cost us the lives of hundreds of thousands of boys in blue to maintain, conservatives? Radicals are what we want then, God-fearing, truth-loving, courageous radi-

cals, who dare face the multitudes, not to please the people and charm the ear with well rounded periods; not to preach a pleasant fable wrapped in the garb of rhetoric and flung to the masses to delude their understanding.

We know the members of the Tract Board are meeting this demand. Now brethren of the Missionary Board, when you ask that the work be given into your hands, do you also assure us that you will be aggressive, and prosecute Sabbath Reform work with equal or greater zeal than now manifested by the Tract Board? Come, speak out. It is quite generally known among Sabbath-keepers, that some of you have not been in sympathy with the aggressive movements of the Tract Society. Have you changed your mind in that respect? If you want to manage this business, the people who furnish the money have a right to know just where you stand. They are going to have radical men to carry on a radical movement, and if you are the brethren to do it, let us know. We mean all this in kindness. God bless you, we will stand by you with our contributions as much as possible. If you do not approve of our methods, say so, and show us better ones. We want to know what this cry of consolidation means? When any clearly proven method of work can be presented which promises better results, Seventh-day Baptists are prepared to approve and commend it. Till that time comes, let us heartily support our Societies as they are, making such changes, from time to time, as experience may show to be necessary. And let us care more for the work than for the Society which proposes to do it.
H. D. CLARKE.

[NOTE.—It seems from Bro. Clarke's article that he has the impression that the Missionary Board, or some of its members, have been seeking "consolidation." So far as we are informed this is a mistake; nothing of the kind having appeared in the RECORDER, from any one of them, or at their instigation.—D. R. S.]

HOW TO LOOK AT THINGS.

I went to see a lady once, who was in deep trouble and in much darkness on account of the great afflictions which had come to her from the Lord. She had fallen into a deep melancholy. When I went in, she was working a bit of embroidery, and as I talked with her, she dropped the wrong side of it, and there it lay, a mass of crude work, tangled; everything seemed to be out of order.

"Well," said I, "what is this you are engaged at?"

"Oh," she replied, "it's a pillow for a lounge. I'm making it for a Christmas gift." I said, "I should not think you would waste your time on that. It looks tangled, without design and meaning," and I went on abusing the whole bit of handwork, and belittling the combination of colors, and so on. "Why, Mr. P.," she said, surprised at the sudden and abrupt change of the subject on which we had before been talking, and the persistency with which I had opposed her work—"why, Mr. P., you are looking at the wrong side. Turn it over."

Then I said, "That's just what you are doing; you are looking at the wrong side here of God's workings with you. Down here we are looking at the tangled side of God's providence; but he has a plan—here a stitch, there a movement of the shuttle, and in the end a beautiful work. Be not afraid; only be believing. Believe him in the darkness; believe him in the mysteries. Let him that walketh in darkness, and seeth not the light, yet trust in the Lord."—*Christian Observer*.

LOVE.—Says Spurgeon: Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it can not be idle; it is full of energy, it can not content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heareth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.

TREAT SATAN COOLLY.—Said one to another, "How is it, brother, that the tempter seems to trouble you so little?" "Because I treat him so coolly," was the answer. It is always the better way, under all circumstances, to treat his Satanic majesty coolly.—If Eve had treated him with proper coldness, and not turned aside to listen to his subtle reasonings, she had never been turned out of paradise.—*Guide to Holiness*.

THE Cross of Christ is the measure of the love of God to us, and the measure of the meaning of man's existence.—F. W. Robertson.

ventures a return of my salutations to others look upon it as a mere piece of the curious animal under in-remark to one another, with a laugh, "That foreign woman smiles."

led to this, too, and, without taking of it; I turn to the old lady, who hemps for sewing shoes, and ask she is going to do with that." "It suits me pleasantly enough, while the of the party make a note of the the curious animal speaks Chinese understand it very well."

further inquire of my aged friend my years she has completed" (a of question with the Chinese), rous motion I bring those bright into partial view. They conquer nity of the other members of the ice, and I am honored with the from several pairs of painted lips, ve you got there?" I have no wish grudge on account of my former and so, slipping the tempting s back into the book, I reply with "A book with pictures in it, like to see them?" Two or three men lay beside their dignity entirely, with enthusiasm, "Oh, very much

grandmother, always taking the spitality to strangers, begs that I n-and sit down. The other wom-ther startled over the invitation, them another hasty glimpse of cards, and they do not object to e. Two or three even venture to invitation. I enter, along with pigs and several of the chickens, logs stand-barking furiously in the and am provided with a bench three and six inches wide, having a stake ly in each corner by way of legs.
China, Nov. 24th, 1880.

of the greatest pleasures I have en-ide of home has been our mission- and I am sure all who have at-ularly would say the same. Our re-nearly all too far away to walk ings, and can not always be ac-nd with a horse, so it has hap- or three times that only five were it it was very good to those five. idea prevailed that no one could on to pray except the minister's d I believe she was the only one er attempted such a thing. There rrowth in this line of Christian ex- or now the president would not call on any of the regular attend- e lady did excuse herself but re- and after another had prayed she an earnest prayer that touched rts. Our meetings have seemed eared than we have ever been be- some friendships that had been years have been renewed since we n this way. I wish we could be study missions more; but we poor ves do lead such a busy life. Every too short for the work it brings, one is too tired to work there is strength left for study; yet when is set on anything—like making presents, for instance—the way en in spite of obstacles."—*From Woman's Work*.

AN WE GIVE?—What can we give? ars old, but until mamma joined ary circle never thought boys and do anything for missions. It al- d to be something for the minister ks to talk about. But now we e all going to earn money to put nary box.

thirteen, and this year papa gave of the garden for his own; and he sell his vegetables, and so get his

only a girl; but mamma says, if p her make some sheets, she will Mollie can't bear to sew; but, if up her mind to do it, she will,

little shaver, but he's going to run d pick up chips and shavings

John gave me a bracket-saw for which I am learning to use, and able to sell some of the things I Annie, in *Helping Hand*.

ENTH.—A Hindu Christian who always grumbling at the small-salary, made up his mind to give to God: so next pay-day, when the handed him, as usual, ten rupees, back one of them, saying, "That's work, sir."

tionary took it but wondered much an, who was really poor and had a "would get on without it. Meet- two or three weeks after in the asked how they were doing. In- grumbling as usual, the man an- rfully, "Well, thank you, sir."

tell me how it is that you, who always grumbling when you were but ten rupees a month on your- so nicely with only nine?"

e, sir, nine-tenths with God's better than ten-tenths without it." —*and of Missions*.

STEVENSON, after visiting China, in spiritual tone and life, Chi- ans will compare favorably with anywhere.

esses of Rev. Mr. Moule, in Hang- are attributed in great part to fluence of the missionary hospital.

mine which appeared in the Recorder the 9th of September were not satisfactory to its author...

SABBATH SCHOOL PAPER.

Commencement of the American Sabbath-School Society at its last session, to its Board "to assume the responsibility of our Bible-school paper..."

Home News.

West Edmeston, N. Y. Reference came off here on the evening of the 10th, mention of which is due to the fact that a hand in it and its suit...

The gifts were presented, on behalf of the friends, by Miss Martha Coon, in some appropriate remarks, to which we responded, uttering our gratitude as best we could under the circumstances.

Hopkinton City, R. I. Presuming it will gladden the hearts of all God's people to learn of the reviving of his work among us, I send the following:

For some time there has been a growing interest in our church (Second Hopkinton) that a revival of religion might be again enjoyed. At the reorganization of our Sabbath-school, April 2d, Bro. A. E. Main preached a discourse in reference to Church Bible-schools, the work of mission, and systematic benevolence, which evidently increased our interest in regard to church work, and adopting the plan of systematic benevolence, and the reorganizing of our school, seemed to awaken new life and activity.

The Quarterly Meeting, by request, was held with us, commencing on Sixth-day evening, April 22d, and Rev. J. L. Huffman was specially invited to be present. It became evident even on the first evening that quite a religious feeling was developing itself. On the Sabbath there was a large congregation, and the interest seemed much increased, so much that it seemed important that Bro. Huffman should continue his labors with us; but as he was engaged in a series of meetings at Woodville, some four miles distant, it was thought best to have preaching alternately every other night at the two places.

The meetings were characterized by deep seriousness. The preaching of Bro. Huffman was pre-eminently characterized by presenting Christ as a living personality, received by faith into the hearts as the power of God to save. Seldom, if ever, have I heard the work of Christ as a personal Being and Power more understandingly set forth than in his preaching, and seldom have I seen the power of truth more manifest. To many it seemed like a new gospel or the old gospel set forth in a new light. Truly it can be said that Christ and his cross, Christ as a divine life and power, was all the theme. Bro. Huffman's labors have extended some four weeks, giving twelve discourses: Brethren Main and Pittsforth one each, Bro. Mathewson two, myself one. Nineteen have been baptized, nine of whom united with our church, the other ten will probably join the First-day Baptist. There are others who will probably receive baptism soon. Backsliders have been reclaimed, the church refreshed, and sinners converted. Bro. Huffman has been untiring in his labors, and his manner of setting forth the truths of the gospel has been most cordially received and accepted. Over a large extent of territory, community has been moved as seldom before, not by excitement, but by the power of God in connection with his labors. Crowded houses have attended nearly every night since the first of last February, and I am but saying, what all will attest, that a great work has been wrought in our town. Some eighty have been baptized; sixty or more of the number have united with our churches. I feel it a privilege to say that the faithfulness, the earnestness, the simplicity of illustrating gospel truth, and the untiring labor of Bro. Huffman, have endeared him to all. Let us raise a psalm of praise and thanksgiving to God in that he has once more visited his people, with a refreshing season from his presence. Rockville, Woodville, Niantic, and Hopkinton City will not soon forget the great revival. S. S. GRISWOLD.

Rhode Island. The revival interest continues in all the churches where special meetings have been held. Eld. U. M. Babcock has received and accepted a call to the pastorate of the Rockville Church. The field is a good one, and I trust the call is a wise arrangement. The church is united, and in good working condition. The ordination of two deacons at Niantic last Sabbath was, to the large congregation, and especially to that church, a very precious, and we believe, profitable time. The

services were all of an excellent and most impressive character. Thus officered, and with an addition of twenty to its membership, this church is in good working condition.

Five were baptized at Woodville and added to that church last Sabbath. There are a number more expecting to go forward next Sabbath.

I held twelve meetings at Hopkinton City, with Eld. Griswold. The church there has been quickened and revived, and backsliders have been reclaimed. Last Sabbath the ordinance of baptism was administered to twelve happy converts. On Monday evening, before the services at the church, seven more followed their Lord in that beautiful and impressive ordinance. Others there have expressed their expectation, soon to follow in the example of the Savior in baptism.

Up to this writing, eighty have been baptized in connection with the meetings held in the four months I have been in Rhode Island. This we believe to be but a small part of the work; the great good done we feel to be in the bringing of individual Christians and the churches upon higher planes of living and usefulness.

We commenced a series of meetings here with the First Westery Church last night. J. L. HUFFMAN. OCEAN VIEW, R. I., May 18th, 1881.

Lost Creek, W. Va. Bro. S. S. Griswold reached here last night to spend a few days at Lost Creek before the Association; and our venerable Bro. Alexander Campbell is also here, after an absence of forty-eight years, to see a few of the older ones he baptized, and many of the children of the beloved ones who are departed. L. R. S.

Condensed News.

RESIGNING SENATORS.—The country was taken entirely by surprise when it was announced that United States Senators Conkling and Platt, of New York, had tendered their resignation, and vacated their seats in the Senate, leaving their State without representation in that branch of the national government. The cause was a want of harmony between them and the President, on the question of the official patronage of the State and especially of the nominee for Collector of the Port of New York. The judgment of the wisdom of the move seems, so far as we have observed, to depend very largely on the political preferences of the individuals expressing opinions, although many candid men can see what they regard as unwise on the part of both parties to the controversy.

The State Legislature is in session and will probably proceed to an election of successors to the resigning Senators on the 31st of May. Whether the Legislature should re-elect the same Senators, or choose others to fill the vacant places is a question which is being spiritedly discussed in the political papers of the State; what it will do, only time can tell.

UNITED STATES SENATE.—When the Senate convened on the morning of May 20th, Senator Bayard announced that the President had said that he had no more nominations to lay before the Senate. In executive session it is understood that all the important nominations, except that of W. E. Chandler for Solicitor General, were confirmed. After adopting a resolution directing the Committee on Military Affairs to examine the affairs of the Soldiers' Home in Washington, and a resolution of thanks to the Vice President for his courtesy, ability, and impartiality in presiding over the deliberations of the session, the Senate adjourned sine die, without electing a President pro tem.

IRISH LAND TROUBLES.—There was a desperate fight between the people and the military at New Pallas, Ireland, May 21st. Five hundred military and police endeavored to enforce some evictions, and were fired on from an old castle, where the tenants had taken refuge. Three constables were wounded, one having his skull fractured. A soldier was also severely wounded. The attacking party was clubbed, the people inflicting some serious wounds. The castle could not be carried without artillery, and the bailiff having disappeared, the force retired. The whole district is in a semi-insurrectionary state.

A MYSTERY is said to exist in Wakulla county, Florida. A volume of smoke has risen constantly from the midst of a densely wooded morass for at least fifty years. The spot is five miles from the nearest point to which any person has ever penetrated. The negroes believe it is an entrance to hell, and regard it with awe. Some of the whites accept the theory of a volcano. Judge White,

of Tallahassee, lately organized an expedition to explore the swamp, but failed to make a way into the tangle of rank growth.

Ex-Senator Bruce assumed the Register-ship of the Treasury at Washington on Monday. The appointment receives hearty commendation, as not only one eminently fit to be made, but also as a just recognition of the colored element in the politics of the country.

Counterfeit twenty-dollar silver certificates are in circulation, but somehow we do not find any of that denomination in our lean pocketbook. Will not somebody send us a genuine one, that we may be able to judge of the counterfeit when it comes?

It begins to look as though the Monetary Conference would be barren of any practical issue. The divergence of opinion among the delegates seems likely to so seriously weaken any conclusion that may be reached as to destroy its force.

A stranger, who died in the hospital at Nashville last week, confessed that he was one of three men who assassinated Prof. Crowley in Cincinnati some years ago. His companions, he said, were afterwards killed in broils.

The value of the exports of domestic breadstuffs from the United States for April was \$20,426,000; last year, \$22,705,000. For the ten months ending April 30th, \$225,156,000; last year, \$233,844,000.

It is stated that the Government will discontinue the case against James Watson Webb, formerly Minister to Brazil, to recover \$45,000, alleged to have been unaccounted for by Col. Webb.

The People's Temperance Reform Convention, at Columbus, O., adopted resolutions pledging themselves not to vote for any candidate for office who will not support temperance laws.

A fourteen-year-old girl of New York committed suicide last week because she thought her father believed her to have stolen some money, of which he had been robbed.

Col. Thomas Scott, one of the ablest railroad managers in the country, for years the leading spirit of the Pennsylvania Central, died in Philadelphia on the evening of May 21st.

The action against Kenward Philp, Chas. A. Byrne, Louis T. Post and Joseph Hart, indicted for the forgery of the Morey letter, has been discontinued.

The Erie freight house at Dunkirk, a three story brick building, was burned on the morning of May 20th. Fully insured.

Col. Gardner A. Sage, of New York, has recently given \$90,000 to the Theological Seminary at New Brunswick, N. J.

Notice has been received at the Treasury Department for the continuance of \$200,474,000 five per cents.

Three men were killed by the caving in of the works of the Golden Terra mine at Deadwood, Dak., May 19th.

George B. Loring, of Massachusetts, has received the appointment of Commissioner of Agriculture.

Mrs. Garfield's physician reports her as improving, and considers her now out of danger.

SPECIAL NOTICES.

CENTRAL ASSOCIATION.—Trains on the S., B. and N. Y. R. R. pass through Homer as follows: Going north, 10.21 A. M., and 6.25 P. M.; going south, 11.31 A. M., and 8.30 P. M. Teams will be at Homer on the arrival of the trains Wednesday evening and Thursday morning, June 8th and 9th, to convey delegates to Scott. Stage leaves Homer at 12 M. daily for Scott and Glen Haven. Church clerks will please inform the undersigned as to the probable number of delegates from their respective churches, and by which train they will reach Homer. H. E. J. POTTER, Scott, Cortland Co., N. Y.

To the Churches of the Eastern Association: Attention is called to Article 6 of the Constitution, as follows: "It shall be the privilege of each church composing this body to correspond with it annually by letter, stating its circumstances, as far as it may think proper, and suggesting such business for the Association as it may desire, not inconsistent with the object of the organization." O. D. SHERMAN, Sec.

SEMI-ANNUAL MEETING.—The Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held with the Church at New Auburn, Sibley county, commencing on Sixth-day before the second Sabbath in June (10th prox.), at 2 o'clock P. M. Eld. Z. Campbell was appointed to preach the Introductory Sermon, and Eld. Geo. M. Cottrell alternate. Brethren and sisters, let us unite our prayers and efforts to make the meeting a source of great good to us and to the cause in Minnesota. GEO. W. HILLS, Sec. DODGE CENTRE, Minn., May 10th, 1881.

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

QUARTERLY MEETING.—The Quarterly Meeting composed of the churches of Friendship, Richburg, Scio, Portville, and West Genesee, will meet with the Friendship Church, at Nile, commencing June 8d, at 8 o'clock P. M., conducted by Eld. J. Summerville. 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 Summerville. Other exercises, such as prayer and conference, will be attended to as circumstances may warrant. All are cordially invited. W. B. GILLETTE, Pastor.

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. TRSWORTH, Dunellen, N. J.

SUBSCRIPTION ENVELOPES.—Any churches wishing subscription envelopes, can have them delivered at the places where the several Associations are to meet, for \$1 25 per thousand, thus saving the postage, which is twenty-five cents a thousand, by promptly informing the undersigned what number is wanted. A. E. MAIN. ASHAWAY, R. I.

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.

For the delicate and complicated difficulties peculiar to the female constitution, LYDIA E. PINKHAM'S VEGETABLE COMPOUND is the sovereign remedy. It aims at the cause, and produces lasting results. Send to Mrs. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, Mass., for pamphlets.

MARRIED.

In Independence, N. Y., May 18th, 1881, by Eld. J. Kenyon, at the home of the bride's father, Mr. Daniel Spicer, CHESTER D. GREEN and Miss MARY E. SPICER, all of Independence.

In Independence, N. Y., May 23d, 1881, by Rev. I. L. Cottrell, Mr. FRIDIS O. LIVERMORE and Miss MARY F. TRASK, of Independence.

At Friendship, N. Y., at the residence of the bride's parents, May 4th, 1881, by Rev. C. G. Stevens, Mr. ASHER STILLMAN, of Alfred, and Miss LUCILLA DAVIE.

DIED.

At Alfred Centre, N. Y., May 21st, 1881, CYNTHIA POTTER CRANDALL, wife of Dea. Amos Crandall, in the 85th year of her age. She was the daughter of Col. Nathan Potter and Lucy Rogers Potter. In 1819, she with her husband, moved to Alfred, where she remained until removed by death. In early life she came to trust in Jesus Christ as her Savior. Finding herself in Alfred nearly fifty-three years since she united with what is now known as the First Seventh-day Baptist Church of that town, and from the time she became a member of this Church, to the time of her death, she never faltered. During the last days of her life, her oft-repeated wish was that she might depart and "be with Jesus." She was not afflicted with any particular disease, but her life went out like an expiring taper. Her husband, though advanced to a great age, and quite infirm, was permitted to be with her until she quietly passed away. Living in the house with their son Almond and his family, this aged couple have been the objects of constant and loving care. During the sickness of Sister Crandall, every attention possible was paid her wants, not only by their children, but also by more distant relatives and kind neighbors. Thus one by one we pass away.

In Independence, N. Y., May 15th, 1881, after an illness of three days, Roscoe, son of Charles H. and Eliza Conklin, aged 8 months and 24 days. J. K.

In the village of Pawcatuck, Conn., May 2d, 1881. Mrs. MARTHA ANN WHITE HISCOX, aged 80 years. She was the daughter of Walter White, and the wife of Joseph Hiscox, with whom she had passed sixty-three years of wedded life. In 1823, Mrs. Hiscox made public profession of Christ in baptism, and united with the First Seventh-day Baptist Church in Hopkinton, R. I. Her Bible and her hymn book were to her a constant comfort; the former, because she believed it to be the Word of God which liveth and abideth forever; the latter, because in it she found the expression of some of the richest and sweetest Christian experiences of noble men and women. She lived in quietness and departed in peace, leaving to her surviving husband, children, grandchildren, and acquaintances a blessed memory. L. A. P.

LETTERS.

M. S. Wardner, E. L. Burdick, W. W. Willard, E. R. Maxson, A. B. Burdick 2d, Geo. W. Hills, Horace Stillman, S. Burdick, J. B. Clarke, Mrs. L. Eleanor Spicer, E. R. Clarke, Edwin H. Lewis, J. E. Willes, Mrs. Joseph Work, Mrs. H. P. Burdick, J. L. Stevens, J. Kenyon.

RECEIPTS.

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

Table with 2 columns: Name and Amount. Includes Avis Satterlee, Alfred Centre, \$2 00 37 52; W. W. Willard, Little Genesee, 5 00 38 21; E. R. Maxson, Syracuse, 2 00 38 26; Mrs. Avis L. Burdick, Will Centre, 2 00 37 52; C. S. Clarke, Nile, 2 00 37 52; Joshua Green, Wellsville, 2 00 37 52; E. J. Burdick, Dodge Centre, Minn., 2 00 37 32; E. J. Burdick, Limonia, Fla., 2 00 38 10; H. Clarke, Wickford, R. I., 64 37 17; N. B. Palmer, Woodville, 2 00 37 52; Mrs. Joseph Work, Robinson, Kan., 2 00 38 19.

FOR LESSON LEAVES. G. A. Allen, Alfred Centre, \$1 80

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending May 21st, 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 28,850 pack-

ages; exports were 2,787 packages. The week's business has been short, sharp, and decisive: receipts of fresh dairy or creamery make were all clean taken, and the market closes sweet clean of near-by butter stock, and at an advance of 1c. @ 2c. A rise in butter during the last half of May, with fine rains that are covering New England and New Jersey and all the manufacturing districts with a mat of grass that will supply their local wants, and while prices are 2c. @ 3c. above an export basis, and with falling cheese, sending milk into butter, may or may not hold its own. Iowa and Western Reserve and Pennsylvania grass butter is sought for. 25c. was bid for "extra" creameries and dairies fresh from the churn, 21c. for extra imitation creamery, and 16c. for extra factory. Extra Iowa creameries and Spring Brook, and Hatfield creameries were offered, deliverable next week, at 25c. @ 26c. We quote:

Table with 2 columns: Item and Price. Includes Eastern creamery, fancy, fresh make, .25 @ .26; Sweet cream creameries, fresh make, .24 @ .25; Dairy butter, finely made, fresh flavor, .24 @ .25; " " good to choice, .20 @ .23; " " faulty, .14 @ .18; Western creamery, fancy, fresh make, .25 @ .26; " fair to choice, .21 @ .24; 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 @ .12 1/2; Grease, .7 @ .8

CHEESE.—Receipts for the week were 46,801 boxes; exports, 41,426 boxes. The receipts have not hitherto always included Western shipments, bill lading direct to Liverpool. These, however, are entered in the manifest of steamers outward bound cargo, and it would appear best that they should be included in the receipts as if for this port, and they will hereafter be so included. The market was 1c. @ 2c. lower, and this will cool weather and cheese arriving in excellent condition. We quote:

Table with 2 columns: Item and Price. Includes Factory, regular made, fine, .10 @ .10 1/2; " good to prime, 8 @ 9 1/2; " fair to good, 6 @ 8; " off flavor, faulty, 6 @ 8; " full skimmed, 5 @ 7; " full skimmed, 3 @ 5

EGGS.—Receipts for the week, 13,888 lbs., and 4,009 boxes. The market is about 1 1/4c. per doz. better. 15c. was bid to-day for extra State, and 14c. for balance the month, and 13 1/4c. for Western firsts for balance the month. There were also some sales Western firsts, to day's delivery, at 14c.

BEANS. We quote: Marrows, per bush, 62 lbs., \$2 50 @ \$2 60; Mediums, " " " " 2 40 @ 2 60

DRIED FRUITS.—We quote:

Table with 2 columns: Item and Price. Includes Evaporated apples, ring cut, choice, .8 @ .9; " fair to good, .7 @ .8; State and Western, quality apples, .4 @ .5; Peeled peaches, evaporated, .26 @ .30; Unpeeled peaches, evaporated, .13 @ .15; Raspberries, prime, .23 @ .24; Blackberries, .8 @ .8 1/2

BEEFWAX per lb., 24 @ 25 cents.

DRESSED POULTRY.—We quote:

Table with 2 columns: Item and Price. Includes Turkeys, per lb., .16 @ .18; Ducks, per lb., .16 @ .20; Fowls per lb., .15 @ .18

MAPLE SUGAR.—We quote:

Table with 2 columns: Item and Price. Includes Choice, light colored, .9 @ 10; Mixed lots, new, .7 @ 8; Syrup, per gallon, .75 @ .71

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Selected Miscellany.

A LEAF FROM THE CALENDAR.

Where wood-violets love to grow, Thickly lies the Winter snow; Where the streamlet sung and danced, And the Summer sunbeams glanced...

Where the crow-foot's tender green Earliest in the Spring is seen; Where the checkerberries hide By the pale arbutus' side...

Where the ferret, soft and brown, Stores his nest with pilfered down; And the field-mouse in the heather Steeps for days and weeks together...

Lies the Winter—bitter strong—Heaped through freezing nights and long; While the tempest comes and goes, Sliding swift o'er drifted snows...

When the buds begin to swell; When the streams leap through the dell; When the swallows dip and fly, Wheeling, circling through the sky...

When the gnats in sunshine dance; When the long, bright hours advance; When the robin by the door Sings as ne'er he sang before...

NEIGHBORS.

"A new family has just moved into the tenant-house below us, Nell," Mr. Gray said one evening, as he took his tea from his wife's hand.

"The mission house, as you used to call it? I haven't kept track of the tenants there for the last year, they have changed so often. You know I used to try to be neighborly; but with people moving in and out every few months, it is not worth the while."

"But this tenant has rented for a year, I understand. And the woman is an invalid, that was why I spoke of it. I saw her sitting in a rocking-chair before the house, directing where the furniture should be placed to-night, and felt sorry for her. They are poor, evidently, and there were a half-dozen children about."

"I must go and see her," Mrs. Gray said, answering her first generous impulse. "Do you know anything of the family?"

"She looked delicate and lady-like, I thought, but worn down and sharpened by trouble. The man is rather a shiftless fellow, and I fancy she carries the heavy burdens of the house. It's a clear field for missionary effort, my dear. They have but just come to the place from the next town."

"Ah, well! I will see in what I can do. Of course I can't go in at once—certainly not to-night, for I have to run down to Mrs. Hall's for a pattern; but I will remember it."

But coming home from her call, half resolved to ignore formality, since the stranger was an invalid, and see if she could be of any help, Mrs. Gray saw a faded, fretful woman in the door, scolding two rough boys. She forgot the nervous wear of disease in listening to the sharp tones, and mentally resolved to be in no haste to cultivate her new acquaintance.

But the neighbor—or her children—seemed disposed to cultivate her, for a few days later the little maid-of-all-work answered a tap at the back door, and brought back word that Mrs. Case would be much obliged for a little milk. As owner of the only cow in the neighborhood, Mrs. Gray furnished skim milk to half a dozen families. "Certainly," she said, now abstractedly repeating the recipe she was using: "Ten eggs, two cups sugar—the pan nearest the end, Hannah, be sure—" and then a new thought striking her: "I wonder if this is the new neighbor."

With the platter of eggs she was beating, she walked to the door to see. A rough-looking boy stood there; a large and lumbering boy with a shock of light hair, and very patched clothes. But since they were patched and not ragged, Mrs. Gray's opinion of the mother rose. "Are you the ones that have just moved in here?" she asked, reckless of grammar.

"Yes," answered the boy, stupidly watching her flying fingers, which never stopped beating her eggs.

"Your mother is sick, I hear."

"Yes; been so a long time."

"Tell her she is welcome to milk any time and"—a sudden vague compassion for the mother of a half-dozen such boys striking her—"tell her I am coming to see her."

And as the boy disappeared, her eyes turned involuntarily to a pretty painted motto, the work of her own hands, on the wall, "Know thy opportunity." Here was hers, perhaps; and Mrs. Gray meant always to make this thought one of the main-springs of action with herself.

"I'll go this afternoon," she said now to herself; but little Bertie came in half sick from play, and she was kept busy with him until it was too late. The next day she had callers, and the next was Sunday; and by the time the washing and ironing was disposed of for the next week, the matter had really slipped her mind. So many other things claimed her attention: church and social duties, and a press of sewing just then; and a little extra house cleaning for expected guests, and then their entertainment in that graceful way for which she was famous with all her friends. Sometimes a thought of her invalid neighbor crossed her mind, indeed;

once her husband asked her if she had yet called, and mentioned that their pastor reported them as people needing social help. "Really," Mrs. Gray said, half petulantly, "I don't know that that is my affair. I have more acquaintances now than I can keep up with."

"It's hardly a question of acquaintance in the usual way."

"Well, I hate going to see people to do them good. And it never comes to anything. But I certainly mean to go see Mrs. Case, sometime."

For Mrs. Gray was no aristocrat. She was merely thoughtless, hurried, careless; too busy about her own business to do the Lord's, mayhap. Besides, it was now nearly two months since the neighbors had come, and she was beginning to feel too ashamed at her delay to wish to go at all. But just here the children made friends. Mrs. Gray went away on a week's visit alone, leaving them to the care of little Hannah. When she came back, she heard, among other bits of news, that the two little ones had spent an afternoon at the neighbor's, and enjoyed themselves ever so much. "And now," thought Mrs. Gray, "I shall have to go to see if I can allow the children to play together."

But when her husband came home the next night, he said to her, "Did you know, Nell, that there is scarlet fever in the neighborhood? I hear one of our neighbor's boys is down with it. You will have to be careful of the children, but I do wish you would go over and see if you can't do something. They must need help."

"I'm almost ashamed to go now, Fred. It's so long since they moved in, and I've never been near them. I never meant to be so little neighborly; but it has seemed impossible to get the time."

And then a sudden, dreadful fear coming upon her, Mrs. Gray went up to her children. She remembered their visit of the day before; perhaps more than one had been made in her week's absence. Indeed, as the result of her anxious questions, it came out that it was so.

"The boy asked us to come, mamma," Bertie said. "An' he had a kite. An' we had such a nice time. We meant to ask Hannah, but she was talking to the milk-man, and we didn't think you'd care."

"An' his sister was sick," little Allie added. "An' his mamma. They don't have many good times, I guess. We took them some apples."

Valid was all Mrs. Gray's care, now. A week later she was bent over one stricken darling, and the other, by some charm, escaping, had been sent to a sister out of town. Other friends did kind offices for her neighbors, cared for the sick girl, and watched over the dead, and helped, as they could, for the shabby little funeral that a fortnight later left the tenant-house. Mrs. Gray saw it as it went past, but in her passion of fear for her own, it was only to cry, "She deserved almost to lose her child. What right had she to expose my darling to infection? She must have known. She should have sent them home that day. If I lose my boy, it will be all her fault."

But little Bertie did not die, and when the danger was over, better thoughts came to Mrs. Gray. Had she any right to consideration from her neighbor when she had given her none? Had there not been a little patriotic pride in her indifference? She had been drawing her circles to exclude a good, common woman; but one can not draw social circles so that nothing shall escape into the public world outside. And from others, who now, so late, had done their duty to the strangers, the duty which was hers first, she heard much of the poor family, of their need of help, their social isolation, their longing to be like "other folks" in church and school observance. The little village society had rallied around them at last, and other women had done finally the work Mrs. Gray should have done months before. They did not need her friendly offices now; but at last, in the late Summer, Mrs. Gray called on her neighbor. She did not apologize for her negligence. It had been atoned for over her child's bed. She found her neighbor a feeble, suffering woman, bowed down by disease and sorrow; a woman who might have been her equal and friend had not fate been against her in the bitter struggle of life, and held her from all advantages. The common peril through which they had passed melted all formalities. They talked like old acquaintances, and Mrs. Gray's frank sympathy was sweet to the sorrowing mother. So sweet, so soothing, that when, after an hour's call, she rose to go, Mrs. Case's last reserve melted away.

"Mrs. Gray," she said, hesitatingly, "I don't know but you blame me for your little boy's getting the fever, and I had thought that if he died I'd never forgive myself. I didn't know my girl had the fever the day they were over here—but I did suspect it a little. And I was mean enough to think that seeing you'd never taken the trouble to notice me in any way, I'd just let things take their course. I was all discouraged that day. Seemed as if we'd been sort of shunned and looked down on ever since we'd been here, and I'd made up my mind as nobody was neighborly to me, I'd be neighborly to nobody. And the children had such a good time. It was dreadful mean of me, I'm free to admit; but you can't tell how forsaken I felt, sick and alone, and things not going straight in Mr. Case's work. We used to go to church; but husband had made me give that up since we came here, for he said people snubbed us; and then when baby died—and every one was so kind—"

She stopped with a burst of sobs, but Mrs. Gray had seized her hand. "I was to blame, too," she said hurriedly. "If I'd been neighborly at first, all this might never have happened. I can't forgive myself, but in-

deed I'll try to do better in the future. And it will be better for you, I am sure."

And so it proved, for Mrs. Gray, interested now herself, soon interested others in steady aid to the poor family. She brought the children into the Sabbath-school, and the husband and wife into the church. In brief; they were at last neighbors in deed as well as in name.

"And of all the chances to do good I ever had," Mrs. Gray said afterward, "that was the very best. The pity was that it took me so long to find out my opportunity."

A GOOD MOTHER'S PLAN.

A lady gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so that they preferred to remain-at-home evenings, instead of seeking amusement elsewhere. She said:

"I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children, is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays, or treats of some kind, to make the evenings-at-home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining."

"When there is a good concert, lecture, or entertainment, we all go together to enjoy it; for whatever is worth the price of admission to us older people, is equally valuable to the children; and we let them see that we spare no expense where it is to their advantage to be out of an evening."

"But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly, talking and playing with them, when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family."

THE BIG NEW LOCOMOTIVE ENGINES.

Ten engines of extraordinary size are to be built this year by the Pennsylvania Railroad Company at their works at Altoona. They are designed for the particular purpose of making up time on certain portions of the road. On the fast run between New York and Philadelphia, for instance, the time allowed is so short that when there are unusual stops letting off and getting on passengers, the ordinary engines can not make it up. Hence a monster locomotive, known on the road as "No. 10," has been built as an experiment, and tried on different trains to see what can be done. The Philadelphia Times says: "The result has been satisfactory, but there are many improvements that suggest themselves which will be carried out in the construction of the other heavy engines that are to follow. In the slang of the railroad yard, No. 10 is known as 'Long-legged loco.' This comes from the big driving wheels she rides upon, which stand six feet and six inches above the rails, or higher than a tall man with a silk hat on. She has two pairs of drivers forged for her by Herr Krupp, the famous cannon maker. In this is supposed to have been solved the highest aim that can be sought in a locomotive—to pull the heaviest trains over all grades, against stiff winds, and the least possible liability toward hot boxes or low steam, on the quickest schedule time. Her engineer says: 'She goes like a bird, and rides like a rocking-chair.' Ever since it has been running, this engine has been making a mile in fifty-seven seconds on up grade, with a long train in tow, without getting heated. She makes more than a mile a minute and 'keeps cool.' Of course there is a great consumption of fuel. In 180 miles 12,000 pounds of coal are used up. The water tank contains 3,000 gallons, 400 more than is usually carried. Everything else is on a proportionately large scale. Only the delay in getting boilers sufficiently large has prevented the completion of two others of nearly the same pattern."—Stockholder.

SETTLE DISPUTES WITH PRAYER.—Two neighbors, a cooper and a farmer, were spending the evening together. Both were professors of religion but of different communions. Their conversation was upon topics relating to practical religion; but after a time it diverged to the point of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other, let us put on another hoop—let us pray." They knelt down and prayed together, after which they spent the remainder of the evening, lovingly together, conversing on the things of the kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well if acted on more frequently by those who, like him, are members of the household of Christ.—Messiah's Herald.

DR. JOHN HALL, of New York, said, in a sermon preached lately: "The drift of society is to put the churches in competition with the theaters and the museums, and then the temptation of the minister is to put himself into competition with the actor, with

the singer, with the museum lecturer. Talk of the sermon being interesting, of the childish efforts to make the music of the church compete with the music of the theater, why, the man who does so, has not mastered the A B C of what makes us men. It is degrading. Let us sanctify the day of rest."

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MARKING A BOUNDARY LINE IN A CONTINENT.

We find in the St. Paul of a great work, the marking a line between the United British territory. The work for the whole northern and frontier of the United States under the treaty of 1867.

treaty of Ghent, we have our northern boundary until a year or two ago, when finally completed by a joint expedition of Maj. Donald R. Artillery; Capt. S. Anderson, and Capt. A. C. Ward, royal Great Britain; and Archibald Capt. J. Twining, United States government. The commenced difficulty in discharging from the errors committed by missionaries. In April, 1870, in locating a military reservation near Pembina, our engineers the commonly received boundary between the British possessions States at that place was 4,700 the forty-ninth parallel, and from such an initial point, the fort of the Hudson Bay Company into the United States. A difficulty, and the officers indicated the facts to their government. President, Gen. Grant, sent to the British government, at consent of the United States, fort of the Hudson Bay Company could be determined such a reasonable request was ed. The President then sent Congress, recommending the of a joint commission to fix the ary line between the two countries assisted, appropriating joint resolution, to carry out appropriation was not available when the work was begun, as by a joint commission of the ments. The northern bound by stone cairns, iron pillars, earth mounds, and timber cairn is 7 1/2 feet by 8 feet, an feet by 14 feet, an iron pillar, inches square at the bottom, a the top; timber posts 5 feet in es square. There are 382 of between the Lake of the Wood of the Rocky Mountains. The boundary which lies east a Red river valley is marked by lars at even mile intervals, placed one every two miles, in States one between each Briti pillars or markers were ma Millars. They are hollow iron, eighths of an inch in thickness of a truncated pyramid, eig eight inches square at the bot inches at the top, as before, have at the top a solid pyrami the bottom an octagonal flang thickness. Upon the opposite in letters two inches high, th "Convention of London," 20, 1818." The inscriptions four feet, six inches above the upwards. The interior of the are filled with well-seasoned sowed to fit, and securely spike-holes cast in the pillars. The average weight of each completed, is eighty-five pound are all set four feet in the their inscription faces to the no and the earth is well settled, about them. For the wooden seasoned logs are selected, an above the ground painted red, swelling and shrinking. These well, but the Indians cut the fuel, and nothing but iron will When the line crosses lakes, a stone have been built, the ba some places eighteen feet und the tops projecting eight feet at surface at high-water mark. The line is marked by felling timbe and clearing away the unde work of cutting through swamps was very great, but it done, and the boundary distinc the commissioners the whole Michigan to Alaska.—Stockholder

BORAX.—Lady readers who h

the magic properties of borax. I ing a great help and comfort. you will never be without a bo toilet table. It removes stains the hands better than soap, and time softens and smooths the splendid for washing the hair, out injury, cleanse brushes and few moments. For washing saves both soap and labor. It the dirt from articles of del without rubbing, it being only put the articles to soak with a borax over night, and need only in the morning. Two tablespoons verized borax, dissolved in a qu to which water enough is added pair of blankets, will cleanse fully. It also saves great labo paint. It is said to drive aw reaches, if sprinkled on the sho and pantries.—The Housekeeper

MANY of us are apt to attr

motive to a good action; but few one has been guilty of a bad think of attributing a good mo

AVOID idleness, loquacity, imp

MARKING A BOUNDARY LINE HALF WAY ACROSS A CONTINENT.

We find in the St. Paul Press an account of a great work, the marking of the boundary line between the United States and the British territory. The work is now finished for the whole northern and northwestern frontier of the United States, except as to the Territory of Alaska, ceded by Russia to us under the treaty of 1867.

In April, 1870, while engaged in locating a military reservation for a post near Pembina, our engineers discovered that the commonly received boundary line between the British possessions and the United States at that place was 4,700 feet south of the forty-ninth parallel, and if run on west from such an initial point, would throw the feet of the Hudson Bay Company at Pembina into the United States.

The northern boundary is marked by stone cairns, iron pillars, wood pillars, earth mounds, and timber posts. A stone cairn is 7 1/2 feet by 8 feet, an earth mound 7 feet by 14 feet, an iron pillar 8 feet high, 8 inches square at the bottom, and 4 inches at the top; timber posts 5 feet high and 8 inches square.

There are 382 of these marks between the Lake of the Woods and the base of the Rocky Mountains. That portion of the boundary which lies east and west of the Red river valley is marked by cast-iron pillars at even mile intervals. The British placed one every two miles, and the United States one between each British post.

Our pillars or markers were made at Detroit, Mich. They are hollow iron castings, three-eighths of an inch in thickness, in the form of a truncated pyramid, eight feet high, eight inches square at the bottom, and four inches at the top, as before stated. They have at the top a solid pyramidal cap, and at the bottom an octagonal flange one inch in thickness.

Many of us are apt to attribute a bad motive to a good action; but few of us, when one has been guilty of a bad action, ever think of attributing a good motive to it.

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S. S. Department.

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

Geo. H. BARCOCK, 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 16: 19-31. May 21. Parables on Prayer. Luke 18: 1-14. May 28. Parable of the Pounds. Luke 19: 11-27. June 4. The Crucifixion. Luke 23: 33-46. June 11. The Walk to Emmaus. Luke 24: 13-32. June 18. Review. June 25. Special Lesson.

LESSON X.—THE CRUCIFIXION.

BY E. M. TOMLINSON.

For Sabbath-day, June 4.

SCRIPTURE LESSON.—LUKE 23: 33-46.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36. And the soldiers also mocked him, coming to him, and offering him vinegar. 37. And saying, If thou be the King of the Jews, save thyself. 38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. 40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise. 44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45. And the sun was darkened, and the veil of the temple was rent in the midst. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

CENTRAL TRUTH.—"Christ was once offered to bear the sins of man."—Heb. 9: 23.

DAILY READINGS.

- 1. Isa. 53: 4-12. 4. Mark 15: 24-37. 2. Mark 10: 32-45. 5. Luke 23: 33-46. 3. Matt. 27: 33-50. 6. John 19: 17-30. 7. 1 Cor. 1: 17-31.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

PLACE.—Near Jerusalem.

RULERS.—Pontius Pilate, Herod Antipas, Tiberius Caesar.

OUTLINE.

- I. The sacrifice offered. v. 33, 34. II. The sacrifice rejected. v. 35-39. III. The sacrifice accepted. v. 40-43. IV. The sacrifice completed. v. 44-46.

QUESTIONS.

I. The sacrifice offered. v. 33, 34. Give a sketch of the more important events in the life of Jesus occurring between the last lesson and this. To what place was Jesus led? How called in the other Gospels? What do these names mean? By whom was Jesus crucified? At whose instigation? Who were crucified with him? What are they called by Matthew and Mark? What prophecy was fulfilled in his being crucified with these men? Isa. 53: 12; Luke 22: 37. In what other sense was Jesus "numbered with the transgressors"? What prayer did he offer? For whom? What spirit did he manifest in this? What disposition was made of the garments? What had been said respecting this? Psa. 22: 18; Matt. 27: 35. How was Christ both priest and sacrifice? "He offered up himself." Heb. 7: 27. II. The sacrifice rejected. v. 35-39. By what classes of persons was Jesus reviled? With what words did the rulers deride him? How did the soldiers mock him? Would the Saviour have given stronger evidence that he was what he claimed to be, by saving himself, than by submitting to the death of the cross? Can you give some passage of Scripture in proof of your opinion? In what languages was the superscription written? Why? With what political crime did the Jews charge Jesus in striving to secure his condemnation by Pilate? What did Jesus say of his kingdom? John 18: 36, 37. How was he mocked by one of the malefactors? How did he endure the revilings? What particular forms of sin were manifested in the treatment of the Saviour while on the cross? III. The sacrifice accepted. v. 40-43. How was one of the malefactors rebuked by the other? What is meant by the words "in the same condemnation"? How did one of the robbers show his sense of guilt? What else did his confession show? What testimony did he give to the innocence of Jesus? How does it suppose he had become convinced of this? What prayer did he offer? What in this prayer shows humility? What shows faith? What greater blessing did the Saviour promise than remembrance? Where? IV. The sacrifice completed. v. 44-46. What occurred for three hours? What did this signify? What took place in the temple? What was beyond the veil? (The veil separated the Holy Place from the Most Holy Place.) What was signified by the rending of the veil? Heb. 9: 11, 12; 10: 19, 20. What were the Saviour's last words? For whom did he die? How may we secure salvation?

COMMENTS.

I. The sacrifice offered. v. 33, 34. And itself they were come. "The crucifixion itself was during the interval from 9 A. M. to 12 M."—Andrews. Besides Jesus and the Roman soldiers to whom he had been delivered by Pilate that they might work the will of the Jews, the company consisted of the two malefactors, Simon of Cyrene, and a great multitude "of people, and of women." The place which is called Calvary. Rather, the place which is called a skull. Our translators simply Anglicized and transferred the word meaning "a skull," occurring in the Latin version. It is not certainly known why the place was so called. Two explanations are given: (1) That the spot was slightly elevated, and similar to a skull in shape and baldness; (2) that it was the usual place for executions, and hence abounded in skulls. The place was outside the gate (Heb. 13: 12), and near to the city. John 19: 20. They. The Roman soldiers. Crucified him. Nailed him to the cross. This mode of punishment was practiced by the Romans and many other nations, but not by the

Jews. It was regarded by the Romans as a most horrible and ignominious form of death, and was inflicted upon slaves, robbers, rebels, and criminals of the worst character. There were various forms of the cross. That upon which our Saviour was crucified is usually represented as consisting of a strong upright post, with a transverse piece fastened to it, at right angles, a little below the top. The victim, stripped of his clothes, and with his arms stretched upon the transverse piece, was fastened to the cross by large nails driven through the hands, and sometimes, also, through the feet. Projecting midway from the upright post, was a wooden pin, upon which the sufferer sat, and by which the weight of the body was chiefly supported. Malefactors. Robbers. They may have been associated with Barabbas in insurrection. Palestine was, at that time, infested with lawless bands of brigands. One on the right hand, and the other on the left. Read Isa. 53: 12, and Mark 15: 28. Perhaps it was intended to show peculiar dishonor to the Saviour in placing him in the central position, by implying that he was the greatest criminal. Father, forgive them. The word "them" refers primarily to the Roman executioners, and perhaps, also, to all who were concerned in the Saviour's death, whether as actors or instigators. "It is from the lips of a Brother-man that this petition comes, yet from one who can speak to God as to his own Father. . . . Nor are we to confine that intercession to those for whom, in the first instance, it was exerted. Wide over the whole range of sinful humanity does that prayer of our Redeemer extend. For every sinner of our race, if it be true of him that he knew not what he did, that prayer of Jesus goes up to the throne of mercy." They know not what they do. They did not comprehend the enormity of the sin they were committing. Acts 3: 17; 1 Cor. 2: 8. And they parted his raiment, and cast lots. The garments fell to the executioners as spoil. From the fuller account of this transaction as given by John (19: 23, 24), we learn that the four soldiers, who acted as executioners, first divided equally among themselves a part of the clothing, and then cast lots for the "coat" (tunic), or closely fitting undergarment, which was "without seam, woven from the top throughout." They thus unconsciously fulfilled with exactness the words of Psa. 22: 18.

II. The sacrifice rejected. v. 35-39. The rulers. The chief priests, scribes, and elders—members of the Sanhedrim. He saved others. The chief priests and Pharisees had been obliged to acknowledge his supernatural power. John 11: 47. They now contemptuously and mockingly refer to his saving acts. Let him save himself, if he be Christ, the chosen of God; or, if he is the Christ of God, his chosen one. Compare these derisive words of the rulers with those of him, who was a perfect example of self-denial and self-sacrifice. See Matt. 20: 28; John 10: 17, 18. And the soldiers also mocked him. Perhaps influenced by the example of the Jewish rulers, the soldiers joined in mocking Jesus by offering him "vinegar," a mixture of sour wine and water, in common use among the soldiers, and by using such words as had already been uttered by the chief priests. See Matt. 27: 42. This offer of vinegar is to be distinguished from the offer of wine and myrrh (Mark) before the nailing to the cross, and also from that mentioned by Matthew (27: 48). Superscription. A board on which was inscribed in large letters the offense for which a criminal was about to die, was often suspended from the neck, or carried before him as he went to the place of execution. Some writers state that it is unknown whether it was usual thus to affix the inscription to the cross, while others say that such was the custom. Written in letters of Greek, and Latin, and Hebrew. These were the principal languages of that time, and hence the inscription could be read by all present, whether inhabitants of Palestine or foreigners. This is the King of the Jews. The purpose of Pilate in causing this title to be prepared was to taunt the Jews. He did not realize that he was proclaiming an important truth. One of the malefactors. . . railed on him. Matthew and Mark state that both robbers, here called malefactors, used reproachful language. It may be that both at first joined in the mocking, but afterwards one of them repented and believed in the Saviour. Some prefer the view that Matthew and Mark use the plural for the singular, meaning to speak merely of the class of persons (robbers) who reviled Christ.

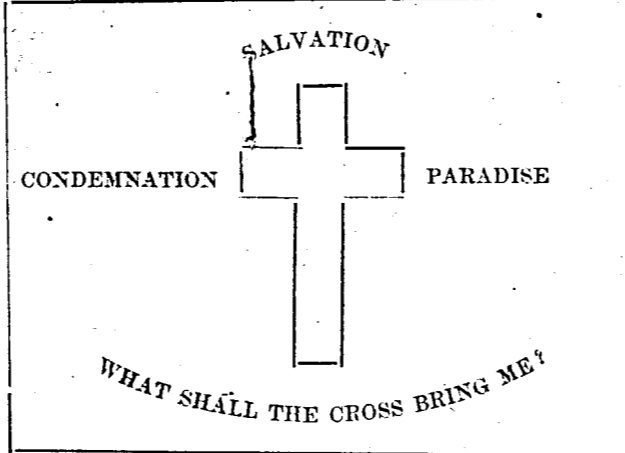
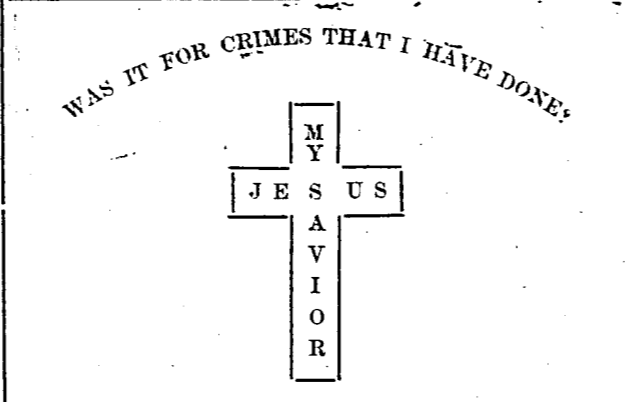
III. The sacrifice accepted. v. 40-43. The other. "He may, previous to his own arrest, have heard from others concerning the blameless character and wonderful works of Jesus, and of the unreasonable and wicked prejudices of the rulers against him. And now, after being an eye witness of his sublime patience and meekness under sufferings, and hearing his pathetic prayer for his murderers, the conviction is forced upon him that Jesus is all he ever claimed to be—the Son of God and the Sovereign of a kingdom yet future. Or it is probable—some would say more probable—that even since the suspension on the cross, and without any previous knowledge of Christ, God, with the design of signaling his mercy and illustrating the sovereignty of his grace, suddenly flashed the conviction upon his mind that Jesus, now, like himself, in the agonies of death, was not merely human, but also divine, the true Messiah and Savior, and that he himself was a sinner, and as such dependent upon this same crucified Jesus for salvation."—Dr. G. W. Clark. Dost not thou fear God, seeing thou art in the same condemnation? A rebuke occasioned by the fact that even one who is suffering the same punishment, and who ought, on that account, to possess a feeling of sympathy, should in his last hours be so utterly destitute of the fear of God as to join the others in their blasphemous mockeries. Remember me when thou comest into [thy] Kingdom. A prayer of humility and faith. "He takes it for granted that Jesus, though now suffering an ignominious death, will live again, and come in his kingdom—that is, will come again in his glory to establish his kingdom." To-day shalt thou be with me in paradise. He had humbly asked for remembrance at some time in the future, but he is assured that to-day he is to enter into the enjoyment of a greater blessing, the companionship of Jesus in the abode of the righteous dead.

IV. The sacrifice completed. v. 44-46. Sixth hour. Noon. Darkness. The darkness was not caused by an eclipse of the sun, which could only take place at new moon. The Passover was celebrated at the time of full moon. This darkness may be interpreted as signifying the divine displeasure at man's cruelty, the sympathy of nature with her suffering Lord, or as representing the deep gloom which came over the heart of the Redeemer as he was dying, "the Just for the unjust." The centurion, and all thoughtful ones present, were doubtless deeply impressed by this and the other attendant miracles. Over all the earth. Whether the darkness was limited to the surrounding country, or extended to all parts of the earth where it was then day, is not indicated. The "earth" of Luke, and the "land" of Matthew and Mark, are translated from the same word, which may have either meaning. The ninth hour. Three o'clock in the afternoon. The veil of the temple was rent in the midst. The large, thick curtain which separated the Holy from the Most Holy place was "rent in twain, from the top to the bottom." It appears, from the accounts given by Matthew and Mark, that the rending of the veil took place at the instant of the Saviour's death, which occurred about the ninth hour (3 P. M.). As this was the time of the evening sacrifice, the people would be praying in the courts of the temple, and the priest offering incense in the holy place. The high priest only could enter the Most Holy Place, and he but once a year, when he made an atonement for the sins of the people. "This miraculous rending of the veil, which laid open the way into the Most Holy Place, betokened the entering of Christ, as the High Priest of his people, into the presence of his Father (Heb. 10: 19, 20), there to present the atonement he had made for their sin; and it intimated the removal of previous restrictions, and the opening of a new and better way of access to God." Heb. 9: 7-12, 24-26; 10: 12-14, 19-22. Commend. Commit. Gave up the ghost. Expired.

REVIEW THOUGHTS.

- 1. Forgiving. v. 34. 2. Self-sacrifices. v. 33, 46.

HINTS FOR THE BLACKBOARD.



SABBATH-SCHOOL MUSIC.

The substance of an Essay, read before the Sabbath-School Institute at Milton, Wis., and published by request.

No influence is more potent in evangelizing the world to-day than that which music exerts upon the hearts and lives of men. This influence is universally admitted, and its importance acknowledged. There is a growing feeling among Sabbath-school workers that Sabbath-school music should occupy a higher plane; and to attain this end, some very essential things, upon our part, are necessary.

1st. Every church ought to have an elementary class, and that class should be one of the institutions of the church. If the ability to sing ever becomes general, the work of instruction must be commenced in childhood, and if so commenced, but few children will be found unable to learn this most desirable accomplishment.

2d. Secure the best musical talent within your reach for the Sabbath-school chorister; a person whose heart is full of the work and whose natural and acquired ability fit him to occupy the position as an instructor of children. Too much importance can not be placed upon this part of our subject. We know that children reared in families of culture and refinement learn through example to act and speak correctly, while those who are brought up under different and adverse circumstances acquire habits of wrong pronunciation which follow them through life.

Children who have good examples given them musically, learn to imitate and render music correctly, and as they learn to imitate a bad example just as easily, it is a great misfortune if they are allowed to listen to those who are incompetent to give correct examples, both in pronunciation and general style of singing.

If a church has in it a young man or lady possessed of musical talent sufficient to occupy such an important position and whose heart would be in the work from a love to the Master, give him or her a special call to that work, and having given a call, do not for a

moment think your part of the work done. I have known of an instance where a lady chorister, fully competent for the position, had served the school for years, faithful in attendance Sabbath after Sabbath, always in her place and ready to perform the duties required of her; yet that school has never, by word or even by some small testimony of esteem, recognized her valuable services in their behalf. This reveals to me the low estimate we place upon one of the most important influences we have at our command, and this course, which many of our schools are pursuing, is slowly but surely smothering the music out of our schools, and it may not be impertinent to give a few rules toward making this smothering process more effectual.

1st. Secure as superintendent a person who has not the least interest in the music of his school, and who will do the little extra work he has to do in looking up teachers, preparing notes, &c., as an accompaniment to the music, who will let the boys collect around the stove and whisper, who will not enter his school until time to commence, and if he should happen to be early, take his seat one side from the school and express no concern about what is transpiring, while the poor lady chorister is endeavoring to lead in the divine worship of song.

2d. Get a chorister who is as magnetically deficient as some of the fraudulent lightning rods which country peddlers impose on their credulous victims; who seem like powder that has been fired off or lightning that has flashed; whose knowledge of the science of music is perfectly correct; who make no musical blunders, and who, if a note happen to be sung out of tune, and the time be a little unsteady, will scold and fret. He must also possess, to a great degree of perfection, a look of injured dignity, and when he gets up to conduct the music, in a voice of majesty command immediate silence, and if some boy should chance to giggle, or girl to snicker, he should remind them of their sinfulness and of the broad road in which they were traveling; whose smile is enough to chill an iceberg, and whose countenance depicts in every furrow, martyrdom.

3d. We must have teachers whose only duty is during singing, to study their lessons, vacantly gaze around the church, fix their bows and ribbons, and set to rights the twisted hat.

4th. Be sure and have only twenty singing books in a school of one hundred scholars. This is a good rule and should be faithfully followed, for it will do much toward killing Sabbath-school music.

5th. Devote no special time to the preparation of your music; when they sing the effect will be magical, the end nearly reached.

6th. Let your school be seated as the particular fancy of each may suggest; this rule followed will give to each seat an occupant, providing there are scholars sufficient.

7th. In your selection of music for the school, get quantity in preference to quality, and only that which takes the very least possible amount of money; music with the jingle, something sentimental, street songs made into Sabbath tunes by putting sacred words to them, thus cultivating a taste for that which is so elevating downward in its tendency.

Believing that it is the duty of every one to sing, and that they should culture and prepare themselves for this branch of Christian worship, and that God will surely hold us accountable for the way in which we improve and use our musical talent, I can feel anything but sympathy with these seven rules given, and hope that that same feeling is echoed in every heart. There are times when we feel our souls stirred to their very depths by the soul-inspiring strains of some grand old melody, and our hearts for the time being are lifted nearer to God, lifted out of self and the meaner thoughts of earth. Those who have felt this can but believe that music has yet but very feebly fulfilled its mission as an element in divine worship.

"All true, all faultless, all in tune, Creation's wondrous choir— Opened in mystic unison To last till time expire; And still it lasts, by night, by day, With one consenting voice, All hallelujahs, Lord, aright, All worship and rejoice." J. G. B.

EXCEL BAND.

The New Market Sabbath-school have organized an Excel Band, according to the plan proposed by the President of the Sabbath School Board. The preliminary meeting were held outside of the regular sessions of the Sabbath-school, and the attendance did not include the entire school. All who were present favored the plan and signed the pledge, after making it a little more specific on the question of intemperance: "We also pledge ourselves to abstain from the use of

all intoxicating drinks as a beverage, and to use our voices and our influence against intemperance," etc.

This modification seemed rather stronger or at least more definite in view of the fact that some who advocate moderate drinking, claim to use their voices and influence against intemperance. Our Sabbath-school is rather shy of the Dr. Crosby style of temperance pledges. It is a noble and cheering sight to see our young men and young women signing such a sweeping pledge as that of the Excel Band. There is hope for such. We will report the names of signers when all have had an opportunity.

L. E. LIVERMORE, Supt.

APRIL 17th, 1881.

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 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, Blisters, 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, all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

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

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

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

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 be 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."

FARMERS AND THRESHERMEN, look out for the "Starved Rooster Thresher" in next week's paper.

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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.

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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.



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The Sabbath

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For the Sabbath School, "WHOSOEVER WILL" BY HELEN B. BROWN

The years are quickly, speeding from our Graves are thickly, darkly, Hiding loved ones day

In God's Word we have That "man's life is but Though in Spring-time, It doth bright and last

Can we see the billows for On life's dark and trou Without fancy backward— To the Sea of Galilee,

Where dark waves the bill And from each all hope Till to Christ they came. Save, eager, to be led

"Spare, Lord, spare, for Then the "still small, And the mighty tempest, Scarcely rippled 'gainst

Like them, we must cease On self alone, in time; But go to Jesus, humbly "Save us, Lord, we do

God's own voice is softly Gently pleading with us Leaving us if we stop see As it ages since left Sa

Halt not, then, 'twixt tw Can you love both tur Turn, oh turn, ere hope Turn, for why, why wa MILTON JUNCTION, Wis.

PASTORAL V An essay ready before the Sabbath School, and requested for publication

BY REV. L. E. LIVERMORE

The Christian minister activity, missionary and to all the world and pr every creature, and, as churches and ordain over to feed and care. field of operation is both and without, both conse sive, domestic and fore cultivated that both mutually inspire each tually languish. A chi without the inspiration abroad, and can hardly toral care at home. Where, "The grace of man is a tender plant kindly soil, requiring mi grow and prosper." Pa ing churches were scarce for them after they were dained elders in every cbered them in his praye and day. The term pastor, wh of the several duties chiefest of them all, su its office and labor the word is found, but