ıeating drinks as a beverage, and to
voices and our influence against in-
ıce," etc.
nodification seemed rather stronger
st more definite in view of the fact
ıe who advocate *moderate* drinking,
nse their voices and influence against
rance. Our Sabbath-school is rather
he Dr. Crosby style of temperance
It is a noble and cheering sight.
ır young men and young women sign-
ı a sweeping pledge as that of the
band. There is hope for such. We
ort the names of signers when all
d an opportunity.

L. E. LIVERMORE, *Supt.*

17th, 1881.

FROM CHICAGO.

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

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

I. FENNER, Fredonia, N. Y.:

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

Yours truly, J. M. PHELPS.

nner's Blood and Liver Remedy and Nerve
y well be called "the conquering hero" of
Whoever has "the blues" should take it,
gulates and restores the disordered system
s rise to them. It always cures Biliousness
r Complaint, Jaundice, Dyspepsia, Consti-
Headaches, Fever and Ague, Spleen, Enlarge-
crofula, Erysipelas, Pimples, Blotches, and
Eruptions and Blood Disorders, Swelled
nd Dropsy, Sleeplessness, Impaired Nerves
vous Debility; restores flesh and strength
e system is running down or going into de-
res Female Weakness and Chronic Rheuma-
l relieves Chronic Bronchitis, and all Lung
roat difficulties. It does these things by
at the root of disease and removing its

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

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

enner's Vegetable Blood and Liver Pills.
family physic known. For sale by dealers.
y A. E. & W. H. CRANDALL, Alfred Centre,
LLIAM R. BURDICK, Alfred, N. Y., and
PH COMPANY, New Salem, W. Va.

BACK 42 YEARS.—"I was troubled for many
th Kidney Complaint, Gravel, &c.; my blood
thin; I was dull and inactive; could
rawl about; was an old worn out man all
uld get nothing to help me, until I got Hop
and now I am a boy again. My blood and
are all right, and I am as active as a man of
ough I am 72, and I have no doubt it will do
for others of my age. It is worth a trial.—
—*Sunday Mercury.*

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

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

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

"BUSINESS PRINCIPLES."

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

NOT SO BAD.

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

S CERTIFICATES.—It is no vile drugged stuff,
ing to be made of wonderful foreign roots,
c., and puffed up by long bogus certificates
nded miraculous cures, but a simple, pure,
medicine, made of well known valuable
s that furnishes its own certificates by its
We refer to Hop Bitters, the purest and best
cines. See another column.—*Republican.*

ROYAL

BAKING

POWDER

Absolutely Pure.

e from Grape Cream Tartar.—No other prepa-
makes such light, flaky, hot breads, or luxu-
pastry. Can be eaten by Dyspeptics without
the ills resulting from heavy indigestible food.
ly in cans, by all grocers. ROYAL BAK-
POWDER CO., New York.

J P Dye

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 22. ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 2, 1881. WHOLE NO. 1895.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

TERMS OF SUBSCRIPTION.

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

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

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

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

ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates.

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

No advertisements of objectionable character will be admitted.

JOB PRINTING.

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

ADDRESS.

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

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

For the Sabbath Recorder.

"WHOSOEVER WILL, MAY COME."

BY HERTHA BRIGHTMAN.

The years are quickly, swiftly passing,
Speeding from our grasp away;
Graves are thickly, darkly grassing,
Hiding loved ones day by day.

In God's Word we have been reading
That "man's life is but a dream,"
Though in Spring-time's early seeding,
It doth bright and lasting seem.

Can we see the billows foaming,
On life's dark and troubled sea,
Without fancy backward roaming,
To the Sea of Galilee,

Where dark waves the boat were filling,
And from each all hope had fled,
Till to Christ they came, quite willing,
Ready, eager, to be led?

"Save, Lord, save, for we are dying;"
Then the "still small voice" arose,
And the mighty tempest flying,
Scarcely rippled 'gainst the bows!

Like them, *we* must cease relying
On *self* alone, in time of need,
But go to Jesus, humbly crying,
"Save us, Lord, we do believe."

God's own voice is softly speaking,
Gently pleading with us all;
Leaving us if we stop seeking,
As it ages since left Saul.

Halt not, then, 'twixt two opinions;
Can you love both truth and lie?
Turn, oh turn, ere hope is pinioned,
Turn, for why, why will ye die?

MILTON JUNCTION, Wis., March 7th, 1881.

PASTORAL VISITING.

An essay ready before the South-Eastern Association, and requested for publication in the RECORDER.

BY REV. L. R. SWINNEY.

The Christian ministry has two lines of activity, missionary and pastoral—to go into all the world and preach the gospel to every creature, and, as they preach, organize churches and ordain over them elders or pastors to feed and care for the flock. The field of operation is both within the church and without, both conservative and aggressive, domestic and foreign. Both must be cultivated that both may prosper. They mutually inspire each other, and they mutually languish. A church can hardly live without the inspiration of missionary work abroad, and can hardly prosper without pastoral care at home. Says Arch bishop Whately, "The grace of God in the heart of man is a tender plant in a strange and unkindly soil, requiring much pains to make it grow and prosper." Paul's labors in founding churches were scarcely less than his care for them after they were planted, for he ordained elders in every church, and remembered them in his prayers, with tears, night and day.

The term pastor, while it denotes but one of the several duties of the minister, is chiefest of them all, and there is no name suits his office and labors so well. Though the word is found but once in the New Testament, the thing indicated by the title is found more than any other in the Bible, in reference to God's ministers. The spiritual pastor is not only a shepherd to their souls, but a model of the flock, as Paul commands Timothy, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. The pastor, then, is the minister of God who is placed over a church as a shepherd over a flock, to care for their souls. The word pastoral, as used in my subject, refers to his official duties in relation to his flock.

The word visit or visiting comes from the Latin word *visitare*, which means to go to see frequently or habitually. In this sense it is used of a judge in his stated rounds of official duty, of a physician regularly attending his patients, or of those who frequently visit their friends. Pastoral visiting is the frequent and regular visitation of the members, by the minister in charge. It is the pastor's professional work arising from his office, and just as necessary to be done, that he may know the wants of his people, as for the physician to visit his patients. The pastor is to watch for souls as he who must give an account, and frequent and regular visitation is necessary that he may know their condition and best secure their spiritual growth. He is appointed a shepherd over a special flock to help them in their infirmities, encourage them in their troubles, reprove them in their follies, and build them up in the Christian life. Just as the shepherd looks after the sheep to see what they need, in food, shelter, or care, so the faithful pastor goes regularly and often to visit the flock over which the Holy Ghost has made him overseer, to see if they are feeding on the heavenly word, using the means of growth afforded by the sanctuary, prayer-meeting, and Bible-school, that they may grow up to be men and women in Christ Jesus. But when the shepherd looks over his flock, it is to examine them separately and singly, to see if they are each and all doing well. So too the good pastor goes about among his people to learn how each one is growing in the divine life. In the pulpit he may see them as a congregation; at their homes he wants to see them as families and individuals. In the sanctuary he proclaims God's Word to the church; in his pastoral visits, he suits that Word to their individual wants and necessities.

The pulpit ministrations are public; the pastoral, private and personal. Indeed, if the minister, in the Bible sense of the term, is a shepherd, to watch and care for the souls of the flock, I can not avoid the conclusion that pastoral work requires him to know each one personally, care for each one personally, and feed each one personally, that each and all, both lambs and sheep, may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Neither can I see how the minister can most efficiently preform his public duties and rightly divide the Word, so as to give to each his meat in due season, without this personal acquaintance at their own homes. He must have a knowledge of their thoughts and feelings, and especially of their spiritual trials, that he may lead them to Christ and build them up in Christian graces. But the pastor, like the physician, must meet the diseases of the moral nature; and this intimate acquaintance is, then, especially necessary to apply the spiritual remedy, and then prescribe for the future growth in grace. He is to visit the sick, the poor and afflicted, and help them; but the bodily is only preparatory to the spiritual, the main object being to draw personally near each one in order most effectually to bring them near to Christ. It is personal spiritual work with souls.

The physician examines the pulse to see how the heart beats, so should the good pastor learn just how the heart beats in love to God and love to man. The doctor examines the tongue to see if the digestion is good, so should the good minister learn if the Word of God which he preaches is understood and and the truth of revelation assimilated into spiritual muscle and bone and sinew. The physician inquires if the nervous system is natural and active, so too the pastor is to find out if the conscience is tender to all religious influences, and prompts to action in every religious duty. This may be said to be more professional than practical, but I insist that the pastor is to watch for souls as he that must give account, and a personal acquaintance with each religious life is indispensable. It may be such pastoral visiting is more exclusively religious than church members expect, but I think it will be found Biblical and apostolic. I readily grant that the tendency of things is largely social. I find people everywhere very kind and exceedingly anxious to make their minister's visits as pleasant as possible. They are glad to welcome him to their homes and put themselves to great trouble to make his call as delightful as can be. On the other hand, the ministers that I am acquainted with dwell in bodies made of flesh and blood and most of them enjoy the good things of this life, and I think the tendency may be to spend too much time in receiving and enjoying the good things of this world; and yet all the successful pastors I know, only use these temporal things to lead the hearts up to the eternal. They accept the gifts, but look up and thank the Giver, and keep constantly before their minds, that the object of all pastoral visiting is not the good dinners and happy company, but the spiritual welfare of the flock. In the pastoral care, then, I come to the following conclusions:

1st. Pastoral visiting requires the frequent and regular visitation of the flock.

2d. That it necessitates a personal acquaintance with the spiritual condition of each one.

3d. That it is mainly by this intimate knowledge that the pastor can nightly divide the Word, and give to each his portion in due season.

4th. That wherever he goes he is the ambassador of Jesus, using his Word, clothed with his Spirit, and breathing the benediction of his grace upon all.

II. How is this pastoral care of the flock to be secured? In the first place, while I admit that the foremost duty of the Christian minister is to preach the Word, I still think the pastoral work should receive more attention. Not less study on the sermon, but more work in the parish. The pastor is a man among men, and wherever he goes he is not to take rank above them except by magnifying his office in superior works and preeminent love. He may not be known by the cut of his coat or the whiteness of his cravat, but he must be felt by the purity of his life, the fervency of his spirit, and the abundance of his labors. He is the representative of Jesus Christ, and, like the Master, he must go about doing good in all the offices of love. Love will attract the heart, open the mind, and unloose the tongue, and soften up the whole spiritual nature. But it will take many visits and much friendly intercourse before every heart is reached, and their sympathy and interest enlisted. The children may be timid, but they are easily won; and once gained, the parents are gained also. The cultured mind of the pastor can assist the student, his ready hand help the poor, his warm heart comfort the mourning, and his presence bring light and sunshine into every home. And such pastoral work sets his heart all aglow so that when he comes into the pulpit people wonder at his power, when in reality it has been kindled at their own homes, in personal communion with them. He comes from among them, but brings a message from heaven and applies it to their own needy hearts.

Of course, this plan of visiting the flock spiritually, requires great care and labor, and will increase the duties, very greatly, of the minister, but I insist that the very nature of the shepherd's duties are personal, and reach to each one of the flock. And this personal feeding of the lambs and sheep is something more than pulpit discourses, it is the constant and regular application of the Word of God to each member of the flock in the house, at the shop, and in the field, as we meet them; and to do this, first, let a part of each day, or a part of eaah week be statedly set apart to pastoral work. Dr. Chalmers, in Glasgow, devoted the morning hours from 9 to 12 in visiting his parish from house to house. I remember that Eld. N. V. Hull devoted regularly each Third-day in pastoral visiting. It is necessary to have a set time and attend to it methodically, and thousands may be visited and conversed with in the year. Dr. Chalmers went systematically over his parish of nine thousand souls every year, and Dr. T. L. Cuyler, in Brooklyn, attends to almost as many by his systematic work.

2d. Let the Word of God be the principal theme of discourse in all our pastoral visitation. It is applicable to all the conditions of life. It can not be gainsaid, and it makes a lasting impression, because it is God's Word. Whatever is said, let the answer be in the language of Jehovah, and the Master will not let it return to him void. It will quicken his heart and startle the guilty conscience, and comfort the sad, and prepare the way for more spiritual communion of prayer, whenever it is requested. Indeed, only when the precious Word is the topic of conversation can the pastor feed the sheep and feed the lambs of the flock of Christ.

3d. To meet all the various conditions of life in a parish, the successful pastor can only go after much prayer and help of the Holy Spirit. He must go out among men after being much upon his knees invoking the aid and guidance of God. From the *closet*, he must go among men from his own home-altar to the other altars, and where there are none; if he would win souls, he must verify the promise, "Lo, I am with you alway," if he would mingle among men and lead them to Jesus.

I repeat, then, that to successfully perform the pastoral work in our churches and the world, the minister must go, 1st. With the burning love of Christ for souls, in his heart. 2d. He must go, handling the Word of God skillfully, and using it constantly. 3d. He must be clothed with the Spirit of the Lord Jesus. But it may be objected to so much pastoral work that the minister has not time to visit and be personally acquainted with a thousand, or even five hundred persons; but this is expected in other professions. A physician in his practice is expected to be acquainted with a thousand or more persons, and so well acquainted with their physical defects and constitutional ailments and infirmities, that he can intelligently prescribe for them without seeing them. Many physicians know thousands of persons with their constitutional peculiarities, and act accordingly in their practice. It is their business to know them professionally, and shall not the minister know personally a few hundreds whom he sees every week, and, as in most of our churches with long pastorates, many of the young he has baptized, and most of the houses he has been called to in his duties to attend to the marriage ceremony or the burial of the dead? I repeat it, he is called by his very duties often among them, and must become very intimate with them, and why not most of all with their spiritual wants and conditions.

But again, it is urged that a young man must be a student and scholar, and can not possibly spare the time from his studies. I answer, the pastor must be a close student and an accurate scholar, but I do not think that systematic pastoral visiting will hinder but rather help in his studies. Dr. Chalmers was a profound scholar, and his pulpit discourses, prepared in the midst of great pastoral labors, burning with love to souls and the soundest theology of the theological Scotch, are the delight of the reader of the present day; and these discourses were prepared while visiting his parish of good souls, lecturing once a day to the theological students and superintending vast plans of benevolence among his countrymen. Dr. Cuyler's, in earlier life, were prepared as he came warm from the work among the lowly. It is admitted that Dr. Talmage gets much of his inspiration for the pulpit in personal contact with souls. Pastoral work kindles the very love of study for sermonizing. My own experience may not be striking, but I can simply say that pastoral work prepares the way for study, and renders the sermon more practical. In the church of which I am pastor, with its widely-scattered membership, as are all the West Virginia pastorates, and the travel on horseback over rough roads, I have found I can spend to the best advantage the first six hours of the day in study, and the remainder in visiting. Of course I am often called away in the morning, and then I try to make up the time in the evening. I give the first and best part of the day to Biblical study and communion with God, and then the afternoon to the application of my studies upon the hearts of others, in communion with the people. In doing so, I secure consecutive hours of study and regularity of pastoral work among the members. What I learn in the morning I try to put into practice in the evening upon the consciences of the people. I do believe that it is not so much the time that is wanting as the systematic use of it, along with a mighty energy for work. Advantages of thorough and systematic pastoral visiting:

1st. It gives the pastor the most forcible illustrations from real life for his pulpit discourses. This is Mr. Moody's great power over the people. He tells them what he knows, what he has felt, what has been burned into his own heart, and it sets them on fire.

2d. It makes the Word of God more real when the pastor applies it to the souls of sinners every day in personal contact. It seems almost a new book when found so well adapted to all the wants of life.

3d. The pastor's own heart is set all aglow with human sympathy, as shown by Mr. Moody, Mr. Spurgeon, Dr. John Hall, and Dr. Cuyler.

4th. Pastor and people are fed with the Word of God, day by day, and kept warm in the common love of Jesus.

For the Sabbath Recorder.

INQUIRY.

The Prophet, as he looked in vision at the condition of his own captive nation, in his extreme anxiety called to the watchman on the watch-tower, "Watchman, what of the night?" The answer was, "If ye will inquire, inquire ye."

We have existed as a band of Sabbath-keepers on this Continent two hundred years, in the midst of a large body of professed Christians on whom we look with charity as being blinded, in keeping the heathen Sunday in the place of the Lord's appointed Sabbath, and inquire, have we, by consistent living, exerted an influence worthy of our calling? In view of the holy trust God has given us, have we faithfully performed the work assigned us? God has set watchmen on the walls of our Zion, and shall they not be jealous for his honor by enforcing his claims to remember and keep his holy Sabbath, his rest day, the memorial of the world's creation, given in his awful voice, on Sinai, in the hearing of all Israel, the constituent members of his chosen church, that he might dwell among them, and his name might be known and honored by the nations?

As God's thought and word are one, how can his word, which is eternal, be changed? If we refuse to set the light he has given us on the candlestick, and by his word endeavor to enlighten the eyes that from traditional teachings do not see, will he not then give the work to another, and let the blessing and enlargement rest on a people whom he may choose? We read in Isa. 55: 11, "My word that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Do we not already begin to see the onward march of God's footsteps in the development of the knowledge of his claims to the observance of the Sabbath, the seventh day, the day he rested, the Sabbath he called his own?

Some may ask, Why the awakening on this subject, not in this country alone, but across the sea, in Europe and China? Job says, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." The inspiration is of the Lord, and the work is his, yet in his economy and wisdom he has always adapted means to ends. So in the achievement of his purpose, he sends his message from his word in the written tract, followed and enforced by the living teacher, sustained by the example of the apostles of Christ.

Some ask, is not Christ and the resurrection the fundamental doctrine on which rests the gospel of salvation? Is Christ divided? Is not the law an essential link in the chain of the gospel, placed by command of God in the Ark of the Covenant, in the Place of the Most Holy, and on which rested the mercy seat with its two cherubim, between which God came down to commune with his servant Moses? The Apostle said, "I had not known sin but by the law;" and again, "Sin is not imputed where there is no law."

When the watchmen shall accept and teach all God's truths, fulfilling all Christ's commands, "Go ye therefore and teach all nations," etc., "teaching them to observe all things whatsoever I have commanded you;" and when all is so fulfilled, may we not look for the coming of the millennium glory? For this, live, labor, and pray. S. H. G.

MILTON, Wis., May 22d, 1881.

Missionary Department

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

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

LETTERS have been received from M. S. Wardner, H. B. Lewis, Stephen Burdick, S. R. Wheeler, H. Fogg & Co., M. M. Jones, Elias Ayars.

THE Mission of the Methodist Episcopal Church South in Shanghai, is, according to reports in the *Advocate of Missions* for May, in a prosperous condition. Trinity Church received thirteen new members during the year ending Sept. 30th, 1880.

DR. W. R. LAMBUTH thus speaks of the results of a year's work by a native pastor in Shanghai:

"An awakened congregation, a people alive to the claims of the gospel, a deeper growth in grace, and full contributions, with a strong desire to entirely support their pastor during the ensuing year—all these testify unmistakably to the ability and wisdom with which God has blessed his ministrations. He has had over twenty inquirers, ten probationers, and four additions to the church; while the collections, with some help from others, have amounted to $18 44 for the poor, $41 11 for missions, and $86 for the support of the ministry."

MISS HORNE, a missionary in China, bears this testimony respecting her work in that heathen land:

"But what is of far more consequence than any of these things, and has given us such great cause for encouragement, is the change that grace has wrought in their moral character. I do not mean to say that they are all converted to God; no, but all have felt the power of the truth. It has showed them the sin of stealing and quarreling, and the lives of many of them testify to the transforming influence it has indirectly, if not savingly, upon them. I have often compared their wasted, miserable aspect on reaching us, and their healthy appearance now, with the change that has taken place in them morally. The degradation, continual thieving, and dirty habits, at first made one almost disheartened; but now we have come to the time of reaping, and you can heartily praise God for all he has done."

NEW MEXICO.

From Dr. Brockett's article on "Home Mission Fields in the West," in the *Home Mission Monthly* for May, we gather the following facts in regard to New Mexico:

The Territory has been a part of the United States since 1848. It has an area of 121,201 square miles, and the population in 1880 was 118,430. The whole country is dry, and farming can only be made profitable by means of irrigation, for which there are ample resources. It is admirably adapted to grazing, and especially to the raising of sheep. The mineral wealth is very great, and the climate is fine, the air being pure and dry. The state of morals is deplorably low, and education, morality, and a pure Christianity, are the great wants of New Mexico to-day.

PREACHING SABBATH DOCTRINE.

My opinion is that the best way to introduce Sabbath truth is in connection with preaching the gospel. First, labor to get the fallow ground of the heart broken up by the power of gospel truth and the influence of the Holy Spirit, then give notice that at a given appointment that question will be discussed. In this way a good audience and good attention will be secured, and no one will feel that any advantage is taken to compel them to listen to that question. Follow it up by leaving reading matter or tracts on that question, and with such remarks as shall call attention to its importance, following all by earnest prayer, that others may see and embrace the truth. I feel it to be my duty to do this wherever I preach, as pastor or missionary. I supplied the Free-Will Baptist Church here for six months, on this condition, that I should be allowed to preach on that subject. After four weeks' notice I presented the Sabbath question to the fullest house of any appointment during the six months; all felt satisfied, and resulted in much pleasant talk over it in the neighborhood.

Yours fraternally,
H. B. LEWIS.

WOMAN'S WORK is the most live and interesting feature of all. The majority of the communicants at Christmas Chapel [Shanghai] are women; and the gladdest sight of the week is to watch them coming in, one by one, leading or carrying their children with them. It is then of all times that our hearts throb exultantly at the thought of these regenerated mothers leading China's rising millions to Christ. May Almighty God speed the day when Christian mothers shall be found in every province, village, and hamlet of this, the greatest of all heathen empires!—*W. R. Lambuth.*

SHANGHAI.

On Sunday, the 2d of December, we preached in the Union Chapel, to a pleasant congregation of foreigners, and heard a sermon in the evening from Mr. Muirhead, of the Scotch Presbyterian Mission, on the Second Coming of Christ. On Saturday evening, I attended an enthusiastic temperance meeting at Temperance Hall, when Mr. Muirhead read a very stirring essay on the subject. Mr. Muirhead is the oldest missionary in Shanghai, and is an enthusiastic, zealous, consecrated, white-haired old man. It is a benediction to be in his presence, and an inspiration to see him at his work.

As we are now done with Shanghai, this is the place to give our readers our impressions of this city. Shanghai is situated on the right bank of the Woo Sung, which flows into the great river, the Yang-tsze-kiang, "Child of the ocean," which is called by many the main artery of China, as it flows through many of the provinces, and some of the most wealthy cities of China are built upon its banks. The town is situated about twelve miles from the mouth of the river, and contains a population of about one hundred and fifty thousand. Along the river you see the fields of rice, beans, corn, cotton, etc., every foot of land being industriously cultivated. The wall of the city is about three miles in circumference, and is entered by six gates. The houses are low, built of wood, the large projecting roofs overhanging the narrow streets. A canal flows around the outside of the city walls, which is about twenty-two feet in width, and there are also three canals led from the river, which run through the heart of the city, with small streams branching off from them in various directions. The city is built in narrow, filthy streets or alleys, and crowded with shops, and people actively engaged in business. It is, perhaps, the filthiest city in the world, and yet this is just what you feel like saying of each successive Chinese city into which you enter. The narrow streets not being paved or flagged with stone like most other Chinese cities, but covered with tiles or brick, placed with their edges upward, and the drains ditches, and moats all being uncovered and choked up with refuse matter and stagnant water, the smell is sometimes suffocating.

BISHOP WILEY.

STORIES OF HEATHEN LANDS.

Mrs. Bainbridge's Talks to the Children.

In response to a notice that on Saturday afternoon Mrs. L. S. Bainbridge "would tell the children stories of what she saw among the missionaries," an audience of children and of older folk gathered at 3 o'clock, in the vestry of the Beneficent Church. After prayer and singing, Mrs. Bainbridge spoke as follows:

Children always like to hear war stories. It was my privilege years ago, in our war time, to go to the front to take care of the wounded. Now, again, I have been to the front in another war, as real a war as that in which the shot and shell were flying, and the cannon roared. I want to tell you about it, so that those lands that seem so far away may be brought nearer to you. In the Bible you can read, "We wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and "put on the whole armor of God." That is the kind of warfare and of armor that I mean, and first I will tell you something about the enemy.

Japan was the place to which I went first. There the enemy is at work vigorously. I want you to go with me to the temple, which is the fortress of the enemy. In order to get there we should go in *jinrikishas*. Perhaps you may not know just what those are. A *jinrikisha* is much like a big baby carriage. The man who draws it lets down the thills and I get in; then he trots off with me until I tell him to stop, and then he lets down the thills again and I get out and pay him six cents for my ride. Here we are at the temple. It looks like a fair, for all sorts of things to eat and to play with are for sale. Why? Because this is the temple, and people as they go to it like to buy. Soon we see two white ponies. These are not for sale, but every one is buying grain to feed them. These poor people think that if they feed the white ponies it will be so much merit set down to them somehow. So much grain is given that the ponies can not eat it all, so what is left is just turned back into the dish and sold over again. (The older people know how it is done at fairs.) Then we come to two great images painted yellow and red, and as ugly as the worst face you could possibly make up. It looks as if the boys were throwing spit-balls at these images—and so they are! The priests near by are selling strips of paper, narrow strips with a prayer written on each; one buys one of these strips, chews it up and throws it at the idol; if it sticks the prayer is heard. Farther on is a wooden idol that has lost its limbs and features till it is only a great piece of greasy wood. Every one prays to it, and every one *pays* for the privilege. I saw a grandmother bringing a little boy to pray that he might be cured of some illness. She prayed, "O Buddha, give us refuge in thee!" Then she rubbed down the back of the idol with her hand, and then, in the same way, the back of the little boy, hoping to give him some power from the idol. And all the while the coins of those who paid for praying went jingling incessantly into a box like a hencoop, that stood there for the purpose. In another place is a smaller god on a revolving table; one may pay for the privilege of giving the god a ride, and that will be set down to one's credit. Then there is a bell which is often rung, to wake up the god if he has fallen asleep, or to call him back if he has gone away. Isn't it beautiful that *our* God never gets sleepy? Do you remember that promise, "He that keepeth thee shall not slumber?"

These are some of the ways in which the enemy works. Now let me tell you how our pennies, which we give, are turned into shot to fight the enemy. A missionary lady, whom some of your pennies helped to send to Japan, keeps a little school. A little Japanese girl wanted to go there and learn to read. Her father said "no" at first, but finally said, "You may go, but you must never say a word at home about what you learn there." So the little girl went and learned to read; she also learned by heart seventeen chapters of Matthew and one or two hymns. After a time her grandmother grew curious, and asked about the school. "Father said I mustn't say anything about it," said the little girl, "but he didn't say I mustn't sing about it," and she sang the little hymn, "Jesus loves me." Then the grandmother wanted so much to know who is this Jesus, and why he "loves me," that she prevailed on the father to take back his command. Now the little girl and her grandmother are both Christians, and even the father has left off worshiping idols. So the enemy was conquered that time.

From Japan we went to China and visited dear friends there. In going to Tung Cho we sailed for four or five days on a boat where we could just roll ourselves up in a blanket and lie down on a board to sleep. From Tung Cho we rode to Pekin on nice little donkeys, and that was fun. Let us go to visit a Chinese home. As it is too far to walk we will take a ride in a wheelbarrow—not one like ours. This has a wheel in the middle and seats all around. The seats are not wide enough to sit on comfortably, but we cling somehow by the aid of a strap. When we come to the house and go in, the first thing we see is a great paper picture on the wall. This looks like a circus poster, but it proves to be the god of the front entry. Passing on into the kitchen, we see over the range another paper god, much like the first. This is the kitchen god, the one most worshiped by all the household. This god, being made of paper, lasts only a year. At the end of the year a dish of molasses is boiled, not quite thick enough for candy, and is set before the god. This he will eat, they say, as he is very fond of boiled molasses, and it will stick his jaws together, so that when he goes back to heaven he can not tell what evil these people have done. For his journey, a paper horse is burned, together with a little straw and grain; and as he can not ride on horseback all the way, a paper ladder is also burned for him to climb. Then for a week there is no god in the kitchen, and during that week the family lie, steal, and are as wicked as they please, for there is no god to tell of them. Afterward a new god is bought. One little girl who had been to the mission school persuaded her mother to take down the kitchen god; and though, when the baby fell sick, the mother in alarm put back the paper, yet the mother herself was led bye-and-bye to hear the gospel, and the kitchen god came down again, never to be restored.

Little girls are cruelly treated in China; if there are many in the family, they are drowned; if few, they may be sold instead. A man came along with a basket of something to be sold. In the basket were five dear, little baby girls, for whom he asked *forty cents*. At six or seven years of age, if the girl is ever to be a lady, or even respectable, her feet are bound by that horrible painful process, until they are only two and a half inches long. In all the country there is not a single child's grave. The body of the little one is rolled in a mat and put away off where some animal may find it by and by. Instead of cherishing the clothes and toys, the mother takes a sharp knife and cuts the threshold, to show that all ties are now cut between her child and her. Older girls sometimes go out to play, and when night comes can not be found.

They have been pawned, or even sold, maybe, to pay some family debt. O, China has been called "the Gibralter of heathenism. But even here the enemy is sometimes conquered. A boy who had been to the mission school refused to worship the idols any more. His mother said then he should have no rice; that is just like taking away bread from us. "Mother," said he, "am I a bad boy since I have learned the new religion?" "No," she answered, "you are the best I have, I must admit." "Then, mother," said he, "do judge the tree by its fruits, and do not withhold the rice. If I am better, it is the new religion that makes me so." And his mother was convinced. We must pray and work all we can for China.

After this we went to Burmah. There we visited one village of 8000 Christians in the jungles, the thick, dense woods. We went in a boat through the narrow, winding creeks, and heard at length the heavy tramp of elephants that the natives had sent down to meet us. As the ground was too soft for the elephants to kneel, we had to climb a tree, then step on the head of the elephant and into the *howdah* or seat upon his back. The man who drove sat on the elephant's head and guided by pushing with his bare toes the huge ears of the beast. When we reached the village we had the delight of finding the villagers all Christians. We could not understand each other's words, but they could say "Jesus," and I could say "Jesus," and so we understood that we loved the same Master. In another village, where the rice harvests had been devoured year after year by rats from the jungle, and where the inhabitants had been forced to eat the very rats, we found the people getting ready to give up their homes and move to some other place. Yet in this deep poverty they insisted upon giving the missionary with whom we were $5, as their contribution to foreign missions. When he would have refused to take the money, the pastor earnestly replied, "We can eat rats, but that heathen tribe can not live without the gospel."

In India we saw the enemy at work again. In Benares, the holy city, the sacred cows were worshiped and wreathed with flowers. In Allahabad we saw the people bathe in the sacred waters, where the Jumna and the Ganges unite their streams. As the worshipers came up from their cold plunge, shivering, but with such a look of satisfaction, our hearts were stirred, and we could not help singing,

"There is a fountain filled with blood
Drawn from Emanuel's veins,
And sinners plunged beneath *that* flood,
Lose all their guilty stains."

In Bombay we saw the little school under the care of Mrs Hume, and heard the children sing the gospel story. We took dinner there with a Christian man, who asked us to dine with him, to show how fully he had thrown away his old belief. Once he would have thought it pollution for us to eat in his presence; now he even asked us to eat from the same dish with him.

One more story and I have done. A little boy led into the missionaries' school his grandfather, who was old and blind and deaf. Others said, "Take him away; he can do nothing." But the missionary could not bear to send him away. Learning that he could once read Arabic, she took his hand and marked on his palm with her finger the Arabic word "God." Seeing that he understood her, she gave him on the next night the words "so loved," and in the same way went on until he had the whole text, which I want you all to repeat with me: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And the dear old grandfather understood, and everywhere he went he told it to those he met. Who can tell how much good was done by this little thing? So God will gather the little things into a sheaf, when we go home at harvest time.—*Providence (R. I.) Journal.*

HOME MISSION WORK FOR THE SAKE OF OUR COUNTRY.

BY REV. J. D. YERKES, D. D.

No man who is capable of forming a correct opinion upon the subject, can doubt that the permanence of our government and its capacity to fulfill successfully its great functions, depend upon the religious and moral character of the people. We are sure no intelligent Christian can have any doubts on this subject.

Moreover, our republican government, which we are justified in claiming is the best in the world, is exposed to peculiar perils. It allows, as no other government does, freedom of assertion to ignorant, lawless, and unscrupulous men. Among us, corrupt leadership may command, from the masses, a powerful following, with but little fear of resistance from the legal authorities.

There is but one force which can successfully antagonize these other and disintegrating forces. That force resides in the institutions of religion. Our defense against the perils which beset us must be in the moral character of our people. Back of our legislatures and judiciary there must be a strong moral sentiment, demanding from the former, just laws, and from the latter a faithful administration of justice, and which can give adequate support to the execution of law against the enemies of society. Such a moral sentiment as this can be created only through the influence of religion. The institutions of religion are the supports of our national life and prosperity; and as our nation grows, these must be multiplied in order to preserve and perpetuate our national blessings. This is the imperative need of our country to-day.

And now, we ask, what instrumentality is there in the land to meet this need which can be compared to the home missionary societies of our evangelical denominations?

There must be, in order to compass this work, widespread views, a concentration of forces, unity of effort, and an economical distribution of resources; all of which is best secured by our missionary organizations. They take in the whole field, know the wants of particular localities, where and how the best work can be done, and are able to give to it that direction which will secure the largest results. Through them the zeal and wealth and talent of the churches, will accomplish more than if the churches or individuals undertook the work single handed.

The truth of what we say is, we think, abundantly proved by the history of these Societies. What has been done in the way of missionary effort in our land, has been done mostly through them; and what they have done and are doing is a vast contribution to the national welfare.

In the newer States of the Republic, so lately unpeopled, but now teeming with a numerous and enterprising population, we behold to-day hundreds of Christian churches and noble Christian activities reaching out in all directions. Into the masses of the busy population the leaven has been cast, and it is doing quietly its work of assimilation.

These States represent mighty moral forces which are on the side of law, and order, and patriotism. Can we have any doubts as to the place which our Missionary Societies occupied as instrumentalities in promoting such a condition of things?

Was it not the missionaries of these Societies who first preached the gospel and planted churches in most of these States?

Do we not know that some of the noblest churches of the valley of the Mississippi and on the Pacific Slope were organized by these men?

What of religious sentiment there is in these States, and which is helping to create a pure patriotism, is largely due to the labors of the godly, self-denying men who were sent out by our missionary societies.

But let us look at the present, and forecast the future Fresh populations are still pouring into our new States. Our Territories are rapidly filling up with new settlers, and will, ere long, ask a place in the Union as sovereign States. Into these States and Territories are coming people of alien birth and religion. Among us, too, are millions of freedmen—a blind but mighty force in the body politic. Among these vast populations a thousand influences will work, inimical to good government; within them are powers which, if evoked, would threaten the nation's life. And now, suppose that the work of our missionary organizations should cease; that not another missionary should be sent into the field; that those already there should be recalled; and that these increasing millions should be left without churches or Sunday-schools, or any means of religious instruction. Who could mistake the result of all this upon the national life?

Crimes would abound; selfishness and ignorance would trample law and patriotism in the dust; and, ere long, some blinded Samson would shake the pillars of our commonweal, and make a ruin of the majestic structure of freedom. To avert such a calamity is the duty which the Christian men and women of America owe to their country—to their children and children's' children; and the sacredness of this duty calls upon them to support our home mission societies, which, under God, are among the foremost agencies in saving us from national ruin. This is the duty which the Baptists of the United States owe to the "American Baptist Home Mission Society," for the sake of their country.—*Home Mission Monthly.*

A CHRISTIAN WOMAN, working among the millions of China, relates the following:

There is one more case—the one which has perhaps afforded us most joy—of which I should like to say a little.

San Ku-niang was a young unmarried woman who first came to know us by seeking medicine for her mother, an opium-smoker. By God's blessing the mother was enabled to give up her pipe, and from that time, a little more than a year ago, the daughter became a regular attendant at our daily and Sunday services. She could not read, but she soon showed a desire to learn, and made a fair progress. She is naturally amiable, and became a great favorite with the girls. She introduced me to a good many homes and some sick and needy ones whom we were glad to have the opportunity of helping for Jesus' sake, and others who, though having this world's goods, were really needy in soul. All through last Winter I had a meeting on Sunday afternoons in this young woman's home. She was very glad to call her neighbors together to hear. She left us two months ago to go to a city two days' journey off, and we were all sorry to part with her. For some time previous we were convinced that she was truly desiring to follow the Lord Jesus. Her unaffected, earnest prayers at our little weekly meetings often cheered me, and we parted with many heartfelt petitions that she might be able to serve God in the place to which she was going. It gives us no little joy to be able to think of this woman as one of the first-fruits of mission-work amongst the women of Shan-si. We have been much cheered by news we have heard of her since she left. We praise God and take courage.

One can not help feeling what a responsibility, as well as what a privilege, it is thus to be able to minister to precious souls. We are so apt by lack of gentleness and tender consideration to hinder instead of help these little ones who have entered the kingdom. I feel greatly the need of a much closer conformity to the description in 2 Tim. 2:24,25. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

There are also three or four interesting cases of well-to-do ladies whom we have visited frequently. They always give us a friendly welcome, but are slow to receive the truth.

A very slight knowledge of some homœopathic medicines has won us many a friend amongst rich and poor.

THE Board has apportioned the sum of $25,000 for Church Edifice work among the States and Territories embraced in its mission field. Not only the actual destitution, but the prospective growth and importance of various sections were taken into account in this apportionment. Echoes from all parts of the West indicate that, in the judgment of brethren there, a new era in our Home Missions has begun.—*Home Mission Monthly (Baptist).*

ns. Into the masses of the busy
the leaven has been cast, and it is
tly its work of assimilation.
ates represent mighty moral forces
on the side of law, and order; and
Can we have any doubts as to the
n our Missionary Societies occupied
entalities in promoting such a con-
nings?
ot the missionaries of these Socie-
st preached the gospel and planted
most of these States?
ot know that some of the noblest
f the valley of the Mississippi and
ific Slope were organized by these
religious sentiment there is in
s, and which is helping to create a
tism, is largely due to the labors
y, self-denying men who were sent
missionary societies.
s look at the present, and forecast
Fresh populations are still pour-
r new States. Our Territories are
ng up with new settlers, and will,
k a place in the Union as sover-
Into these States and Territo-
ning people of alien birth and re-
nong us, too, are millions of freed-
nd but mighty force in the body
Among these vast populations a
nfluences will work, inimical to
nment; within them are powers
voked, would threaten the nation's
now, suppose that the work of our
organizations should cease; that
missionary should be sent into
hat those already there should be
nd that these increasing millions
left without churches or Sunday-
any means of religious instruction.
mistake the result of all this upon
l life?
ould abound; selfishness and ig-
uld trample law and patriotism in
nd, ere long, some blinded Sam-
shake the pillars of our common-
nake a ruin of the majestic struct-
lom. To avert such a calamity is
hich the Christian men and wom-
ica owe to their country—to their
d children's children; and the sa-
this duty calls upon them to sup-
me mission societies, which, un-
e among the foremost agencies in
rom national ruin. This is the
the Baptists of the United States
"American Baptist Home Mis-
," for the sake of their country.
ssion Monthly.

TIAN WOMAN, working among
s of China, relates the following:
one more case—the one which
afforded us most joy—of which
e to say a little.
niang was a young unmarried
first came to know us by seek-
ne for her mother, an opium-
By God's blessing the mother was
give up her pipe, and from that
ttle more than a year ago, the
ecame a regular attendant at our
Sunday services. She could not
ne soon showed a desire to learn,
fair progress. She is naturally
nd became a great favorite with
She introduced me to a good
s and some sick and needy ones
ere glad to have the opportunity
for Jesus' sake, and others who,
ing this world's goods, were really
ul. All through last Winter I
ing on Sunday afternoons in this
an's home. She was very glad
neighbors together to hear. She
months ago to go to a city two
ey off, and we were all sorry to
er. For some time previous we
ced that she was truly desiring
e Lord Jesus. Her unaffected,
ers at our little weekly meetings
ed me, and we parted with many
titions that she might be able to
the place to which she was going.
no little joy to be able to think
man as one of the first-fruits of
k amongst the women of
We have been much cheered by
ve heard of her since she left.
od and take courage.
not help feeling what a responsi-
ll as what a privilege, it is thus
o minister to precious souls. We
y lack of gentleness and tender
n to hinder instead of help these
who have entered the kingdom. I
the need of a much closer con-
he description in 2 Tim. 2:24,25.
nt of the Lord must not strive;
le unto all men, apt to teach,
meekness instructing those that
selves; if God peradventure will
repentance to the acknowledg-
uth."
e also three or four interesting
l-to-do ladies whom we have visit-
tly. They always give us a
lcome, but are slow to receive the
ight knowledge of some homœo-
cines has won us many a friend
h and poor.

---

rd has apportioned the sum of
Church Edifice work among the
Territories embraced in its mis-
Not only the actual destitution,
spective growth and importance
sections were taken into account
rtionment. Echoes from all parts
indicate that, in the judgment
there, a new era in our Home
s begun.—*Home Mission Monthly.*

Education Department.

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

"LET THERE BE LIGHT."

RELIGIOUS LIBERTY AND THE SUNDAY LAW.

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

(Continued from last week.)

Mr. President, I fear I may exhaust the patience of Senators, and yet, before I close, I know you will pardon me for reading a letter received by me in May, 1879, soon after the defeat of Senate bill No. 135, my Religious Liberty bill of that year, from the Hon. Joseph R. Chandler. I had written to him for his opinion on the propriety of my securing the passage of my exemption law, and that distinguished philanthropist sent me the following reply:

PHILADELPHIA, May 22d, 1879.

To Hon. HORATIO GATES JONES, State Senate:

Dear Sir,—I have noticed with much interest the effort which you have made to secure the enactment of a law that shall allow religious freedom and equality to citizens in the observance of one day in seven as a Sabbath—as "a day of sacred rest." Generally those who came early to this country as settlers, whether in Maryland, Pennsylvania, New York, or New England, had been reared in the conscientious observance of the first day of the week as the "Sabbath," and it is not strange, therefore, that a religious observance of that day was enforced by law in some of the provinces or States. But in time there were other emigrants who had been taught that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any manner of work;" and while these persons followed the dictates of their instructed consciences, and finding in the law of God no repeal of that solemn provision of the Holy Law, they found an obstruction, not only in the belief and custom of the majority of the people, but were met by the provisions of a penal statute, which took from them that equality of citizenship which is the object and boast of our National and State governments.

It is true that those who hold that they are required by the laws of God to abstain from servile labor on the seventh day of the week, are not prevented from a religious observance of the first day of the week also, but they must not on that day, Sunday, do any kind of servile labor, and that they lose in every week the compensation of one day's labor. The man who rests on the first day of the week, making Sunday his Sabbath, loses the compensation of one day's labor in each week—that is, one-seventh of what he might earn if working every day in the week. The man who, obeying conscience and, as he believes, the Scriptures also, rests from his labors the seventh day (Saturday), and then, by the law on the statute book, is compelled to abstain from labor on the first day of the week (Sunday), loses the compensation for two days of the week, which is two-sevenths of what he might earn if allowed to work on Sunday, and twice as much as his first-day neighbor loses. If wages were two dollars a day, then the seventh-day observer would be compelled to keep from his family one hundred and four dollars a year, which amount would go into the coffers of his first-day friend. This is a monstrous tax for conscience sake, imposed upon the seventh-day worshiper to satisfy the first-day professor. Certainly all this is not equality. But it is urged that it would be wrong to make alterations in the laws of the State to suit the peculiarities of a religious sect. Let us first inquire whether it is not a greater wrong to allow the continuance of a law which does pecuniary wrong and enforces moral injury upon several sects. But is it wrong to enact a law to suit the opinion of certain religious persons not in conformity with general belief? Did not the Congress of the United States, in the late war, pass a law exempting from military duties those who were conscientiously opposed to "bearing arms?" No one objected to that law. Neither you nor I objected. Our neighbor and his sons (included in the exemption from military service) might have been pursuing a profitable business during the war, while we might have to mourn the death of some of our sons on the field of battle, and to pay heavily for the exemption of another drafted for war service and detained by physical infirmities. Such cases, and they were abundant, indicate a disposition in the legislators to consult the consciences of citizens, and in the people willingly to submit thereto, even when the whole social fabric is endangered by extensive indulgence of conscientious scruples. I repeat it, neither you nor I have any disposition to censure any such an arrangement of military affairs. We can not all think and act alike—and yet all must think and act—if by such action we do not invade our neighbor's feelings.

I see that your bill provides that the man who worships on Saturday and works on Sunday shall so regulate his labors that no annoyance shall be given to his neighbor by the Sunday business. That is well—that seems just. But is it fair; is it equal? The man who works on Sunday must pursue his occupation, or so arrange it as not to disturb his neighbor who works on Saturday and worships on Sunday. But I do not find that the man who worships on Sunday and works on Saturday is required to limit the noise of his workshop on Saturday, so that the seventh-day worshiper may not be disturbed in his devotions. You see, then, that the enactment which you propose as a correction of the present law, really perpetuates, or fails to abolish, one evil of the existing statute. It provides that while one man may with impunity pursue his trade without regard to another's feelings, the other man must consult his neighbor's conscience and convenience, and abate the noise necessarily resulting from the active business in which he is engaged. Suppose both of those persons were coppersmiths. Then the seventh-day worshiper would be compelled to stop the clangor of his sonorous metal, lest he should disturb his first-day neighbor's repose; while the first-day worshiper might, with clear conscience and without fear of fine or censure, beat all kinds of dissonance upon his inchoate kettle to disturb the worship or prevent the meditation of his seventh-day neighbor. I do not mean that this provision is wrong under existing circumstances. You are trying to abate an evil that has an almost undisturbed practice in its favor. Such a condition is not to be changed entirely at once.

There is a view of the provision of your bill which I have not fully noticed. The inequality of the operation of the law which you wish to repeal or modify, is manifest not only in the tax of "one day" every week which it imposes on the seventh-day worshiper and not upon the first-day worshiper, but that inequality manifests itself more emphatically in its operation against the poor man. The rich man invests in stocks and notes, and the investment is drawing interest "seven days" in the week. There is no Sunday law against interest notes working on that day; while his poor neighbor, whose capital is labor, is compelled to abstain from work two days each week—one day to satisfy his own conscience, and one to gratify the conscience of others.

My profession as a Christian leads me to "remember the Sabbath to keep it holy," and my church designates the first day of the week as the Sabbath. My charity as a Christian makes me respect the creed of my neighbor whose education leads him to believe, and whose Scriptural studies confirm that belief, that "the seventh day is the Sabbath." I would not hinder my neighbor from his Saturday worsnip, nor would I augment the splendor of my own by taxing his Sunday labors.

I am, dear Mr. Jones, with great respect, your friend and servant,

JOSEPH R. CHANDLER.

The hand which wrote that noble letter, so full of the spirit of Christ, has forever ceased its work on earth, as Mr. Chandler died July 10th, 1880, full of years and full of honors, mourned by the entire community.

And now, Mr. President, although I could readily prolong my remarks on this bill, and I feel that I have not done justice to the subject, I shall close, for I know there are Senators who wish to call up other bills in which they have special interest. But I can not take my seat without saying that I verily believe the Sunday law of 1794, which many here seek to uphold, has "run its race, finished its course, and accomplished as a hireling its day," to use the expressive words of the Senator from Wayne [Mr. Nelson]; for, sir, all thoughtful and intelligent people must admit that the law is not carried out, except in a few cases where Christian people like Daniel C. Waldo, of Crawford county, have been prosecuted by some son of Belial, and fined for following the dictates of their consciences, without disturbing the peace of the Commonwealth or the religious duties of their neighbors. In the latest case on record, that of Mr. Waldo, he has been subjected to heavy costs because he worked on Sunday, having kept the seventh day as a sacred and holy day, although there was no allegation that this pious, devout Christian man had annoyed his neighbors. But, sir, look at your city passenger cars, look at your great steam railroads which run their trains up and down and through our State without any fine or molestation whatever, although any man engaged on the trains as conductor, brakesman, engineer, or stoker is, under the decisions of our courts, liable to pay a fine or undergo imprisonment under the Sunday law of 1794. Is this right? Is this fair? Is this just? You may and you do punish the poor Seventh-day Christian, but you dare not lift your hands or your voices against the corporations for violating the Sunday law of 1794.

And, sir, if you visit Philadelphia any Sunday, you will see that the Sunday law is openly violated, and no "Sabbath-breaker" is arrested, or fined, or imprisoned. I have been told that the passage of this bill would bring upon our cities and towns the most fearful evils. Well, sir, in reply, permit me to relate an incident which proves the mistake of those who urge such a result. New York has such an exemption law as that now before this body. When application was made by a New York and Massachusetts regiment, which arrived from the inauguration of President Garfield on Sunday morning, for permission to parade up Broadway, with music, to the regimental armory, Superintendent Walling returned answer that the law forbade such processions on Sunday—and the officers cheerfully submitted. Remember this was in New York, where observers of the seventh day as the Sabbath are exempt from the penalties of the Sunday law of that State. But, sir, on that same Sunday, in Chestnut street, in the city of Philadelphia, in midday, I myself saw the State Fencibles, under the command of Major Ryan, marching to their armory with music. Senators, these are facts which speak louder than words, and further comment on my part is unnecessary.

And now, Senators, I wish to thank you, one and all, for your uniform courtesy to me during the past six years; and especially do I thank you for allowing me, year after year, to introduce this bill in favor of religious liberty. I shall never forget your kindness, and although the Senator from Dauphin [Mr. Herr] has always opposed my bill with his usual eloquence and success, yet towards myself he has acted as a gentleman, and I am glad of this opportunity to say so. In voting on this bill, I hope you will not be governed by prejudice, or by the fear of public opinion, but by the thought that to God alone you will have to render an account. Senators, I wish you to remember that William Penn, the founder of our State, on one occasion, said: "Pity the distressed, and hold out a hand to help them; it may be your case; and as you mete to others, God will mete to you." Remember that it was Jesus Christ who said, "Do unto others as ye would that they should do unto you." Remember, also, that shortly before he was betrayed, he uttered that beautiful parable, which closes as follows:

"For I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; sick and in prison and ye visited me not. Then shall they also answer him, saying: Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying: Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

Mr. President, my cause may be unpopular—and it is to many religious people who do not seriously and conscientiously study the question—but I know and feel in my inmost soul that it is right, and hence I have dared for so many years to stand in this Senate as its advocate. I have an abiding faith in the justice of God, and I can therefore say with the poet:

"If God be God, and right be right,
Then right the day must win;
To doubt would be disloyalty,
To falter would be sin."

And now, Mr. President, I am ready to have the vote taken.

And on the question,
Shall the bill pass finally?

The yeas and nays were taken, agreeably to the provisions of the Constitution, and were as follows, viz:

YEAS—Messrs. Arnholt, Beidelman, Boggs, Cooper, Coxe, Craig, Emery, *Grady*, Grof, Holben, *Jones*, M'Henry, M'Knight, *Norris*, Parker, *Reyburn*, Roberts, Seamans, Shearer, Smith, Thomas, Upperman, and *Newell*, President pro tem.—23.

NAYS—Messrs. Everhart, Greer, Herr, Kauffman, Keefer, Lantz, Laird, Lawrence, Lee, M'Neill, Nelson, Newmyer, Ross, Smiley, and Stewart—15.

Less than a majority of all the Senators having voted aye, the question was determined in the negative.

Mr. Jones. The morning cometh; thank God, the morning cometh!

NOTES.

CONSTANTINE'S SUNDAY EDICT.

Constantine's Sunday edict was issued March 7th, A. D. 321, as follows: "Let all judges and all city people and all tradesmen rest on the venerable day of the sun; but those dwelling in the country, freely and with full liberty, attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

The next day after issuing this decree (March 8th, A. D. 321), he issued another, in which he "enjoined regular consultation of the soothsayers in public misfortunes, according to the ancient heathen usage." This was two years, according to some, and according to others it was five years before he professed Christianity (Mosheim, volume 2, page 469).

Bishop Taylor says: The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and therefore, when Constantine, the Emperor, had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever (Duet. Dubitant, part 1, book 2, chap. 2, sec. 59).

Milman, the historian, says: "The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, the day of the sun would be willingly hallowed by almost all the pagan world." History of Christianity, book 3, chapter 1-4.

POSTSCRIPT.—On Wednesday, March 30th, Senator Schnatterly and Senator Mylin asked, and obtained leave, to record their votes on the Religious Liberty Bill, No. 26. They both voted "yea," so that the vote now stands, yeas 25, nays 15. *Laus deo.*

NEVER forget that if you are faithful in a few things, you may be ruler over many.

THREE things to wish for—health, friends, and a contented spirit.

For the Sabbath Recorder.

OUR MISSION FIELDS IN THE FAR WEST.

It is necessary to have a full understanding of even the details of any work in order to successfully perform it, and I desire, therefore, to lay before the readers of the RECORDER a few facts respecting mission work in this section of the country.

The population is composed almost entirely of people under forty-five years of age, those who are now heads of families having come here to build up homes for themselves. The country had very little timber, the soil was raw prairie, no houses, almost all the building material must be shipped long distances, freights were very high, and on that account the cost of building was great. The rivers and large creeks have quick sand bottoms and were difficult to ford. This made it necessary to build bridges soon after settlement, and lumber being so high it made very heavy drafts upon the early settlers. Add to these the fact that very few had more than means sufficient to make themselves comparatively comfortable, and no one will wonder that the people have had "close times." When we remember how liable men are to give almost their entire energies to the accumulation of property, even when their necessities do not demand it, we can easily see that the community would be likely to become more worldly where necessity impelled in the same direction. In many communities religious culture has been sadly neglected, and in many instances those who were once religious have drifted into skepticism, and sometimes into open infidelity. Many others have become indifferent to the claims of the Scriptures, and while acknowledging in words their errors, fail to reform. Then the writings of Paine and Ingersoll have been extensively circulated here. Quite a large share of the men were soldiers, some of them bringing into society the profanity, recklefsness, and impatience of restraint which were so common in the army, yet these men are naturally of generous natures, and generally quite well educated. But we have one class in society who are earnest and faithful Christians. These have resisted the temptations to worldliness, have used the world and not abused it, struggled against the direct attacks of unbelief, and grown strong. These are great helps to the missionary.

The greater part of the people are quite well educated, and, therefore, are intelligent, earnest, deep thinking men. Those who minister to such must be well trained. Some denominations, and some people of our own, have the opinion that men who can not hold a congregation in the East will do well enough for the West, but a graver mistake could not be made. How can a man who can not stand with all the help, sympathy, and cooperation eastern churches are accustomed to throw around their pastors, stand here comparatively alone? If a man comes here to preach who does not understand the teachings of infidelity and wherein they are false, he is certain to be looked down upon by infidels, and although they may respect him as a man, yet they think of him as belonging to a past age. He has very little influence over them and the young also, who are in any degree controlled by them. But one says: "It is not by might, nor by power, but by my Spirit saith the Lord." Most heartily do I assent to this truth, yet, at the same time it is true that God does not work miracles to make up for the ignorance of those who might be better informed. Therefore, denominations should insist on the most thorough mental as well as heart culture of those they send as missionaries to the Far West.

In the East, society has its customs and safeguards established; here it is not so. It is true many come here with their opinions of what society ought to be, fixed and clearly defined, but they settle in the midst of people of different opinions, or none at all, and therefore society must be built up from the foundation. For this men of thought, and of executive ability are needed, both as ministers and laymen. Many people come west thinking there is very little hardship to be endured, and within a few years, with little work, all will be in favorable, and easy circumstances. These forget that there are people in any community who, were they placed in the Garden of Eden, would not do well. They forget also, that in the West as well as the East the soil is to be subdued, homes are to be paid for, trees, vines, shrubbery, etc., are to be planted, and have time to grow, before they can enjoy the comforts which they left behind. This class become discouraged and dissatisfied, and frequently complain bitterly of their lot. They need to know that their grandparents endured in New York, Pennsylvania, Ohio, or West Virginia, to see things as they really are. These things have their influence upon the life and work of the missionary, and he must so direct them that they shall have a salutary effect upon the religious life of the people of his charge.

All these facts show that the missionary should be a consecrated man—one who is willing to "endure hardness as a good soldier." Ought not a minister of Jesus Christ to be willing to eat coarse food, sleep in uncomfortable places, become weary and worn-out for the Master? Should *he* become so wedded to his easy chair, his carpeted floors, his well-furnished home and his soft and easy bed as to be unwilling to go out into the highways and hedges and compel the people to come in to the great gospel feast? I think not. If God calls us to endure hardship for him we ought rather to rejoice that he entrusts to us so great work. The fields of the West are white for the harvest and it needs reapers who wield instruments as keen as Damascus blades, yet they should be humble, consecrated, Christian men. Young men of the East thoroughly prepare yourselves, "put on the whole armor of God," come to these fields, and gather God's elect around the blood-stained cross, that we may be ready for the marriage supper of the Lamb.

G. J. CRANDALL.

NORTH LOUP, Neb., May 9th, 1881.

ONE STEP AT A TIME.

George Manning had almost decided to become a Christian. One doubt held him back.

"How can I know?" he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally reach heaven?"

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness, he one evening sought the house of his favorite professor, for he was a college student at the time, and they talked for several hours upon the all-absorbing topic. But the conversation ended without dispelling his fears or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and, observing how dark the night was, prepared a lantern, and handing it to his young friend, said:

"George, this little light will not show you the whole way to your room, but only one step at a time; but take that step, and you will reach your home in safety."

It proved the word in season. As George walked along in the path brightened by the little lantern, the truth flashed through his mind, dispelling the shadow of doubt.

"Why can I not trust my heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step? I will trust him; I do trust him."

He could hardly wait till he reached his room to fall on his knees and thank God for the peace and joy that filled his soul.

Early the next morning the professor was summoned to the door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly:

"Doctor, your little lantern lighted me all the way home last night."—*Early Dew.*

A BOY FULL OF THE BIBLE.

There was once a little boy who went to Sabbath-school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat, making a journey. One day, as he sat alone on deck, looking down into the water, two ungodly men (gentlemen I can not call them) agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy, and in an exceedingly plaasant voice and manner invited him to go and drink a glass of liquor with him.

"I thank you, sir," said the little fellow, "but I never drink liquor."

"Never mind, my lad; it will not hurt you. Come and drink with me."

"'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise,'" was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and make you feel pleasantly."

"'At last it biteth like a serpent and stingeth like an adder,'" said the boy. "And I feel much safer, and I certainly think it wiser, not to play with adders."

"My fine little fellow," said the crafty man, "it will give me great pleasure if you will come and drink a glass of the best wine with me."

"My Bible says, 'If sinners entice thee, consent thou not,'" was his reply.

That was a stunning blow to the tempter, and he went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," replied the man, "that little fellow is so full of the Bible that you can't do anyting with him."

So may it be with all boys and girls.

A CUNNING man is never a firm man, but an honest man is; a double-minded man is always unstable, a man of faith is firm as a rock; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.

SELF-DENIAL and self-justification do not agree.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 2, 1881.

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

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

DR. LOVE ON THE SABBATH.

The April number of the *Bibliotheca Sacra* has another article from Dr. Love on the Sabbath, the object of which seems to be to show that the early Fathers did not hold that the Sabbath law was abolished only in so far as it regarded the seventh day. The question stated is, "The Sabbath: did the early Fathers hold that the fourth commandment is abolished?" It is not our purpose to follow this argument or inquiry to any extent. It has long been one of the forms of argument on this subject, that the seventh day part of the fourth command was abolished, and that the rest of it remained. That this argument is going out of date we know, and yet it occasionally comes to the surface. No form of false reasoning on this question has appeared to us more preposterous than this. It is not only against Scripture, direct and plain, but is equally contrary to reason, in view of its surroundings. If you take the seventh day out of the Sabbath law, you have neither Sabbath nor law remaining. Underlying the Sabbath law are certain occurrences named, and on these is it built, and by them, as well as by its wording, it is to be interpreted. Everything in it, in respect to time, centers in the seventh day. Both the act of resting and blessing also centers here. And besides, all history points out the seventh as the day observed. If, then, the seventh day is abolished, the Sabbath law is abolished, because it was concerning the seventh day it was spoken. Let it also be remembered that God blessed the seventh day, that is, the seventh day in its weekly returns, and consequently in its weekly returns to the end of time. If the six working days are to be working days to the end of time, then must the seventh day be the rest day to the end of time.

If one were to listen to such reasoning concerning the ordinary affairs of life, he would become impatient and lose his respect for men. Those who write in the interest of the Sunday have a task on hand. They have first to set aside the Sabbath of divine appointment by the teaching of the Bible, and yet they are compelled to confess that the Scriptures do not directly say anything about it. They infer this, and then infer that, and then put these inferences together, and so form a conclusion.

Having displaced the seventh day, they now have another task to perform, and that is to fill the vacancy made by putting the first day into it, and this they do as they did the first. They admit the Scriptures make no direct statement concerning the matter, but, as before, they find some passages that they suppose hint something concerning this, passages that have a double meaning, one open and the other hidden, and it is the hidden one that refers to this matter. They then take certain facts and give them the same characteristics, and on these build their arguments. And so, from the first to the last, they have only inferences on which to stand. Surely, they have built their house on a foundation of sand, nor is anything more certain than that it can not stand.

PHARISAISM.

"*The Advance* has an admirable editorial on 'Pharisaism in the Churches,' and by 'Pharisaism' it means contempt for the poor. But it should not be forgotten that the real pharisaism is not this supereiliousness, but the making much of ordinances. In its truest sense (not the offensive sense later attached to the word, on account of the bad character of the Pharisees of the time of Jesus), the Episcopal Ritualists are Pharisees, the Close-Communion Baptist are Pharisees, the Seventh-day Baptists are Pharisees, every sectarian is a Pharisee."—*Independent.*

In this note, the *Independent* says Pharisaism is the "making much of ordinances." The *Independent* has here raised an important question at which we have no right to take offense. We believe it is one of the easiest things in the world for us to make grave mistakes in regard to our religious state. We believe that the bottom question of religion is *disposition.* This, if we can understand him, was the teaching of Jesus. It is to possess such a mind as he had, to estimate things as he did, and to use them as he used them. Happy the man whose mind is evenly balanced in all things. As to ordinances of religion, of these Jesus appointed two and only two, baptism and the Lord's Supper. These have their place and meaning in his system, and what we are to do is to seek to know their place and meaning, and use them accordingly. We are opposed to ritualism in every sense, but had not thought that to accept the ordinances of religion as Christ gave them was Pharisaism. We suggest to the *Independent* whether it may not be as great an error to undervalue an ordinance of Christ's religion as to overvalue it. Ordinances are for signs. They are often more impressive as instructors than words can possibly be. They teach by action and by substance. They have their place, and nothing else can fill it.

Of the meaning of these ordinances, Christ, their author, had a perfect knowledge, and this knowledge he also gave his disciples, and to him and them we look for instruction in regard to this matter. Beyond Christ we do not go. The institutions of men we do not follow. We do not accept even the teachings of the *Independent* when it comes short or goes beyond those of Christ and his Apostles. Wherein, then does, our Pharisaism consist? Please tell us.

THE REVISED NEW TESTAMENT.

The edition we have before us is the one authorized by the American Committee of Revision, of which Philip Schaff is President, and George E. Day Secretary. I. K. Funk & Co., New York, Publishers. This is not a new translation but a revision of the translation of 1611, which, strictly speaking, was itself only a revision, though it is called a translation.

We are glad of this new revision. It is the work of thirty-eight men of great learning who fitly represent the leading denominations of the English speaking world. Every change that has been made has been thoroughly considered and adopted with the greatest caution. I. K. Funk & Co. have issued a "Companion of the Revised Version of the English New Testament," explaining the reasons for the changes made in the Authorized Version, by Alexander Roberts, D. D., a member of the English New Testament Company, with supplement by a member of the American Committee of Revision. This is an important paper and should be carefully read by every one who would make himself intelligent on the subject. The price is only twenty-five cents, which brings it within the reach of all.

Read this revision beside the common English text, comparing them carefully, and so make up your mind concerning its value or their relative value. Our personal experience gives the revision great value to us for several reasons, but principally this: It has been our habit for many years to possess ourself, as we were able, of the most approved translations of the New Testament, beginning with Wicliffe in 1380, and continuing to the present time. This has been of great value to us. In connection with this course of study we have purchased the best critical Commentaries on the whole Bible we could avail ourself of, and feel confident we do not err when we recommend this course to others.

We not only take comfort in the fact that we have an earnest and growing ministry, but that our people, as a whole, are growing in intelligence upon the subject of religion, and hope as far as possible they will possess themselves of the New Revision.

FURTHER FROM A. ROBBINS.

Brother Robbins is out in the *Central Baptist* again with two more articles on the "Sabbath Question," in which he argues that the present first day of the week is the day God blessed and sanctified in Eden. He has studied the subject with care in its several parts, which is to his credit, and his composition is good, but this difficulty attends the discussion; it never had any divine life. This theory dates back to Joseph Mede who died in 1638. He was Fellow of Christ's College in Cambridge, and was a very learned man. Various persons, from the days of Mr. Mede until now, have adopted his plan of reasoning, but of late it has taken on new life, especially among the Methodist clergy. A leader in this was Rev. E. L. Fuller, whose book was published in 1864, at Cincinnati, by Poe & Hichcock. But from the beginning, Mr. Mede's position was doomed to failure. The natural reading of the Bible was against it. It required too much arithmetic and astronomy to support it. It was too hypothetical. Besides, it was unlike the divine procedure. Indeed, from the beginning it was misty. It is manifest that had it entered into the plan of the Divine Being to make such a change, the fact would have been named, and the reason for it given. But Mr. Mede's opinion has been received by but few men of learning at any time since it was promulgated. It was met, on its appearance, by those as learned as himself who were observers of the first day, and was shown to be an error in calculation. But it is not our purpose to follow the discussion through this department, as no good can come of it. If any one desires to look at it as defended by its author, we refer him to "Cox's Literature of the Sabbath Question."

PRAY AND THINK ABOUT THEM.

Two questions have been kept before the readers of the RECORDER for some time past; one, the "Topics," and the proper relation of the Missionary and Tract Societies to each other in their work. The first of these seems, at least for the present, to be exciting less attention; but there seems little abatement of interest in the latter. These, especially the latter, are matters of interest. The Missionary and Tract Societies are essential organizations. We can not dispense with them. Should we attempt it, we should learn that we were dying. Let it be settled, then, that they must live and work. Let no childish jealousies spring up between them; and in all our efforts to adjust our relations with each other, let us be magnanimous toward each other, and in our words let there be abundant carefulness, gentleness, and true manliness. Also, let us not be easily offended at even an unwise word uttered by another. And pray let no feeling of rivalry or party spirit spring up among us to do their work of destruction. In the meantime, let there be much thought and prayer and patient waiting, and, perhaps, in due time, things, as they often do, will grow into shape. Let us watch and pray, that we "fall not out by the way."

SOMETHING NOTICEABLE.

The *Church Union,* in its issue of May 19th, has done something noticeable and to be set down to its credit. In the first place, it published the correspondence below without "note or comment."

The Lord's Day.

The answer to my question for positive authority or proof on the first day of the week being called the Lord's-day in the Bible, was not satisfactory. I did not ask for an argument, but a text. Why do those whose cry is, "Thus saith the Lord," forever fly to the argument? If any man knows of a command to commune every first day, or to call the first day the Lord's-day, let him produce it, but please do not launch out into an argument. N. S.

Who "N. S." is we do not know, but have a recollection of his former communication; but, from his manner of writing, it seems clear that he knows what he is about.

In the issue containing the above is also found a large part of the sermon on the Sabbath, published in our last week's issue, and this, also, without "note or comment," or even of reference to it in the editorial department of the paper. Nor does the selection made take from the sermon its strength, but leaves it to testify against the common error about the "Christian Sabbath," as the Bible knows nothing about such an institution.

SIGNS OF HOPE.—Among the signs of hope that have recently appeared among us is the widespread interest taken in our work by the women of the denomination. Already the fruits of their labor are appearing. As we understand it, an effort is now to be made to form Auxiliary Tract Societies in each of the churches in the Western Association. We trust our information is correct, and hope that when the work is inaugurated there will be found in each of the churches persons who will immediately take hold of the work of organization, and at once carry it forward to completion.

A MISTAKE.—The Boston *Investigator,* in a recent issue, published as the RECORDER'S holding on the Sabbath, part of an article quoted from the *Independent* in opposition to us, and to which we made a reply at the time. We trust the *Investigator* did not design to misrepresent us; nevertheless, it did. We believe that Christ was the friend of the Sabbath, and that all he said about it in his controversy with the Jews he directed his conversation against their false interpretations of it, and not against the institution itself.

THE SEASON.—We do not recollect to have seen a more promising opening of a season in this part of the country than the present. All nature seems quivering with the pulsations of young and vigorous life.

Communications.

RESPONSE TO H. D. CLARKE.

As *one* who has acted as a missionary for our Missionary Board, I would say that I have always understood myself instructed to preach the Sabbath truth, as held by our people, in connection with the other truths of the gospel. I was not sent out as a Sabbath lecturer but as an evangelist, to teach the people the gospel as we understand it. I think those who suppose this Board to be opposed to Sabbath reform work, have not taken pains to acquaint themselves with the facts in the case.

In connection with the question of "Consolidation," it might be well to have a little information upon this point. What has the Tract Board done to follow out the seventh resolution reported and adopted at the meeting of the Tract Society, in 1879, at Brookfield? That resolution is as follows:

Resolved, That we instruct our Executive Board to open communication with the Executive Board of the Seventh-day Baptist Missionary Society, for the purpose of determining whether the work of the Master, as represented by the two Societies, can not be brought into closer union.

L. C. ROGERS,
A. E. MAIN,
A. H. LEWIS,
ALEX CAMPBELL,
N. WARDNER, } *Com.*

The Tract Society seems to have ordered steps tending to the very thing called *consolidation.* This is one of the "facts" which ought to be *faced.*

Bro. H. D. Clarke says, "It is quite generally known among Sabbath-keepers, that some of you [brethren of the Missionary Board] have not been in sympathy with the aggressive methods of the Tract Society." It is not common to surmise what a *body* will do when it is only known what *some* of that body have said, not as members of the body but as individuals, entirely for themselves, and in no sense for the body. For what they are doing, through their missionaries, I commend to all who wish to know, what is the real attitude of the Missionary Board toward Sabbath reform, the reports of some of these missionaries since the last Conference.

Brother Burdick reports two converts to the Sabbath, in the present issue of the RECORDER (May 26th), and he is rash enough to suppose that Bro. Main will be glad to learn that he has just baptized "two young men who have recently embraced the Sabbath." Imagine the chagrin with which the Missionary Board will receive that piece of news when the Corresponding Secretary reads it to them at the next regular meeting! Putting the best and most charitable construction upon this news, it has a look as if Bro. Burdick has betrayed himself and his commission from the Missionary Board, and actually been *aggressive* in Sabbath reform work. And I recall now that Bro. S. D. Davis has been "aggressive" too in West Virginia.

The Annaul Report of the Corresponding Secretary of the Missionary Board will show that the work of its missionaries, with respect to the Sabbath truth, will bear no mean comparison with the work of the lecturing agents of the Tract Board. For one, I would like to see our Tract Board prosecuting the work of publishing which so much needs to be done.

WARDNER C. TITSWORTH.

MEMORIAL BOARD MEETING.

The Trustees of the Seventh-day Baptist Memorial Fund met in regular session at the residence of C. Potter, Jr., Plainfield, N. J., May 1st, 1881.

There were present, C. Potter, Jr., I. D. Titsworth, E. R. Pope, Geo. H. Babcock, J. A. Hubbard, and L. E. Livermore.

After prayer by Geo. H. Babcock, and the reading of the minutes of the last meeting, the Treasurer reported concerning the sale of a part of the Burdick farm; that he had requested the Secretary to visit Persia, N. Y., to examine said property and make all necessary inquiries respecting its condition and value. He then referred the Board to the Secretary for all necessary information.

After listening to the report of the Secretary, the Treasurer was instructed to offer thirty acres of said farm for $1,000.

The Treasurer further reported that, according to instructions, he had effected a settlement with the executors of the Jeptha F. Randolph estate, receiving 50 per cent. of the note of $100 originally given for the benefit of schools in West Virginia with the privilege of transferring the amount received to any department of the Memorial Fund at the option of the Board.

It was voted to place the amount to the credit of the General Fund.

The Committee on Repairs reported the property on Fourth Street now undergoing thorough repairs.

In response to a letter from the Treasurer of Milton College, it was voted that the Treasurer of the Memorial Fund be instructed to appropriate $200 from the General Fund for the benefit of Milton College, provided the income from that Fund will admit of such appropriation previous to the first of September next.

The Treasurer reported receipts from rents and collections since March 1st, $161 49; disbursements, $14.

The name of Rudolph M. Titsworth, of Plainfield, was proposed as Trustee, in place of Dea. Clark Rogers, deceased, and on motion, Mr. Titsworth was unanimously elected Trustee for the unexpired term.

L. E. LIVERMORE, *Sec.*

AUXILIARY TRACT SOCIETIES.

It has been urged by the Secretary of the Tract Society, from time to time, that auxiliary societies should be organized in every church, but thus far very few have responded, giving the following as reasons: "We fail to see the necessity;" "Too many organizations;" "More upon our hands now than we can attend to;" "We are already giving all we can, and if we give through such a channel, it will decrease the other contributions proportionately," &c.—reasons enough if they were valid, but they are not, as figures (which are said to be reliable) will show. In November, 1875, a Women's Auxiliary Sabbath Tract Society was formed in the First Alfred Church, where all the above objections had been strongly urged. For two years previous, there had been contributed by this church, as follows: For tract cause, 1874, $82 70; 1875, $61 67; total, $144 46; for missionary cause, 1874, $89 93; 1875, $80 20; total, $170 13; for the past two years, for tract, 1879, $67 16; 1880, $98 05; total, $165 21; for missionary, 1879, $113 71; 1880, $143 91; total, $257 62; giving an increase for the past two years of $118 08. During its existence, this Tract Society has raised, for various purpose, $776 34, proving that, although many reasons may exist against such an organization, the result is favorable. Not only have these few hundred dollars been gathered, to be used in the furtherance of our work, but there has been a growing interest in the spread and study of Sabbath literature, and even those who had always kept the Sabbath have been brought to love it more, and are better prepared to give a reason for the faith that is in them.

In view of these facts, will not the sisters of all our churches be persuaded to take up this work with greater earnestness, and where there are not already societies, organize them? Much more can be accomplished by harmonious action. Hold public sessions, and joint sessions with the societies around you, send out tracts and papers, and, when consistent, call some one to go out for you as tract distributor or visiting missionary, seeking out and instructing by their own firesides those who can not be otherwise reached. I believe it would prove a work blessed of God, and that an abundant harvest would be the reward.

L.

"SHALL AID BE GIVEN?"

I feel constrained to add a word of emphasis to this appeal in the RECORDER of May 12th. I am greatly interested in the tent work, and all the means employed for enlightening the people on the Sabbath question; but is it *right* to neglect those who have been brought up in our own faith, and are liable to forsake the Sabbath for the want of proper encouragement and help? The very fact that in the society mentioned are more than a hundred Sabbath-keepers, and but very few of them church members, should awaken the Missionary Board, and ministerial brethren, who are anxious to do service in the cause, to the alarming necessity of the case. Is it not wiser to save these than to expend so much more time, energy, and expense upon those who have never known the way? Those who are blessed with Sabbath society and privileges can not possibly realize how much is constantly brought to bear upon the minds of the isolated ones, to lead them to a change of views and practice, or, more properly speaking, to lose faith in the importance of trying to observe the day under such difficulties. Having been thus situated for many years, and seeing one by one gradually dropping out of the ranks, I am watching eagerly the progress of our cause, and can not forbear to add my earnest entreaty that you do not allow the enemy to come in and take possession of the ground we already occupy. Surely, our men of zeal and talent can accomplish good in proportion to the sacrifice required; and may God make them willing to respond to such urgent demands.

A VOICE FROM KANSAS.

TEMPERANCE OR INTEMPERANCE, WHICH?

To the Editor of the Sabbath Recorder:

I hear that a Temperance Society has been organized at Richburgh. If oil is found in paying quantities, in less than six months the face of the fair valley from Nile to Ceres will be covered with moral blotches in the shape of rum holes and their twin sisters, houses of prostitution. If the people of that community are in earnest, and mean business, they may as well understand what there is in the way of successful prosecution of

rk Rogers, deceased, and on mo-
itsworth was unanimously elected
the unexpired term.

L. E. LIVERMORE, *Sec.*

ILIARY TRACT SOCIETIES.

en urged by the Secretary of the
ty, from time to time, that auxil-
es should be organized in every
thus far very few have respond-
he following as reasons: "We fail
ecessity;" "Too many organiza-
fore upon our hands now than we
to;" "We are already giving all
if we give through such a chan-
decrease the other contributions
tely," &c.—reasons enough if they
but they are not, as figures
said to be reliable) will show.
er, 1875, a Women's Auxiliary
act Society was formed in the
Church, where all the above ob-
been strongly urged. For two
ns, there had been contributed
rch, as follows: For tract cause,
0; 1875, $61 67; total, $144 46;
ary cause, 1874, $89 93; 1875,
l, $170 13; for the past two years,
79, $67 16; 1880, $98 05; total,
or missionary, 1879, $113 71;
91; total, $257 62; giving an in-
the past two years of $118 08.
existence, this Tract Society has
arious purpose, $776 34, proving
ugh many reasons may exist
an organization, the result is
Not only have these few hundred
gathered, to be used in the fur-
our work, but there has been a
terest in the spread and study of
erature, and even those who had
the Sabbath have been brought
ore, and are better prepared to
n for the faith that is in them.
f these facts, will not the sisters
hurches be persuaded to take up
ith greater earnestness, and where
already societies, organize them?
can be accomplished by harmoni-
Hold public sessions, and joint
the societies around you, send
nd papers, and, when consistent,
e to go out for you as tract dis-
visiting missionary, seeking out
ting by their own firesides those
be otherwise reached. I believe
ove a work blessed of God, and
ndant harvest would be the re-

L.

"SHALL AID BE GIVEN?"

strained to add a word of empha-
ppeal in the RECORDER of May
n greatly interested in the tent
ll the means employed for en-
the people on the Sabbath ques-
it *right* to neglect those who have
t up in our own faith, and are
sake the Sabbath for the want of
uragement and help? The very
the society mentioned are more
dred Sabbath-keepers, and but
them church members, should
Missionary Board, and ministe-
, who are anxious to do service
to the alarming necessity of the
not wiser to save these than to
uch more time, energy, and ex-
those who have never known the
se who are blessed with Sabbath
privileges can not possibly realize
constantly brought to bear up-
ds of the isolated ones, to lead
hange of views and practice, or,
ly speaking, to lose faith in the
f trying to observe the day un-
iculties. Having been thus sit-
ny years, and seeing one by one
opping out of the ranks, I am
erly the progress of our cause,
forbear to add my earnest en-
ou do not allow the enemy to
take possession of the ground
ccupy. Surely, our men of zeal
n accomplish good in propor-
acrifice required; and may God
willing to respond to such ur-
s.

A VOICE FROM KANSAS.

E OR INTEMPERANCE, WHICH?

the Sabbath Recorder:

a Temperance Society has been
Richburgh. If oil is found in
ities, in less than six months the
fair valley from Nile to Ceres
red with moral blotches in the
n holes and their twin sisters,
stitution. If the people of that
ire in earnest, and mean busi-
y as well understand what there
y of successful prosecution of

those who violate the excise law. At the January term of the Supreme Court (the only court which has a Grand Jury), I am informed that more than one complaint was not entertained against any one person by the District Attorney, and he would only allow one indictment to be found, when there were several complaints against one individual. He had perhaps several counts in the same indictment, but practically they amount to nothing, as a case has never been known in this county where more than one (stereotyped) fine was imposed on any one indictment, though there were a dozen counts in the indictment. It amounts to just this: any man may set up a whisky shop in Richburgh, Bolivar, or Genesee, and be sure that he will be indicted only three times each year, as there are only three terms of the Supreme Court, all of which will cost him $90, or $30 for each term of court. I am figuring this on the no-license basis; and it will cost him only $60 more a year than it would if he had a license. I also take into account the probability of his being a man who has some political influence; and this for the reason, that as a rule, the *respectable* dealer in whisky in Allegany county has more influence, as a citizen, in political circles, than all of the ministers in the county; at least the experience of the past has proved it to be true. It is lamentable that such a state of affairs should exist, but until the churches and Christian people of the county unite in a stern and unrelenting warfare against the evil of intemperance, freely using their time and money, there will be no change for the better.

WITNESS.

BELMONT, May 26th, 1881.

Home News.

Women's Auxiliary Societies.

A joint session of the Women's Auxiliary Tract Societies of First Alfred, Second Alfred, and Hartsville, was held at Alfred, May 18th, and the following programme was presented:

Scripture reading and prayer, Rev. Dr. Maxson.
Singing.
Essay, Mrs. Minnie Whitcomb.
Correspondence, Mrs. Heseltine.
Paper, "The Sabbath Advocate," Mrs. Irving Saunders.
Recitation, Miss Dellie Palmiter.
Correspondence, Mrs. A. J. Lewis.
Adjourned till 2 P. M.

AFTERNOON SESSION.

Essay, Mrs. Dr. Burdick.

After singing, the following resolutions, which were laid over at the joint session at Alfred Centre, were taken up, and, after discussion, were adopted.

1. *Resolved*, That in view of the increase of dissipation among our youth, it is our duty to exert a more radical influence to stay the progress of this great evil, which destroys both soul and body.
2. *Resolved*, That we should take measures to establish an Auxiliary Tract Society, if practicable, in every church in our Association.

On motion, a committee of two from each Society was appointed to devise the best methods of carrying out the second resolution.

By a vote of the meeting, the essay of Mrs. Dr. Burdick was requested for publication in the SABBATH RECORDER.

After prayer by Dr. Burdick, the session adjourned to meet with the Hartsville Society, Sept. 1st, 1881, at 11 A. M.

A. C. SHAW, *Sec.*

DeRuyter, N. Y.

MAY 23d, 1881.

While we have occasion of great joy as we look over the fields and woodlands, beholding the rich green carpeting spread over the landscape, and the beautiful foliage that covers the forests, revealing so much of loveliness and grandeur to please and delight the soul of man, we are more especially delighted when we see the vineyard of the Lord taking on new spiritual dress. When increasing faithfulness in the performance of the duties of Christian life promotes a healthier and more vigorous growth of the graces of the Spirit, clothes the church in its membership with a richer and more beautiful adornment of moral character, are we filled with a rapturous joy.

The prayer-meetings of this church have been interesting occasions for a long time, as also have been all our meetings for Christian worship; but especially so for the past few months. Sabbath, May 14th, one of our dear young ladies related her Christian experience, stating that she had found Jesus within a short time, and offered herself to the church. She witnessed a good profession in Christian baptism and united with the church. This mercy-drop from salvation's cloud was refreshing and encouraging, as it indicates that the cloud is over us, and we hope the copious shower may follow.

Some more than two months ago I received a letter from our sister Church of Otselic, stating that they had been a long time without preaching, and some portion of this time without any meetings, and asking me, if practicable, to break to them the bread of life; and although my hands were full, I determined to respond to this call for help, and trusting God for needed strength, I sent an appointment for the middle of April. I have been once in two weeks, making three trips, preaching Sabbath afternoon at 2.15, and in the evening, and three times First-day. Already the Lord is with us. Last Sabbath and First-day I baptized three young persons, who go on their way rejoicing, and others seek the Lord. All praise to Jesus. Pray for us, that we may see other and more glorious displays of God's saving power among the people.

J. CLARKE.

New Salem, W. Va.

Sabbath-day, May 21st, was with us at New Salem an eventful day, and one long to be remembered. It was communion season, and our people had come from the adjoining neighborhoods to worship where our forefathers had first set up the banner of truth in this section of country. Our dear pastor, Eld. U. M. Babcock, who has served us so faithfully for nearly nineteen months, had resigned his charge the day before, to take effect on the 29th inst., and now he and his excellent lady, whom we so highly appreciate, took charge of their interesting classes in our Sabbath-school for the last time. After the close of the school, our pastor preached to a large and attentive audience from the text: "The love of Christ constraineth us." It was a soul-stirring sermon; and while we listened, many faces were bathed in tears. After the sermon, ten bright youths came forward and were received in our usual way of laying on of hands and prayer, after which the pastor gave the hand of fellowship, and the congregation that of welcome. The scene was very impressive. Then came the communion service, administered by the pastor and Eld. Randolph. After this service, we repaired to the water, and witnessed the baptism of a sister who was over seventy-three years of age, and that of a young lady who had come in early life to love the dear Savior. These were received into the Church in the afternoon meeting. There were four others who had expected to be with us at this time and join the Church, but they, as well as we, were disappointed. The afternoon meeting was an interesting conference meeting, in which Eld. Babcock gave us a brief history of his life, in which he stated that since he came to this country, over eighteen months ago, he had baptized forty-six persons; and the sweet words of our dear brother, Willie Babcock, who declared to us his intention to live a faithful Christian wherever his lot might be cast, and exhorted our young people to faithfulness in the Master's cause, will long be remembered. We are truly sorry to part with our pastor, but we hope our loss will be gain to those to whom he goes to watch and labor for their good. May the Lord bless and prosper his work with them as he has with us, and more so abundantly.

S. D. DAVIS.

Southern Minnesota.

We are still trying to "hold the fort" in Minnesota. Although many of us are not as devoted and self-sacrificing as we might and ought to be, we are nevertheless enjoying a comfortable degree of prosperity in the Trenton Church. The unusually severe Winter has prevented us from holding many "special" meetings, and our regular Sabbath services have been somewhat broken up, but bright, beautiful Spring smiles upon us again. The singing of birds has come, and we are organizing for our Summer's work. Harmony and brotherly love prevail among us to a gratifying extent, and the Spirit of the Master is with his people here. Some have united with us from other churches, and we have twice been permitted to visit the baptismal waters during the past year, and another candidate is ready for baptism, as soon as her health will permit.

We are deeply interested in all that pertains to our denominational prosperity, and watch with prayerful interest the movements of our Missionary and Tract Societies. We hear that there is to be a tent in Albert Lea this season, and we are looking forward with prayerful interest to the time of its arrival.

The pastor and his family were made glad last Winter, by a donation party, held at the house of Bro. H. S. Olin, the receipts of which amounted to the handsome sum of $40, which was a great help to us, as I am preaching without any stated salary, and have no aid from the Missionary Board.

Arrangements had been commenced for a camp meeting to be held in connection with the Semi-Annual Meeting at New Auburn; but it has been thought best to postpone the camp meeting for one year, and unite all our energies with the tent work at Albert Lea.

I am doing considerable missionary work, preaching from two to three times every week, and often more. God blesses the Word, and I only regret that I can do no more for his precious cause. I feel that, perhaps, my duty is nearly done on this field, and should a favorable door open elsewhere, I presume I should soon change my pastoral relation.

The weather is beautiful, the birds never sang more sweetly, and the flowers were never more fragrant than now. Crops are looking finely, and everything seems prosperous. There is plenty of room here for good Sabbath-keeping families. Land is cheap, climate healthy, and strong a society should be built up. Any person desiring a good farm on easy terms will do well to correspond with me.

JAMES E. N. BACKUS.

ALDEN, Minn., May 16th, 1881.

Condensed News.

DECORATION DAY was observed at Alfred on the 29th of May, instead of the 30th, in order to secure the attendance of the Alfred Centre Cornet Band, which was engaged to play at Bradford, Pa., on Decoration Day proper.

William C. Burdick acted as President of the Day. Processions were formed at Alfred and Alfred Centre, and united at the entrance to the Alfred Rural Cemetery, under the Marshalship of M. E. Thomas of Alfred and A. K. Ryno of Alfred Centre.

At the cemetery, the following programme was carried out:

Prayer, B. E. Fisk
Address, Rev. N. V. Hull, D. D
Roll of Honor, H. W. Green
Poem, S. L. Maxson
Music, Alfred Centre Cornet Band

The attendance was large, the flowers tastefully arranged, and the exercises in every respect satisfactory.

A committee was appointed to secure subscriptions to erect a monument to the memory of Alfred soldiers, missing, and buried elsewhere.

TERRIBLE DISASTER.—On the evening of May 24th, the steamer Victoria, plying between London and Springbank, Ont., having on board about six hundred excursionists, capsized, and two hundred and thirty-eight of those on board are known to have been drowned. The boat seems to have been deficient in strength, and regardless of the order of the captain for them to get off they remained to meet their fate, which was precipitated by the passengers crowding to one side of the boat, sinking it so low that the engine gave way and went through the side.

The contest arising from the resignation of the New York Senators waxes warm, and many rumors are in circulation, some of which are undoubtedly without foundation. At this time, May 30th, it looks as though there might be a dead-lock on the question of election, with a prospect that it will go over to the next Legislature; in which case, the Democrats hope, by the division among the Republicans, to be enabled to carry enough of the close districts to give them a majority in that body, and enable them to fill the places of the resigning Senators with Democrats.

In the National Women's Suffrage Convention, at Boston, last week, a platform was presented and laid over for future action, declaring it to be the duty of Congress to submit a proposition for a 16th amendment to the constitution, prohibiting the States from disfranchising citizens on account of sexes, and calling on the women to exercise their rights.

Thirty men went to Morganton, Fannin Co., Ga., while the Superior Court was in session, broke in the jail, and released the prisoners charged with violations of the internal revenue laws and burning Stewart's property. Two men were also released from the Pickens county jail. Stewart was formerly a deputy collector.

A dispatch of May 28th reports intense excitement in Clogher, Ireland, in consequence of preparations for evictions in that neighborhood. The process-servers, police, and military were confronted by a body of peasants, whose numbers were hourly increasing, with the prospect of a sanguinary collision.

A statue of Admiral Farragut was unveiled in Madison Square, New York, last week, in the presence of a large concourse of people, military and naval organizations and officers. The Secretary of the Navy presented the statue to the city, which was accepted by the Mayor in a speech.

The Yearly Meeting of the New York Society of Friends condemned the proposed transfer of the Indians to the War Department, and ordered a petition to be prepared against it. It was reported that much good work had been done the past year in the cause of temperance.

Secretary Blaine informed the representatives of the American Hebrew congregations, that instructions regarding the persecution of the Jews in Russia, so far as American subjects were concerned, were being prepared for transmission to the United States Minister at St. Petersburg.

Secretary Windom has most happily surprised the people by the originality of the design, and the entire success, of his scheme of converting the outstanding 5 and 6 per cent. bonds into 3½ per cents. by continuance of the original bonds at the lower rate of interest.

By the failure of Baker's Bank at Fond-du-Lac, Wis., a loss of $300,000 is sustained. The city loses $40,000, and the city Treasurer is ruined. There was an attempt to shoot the Cashier, who, in connection with the President, is charged with crooked arrangement.

The San Francisco *Post* sarcsatically says that a movement is on foot in that city for the organization of a society to be called the "Independent Order of Acquitted Murderers." The list of members, it says, will be very large and influential.

The investigation of the Star Route Frauds on the Post-office Department are progressing steadily, and the determination on the part of government officials seems to be to treat criminals in good social standing the same as any others.

The large iron ship Strathnairn with a valuable cargo and a crew of twenty men, which left Calcutta for New York last December, has been given up as lost. It is thought that she was carried down in a cyclone.

The claims of the American residents in Mexico, aggregating several millions of dollars, for damages inflicted by the French troops under Maximilian, have been withdrawn from the Franco-American Commission.

The farmers of Central Illinois report that the Winter wheat is suffering from the chinch bug and Hessian fly. Thousands of acres are being plowed up to plant with corn.

The Southern Presbyterian General Assembly, in session at Staunton, Va., adopted a resolution to put an end to divinity students attending Northern institutions.

Carl Schurz, Horace White, and E. J. Godkin have obtained control of the New York *Evening Post*. Schurz assumes the editorial direction.

Commodore Nutt, the dwarf, died in New York on Wednesday, May 25th, of Bright's Disease, aged thirty six years. His wife survives him.

The President has appointed Charles Kayo, of Indiana, to be Consul General at Berlin.

Mrs. Lincoln, it is feared, will live but a short time.

SPECIAL NOTICES.

☞ WESTERN ASSOCIATION.—The Western Association will meet with the Scio Church, on Fifth day, June 16th, at 10½ o'clock A. M. On account of the intended absence of Bro. M. S. Wardner, who was appointed to preach the Annual Sermon, Bro. Jared Kenyon has been invited to act as alternate. The following essayists were appointed at the last session for the coming anniversary: Bro. Ira L. Cottrell, "How shall we best meet the attacks of Infidelity?" Bro. D. E. Maxson, "Second coming of our Lord;" Bro. H. C. Coon, "Relation of science to Christianity;" Mrs. Walter B. Gillette, "Reasons why women should organize for denominational work;" Miss Mary E. Brown, "Sabbath-school teachers—their qualifications, work, and reward;" Bro. J. G. Burdick, "Music—how may it be made most efficient in religious culture?"

I. L. COTTRELL, *Rec. Sec.*

☞ 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.

☞ 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.

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

W. B. GILLETTE, *Pastor.*

☞ 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.

I LEARN that some of the subscribers have failed to receive the *Sabbath Memorial*. It is mailed regularly, and will be remailed to such as have not received it, if they will inform me, giving missing number or numbers, and their address.

Yours truly, W. M. JONES.

15 MILL YARD, Goodman's Field, LONDON E., May 16th, 1881.

LETTERS.

J. E. Mosher, H. C. Champlin, N. Wardner, Jesse Willard, F. E. Stillman, John G. Moore, E. D. Spicer, M. J. Potter, H. W. Stillman, J. Clarke, U. M. Babcock, J. B. Furrow, Mrs. S. J. Knapp, Robert Lewis, A. V. Burdick, I. N. Floyd, Dorcas M. Kent 2, Ira Lee Cottrell, R. Stillman, N. H. Randolph, J. P. Copeland, Mrs. R. W. Crumb, Mrs. Fannie Witter, Wm. M. Jones.

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.

	Pays to	Vol.	No.
A. A. Shaw, Alfred Centre,	$2 00	37	52
A. Burdick, "	2 00	37	52
A. P. Saunders, "	2 00	37	52
Mrs. Bradford Champlin, Alfred,	2 00	37	52
J. S. Witter, "	8 25	32	52
H. C. Champlin, Friendship,	2 00	37	52
John Tallett, Otselic Centre,	2 00	37	52
J. C. Bassett, Independence,	9 00	37	52
O. C. Babcock, Persia,	2 00	37	52
A. H. Lewis, Plainfield, N. J.,	2 00	37	52
J. A. Hubbard, "	2 00	37	52
J. D. Spicer, "	2 00	37	52
Mrs. H. F. Randolph, South Branch,	2 00	37	52
J. B. Furrow, Garwin, Iowa,	2 00	37	52
Mrs. S. J. Knapp, Grand Rapids, Wis.,	2 00	38	20

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending May 28th, 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 36,015 packages; exports were 3,001 packages. There have been heavy receipts all the week, and the usual last half of May's decline harmonizes with the backwardness of the season and comes about two weeks late. Prices, however, are a good average, and have done fairly well through new Spring butter, which was closed out clean. June will probably see the usual settling of prices to an export point and the widening of demand consequent upon sympathy and working with the world's markets. There were offers on change to-day to sell extra New York State creameries, deliverable any time in June, at 22 cents. Extra dairy tubs and extra Western creameries at 21 cents, and buyers bid for the same 20 cents. The market closes 2 @ 3 cents off from last week's prices. We quote:

Eastern creamery, fancy, fresh make	23 @ 24
" " fair to choice	20 @ 22
Sweet cream creameries, fresh make	22 @ 23
Dairy butter, finely made, fresh flavor	20 @ 23
" " good to choice	18 @ 20
" " faulty	14 @ 18
Western creamery, fancy, fresh make	22 @ 23
" " fair to choice	20 @ 22
Imitation creamery, fine, to-day's receipts	@ 18
Western factory, to-day's receipts	14 @ 16
" " good to choice	13 @ 14
" " poor to common	11 @ 12½
Grease	7 @ 8

CHEESE.—Receipts for the week were 47,970 boxes; exports, 50,485 boxes. The market weakened on Monday, but showed signs of a good fight on Tuesday, and rallied sharply and routed the bears handsomely on the last half of the week. Fractions over 10 cents were finally made for specials, but at the close, 10 cents was considered the quotable top. The land is flowing with milk, if not with honey; grass is up to their knees; near-by milk for city markets has been quite generally contracted at 2 cents per quart for next four months; flat skimmed cheese, blue-bellied white oaks (even if colored red), are not worth the making and freight. We quote:

Factory, regular made, fine	@ 10
" good to prime	8 @ 9½
" fair to good	6 @ 8
" off flavor, faulty	6 @ 8
" half skimmed	5 @ 7
" full skimmed	a round O.

EGGS.—The market is solid and strong. State extras offered at 16 cents, and 15½ cents bid. Western extras 15 cents, and 14½ cents bid. Western firsts 14½ cents, and 14¼ cents bid. In cases offered at 14½ cents, and 13¾ cents bid. 25 Iowa barrels firsts sold at 14½ cents. 10 cases extra States sold at 16½ cents, delivery any time in June.

BEANS. We quote:

Marrows, per bush., 62 lbs	$2 50 @ $2 60
Mediums, " "	2 40 @ 2 60

DRIED FRUITS.—There was more liberal demand for dried apples, both evaporated and sun-dried. We quote:

Evaporated apples, ring cut, choice	8½ @ 9
" " fair to good	7 @ 8
State and Western, quarter apples	4 @ 5
Peeled peaches, evaporated	26 @ 30
Unpeeled peaches, evaporated	13 @ 15
Raspberries, prime	23 @ 24
Blackberries	8 @ 8½

BEESWAX per lb., 24 @ 25 cents.

DRESSED POULTRY.—We quote:

Turkeys, per lb	14 @ 17
Ducks, per lb	16 @ 20
Fowls per lb	15 @ 18

MAPLE SUGAR.—We quote:

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

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

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

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

I. P. FRINK, 551 Pearl St., N. Y.

Revised New Testament.

100 Illustrations on Steel and Wood by DORE and other celebrated artists. It Sells Faster and Pays Better than any other edition. Send for Outfit at once. Do not Delay. Secure Territory Now.

The Largest and Best Rural Octavo Large Type Bible ever offered to Agents at a Reasonable Price. For Sale by Subscription Only. Address Jos. Ricker & Co., Pittsburgh, Pa., or Cincinnati, O.

Selected Miscellany.

SAVING MOTHER.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair.
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary and weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above,
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the husband spoke:

"There's taxes to raise, an' interest to pay—
And ef there should come a rainy day,
'Twould be mighty handy, I'm boun' to say,
T' have sumpthin' put by. For folks must die,
An' there's funeral bills, and gravestuns to buy—
Enough to swamp a man, purty nigh.
Besides, there's Edward and Dick and Joe
To be provided for when we go.
So 'f I was you, I'll tell ye what I'd du:
I'd be savin' of wood as ever I could—
Extra fire don't du any good—
I'd be savin' of soap, an' savin' of ile,
And run up some candles once in a while;
I'd be rather sparin' of coffee an' tea,
For sugar is high,
And all to buy,
And cider is good enough for me.
I'd be kind o' careful about my clo'es
And look out sharp how the money goes—
Gewgaws is useless, nater knows;
Extry trimmin'
'S the bane of women.

"I'd sell off the best of the cheese and honey,
An' eggs is as good, nigh about, 's the money;
And as to the carpet you wanted new—
I guess we can make the old one du.
And as for the washer, an' sewin' machine,
Them smooth-tongued agents' so pesky mean,
You'd better get rid of 'em, slick and clean.
What do they know about women's work?
Du they calkilate women was born to shirk?"

Dick and Edward and little Joe
Sat in the corner in a row.
They saw the patient mother go,
On ceaseless errands to and fro,
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in,
They saw the quiver of lip and chin—
And then, with a warmth he could not smother,
Outspoke the youngest, frailest brother—

"You talk of savin' wood and ile
An' tea an' sugar, all the while,
But you never talk of savin' mother!"

ALMOST A QUARREL.

The front door closed with a bang as Frank Bronson entered the house. Throwing his hat at the hat-tree, he looked at his watch, and rushed into the dining-room. Messrs. Wait & Knowles had just received several large orders that must be filled within a week, and could allow him only twenty minutes' recess for dinner. He prided himself on his promptness, and the last thing before leaving that morning he had told Elsie to be sure and have the dinner on the table by twelve, so that no time need be wasted in waiting. But it was ten minutes past that hour, and the dining-table was empty. With a sigh of vexation he hurried to the kitchen.

"How is this Elsie? Dinner late there times this week! I don't understand it."

Elsie, who was too much occupied with her griefs to notice the impatience in his tone, turned a tear-stained, girlish face toward him as she replied:

"I did mean to have it ready; but such a time as I've had! First, 'twas the shirts; they wouldn't do up at all nice, and I scorched the best one. Then I tried to make some of those nice lemon tarts, such as your mother had, but, dear me! they weren't fit for pigs to eat. The bread wouldn't rise, and while I was mixing some biscuit, the fire all went out. After I'd built that anew, I remembered that dinner hadn't been ordered, and went to the market. The clock struck twelve just as I came in, and the boy has just brought the steak. I'll have it cooked as soon as I can, but I haven't touched that overcoat you wanted mended for this afternoon;" and the tears flowed afresh.

Perhaps Elsie Bronson expected a kiss and comforting words, such as Frank had been accustomed to give whenever she was in trouble. If so, she was disappointed. Instead came the words:

"What are you crying about? I thought I had married a woman, and not a baby. My mother did all the work for a large family, but she always had dinner on time. I never heard her complain that the bread wouldn't rise, or saw her cry because the shirts wouldn't do up, either."

"But, Frank, I haven't her experience, you know. Couldn't we hire the shirts done at the laundry? I think, too, some of that extra brand of flour would make better bread."

"We can't go to any more expense. I'm often reminded of the young man I read about, who said that, before marriage, he and his girl thought two dollars a week would be enough for them, but found, after marriage, that he paid out more than ten, and went hungry all the time at that. Don't you remember saying that six dollars a week would pay for rent and fuel and groceries? Our table bill alone amounts to that."

"I remember hearing some one else say that he would eat heavy bread, or anything else, made by my fingers; but I notice most of the poorly-cooked food goes into the swill-pail."

Elsie was not crying now; her face was flushed, and her eyes had an indignant, perhaps angry, sparkle.

"The greater part of what we have goes there then. I can't wait any longer for that steak. Give me a couple crackers. My mother fed a large family on what it takes for us two."

"Frank Bronson, I've heard enough about that mother of yours. I shall learn to hate her if"—

But the front door closed with another bang, as Frank passed beyond hearing.

When he reached the warerooms of Messrs. Wait & Knowles, he found so much to do that the press of business soon drove from his mind all thoughts of the late unpleasantness, as well as of his own hunger. It was only when work was over for the day, and he was walking homeward, that he was reminded of the harsh words.

"Poor girl," murmured he, "it *is* hard for any one just out of school to learn housework. I must be more patient with her."

He was ready to ask Elsie's forgiveness, and the words were on his lips as he opened the door; but why was the gas not lighted? No sound of any one stirring about, either! He soon had a light, and passed from one room to another, expecting in each a sight of the familiar face; but evidently Elsie was not in the house.

"Out calling! I'll run down street and meet her."

Half way to the corner he met his friend Ed. Somers, who called out:

"Lonesome, ain't it, with your wife gone? I saw her at the station. Said she was going to see her mother. You can't spare her long, I suppose? Come over to my house and spend the evening."

He managed not to betray his surprise, but simply declined the invitation. Anger, pride, and love struggled for the mastery. His first impulse was to take the next morning's train for Elsie's native village, and bring back the truant. Then he thought how much he was needed by his employers, and decided the better course would be to wait a few days and let her return of her own free will. He could sleep at home and take his meals at a restaurant, and no one need know of the affair. Not a moment did he anticipate anything serious from the matter. "She wants me to know I can't speak to her in the way I did at noon. I'd no idea she would feel it so deeply," he thought.

One after another the days passed on. Each night, as Frank returned from his work, he expected to find the house lighted, and a sweet face to meet him at the door; but Elsie came not. How slowly dragged the hours spent at home! How much he missed the light of her smile and the music of her voice! Even her tears would be welcome now. He could bear the terrible loneliness no longer, and one evening, just a week from that on which he first found his home deserted, he wrote a long, loving letter, asking her to forgive his unkind words, and return.

The next day passed, and the next, but still no Elsie; not even a letter. His pride was aroused. "Does she think I'm going on my knees before her? 'Twas her fault as much as mine. I've done my part of making up, and now she may do hers. I can stand it as long as she can," he said to himself.

And so another week went by. Frank Bronson was careful to give his friends to understand that Elsie had gone to her mother's for a short visit only; but he was far from feeling sure of this himself. Several times he was on the point of following her, but such a course seemed too humiliating. It would never do to show such submission thus early in their married life. She was trying to frighten him, he thought; and yet he was very miserable, notwithstanding his pride.

One night, when work was over, he turned his footsteps homeward, feeling more wretched than he had ever been before.

But surely there were lights shining through the windows! Yes, and as he entered the hall he saw the same dear face that used to greet him. His pride and anger were gone in an instant.

"I have done very wrong, but I've come back now to be forgiven and to be a better woman in future. Come right to supper now. I've been taking lessons of mother in housekeeping, and have learned to prepare meals on time," Elsie said.

Seated in the cosy dining-room, she told her story. After his departure that day she felt utterly discouraged—as if she must have sympathy and advice; and following her first impulse, she had taken the cars for her mother's. But she had repented of this course before she had journeyed ten miles, and would have returned next morning had she not feared awakening suspicion. Sister Mabel, too, was very sick, and when her mother expressed a wish for more time to attend the invalid, Elsie had offered to help about the housework for a few days. She had not written, at first, because she expected every train would bring her husband; finally because she feared he was angry. When his kind letter had been received, she had written, explaining everything. The letter had been entrusted to Tommy Williams to leave at the post-office, and she was surprised that it had never reached its destination. As soon as Mabel had recovered sufficiently not to require her mother's attendance, Elsie had returned.

"Then that little Tom Williams was to blame for most of my loneliness and heartache. No, that isn't fair! 'Twas my own precious dignity, that I was so afraid of compromising!" exclaimed Frank.

"The beginning of the whole trouble was my poor management of household affairs. I believe a great many family misunderstandings would be prevented if girls knew more about such things. For my own part, if ever I have anything to do with bringing up girls, they shall not consider an education completed that has not in it some practical knowledge of housekeeping."—*Zion's Herald.*

A CHILD'S DEFINITION OF HOME.—A little brother and sister were talking about home and their love for it. "I wouldn't swop my home for any other in the world," said the sister. "Oh, I don't feel so," was the boy's response, "I think that Willie A——'s home is as pretty as ours. It's bigger and its got more things in it. I think I'd like to swap ours for that." "But would you like to give up your father and mother for his?" asked his sister. "And would you rather have his sisters than yours?" "No, I wouldn't want that," said the boy. "Well, to swap home means that," said the sensible sister, "for a home itself isn't a home. A home is your father and mother, and brothers and sisters, and everything you have in the house." Wasn't that well said? Isn't there a truth in those words which is hid from many of the wise and prudent, and revealed unto babes? A well-furnished house is not a home. A home is the life and love which the family in the house represents. Who would swap his home for a rich neighbor's!—*Sunday School Times.*

CATBOLIC acid is a very good remedy for plant lice, so common at some periods of the season and in some places. The following is a good way to prepare:

Buy the crude substance, because it is cheaper. Mix it with soft soap—the exact proportion of which can not be given in figures, because soap differs greatly in strength. Begin, say with ten times as much soap as acid, and add more of the latter till the following indications show there is enough. Mix them well by stirring, and let them stand a half a day. For trial, add a little of the mixture to soft water. If there is not enough soap, oily globules of the acid will float on the water; add more to the mass till the globules cease. Make a moderately strong suds of this mixture, and let it stream through a syringe on the infested plants, which it will quickly clear. On very delicate plants it may be washed off in a few minutes.—*Country Gentleman.*

TO MANY persons, mint-sauce is essential to the completeness of their enjoyment of Spring lamb. To make it, take two tablespoonful of green mint, cut it fine, add to it half a teacupful of vinegar and two tablespoonfuls of sugar.

I LEARNED that he that will be a hero, will barely be a man; that he that will be nothing but a doer of his work, is sure of his manhood.—*George McDonald.*

"HAVE the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited."

IT was ever the fashion of Cromwell's pikemen to rejoice greatly when they beheld the enemy.

THE SUMMER SCHOOL
OF
ELOCUTION
AND
VOCAL GYMNASTICS
Will Open July 4th, for a Term of Five Weeks,
AT
ALFRED UNIVERSITY
Under the direction of
MRS. EVA ALLEN ALBERTI.
TERMS.
25 Lessons in class.....$ 5 00
20 Private Lessons..... 10 00
Single Lessons..... 75

AGENTS WANTED FOR
BIBLE REVISION
The best and cheapest illustrated edition of the Revised New Testament. Millions of people are waiting for it. Do not be deceived by the Cheap John publishers of inferior editions. See that the copy you buy contains 150 fine engravings on steel and wood. Agents are coining money selling this edition. Send for circulars. Address NATIONAL PUBLISHING CO., Chicago, Ill.

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

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

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

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

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

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

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

Daughters, Wives, Mothers!

DR. J. B. MARCHISI,
UTICA, N. Y.,
Discoverer of DR. MARCHISI'S
UTERINE CATHOLICON,
A POSITIVE CURE FOR FEMALE COMPLAINTS.
This remedy will act in harmony with the Female system at all times, and also immediately upon the abdominal and uterine muscles, and restore them to a healthy and strong condition.
Dr. Marchisi's Uterine Catholicon will cure falling of the womb, Leucorrhœa, Chronic Inflammation and Ulceration of the Womb, Incidental Hemorrhage or Flooding, Painful, Suppressed and Irregular Menstruation, Kidney Complaint, and is especially adapted to the Change of Life. Send for pamphlet free. All letters of inquiry freely answered. Address as above.
FOR SALE BY ALL DRUGGISTS.
Price $1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.

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

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

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

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

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

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

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

CHEAPEST BOOKS in the WORLD
Macauley's History of England. 5 large 12mo. vols. cloth; only $2.00
Taine's History of Eng Literature 1 large 12mo vol. handsomely bound, for only 50 cts.
Full descriptive catalogue Free.
MANHATTAN BOOK CO., 16 W. 14th St., N. Y. P.O. Box 4580

PENSIONS For SOLDIERS, widows, fathers, mothers or children. Thousands yet entitled. Pensions given for loss of finger, toe, eye or rupture, varicose veins or any Disease. Thousands of pensioners and soldiers entitled to INCREASE and BOUNTY. PATENTS procured for Inventors. Soldiers land warrants *procured*, bought and sold. Soldiers and heirs apply for your rights at once. Send 2 stamps for "The Citizen-Soldier," and Pension and Bounty laws blanks and instructions. We can refer to thousands of Pensioners and Clients. Address N. W. Fitzgerald & Co. PENSION & PATENT Att'ys, Lock Box 555, Washington, D. C.

Beware OF Fraud
BENSON'S CAPCINE PLASTERS
HAVE BEEN IMITATED,
And their excellent reputation injured by worthless imitations. The Public are cautioned against buying Plasters having similar sounding names. See that the word C-A-P-C-I-N-E is correctly spelled.
Benson's Capcine Porous Plasters
Are the only improvement ever made in Plasters.
One is worth more than a dozen of any other kind.
Will positively cure where other remedies will not even relieve.
Price 25 cents.
Beware of cheap Plasters made with lead poisons.
SEABURY & JOHNSON,
Manufacturing Chemists, New York.
A SURE REMEDY AT LAST. Price 25cts. NEAD'S Medicated CORN and BUNION PLASTER.

HOP BITTERS.
(A Medicine, not a Drink.)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints.
$1000 IN GOLD.
Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and try them before you sleep. Take no other.
D. I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.
SEND FOR CIRCULAR.
All above sold by druggists.
Hop Bitters Mfg. Co., Rochester, N. Y., & Toronto, Ont.

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

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y.

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

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

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

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

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

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

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

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

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

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

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

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

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

TRACTS.

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

TOPICAL SERIES—by Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.

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

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

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

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

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

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

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

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

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

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

THE FUN OF MUMPS

The battle has ended at last. family is, we had enough of round. My wife and some of had their supply some time ago. we had this time were of the kind, like eschalots and leeks tacked me first, and held on to est. I first felt them in chu sermon by my presiding elder day of January. I could not the smell of them hurt me, and them made my jaws feel like jump out of joint.

How my cheeks were swo children of mine will have fun can, and my looks amused the jaws were too sore for me to t to sit and listen. In my hel came the subject of criticism relation to sustain, even at hom who rarely perpetrates a joke,

"Well, my dear husband, th filled up your hollow cheeks your looks. Your cheeks now the jowls of one of these gunne

At this the children roared nearly dead to laugh at me, bu Wife had unintentionally ope and out it came, long and lou funny that I tried to smile, made a miserable grin out clapped my hand to my jaw ment had fully opened. My el of wit or impudence, I don't said:

"Pa, you have more 'che any other preacher in this cou

A big laugh passed round, a laugh, too, but clapped my ha

"Well," said my daught learned to hold his jaw at last.

Another big laugh, and I hands to my cheeks to ease th got sorry for me, and said:

"Hush, children! that is cru

"Oh, no!" said William. ing more from his own jaw tha ours!"

Peal after peal of laughter even the two-year-old boy caug gion and joined in. Of course understand or appreciate what I saw from the cut of his ey caught the idea that "papa" with the fun.

About this time I had a pow tion to walk out in the yard awhile. While I was gone, wife had a talk with the chil when I came back they looke soon began to cut their eyes at then look at each other an smile soon developed into a frown of my wife, with a broa neath it, made matters worse. solemn and look steadily into t deep thought, but their sharp the suppressed smile that stole in spite of me, and one by one cession, they left the room, h and nose, but swelling with la

The mumps kept me in th weeks, amid the worry and co children, and an eye-witness o vexations to which my wife after day and year after year sympathy for her now than I e life. I have not been confined twenty-four hours at a time the twenty-one years of our m really didn't know till now w model of patience and unceasi is. I have been in the habi from these troubles and cares, ry and confusion, but here m here she has to stay day in an or well, nervous or not. A ma love his wife and treat her wit derness is a brute. But now I my efforts I can't help a feelin my face when I look at my afraid she hasn't got as much patience and Christian endura before I was cooped up here w noisy, romping children. The nearly bit a bloodblister on my hold in. What little patienc been exercised very impatien ruins the moral quality of it.

None of the children suff mumps as I did. We are all a We got more real good fun ou tion than out of any other aff had. When minor trials con had just about as well laugh a the good either will do. We t the bright side of the picture and manage to keep pretty ch darkest days. We love God a body, and have no complaints world or hard times. We get that is far more than we deser help of God we will not comp it comes down to bread-cru Faith in God is the best sauce found for our food.—*Gilderoy Christian Advocate.*

CHARACTER—COMPOSURE.— very often the highest resul Did we never see a man recei sult, and only grow a little reply quietly? That was a m strong. Or did we never see guish, stand, as if carved out mastering himself? or one be daily trial remain silent, and world what it was that canke peace? That is strength. strong passions remains ch keenly sensitive, with manly nation in him, can be provok frain himself, and forgive—t men, spiritual heroes.—*Rob Thoughts, by Tupper.*

HOP BITTERS.

(A Medicine, not a Drink.)

CONTAINS

HOPS, BUCHU, MANDRAKE, DANDELION,

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints.

$1000 IN GOLD.

Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and try them before you sleep. Take no other.

H. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.

SEND FOR CIRCULAR.

All above sold by druggists.
Hop Bitters Mfg. Co., Rochester, N. Y., & Toronto, Ont.

K CERTIFICATES OF MEMBERSHIP, return notice of the certificates' having suitable for any church, for sale at this rice by mail, postage paid, per dozen, 20 r quire, 35 cents; per hundred, $1 25. lerks will find them both convenient and l.

T A L O G U E O F

OOKS AND TRACTS

PUBLISHED BY THE

ICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y.

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

BATH AND THE SUNDAY. By Rev. A. H. A. M. Part First, Arguments. Part Sec- istory. 16mo. 268 pp. Fine Cloth, $1 25.

lume is an earnest and able presentation of th question, argumentatively and historical- ould be in the hands of every one desiring he subject.

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

n many respects the most able argument ned. *The author was educated in the ob- f Sunday, and was for several years a high- ed minister in the Baptist denomination. is a careful review of the arguments in unday, and especially of the work of James f Scotland, which has been widely circu- g the clergymen of America. Mr. Brown ghly sifted the popular notions relative to vith great candor, kindness and ability. ally commend it to those who, like Mr. ave been taught to revere Sunday as the

E OF THE SABBATH, in reply to Ward on urth Commandment. By Geo. Carlow. dition—Revised. 168 pp. 25 cents.

rk was first published in London in 1724. ble as showing the state of the Sabbath ar- that time.

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

rk is one of decided value, not only as re- argument adduced, but as showing the ex- of liberality and fairness which character- ial and excommunication of Mr. Morton Presbyterian Church.

L LAW CONTENDED FOR. By Edward First printed in London, in 1658. 64 pp. 0 cents.

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

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

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

TRACTS.

ral Nature and Scriptural Observance of Sabbath. 52 pp.

e True Sabbath Embraced and Observed.

eligious Liberty Endangered by Legislative tments. 16 pp.

Appeal for the Restoration of the Bible ath. 40 pp.

e Sabbath and its Lord. 28 pp.

e Bible Doctrine of the Weekly Sabbath.

SERIES—by Rev. James Bailey—No. 1, Day," 28 pp.; No. 2, "The Moral Law, 3, "The Sabbath under Christ," 16 pp.; e Sabbath under the Apostles," 12 pp.; me of Commencing the Sabbath," 4 pp.

BBATH: A Seventh Day, or The Seventh ch?" By Rev. N. Wardner. 4 pp.

ORD'S DAY, OR CHRISTIAN SABBATH." By ardner. 4 pp

rist or his Apostles Change the Sabbath eventh Day to the First Day of the y Rev. N. Wardner. 4 pp.

NTINE AND THE SUNDAY." By Rev. N. 4 pp.

EW TESTAMENT SABBATH." By Rev. N. 4 pp.

hrist Abolish the Sabbath of the Deca- y Rev. N. Wardner. 4 pp.

Ten Commandments Binding alike upon entile?" By Rev. N. Wardner. 4 pp.

Day of the Week did Christians Keep ath during 300 years after Christ?" By ardner. 4 pp.

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

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

THE FUN OF MUMPS.

The battle has ended at last. Large as my family is, we had enough of them to go round. My wife and some of the children had their supply some time ago. The mumps we had this time were of the multiplying kind, like eschalots and leeks. They attacked me first, and held on to me the longest. I first felt them in church during a sermon by my presiding elder, on the 16th day of January. I could not eat pickles, the smell of them hurt me, and the sight of them made my jaws feel like they would jump out of joint.

How my cheeks were swollen! These children of mine will have fun whenever they can, and my looks amused them greatly. My jaws were too sore for me to talk, so I had to sit and listen. In my helplessness I became the subject of criticism—not a pleasant relation to sustain, even at home. My wife, who rarely perpetrates a joke, says:

"Well, my dear husband, the mumps have filled up your hollow cheeks and improved your looks. Your cheeks now remind me of the jowls of one of these guinea pigs!"

At this the children roared—they had been nearly dead to laugh at me, but were afraid. Wife had unintentionally opened the way, and out it came, long and loud. It was so funny that I tried to smile, but the pain made a miserable grin out of it, and I clapped my hand to my jaw. The engagement had fully opened. My eldest son, full of wit or impudence, I don't know which, said:

"Pa, you have more 'cheek' now than any other preacher in this country."

A big laugh passed round, and I tried to laugh, too, but clapped my hand to my jaw.

"Well," said my daughter, "pa has learned to hold his jaw at last."

Another big laugh, and I put up both hands to my cheeks to ease the pain. Wife got sorry for me, and said:

"Hush, children! that is cruel to your pa."

"Oh, no!" said William. "Pa is suffering more from his own jaw than he is from ours!"

Peal after peal of laughter went up, and even the two-year-old boy caught the contagion and joined in. Of course, he did not understand or appreciate what was said, but I saw from the cut of his eye that he had caught the idea that "papa" was connected with the fun.

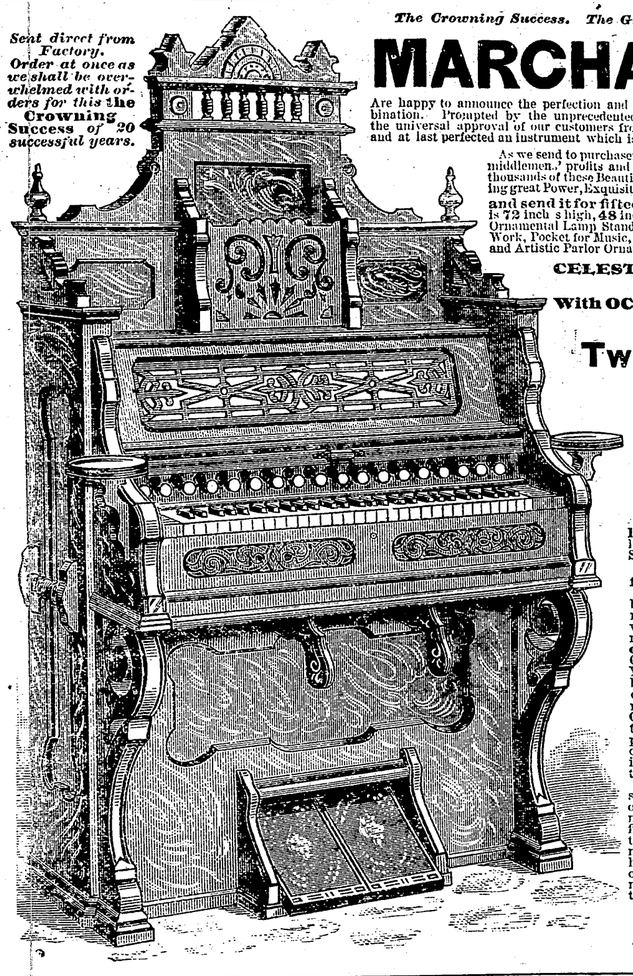
About this time I had a powerful inclination to walk out in the yard and meditate awhile. While I was gone, I think my wife had a talk with the children—at least when I came back they looked serious, but soon began to cut their eyes at me slily, and then look at each other and smile. The smile soon developed into a snicker. The frown of my wife, with a broad smile underneath it, made matters worse. I tried to be solemn and look steadily into the fire as if in deep thought, but their sharp eyes caught the suppressed smile that stole into my face in spite of me, and one by one, in rapid succession, they left the room, holding mouth and nose, but swelling with laughter.

The mumps kept me in the house three weeks, amid the worry and confusion of the children, and an eye-witness of the cares and vexations to which my wife is subject day after day and year after year. I feel more sympathy for her now than I ever did in my life. I have not been confined to the house twenty-four hours at a time before during the twenty-one years of our married life. I really didn't know till now what a perfect model of patience and unceasing toil my wife is. I have been in the habit of running from these troubles and cares, and this worry and confusion, but here my wife is, and here she has to stay day in and day out, sick or well, nervous or not. A man that doesn't love his wife and treat her with constant tenderness is a brute. But now in spite of all my efforts I can't help a feeling of shame in my face when I look at my wife. I am afraid she hasn't got as much respect for my patience and Christian endurance as she had before I was cooped up here with these nine noisy, romping children. The fact is, I have nearly bit a bloodblister on my lip trying to hold in. What little patience I have has been exercised very impatiently, and this ruins the moral quality of it.

None of the children suffered with the mumps as I did. We are all about well now. We got more real good fun out of this affliction than out of any other affliction we ever had. When minor trials come upon us we had just about as well laugh as to cry, for all the good either will do. We try to look on the bright side of the picture at our house, and manage to keep pretty cheerful on the darkest days. We love God and love everybody, and have no complaints to make of the world or hard times. We get but little, but that is far more than we deserve, and by the help of God we will not complain or growl if it comes down to bread-crust and water. Faith in God is the best sauce we have ever found for our food.—*Gilderoy, in Wesleyan Christian Advocate.*

CHARACTER—COMPOSURE.—Composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish, stand, as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home-peace? That is strength. He who with strong passions remains chaste; he who keenly sensitive, with manly power of indignation in him, can be provoked and yet refrain himself, and forgive—these are strong men, spiritual heroes.—*Robertson's Living Thoughts, by Tupper.*

Seat direct from Factory. Order at once as we shall be overwhelmed with orders for this **the Crowning Success** *of 20 successful years.*



The Crowning Success. The Grandest Organ. The Most Remarkable Offer.

MARCHAL & SMITH

Are happy to announce the perfection and completion of their new Organ—Their Grandest Musical Combination. Prompted by the unprecedented success attending our previous efforts, and encouraged by the universal approval of our customers from all parts of the world, we have continued our experiments, and at last perfected an instrument which is the crowning success of organ building.

As we send to purchasers **direct from our factory**, avoiding middlemen' profits and agents expenses, and being sure of selling thousands of these Beautiful Instruments, we offer this Organ, combining great Power, Exquisite Purity and Sweetness with infinite variety for **$65** **and send it for fifteen days trial in your own home.** This Organ (No. 475) is 72 inch s high, 48 inches long, 5 Octaves, beautifully Carved, Solid Walnut Case with Ornamental Lamp Stands, Carved Brackets, Turned Handles, Sliding Fall, Artistic Fret Work, Pocket for Music, Large Extension Top with Polished Panels, making a Beautiful and Artistic Parlor Ornament. It contains the following full Sets of Reeds:

CELESTE, DIAPASON, CLARIONET, MELODIA, AEOLINE, SUB-BASS, With OCTAVE COUPLER, GRAND ORGAN and VOX HUMANA.

Twenty Beautiful Stops

As Follows:

1. MELODIA.
2. Diapason Forte.
3. DIAPASON.
4. Celestina.
5. SUB-BASS.
6. Celeste Forte.
7. COUPLER.
8. Dulcet.
9. CELESTE.
10. Echo.
11. Keraulophon.
12. Viola.
13. AEOLINE.
14. Bourdon.
15. CLARIONET.
16. Vox Humana.
17. COUPLER.
18. Piano.
19. Grand Organ Knee Stop.
20. Right Knee Swell.

The most remarkable organ ever made. We **Challenge the World** to equal it. We will box and deliver this organ on board cars here, with handsome Stool, Instruction Book and Music, for only **$65**

Call and select, or send your order, and we will ship at once, for fifteen days' trial. **Guaranteed for six years.**

In ordering, send the certificate of your bank, or some responsible business man, that the organ will be promptly paid for or returned to us. Freight will be paid by us both ways if in any way unsatisfactory. **You take no responsibility** till you receive and approve the organ after **15 days' trial in your own home. Send in your order at once.** Remit by Post-Office Money Orders, Express (prepaid), or by Draft on New York. **Money refunded and freight charges paid both ways if in any way unsatisfactory.** If you do not order at once, be sure to get our Illustrated catalogue. It contains information which protects the purchaser and makes deceit impossible. Order direct from this advertisement. You take no responsibility till you receive and approve the organ. To avoid useless correspondence we state that absolutely no reduction is possible. One organ, or one hundred are sold at the same price. We unhesitatingly advise all who are short to purchase other styles to order this organ. It stands unequaled in quality, compass and price.

A moment's consideration will show the certainty of securing a superior instrument from us. Our system puts each organ on **its own merits**, by submitting it to tests where no one can mislead in its favor, and where every interest is to find defects, if any exist. An organ that passes triumphantly through such crucial test may surely claim to be second to none in the world, and the purchaser may well feel secure in having an organ that stands first in its class. Send in your order at once, and it will have immediate attention. If you do not want an instrument yourself, will you please hand this offer to a friend who wishes to purchase.

MARCHAL & SMITH,

No. 8 West Eleventh St., (3 Doors from Broadway)

HOW TO DO ALL YOUR OWN PRINTING. Send 3 cent stamp for new 40 page pamphlet, entitled HOW TO PRINT, illustrating and describing the world-renowned MODEL PRESS

Hand and foot power. Business men are everywhere using it, thereby saving all their printing bills. Any boy can manage it. Prices from $3 to $175. Every Press absolutely guaranteed. HOW TO PRINT gives all the particulars. Address the Manufacturers,

J. W. DAUGHADAY & Co., 721 Chestnut St., Philadelphia.

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

DISCOVERER OF

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

The Positive Cure

For all Female Complaints.

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

It will cure entirely the worst form of falling of the uterus. Leucorrhœa, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight, and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

For Kidney Complaints of either sex this compound is unsurpassed.

Lydia E. Pinkham's Vegetable Compound

Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price $1.00. Six bottles for $5.00. Sent by mail in the form of pills, also in the form of Lozenges, on receipt of price, $1.00, per box, for either. Mrs. PINKHAM freely answers all letters of inquiry. Send for pamphlet. Address as above. *Mention this paper.*

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cents per box.

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

Sold by DRUGGISTS GENERALLY.

THAT FAMOUS $65 ORGAN

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

$100 A MONTH for agents on the "Revised New Testament." Send for Circular. Also send address of two or more Book Agents, and 10 cts., for cost of mailing, and receive The People's Magazine free, 6 months. P. W. ZEIGLER & CO., 915 Arch St., Phila., Pa.

BUCKEYE BELL FOUNDRY

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

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

CANCERS CURED!

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

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

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

NEW ADVERTISEMENTS.

From Dauchey & Co.

TANITE EMERY WHEELS and CRINDING MACHINES

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

GUARANTEED

TEN PER CENT. INVESTMENT.

THE IMPERIAL MINING COMPANY.

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

SUMMER BOARD IN THE COUNTRY.

MRS. BAKER,

MATRON OF

ALFRED UNIVERSITY BOARDING HALL,

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

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

Accomplished resident teachers will give lessons in

MUSIC, PAINTING, AND ELOCUTION

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

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

For further information, address,

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

DEAFNESS positively cured by FOO CHOO'S BALSAM OF SHARK'S OIL; an extract from a small White Shark, caught in the Yellow Sea, known as *Carcharodon Rondeletii*. Its virtues were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Chinese Empire, where used for over 500 years. Sent, charges prepaid, to any address at $1.00 per bottle. ONLY IMPORTER BY HAYLOCK & CO., *Sole Agents for America*, 7 Dey St., New York.

LESSON LEAVES,

CONTAINING THE

INTERNATIONAL LESSONS,

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the

SABBATH RECORDER OFFICE

AT

75 CENTS A HUNDRED

PER MONTH, FREE OF POSTAGE.

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

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

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

ALFRED UNIVERSITY.

EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

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

Commencement, June 29th, 1881.

SIXTEEN TEACHERS.

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

Send for Catalogue.

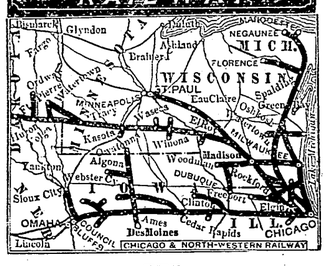
4

SABBATH KEEPERS

WANTED.

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

C. & N.-W. RAILWAY



THE

CHICAGO & NORTH-WESTERN

RAILWAY

Is the OLDEST ! BEST CONSTRUCTED ! BEST EQUIPPED ! and hence the

LEADING RAILWAY

—OF THE—

WEST and NORTHWEST!

It is the short and best route between Chicago and all points in

Northern Illinois, Iowa, Dakota, Wyoming, Nebraska, California, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for

Council Bluffs, Omaha,

DENVER, LEADVILLE,

SALT LAKE, SAN FRANCISCO,

DEADWOOD, SIOUX CITY,

Cedar Rapids, Des Moines, Columbus, and all Points in the Territories, and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismarck, Winona, LaCrosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin, and the Northwest.

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

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

It is the ONLY LINE running

PULLMAN HOTEL DINING CARS

BETWEEN

CHICAGO and COUNCIL BLUFFS,

PULLMAN SLEEPERS on all NIGHT TRAINS.

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

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

☞ AND WILL TAKE NONE OTHER. ☜

All Ticket Agents sell Tickets by this Line.

MARVIN HUGHITT,
2d V. P. & Gen'l Manager, Chicago.

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

N. Y., LAKE ERIE & WESTERN R. R.

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

Abstract of Time Table, adopted May 16th, 1881.

EASTWARD.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

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

5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M.

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

10.55 A. M., from Salamanca daily, except Sundays, arriving at Carrollton 11.02 A. M.

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

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

6.05 P. M., daily from Dunkirk, stopping at all stations, arriving at Carrollton 8.20 P. M.

5.05 P. M., except Sundays, from Carrollton, stopping at Vandalia 5.17, Allegany 5.31, Olean 5.44, Hinsdale 6.01, arriving at Cuba 6.20 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.45 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.55, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M.

6.57 A. M., from Carrollton, stopping at all stations, arriving at Dunkirk 9.56 A. M.

7.30 A. M., except Sundays, from Cuba, stopping at Hinsdale 7.47, Olean 8.00, Allegany 8.09, Vandalia 8.20, arriving at Carrollton 8.30 A. M.

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

4.03 P. M., from Carrollton, daily, except Sundays, arriving at Salamanca 4.10 P. M.

Sunday, Train 1 will run between Salamanca and Dunkirk.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

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

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

Trains 17, 18, 20 and 21 run daily.

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

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

Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

S. S. Department.

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

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

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

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

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

LESSON XI.—THE WALK TO EMMAUS.

BY W. R. POTTER.

For Sabbath-day, June 11.

SCRIPTURE LESSON.—LUKE 24: 13-32.

13. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14. And they talked together of all these things which had happened.
15. And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.
16. But their eyes were holden, that they should not know him.
17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.
22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre.
23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24. And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!
26. Ought not Christ to have suffered these things, and to enter into his glory?
27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
28. And they drew nigh unto the village whither they went: and he made as though he would have gone further.
29. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.
30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.
31. And their eyes were opened, and they knew him: and he vanished out of their sight.
32. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?

CENTRAL TRUTH.—Jesus, the greatest Bible Teacher.

DAILY READINGS.

1. Lesson. Luke 24: 13-32.
2. Prophecy. Isa. 53: 1-6.
3. Prophecy. Isa. 53: 7-12.
4. Connection. Luke 23: 33-38.
5. Connection. Luke 23: 39-46.
6. Connection. Luke 23: 47-56.
7. Connection. Luke 24: 1-12.

GOLDEN TEXT.—"And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24: 32.

TIME.—A. D. 33.

PLACE.—In the neighborhood of Jerusalem.

OUTLINE.

I. **The appearance.** v. 13-18.
II. **The reason of their distress.** v. 19-24.
III. **Jesus' instruction.** v. 25-27.
IV. **The revelation.** v. 28-32.

QUESTIONS.

I. **The appearance.** v. 13-18. How many are mentioned as journeying to Emmaus? Were they of the apostles? Who is mentioned as one of them? Who was Cleopas? Mention names of his sons who were distinguished. How were they related to Jesus? Who was the companion of Cleopas? On what day of the week was this? How was Emmaus situated in relation to Jerusalem? What its distance from Jerusalem as we estimate distance? As they were journeying, who drew near and walked with them? Why did they not recognize the stranger? What was Jesus' first question? Definition of prophet?

II. **The reason of their distress.** v. 19-24. Who were the chief priests? Who were the rulers referred to? How did these disciples suppose Israel was to be redeemed?

III. **Jesus' instruction.** v. 25-27. Give the definition of the word "fools" as used in v. 25. What did he mean by "slow of heart?" What did he proceed to expound to them? Mention names of prophets referred to here. Mention some places in different prophecies where allusion is made to the Messiah. What is meant by fulfilling prophecy?

IV. **The revelation.** v. 28-32. On the arrival of these travelers at their home, what did they ask the stranger to do? While they sat at meat, what customary preliminary took place peculiarly his own? What is meant by their eyes being opened? What reversion to their own experience just past did they make? Are not we, also, too often blind to the Master's presence, by which fact we lose much of blessing, much of joy?

REMARKS.

Get from the class a detailed account of the trial and crucifixion of Jesus. This is necessary to the complete understanding of the situation as we find it in this lesson. The risen Christ was seen on eleven different occasions, previous to his final disappearance. Mention them. It needed all these to convince the disappointed disciples that the Lord had indeed risen.

COMMENTS.

I. **The appearance.** v. 13-18. **And behold two of them.** Not of the twelve, but other followers or disciples. Further on, we find that one of them was Cleopas, who is thought to have been the brother of Joseph, the husband of Mary, the mother of our Lord. He was father of four distinguished disciples of Jesus, viz., Simon, James the less, Jude and Joses. He was the uncle of Jesus, and his sons were cousins to him. The other is supposed to have been Luke himself. **That same day.** The first day of the week, the day on which the visits were made to the sepulchre by the women and Peter, to whose astounding reports they had probably listened, but did not understand. **To a village called Emmaus.** Probably the home of these disciples, between seven and eight miles northwest of Jerusalem on a high slope of hills. They were likely going home after the Passover. A delightful writer thus speaks of this journey: "The way to it was over hills and through valleys more and more barren as Jerusalem was left behind; but Emmaus itself looked down into a hollow, through which a rivulet spread greenness and beauty. Vines and olive trees planted in terraces up the hillside, and the white and red flowers of the almond tree, now bursting into blossom in the valley, made the end of the journey a pleasant contrast to its beginning." **Three score furlongs.** Between seven and eight miles. The furlong of the New Testament was equal to a Roman stadium, 201 yards, instead of 220 English measure, one-twelfth less. **And they talked together.** The one absorbing theme of which their hearts were full was concerning him they had followed so lovingly, trusted so fully, and believed to be the Messiah. But now as the recent disgraceful scenes of the trial and crucifixion came so vividly to their minds, the question naturally arose, Was he indeed the Christ? If so, why did he permit all this infamy, when he could have prevented it? And yet did not all his teachings, his life, his burning words of love attest the fact that he was "King of the Jews?" **Jesus drew near and went with them.** While thus engrossed with the stirring scenes just enacted, a stranger overtook and joined them, quite likely to their disappointment, for it would not be natural for a stranger to fully sympathize with them in their personal trial, and his presence would interfere with free interchange of thought. It must be remembered that they did not believe him alive; so his company, as a fellow-traveler, was the last thing they would expect. **Their eyes were holden.** Because he was in another form (Mark 16: 12), and probably their vision had been miraculously affected, added to which was their belief, as said before, that he was yet dead; hence no suspicion of his presence in their fellow-traveler. **What manner of communications.** "What is it that so interests you?" They were surprised at his sudden interest in the conversation which he had overheard. Cleopas, wondering, spoke of Jesus' life, the tragic circumstances of his death, the vision of angels, the empty tomb, and the declaration of the women that he was now alive. But some brethren, who went to see if the report was true, saw him not, so they were enshrouded in doubt. **And hast not known these things.** With undisguised astonishment at the stranger's ignorance, Cleopas continued the narative. **Prophet.** Rabbi, Teacher; was so regarded by Nicodemus, who addressed him as such. John 3: 2.

II. **The reason of their distress.** v. 19-24. **In deed and in word.** In his miracles and teachings. **Chief priests.** Heads of the divisions of priests. **Our rulers.** Sanhedrim. **Should have redeemed Israel.** An important agent in confirming this great mystery in the minds of these disciples, was the fact that they looked for a visible kingdom, by which they were to be emancipated from the domination of Roman rule.

III. **Jesus' instruction.** v. 25-27. **And then he said unto them, O fools,** &c. Self-confident persons, thoughtless, thick-headed, unwise. —*Smith.* "See then that ye walk not as fools, but as wise."—Eph. 5: 15. Their new companion had listened attentively to all they had said, and now suddenly turns to chide them for their evident unbelief. He spoke to them in terms to us severe. He rebuked them for the slight regard in which they held the prophecies, and evidently becoming as interested in the subject as they, proceeded to expound to them the Old Testament references to the coming of the Messiah. **Prophets have spoken.** Referring to Moses in his five books, as well as to the Psalmist, Isaiah, and the lesser prophets who predicted his coming: some of these may be found in Gen. 3: 15; Deut. 18: 45; Psa. 89: 20; Isa. 2: 2; 9: 6; 28: 16; 32: 1; 35: 4; 42; 6, &c.; Ezek. 34: 21; Dan. 2: 44; Micah 4: 1; Zech. 8: 8. Nowhere in Scripture does our Savior more forcibly reprimand those who lightly hold the teachings of the Old Testament, a condition of things which has obtained to a frightful extent in these later days of popular preference for exclusive New Testament reading and study. The weekly study of the Scriptures as a whole has become a necessity to such as would follow the international system of Sabbath-school lessons, so that to some extent this error is being corrected. **Ought not Christ.** Was it not necessary to fulfill prophecy? **And beginning at Moses.** It must have been evident to these disciples that their stranger comrade was no ordinary person. His erudition as a Bible student must have astonished them, as he quoted passage after passage, and gradually led them up to a comprehension of the new fact to them, that his kingdom was to be spiritual, not temporal—the fundamental requisite to its existence, love, not force—prayer, not kingly edicts. Although the prophecies had been familiar to them from childhood, never, till now, had the truth been apparent. With these wondering disciples, as with us sometimes, truth and sense of duty came by special revelation. The illumination, the exhilaration born of new views of divine wisdom and love find their answer, their results, in doubled diligence, rejoicings, and a new consecration. That Christians are many times positive that they have the *whole truth* in their particular creed is a fact none will dispute. That none of us are infallible, we are too slow to admit. That we should learn from this lesson to welcome any truth as a messenger of good to us, notwithstanding any predilections, is easily apparent.

IV. **The revelation.** v. 28-32. **But they constrained him.** They now had a new view of the divine plan. They wished to be taught further by this learned Rabbi; not so much, perhaps, on his own account, but because of their Lord and his kingdom, of which he had discoursed to them. **He took bread and blessed it.** They had seated themselves for the evening meal, and the stranger had the place of honor. As was his custom when with his disciples he offered the usual benediction, broke the bread, and handed it to them. **And their eyes were opened.** The supreme moment of this remarkable occasion had arrived. These familiar acts of the Master, as they had witnessed them many times in his life, were being reproduced at their own private table, and as the face and form of their beloved Lord revealed itself to their astonished vision, his own loving voice was recognized, and they stood transfixed in amazement, and bewildered that their own senses had helped on their incredulity. This new recognition of the Master, the conviction without a shadow of doubt that he indeed was alive and before them, naturally led to warmest demonstrations of affection; but before these emotions could find expression, he had vanished from their presence. Thus ends one of the most thrilling episodes in the earth-life of our Savior, if such it may now be called. To the unregenerate heart, whose God is the world, the study of this lesson will have no special attraction, except, perhaps, as a story, a myth, a fable. Paul said to the Corinthians, "But if our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." To the Christian, it will produce a renewed sense of dependence, a new thrill of affection, and a prayer that the same risen Lord may so walk with, instruct, and sup with them, as that these expressive words of Keble shall always voice the aspiration of the heart,

"Abide with me from morn till eve,
For without thee I can not live;
Abide with me when night is nigh,
For without thee I can not die."

REVIEW THOUGHTS.

1. Life. v. 26.
2. Peace. v. 32.

HINTS FOR THE BLACKBOARD.

HE WENT IN TO TARRY WITH THEM.	THEIR EYES WERE OPENED. THEY KNEW HIM.

DID NOT OUR HEART BURN *WHILE HE OPENED TO US* THE SCRIPTURES?

If you can draw, sketch an open book, on which write "Scriptures." Draw from the school the story of his explaining the Scriptures, and what he showed therefrom concerning himself. Then enclose the book by drawing a heart around it, and impress the thought of the Scriptures being within the heart. Now draw flames rising from the heart, illustrating the Golden Text, writing "Love" on the flames. The Scriptures within the heart make it warm, burning with love to Christ and all his children. Modes of impressing this thought will readily occur to each.

BUILDING WELL.

[Part of an Essay read before the Shiloh Sabbath-school, and forwarded for publication at the request of the school.]

BY MISS OLIVE EWING.

Man, following the instincts given him by his Creator, builds such structures as he needs to protect him from the elements; builds monuments to commemorate national achievements, heroic and noble deeds; builds temples that express his idea of the character of the deity whom he adores; builds, daily and hourly, character. Carefully the architect matures his plans, and selects the best materials for his purpose; zealously he guards the erection, that his finished work may be an exact counterpart of his model. The foundation must be solid and well laid; there must be no rude design, no jagged, unsightly surface, no inharmonious line; every stone and plank must fill its proper niche, lest the building, when finished, fail of its purpose by its lack of durability, symmetry, or beauty.

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity.
Himself from God he could not free,
He builded better than he knew;
The conscious stone to beauty grew."

The building of character is the great life-work of man. To this work should be brought the highest intellectual powers, the best and truest impulses of the heart. Character will be grand and enduring, or insignificant and trifling, according to the model chosen, the quality of material used, and the faithfulness and skill of the architect. From base to cap-stone there should be no flaw, for storms of temptation will assail, and rough winds of adversity will sweep away the very foundations unless securely laid. If we choose an imperfect model, if we build upon ambition, if from among the rich materials given us by God's love we choose that evil passions shall fill up the frame-work, then shall our structure be but a temple dedicated to self, unsafe in its foundations, unsymmetrical in its proportions, unlovely in its adornment. But if we choose for our model Him who is perfect in every part, build faithfully and patiently day by day, filling up the structure with the sweet and gentle charities of life, and crowning it with the priceless gifts of knowledge, our finished building shall be one of beauty and of grace, and the Master Builder shall set his seal upon it, and shall pronounce our work "very good."

Solid and strong, upon foundations of truth and honesty, is set the corner stone of a fair and God-like character. Pillars of truth and justice uphold the massive walls of firm principles which stand unshaken by misfortune; peace and love adorn the inner rooms with draperies of beauty; meekness and humility wreathe the outer columns with blossoms rare and fragrant. Here hath Charity her abode, while watchful Prayer keeps guard against the evil that would enter in.

If thus we build, then indeed may the spirit which on earth hath dwelt in such a temple, be a fit inhabitant for that house "not made with hands, eternal in the heavens."

THE REVISED TESTAMENT.

BY A. H. LEWIS.

We do not care to enter upon any criticism of the work now in the hands of the public, as the "Revised New Testament of 1881." It will have much to do with Bible study, and undoubtedly something to do with shades of doctrine and theories in theology. It has a right to demand recognition and careful consideration at the hands of every adult Bible student. Of course, all preachers who care to be reckoned among those who study the Word, will avail themselves of the Revised Edition at the first opportunity.

We have so far examined it, within the last two days, as to be free to urge it upon all adult Sabbath-school scholars and all teachers. Take it as a companion to your other translation or translations, as the case may be. It ought not to displace the other versions without the careful consideration and comparison which must come with time. That it will rapidly come into use is evinced in the fact that the sale has been enormous since it was placed in the market, three days ago. The fact that it corrects certain errors of copyists and certain imperfect translations, is not a matter for fear or for cavil.

Intelligent criticism has decided that King James' translation was the best that could be attained in 1611. But two centuries and a half of growth in scholarship, with some very marked attainments in the matter of manuscripts, have made it possible for us to have a much better version. Such a one we trust is now before the people. It is not too much to hope that permanent good will cause thought and stimulus to Biblical study which will thus be brought to bear. Let every lover of the Word hail this as a help to fuller investigation and more exact knowledge concerning the wealth of wisdom and the "words of life" which we have in the New Testament of our Lord and Savior Jesus Christ.

"DON'T KNOW HALF THEIR VALUE."—"They cured me of Ague, Biliousness and Kidney Complaint, as recommended. I had a half bottle left, which I used for my two little girls, who the doctors and neighbors said could not be cured. I would have lost both of them one night if I had not given them Hop Bitters. They did them so much good I continued their use until they were cured. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough." —B., Rochester, N. Y. See other column.—*American Rural Home.*

H. E. CARPENTER, ESQ., Henderson, N. Y., cured of Psoriasis or Leprosy, of twenty years' standing, by the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally. The most wonderful case on record.

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

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.

A WISE DEACON.—"Deacon Wilder, I want you to tell me how you kept yourself and family well the past season when all the rest of us have been sick so much, and have had the doctors visiting us so often."

"Bro. Taylor, the answer is very easy. I have used Hop Bitters in time; kept my family well and saved the doctor bills. Three dollars' worth of it kept us well and able to work all the time. I'll warrant it has cost you and the neighbors one to two hundred dollars apiece to keep sick the same time."

"Deacon, I'll use your medicine hereafter."

MARRIED.

In Lincklaen, N. Y., May 19th, 1881, by Rev. J. Clarke, Mr. WM. J. COTTRELL, of Scott, and Miss LIZZIE J. LEE, of the former place.

DIED.

In Lincklaen, Chenango Co., N. Y., May 19th, 1881, suddenly, of heart disease, CLARKE COON, aged 83 years and 6 months. The deceased was born in Petersburgh, 1797. In early manhood, he settted with his parents, in DeRuyter, where he married and spent the first six years of his married life. He then settled in Lincklaen, where, four years later, he settled upon the farm upon which he died, and where he lived fifty-three years. At the time this settlement was made, the country was a vast wilderness, but Bro. C. lived to see, under his labor, with the blessing of God, the forest become a fruitful field. He experienced religion in his native town at the age of eighteen, but did not make a public profession until settled in the town where he died. He was baptized by Eld. Alex. Campbell, uniting with the Lincklaen branch of the Seventh-day Baptist Church of DeRuyter. When the Seventh-day Baptist Church of Lincklaen was constituted, he was one of its constituent members, and of which he remained a useful and worthy member until his death. He leaves the dear wife with whom he lived so happily more than sixty-three years, three children, and a large circle of kindred and friends, to mourn an irreparable loss, but joyfully hoping for the reunion beyond the chilling tide. "Blessed are the dead that die in the Lord."

J. C.

In DeRuyter, N. Y., May 24th, 1881, of heart disease, Mrs. L. M. WRIGHT, widow of the late Nathan Wright, aged 73 years. The deceased made profession of religion in early life, and was associated with some other branch of the Christian Church up to eighteen years since, when she united with the Seventh-day Baptist Church in this village, of which she remained a worthy member until death. Hers was an exemplary Christian life, crowned finally with glorious victory through faith in the precious name. "For me to live is Christ, to die is gain."

J. C.

At Milton Junction, Wis., May 12th, 1881, DAVID BURDICK, in the 79th year of his age. He did not seem to have any disease, or experience any pain. He was born in New Hartford, Conn., Oct. 18th, 1802. When six years of age, his father, familiarly known as "Honest Amos," moved into Plainfield, Otsego Co., N. Y. At an early age, "Uncle David" professed religion, and united with the first Seventh-day Baptist Church of Brookfield, N. Y., and in 1832 was licensed to "improve his gifts in public prayer and speaking," which license was renewed two years later. In 1824 he was married to Lucy Green, and in 1834 to Lois Stillman, and in 1856 to Lucy Williams, who survives him. He was the father of ten children, five of whom are now living; only two, the oldest and the youngest, were able to attend his funeral. His political motto always was, "Where truth and justice reign, there's my country." He used to belong to the "Old Guard" of the Liberty Party, and forty years ago was associated with Gerrit Smith, Beriah Green, Fred Douglass, William Goodel, and others, in the battle for human freedom. His religious life was even and straightforward, with but few ups and downs. He was always ready to give the helping hand and encouraging word for the right, while he never feared to denounce wrong.

N. W.

At Albion, Wis., May 22d, 1881, PAUL STILLMAN EDWARDS, aged 75 years. He was born at Hopkinton, R. I., in 1806. He was the eighth of a family of thirteen children, only three of whom still live. In 1831, he was married to Susan Gardner. At an early day, they came to Albion, where they have since lived. He has left a wife and three children, who were present at his funeral, three children having gone before him. He was an upright and honest man, and lived a long life in frank sincerity. He was followed to his grave by a long line of neighbors and friends, all anxious to perform some act of kindness to the departing hero.

A. R. C.

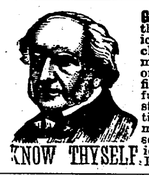
ROYAL

BAKING POWDER

Absolutely Pure.

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

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



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

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

SAD ACCIDENT.

Mr. Oscar Craigg Blown up by a Premature Blast in the Rosendale Cement Quarry—Destuction of an Eye—Its Subsequent Removal by Surgical Operation.

Mr. Oscar Craigg was foreman in a cement quarry at Rosendale, Ulster Co., N. Y. By an explosion one day in the quarry he lost an eye—lost it totally. Under the impression that the matter was less serious, the local physician told Mr. Craigg that his eye was not lost wholly, but could be saved by treatment. The experiment was tried, and failed. Worse remained behind, for he was in danger of losing the other also, through sympathetic inflammation. In this strait he consulted **Dr. David Kennedy,** of Rondout, N. Y., who told him the injured eye must be taken out to save the other. To this Mr. Craigg demurred, and went back home in doubt. His local physician said: "Go to New York." To New York the patient went, and one of the most eminent oculists in the country, having looked at the case, said: "You have lost one eye entirely; go back and do what you can to save the other." Briefly, **Dr. Kennedy** removed the ruined eye and treated Mr. Craigg with **"Kennedy's Favorite Remedy"** to build up the system, and the result was successful.

Dr. Kennedy's great success as a surgeon is due to the use of **"Favorite Remedy"** in the after treatment.

Are you troubled with Dyspepsia, Liver Complaint, Constipation, or derangement of the Kidneys and Bladder? then use **Dr. Kennedy's "Favorite Remedy."** It will not disappoint you. **Dr. Kennedy's "Favorite Remedy"** for sale by all druggists.