

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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RESURRECTION.

Reply to Dr. Kellogg's last Article on the Resurrection.

BY REV. N. WARDNER, D. D.

As the Doctor, in his last paper, dwells mostly upon the nature of the soul, which has been so fully discussed, I will pass over that part, as it contains no new arguments or proofs, and will add a few thoughts on the resurrection, notice some of his statements bearing upon the divinity of Christ, and summarize the logical conclusions to which his and Eld. Smith's theory and arguments necessarily lead.

Job 19: 26 is often quoted to prove that the patriarch had an inspired foresight of the resurrection—"And though, after my skin, worms destroy this body, yet in my flesh shall I see God." Adventists quote this text to prove that Job did not expect to see God till his body arose from the dead. But Hebrew scholars agree that the original reads, "Out of my flesh shall I see God," instead of "in my flesh." It is so rendered in the Bible Union version and in the marginal reading of nearly all recent polyglot Bibles. This harmonizes with the teaching of Christ (Matt. 10: 28), that the death of the body does not involve the death of the soul, and also the expressed assurance of Paul (2 Cor. 5: 8) that at death he would go and be with Christ, and still more with the illustration of Christ and Paul with reference to the nature of the resurrection (John 12: 24, and 1 Cor. 15: 36), representing that there is a living entity in man, which survives the death of the body, and when freed from it may take on another body adapted to its changed sphere of existence; just as the life germ in a grain of wheat continues after the grain dies and decomposes, and then takes on another body.

There is not an instance recorded in Scripture where the *pneuma* (spirit) of man is represented as dying, in the sense of becoming extinct or unconscious. Accordingly, Christ and Stephen, when dying, commended their spirits to God.

Our Advent friends claim that the soul sleeps from death till the resurrection, and is then awakened by the voice of the Son of God. This is admitting that the soul exists as a distinct entity during that time, for nothing can sleep that does not exist. If it sleep, it must either sleep in the body or out of it. If in the body, then the body must continue to exist, which is not a fact. If out of it, then it exists separate from the body, and independent of it.

Would Christ, in the parable of Lazarus and Dives, so unmistakably convey the idea that the spirit's conscious existence is not suspended at the death of the body, if he knew that it was? Would he thus make a false representation, and never correct it?

The Doctor says, "We have been anxious to have the most vital features of our theory thoroughly tested by candid investigation. We have repeatedly urged that this might be done, but have almost wholly failed in every attempt, our reviewer having devoted almost his entire attention to side issues and points." Ans. My desire has been, from the first, to investigate "the most important features" of the Doctor's theory, and *think I have done so*, and I am wholly at a loss to know what he means here by "the most vital features" of his theory, unless it be the nature and destiny of *dumb animals*. He has repeatedly tried to get me to devote my attention to that kind of nonsense. Does he claim that the future of dumb beasts, which no inspired writer thought worthy of an allusion, is of more "importance" than the nature and existence of God, the divinity of Christ, atonement for sin, regeneration, resurrection, and eternal rewards and punishments? These he seems to regard as "side issues" and unimportant points!

He says, "We agree with Eld. W. that if man and all there is of him goes out of existence at death, he could never be repro-

duced?" Now, that twice two is equal to four is no more logically certain than that, according to the Doctor's definitions and arguments, all there is of man "goes out of existence at death;" and he claims that nothing is left to show that such a being ever existed, but a mere record of what he did and said. Hence, by the Doctor's own decision, man, after death, can "never be reproduced;" from which the conclusion is inevitable that there can be no resurrection, no general judgment, or future rewards and punishments for man. What the Doctor has said in opposition to this conclusion is only contradicting himself, which nullifies all his arguments upon the subject. He quotes me thus: "Eld. W. says, 'Then the soul can not exist independent of matter, . . . and it has no moral character, and is not subject to rewards and punishments,'" and then says, "Certainly; we accept the conclusion." Here, again, the Doctor virtually yields the whole controversy; for he claims that the material organization of man, from which intelligence and character can alone proceed, goes out of existence at death, and that the soul can not exist independent of such matter.

He also quotes me, where I said, "The Doctor's theory claims that the essence of God, the Supreme Being, who created and upholds all things from the beginning, was made into corrupting flesh and was killed by men," and then says, "This is as wide a departure from the truth as it could be." Thus he gives the lie to his own teaching, that Divinity was "made flesh," and died on the cross. John said (1: 1, 3, 14), "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word became flesh and dwelt among us." Paul says (Col. 1: 16, 17) "By him were all things created that are in heaven, and that are in earth, visible and invisible; . . . and he is before all things and by him all things consist." Christ said of himself (Rev. 1: 8), "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Did he, in claiming to be "the Almighty," make a false claim? and is there more than one Being who can justly make such a claim?

Assuming to prove that he differs from me in regard to the Godhead, the Doctor says, "We believe in but one Deity, God, who is a unity, not a compound being." So far, he states my sentiments as perfectly as I could myself. But how about that "pre-existing Divinity," which he claims was made flesh, and died on the cross, and was raised to life again by another divine Being, who did not die? Webster says, "Divinity is the nature and essence of God—the Supreme Being." If Christ was that pre-existing Divinity, which became flesh and died, then what was it after it was dead? Was it *Divinity* or *not*? If it was, it was a dead Divinity, killed by men. If *not*, then Divinity was put out of existence by men!

Again, if this divine Being "was made flesh and died," who brought him to life again? The Doctor claims that it was done by another "divine Being," who did not die. Thus he makes out two divine Beings, or Gods, one more than I can endorse. If he denies that there were two divine Beings, then, according to his theory, he must deny that Christ was divine. And if Christ was not divine, he was wholly human; for he was not an angel, but was "in all respects made like unto his brethren." In the *Review and Herald*, of May 3d, 1881, Eld. J. White says, "Christ is God, the mighty God, but not the eternal God." Thus I have at last got an answer to one of the questions I have been pressing from the first, and the answer is, *there is a plurality of Gods!*

The Doctor apparently comes to the boiling point, when he reaches my statement in reference to the death of Christ, that "according to the Doctor, God was, at that time, a mere mass of dead human flesh." He says, "The unfairness and misrepresentation become so glaring that we need not offer a word, either by way of explanation or reply." Ans. I deny that my statement was unfair, and much less that it was a misrepresentation; and easily have shown wherein, and he was obligated, as a man of honor, to do so, since he took it upon him to make so grave a charge.

The fact that he did not attempt to do it, shows that he knew he could not. My statement was a logical and necessary deduction from his definitions and arguments. He claims that Christ was divine before his advent, at which time, his divinity was made flesh, and that this flesh with its inherent, "divine nature, died" on the cross. It then became *dead flesh*, did it not? What else was it, Doctor? You tell.

Again, he says, "Christ was able to lay down his life and take it again, by reason of his faith in God;" to prove which, he quotes Acts 19: 11, "God wrought special miracles by the hand of Paul;" and says, "That the very same is true respecting Christ, is shown by Acts 10: 38, 40." Thus he puts Christ on a par with Paul, claiming that he had no power in himself to work miracles, only as he obtained it from God, by faith, just as Paul did, thus making them equally dependent.

From what this discussion has developed, the following deductions seem inevitable:

1st. That the theory advocated by Dr. Kellogg and Eld. Smith logically leads to Atheism.

2d. It leads to the undervaluing of Christ, or else to the worship of two Gods.

3d. It leads to fatalism, making men's thoughts, will, and actions, the product of a mere physical machine, which not only produces, but controls all their thoughts and actions, and hence the formation of character.

4th. It makes regeneration, in this life, an impossibility, since it makes men's character and thoughts depend wholly upon the operations of a corrupting body. And as no stream can rise higher than its fountain, so no moral character can rise higher than the source from which it emanates.

5th. It makes a resurrection impossible, since it leaves nothing of man to be raised; in contradiction of the plain teaching of Christ (Matt. 10: 28; John 12: 24), and of Paul (1 Cor. 15: 36, and many other passages).

6th. It makes just degrees of punishment impossible, since the penalty for sin is claimed to be death, which is defined to be "a state of non-existence, a state which is not reached upon a complete extinction of life. As long as there is any life about a man he is not dead." See *Man's Nature and Destiny*, by U. Smith, pp. 300 and 301.

7th. It destroys the identity of man at death, since it is claimed that the soul is only "an idea," "a mere abstraction," which can not exist without matter (brains), and as the brains go out of existence at death, said soul must also cease to exist. Hence, the whole being is extinct, and therefore, according to the Doctor's admission, he can "never be reproduced."

In regard to the Doctor's final summary, I will simply quote the language of the Rev. Geo. Hider, of England, in *SABBATH RECORDER* of March 17th, 1881. "In reading those ten 'facts,' which the Doctor says have more than ever strongly established him in his position, I must confess that a feeling of deep humiliation has crept over me while reading through that mass of vague and unscriptural assertions. If a man can be satisfied with bold assertions, which flatly contradict the divine Word, he must be fatally determined to be satisfied at any cost. To attempt to reply to what the Doctor dignifies, or degrades, with the name of arguments, would be about as reasonable as to fight a room full of smoke with a rapier."

In conclusion, I will say that, although I have endeavored to make thorough work in exposing the fallacy of the Doctor's theories and arguments, I harbor no unkind feeling toward him. I stand ready to meet him half way in social friendship and Christian intercourse, so far as it can be done without compromising truth. That the time may come when we shall be able to see more nearly alike than at present, is my sincere and earnest prayer and confident hope.

WOMAN'S DUTY.

An Essay read before a joint session of the Women's Auxiliary Sabbath Tract Societies of the First and Second Alfred, and Harrisville Churches, May 18th, 1881, and, by vote, requested published in the *SABBATH RECORDER*.

BY MRS. H. P. BURDICK.

Who, I ask, should tell us what woman's duty is in the present age of the world? Should woman, whom we see every day walking far from the path of duty; or should man, who fails quite as often to keep to the mark? Is not woman, from the very fact that she is a woman, more capable of understanding and directing her own life and the duties pertaining thereto? To me this would seem a reasonable conclusion, yet there are what may be called cogent reasons why man should mark out woman's sphere for her. For instance, long usage has forced such conclusions upon our minds, and only those who think and strive to become intelligent and wish to understand the true way, can see

why one human being should not be subservient to another, or why one-half of God's children should not be slaves to the other half.

Then, too, our mother country (Old England), has graciously permitted one of her sons of wisdom (?) the Rev. J. W. Knox-Little, of Manchester, England, to come over, and, on the 17th of November, 1880, in St. Clements Church, Philadelphia (that City of Brotherly Love), tell woman what her duty is. He must be a wonderful man, pity we could not make him ruler over our free country. Possibly we may by some wretchedly pulling policy, when woman gets the right of franchise.

A few sentences which I clip from a Washington paper, taken from the Philadelphia *Times*, doubtless will establish you in the same opinion. He said to the wife, "Wife-hood is the crowning glory of woman; she brings to it the gifts of the Creator, endurance, loving submission. It is the noblest of all missions, because it enables her to sanctify another life. To her husband she owes the duty of unqualified obedience. It is her duty to submit herself to him always; and no crime that he can commit justifies her lack of obedience. If he is a bad or wicked man, she may gently remonstrate with him, but no more." He says many things equally profound, which I have not time to mention, but will give one more item. "All women are not called to marry, for there is a mission, not only in the ranks of the religious orders which God in his mercy has seen fit to revise, but in society. Widows and maidens ladies are designed by providence to give a tone to society. Cigarette hats and long-tailed jackets are not becoming to the embonpoint of the average widow or maiden lady. Women who have not a call to wifehood, should not indulge in gossip, but should devote their time to good works, mental cultivation, and giving tone to society."

Now, the question is, what shall we do to get material for toning our society? Shall we, the privileged ones, kill our husbands by gossiping, and the young men be destroyed by disappointment and broken hearts? Who shall decide what material is best to give the right tone to society? There is at least, one hope left for us, that possibly Old England has not yet got far enough in advance of "Young America" to be a wise and acceptable teacher for her fair and unfair daughters. At all events we will try to think of a few redeeming duties that we should look to.

The last quarter of a century has witnessed great changes in the thoughts and feelings of intelligent and thinking people with reference to woman's sphere, her position, and her needs, as well as her political and property rights. It was not a sudden outbreak and protest of a few, but the expression of a general discontent at a state of things that left woman, her person, property, and her children, so dependent upon the will of her husband and father, that she felt herself more a bond-woman than a wife. Now it is materially changed, and woman as well as man has learned to accept the fact, that the measure of capacity is the measure of sphere to either man or woman. We know many women who have reached that stage of development that they will no longer be subordinated, so it seems reasonable, and a duty, that as woman has become so far an identity, an independent human being, that she can, as well as her brother, do about as she pleases without being considered an invader upon the laws of her Maker, she should make her first and one great object self-improvement. She should strive in every way possible to develop and improve herself; to grow strong and healthy, physically as well as mentally, morally and spiritually. To do this she needs to learn herself, her own nature. To study into the needs of each individual organ of the body as well as each faculty of the mind, and consider that the body we call the house of the soul, is no more well cared for by looking after one of its needs and neglecting others, than is our house at home, by simply keeping one room in order while all the others are neglected. When we duly realize this important fact, we shall not stand up, and in our dignity, or perhaps it would come nearer the truth to say, in our impudence, and proclaim against the heathen Chinee for the terrible practice of compressing the feet of their daughters, call ourselves Christians, civilized and intelligent, and do what is many, many times worse, by compressing the waist by tight lacing. Now, in trying to do her duty, let not woman fail to look this evil squarely in the face and battle it down. Consistency is a jewel, but how few of us find it.

If the principles of Christianity could but speak for themselves without being expressed through our perverted natures, and distorted by our creeds and desires to mould them to suit our own evil ways, what a revolution there would be. We should find that it was

a great thing to be a Christian; and to be a Christian woman would signify many duties that I fear we fall far short of meeting. We should feel that as we are children created for a purpose, we should strive to answer that purpose.

We are often told that we owe all that pertains to our present happiness and culture to the Christian religion, but, my sisters, we should not sit down and do fancy work, and let our own minds warp and dwindle to so low a degree that we can not read and study for ourselves, and learn that there were among some pagan nations a very high degree of culture before the inception of Christianity, and they had their prophets and founders of religion based upon pure morals and abstract ideas, and though the tendency of Oriental civilization was to isolate and seclude woman, she had a high degree of freedom, and women of superior capacity had availed themselves of it, and were eminent in many ways. The women of antiquity by no means filled subordinate positions. They ruled empires; they listened to philosophical teachings, held offices in the temples of the gods, and the vestals were treated with more than royal honors. Semiramis, Aspasia, Cleopatra, Hypatia, Zenobia, women of marked individualism, were all pagans, and overcame any disabilities that may be inherent in sex. Woman, like man, owes to the teachings of Christ a higher standard of morals, binding alike upon both, and this higher basis for action which the Christian woman has over her pagan sister, is the heaven which is the hope of the world.

Now, my sisters, it is not our duty to consider well our blessings, our privileges, our capabilities, and our needs, then more, a vast deal more, the needs of future generations; and strive to make ourselves equal to the obligations placed upon us by our Father who created us after his own image, and even gave us a ransom for further security and safety, as well as expressions of love for us? Let us not bury our one talent for the honor of sanctifying another life, but so use the one given us that it may increase tenfold, and thereby bless and sanctify more than one life; yes, that every intelligence who comes in contact with us, may be made more good and pure and happy, and more godlike.

Woman must entirely ignore that old worn out, silly notion that she was made to be a slave to her brother man. Where is the man that is worthy of the name, who does not, in his heart, despise one of those imbecile images claiming to be women? When woman thinks more, reads more, and learns more of the real good of life, she will give much less time to ministering to the appetites and fancies of her family, but will be able to comprehend their real needs. She will understand chemistry, and learn what is food, and be relieved of the drudgery of cooking and preparing so many dishes that are only good to make dyspeptic stomachs, cross and selfish husbands, dull, stupid, or nervous and suffering children, just ready to go to the dram shop, and from there to the drunkard's grave, the prison, or an insane asylum. She will see what her own nature craves and is suffering for, and see plainly that it is not to labor hard all of the time for her board and clothes. That to give her whole time to the upbuilding of one of the lower faculties of her mind, is in no way answering the demands God holds against her. When he made her an intelligent being, he made her a responsible one; and when he held her responsible for her own acts in life, he did not intend that she should be a mere machine, to be under the supervision of one no better gifted than herself. We must not expect to be capable of enjoying God's greatest blessings if we do not use the means he has given us to attain to that state or degree of culture and development which would fit us for such grand privileges. This work we must do for ourselves. No one can do it for us; and even if "they could," all the beauty and pleasure would be lost by our unworthiness.

There is too much strength used to no purpose. We must so learn to economize our strength that every move will be a power for good, every blow we strike will tell in the right direction, every word we utter will carry with it a thought for the elevation of some aspiring soul, every thought we have will generate in our minds, some other thought still more grand and glorious, till all will be transfigured into forms of just what God intended woman to be. We must economize our time, that not a moment can pass away without some improvement. This will be a great and useful study for us. And also let us remember that it was once said that "obedience is better than sacrifice," and in obeying God's laws and commands we shall not be under the necessity of sacrificing our life to sanctify another who should go to God for a sanctification that will stand by him in sunshine and in storm, in this life and the life to come.

Then let us be as beings fraught
With beauty and with good;
With beauty in our every thought
And goodness follow every word.
Let us serve our Master true,
Our Father and our God,
Let us strive our work to do,
And, in its doing, love the Lord.
And may our duty come, ere long,
So plain we can not err,
And every wish and thought of ours
With our Savior's wish concur.

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 D. D. Rogers, R. G. Wilder, M. S. Wardner, R. F. Randolph, Elias Ayars, Martha M. Jones, C. M. Lewis, Geo. J. Crandall.

THE ROCKVILLE CHURCH has recently adopted the systematic plan of raising money for church and benevolent purposes, recommended in this department.

We hope the "Review of W. H. Littlejohn on 'The Position and Work of the True People of God, under the Third Angel's Message,' by Rev. Stephen Burdick," of which we have received two copies from Bro. Burdick, will be widely read by our people.

MRS. MARTHA M. JONES writes from Boscebel, Wis., that the Bible-school there has been attended by twenty-five different persons since the first of January. The dollar credited to her in the Treasurer's Report should have been credited, she says, to the Boscebel Seventh-day Baptist Sabbath-school.

BRO. B. E. FISK, a student at Alfred Centre, has preached for the Hornellsville Church since the second Sabbath in October, 1880, and his services have been engaged until January 1st, 1882. There is said to be considerable interest on the part of some outside in the Sabbath doctrine, and it is thought there are about seventy-five persons in the town who have at some time kept the Sabbath.

LETTERS from missionaries of the American Board "furnish delightful illustration of self-help on the part of those who receive the gospel from the lips of missionaries. No form of progress is so full of hope for the future as this. Wherever the native Christians take upon themselves the maintenance of their own Christian institutions, there is clear evidence that they appreciate their value, and that they are soon to become fellow-workers with us in preaching the gospel in the regions beyond."

OUR MISSION.

"Go ye therefore, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This is the divine order. This is the commission given to all Christians alike. Every one who believes in the Lord Jesus Christ is under obligation to obey this command of Jesus. If others do not do it, your duty or mine is not in the least affected by it. I do not think that Baptists, Seventh-day Baptists, or Adventists, have what are termed "special missions." Every denomination, every Christian has a mission, and that is to proclaim Jesus Christ the Son of God and the Savior of sinners. Sinners are the transgressors of God's law, and those who are saved by Jesus Christ will be saved from transgressing the law of God. I think Seventh-day Baptists are many times quite as inconsistent as those who do not keep the Sabbath at all. I think also that the man who keeps the first-day has a right to demand of Sabbath-keepers a higher type of Christian manhood than can be produced among those who keep the first day. The fact is, Christianity takes possession of the heart, and the very foundation of Christian character is loyalty to God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father who is in heaven." This doing the will of God springs out of love to him, for "every one that loveth is born of God." The one who loves God will not stand and argue and try to make out that something else will do just as well; neither will he want to take one-third or one-half of the Sabbath to do business for himself when he knows that it is God's will that he should keep it all holy to him.

My thought, then, is this: that all Christians have one work to do. There is one gospel to be preached, one baptism to be administered, one Christ to be obeyed in all things, and that God the Father and our Lord Jesus Christ is one God.

G. J. CRANDALL.

WHAT a grand offering was that \$30,000, which the Calvary Church, N. Y., made to Home Missions in February! And what a wise designation was made of \$15,000 by

Jno. H. Deane, Esq., and of \$5,000 by Mrs. C. C. Bishop, to aid in the erection of edifices for feeble churches in the West; also of \$5,000 by Mrs. Bishop for the new school at Marshall, Tex., for the freedmen of the Southwest! Think of it, from fifty to sixty church edifices to be erected this year through the timely aid of two generous donors!—*Home Mission Monthly (Baptist)*.

HOME CORRESPONDENCE.

From David D. Rogers.

JACKSONVILLE, Fla., May 17th, 1881.

I wrote you in the "field," and not having the time to write up the subject of a "missionary grove" in full, I will give you a few ideas now. My first thought in reference to this matter was to give the fruit of the best tree out of every ten through my orange grove for missionary purposes. Then I concluded that it would be better for me to put out one hundred by themselves, covering an acre of ground, fence and care for it until it was able to pay for its own cultivation, which would be in about three years. But as the plan was more fully developed, it occurred to me that some of our people might have faith in the orange-growing business, and would be willing to give something toward the cause. And as I have the trees in the nursery, I would give all in trees to make up the amount or cost of one acre, cleared, fenced, and set; and as to the care, I would be willing to spend one day in a month (equal to the cultivation of one acre) in looking after a larger grove. I am willing to give 500 trees, and I think that enough in and about one place would be given to put out ten acres, 110 trees to the acre. There are but few suitable trees for sale, and the market value is \$25 per 100. My experience in regard to the cost of setting a grove of ten acres is as follows: 10 acres of suitable Hammock land within one and one-half miles of Halifax River, \$20, \$200; clearing, burning timber and grubbing, \$40, \$400; fencing with four wires, barb wire, \$105; setting trees and preparing land for same, \$100; total, \$805. There should be an annual subscription to amount to \$100, to keep the grove in order for three years, then it would probably pay for its own cultivation; and from that time on it would be a paying institution. At ten years from setting it would probably produce at least 500 oranges per tree; and at the low estimate of \$10 per thousand, the grove would produce enough to pay the salary of Eld. Davis in his foreign work, and to spare. Enough should be saved to pay the pastor of a people that would naturally locate near such a grove.

Would it not be well for our people to think the matter over, and if they feel disposed to give toward such an object, state the fact on a postal to you, and what they will give for a five acre grove, also one of ten acres; and if we can not put out as much as we wish, plant as much as we can, saving enough for cultivation. Eld. Rogers is at our place now. He may be able to give some light on the subject. I am very sorry that I should be detained from home just at this time. I shall be pleased to hear from you at any time. Address me at Daytona.

Yours in faith, DAVID D. ROGERS.

From L. F. Randolph.

NEW SALEM, W. Va., May 22d, 1881.

It is likely in place for me to say to you that I began missionary pastoral work as per arrangements. The first Sabbath in May, I preached at the Middle Island Church. During the week days I did a little work on the farm, read some, and made some calls.

The second Sabbath, I was with the Ritchie Church. The Ritchie and Pine Grove people are united in the Sabbath-school and Sabbath service. The services are held with the Ritchie Church on the first and second Sabbaths in each month; with Pine Grove on third and fourth, and on the fifth, they alternate. I shall be much gratified if this arrangement continues right along, and shall work for that end if I can do so without sacrificing principle and my views of right. I find much need of pastoral work in my charge. The people are feeling the need of constant pastoral visiting. One sister said to me, "We need a pastor, and it will take one man all the time to keep us straight."

While in Ritchie, I presented the matter of the building fund for China. I spoke of it briefly in my sermon, Sabbath, as per notice in RECORDER, and during my first call on First-day, received two donations for that object, both from sisters—one a member of Ritchie, the other of Pine Grove. While, of course, there should be wisdom used in presenting calls for money, yet I fear too many are far too timid in these things. If it is the Lord's work, and our duty to work as his agents, why be so fearful?

At Greenbrier, we are having unusual indications of religious life and spiritual thrift.

At a conference and prayer-meeting a little time since, at which a good audience was present, every professor bore the cross, and I think five minutes included all the time wasted during the entire service. We have never maintained an evening prayer-meeting during the Summer, and we went to church last evening supposing very few would be there, and that that few would conclude best to close the meetings; but what was our surprise and pleasure to find, considering sickness in neighborhood, a good attendance; and when called upon to express opinion about continuing the meeting, the vote was unanimous to continue; and even young men who are non-professors, manifested their approval. Nevertheless, we are imperfect, and have need of a fuller consecration to God and his service.

As to what I believe to be my duty with reference to the spread of Sabbath truth, I will briefly say that I believe I am not called upon to make the spread of Sabbath truth the special object of my mission, yet in connection with the general work of a gospel minister and missionary, to give the subject of Sabbath truth due prominence, both in preaching and soliciting contributions as well as in private conversation.

In this letter I have written somewhat freely, believing it will meet with your approval, and hope to have items of interest to our common Zion, in future, to present.

Very truly yours,

L. F. RANDOLPH.

From C. M. Lewis.

NEW LONDON, Oneida Co., N. Y.,
May 24th, 1881.

As to my views of the combination of Sabbath reform and mission work, I have this to say: I see no occasion for any uneasiness between our two organizations for these important objects. If one shall do more, and the other less, should circumstances demand the difference, it certainly must be right, all round. For myself, I have had the pleasure of doing something for both objects, and under the direction of the Missionary Board and the Board of the Sabbath Tract Society. In both positions I have felt it to be my privilege and duty to preach Christ as the Savior of sinners, and persuade men to keep holy the Sabbath of the Lord.

Your Christian brother and fellow-laborer in the vineyard of the Lord.

C. M. LEWIS.

THE STORY OF STORIES.

Rev. Dr. Chamberlain, a missionary in Persia, has recently communicated the following remarkable incident from his own experience: "I wish I could take you to a scene in the kingdom of Hyderabad fourteen years ago. There, in a city, a walled town of 18,800 inhabitants, the people had arisen in a mob to drive us out, because we tried to speak of another God than theirs. We had gone to the market-place, and I had endeavored to preach to them of Christ and his salvation; but they would not hear. They ordered us to leave the city at once; but I had declined to leave until I had delivered to them my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed! There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or never leave that city alive! I had seen them tear up the paving-stones, and fill their arms with them, to be ready; and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop now to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones, while I told them the story of all stories—the love of the Divine Father that had made us of one blood; who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I told them that story of the life in the manger at Bethlehem; of that wonderful childhood; of that marvelous life; of those miraculous deeds; of the gracious words that he spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Savior nailed to the cross, for them, for me, for all the world, when he cried in agony, 'My God, my God, why hast thou forsaken me?'

"When I told them that, I saw the men go and throw their stones into the gutter, and come back; and down the cheeks of the very men that had been clamoring the loudest for my blood, I saw the tears running and dropping upon the pavement they had torn up. And when I told them how he had been laid in the grave, and how after three days he had come forth triumphant, and had ascended again to heaven, and that there he ever lives to make intercession for them, for us, and for all the world; and that through his merit every one of them there might receive remission of sins and eternal life, I told them I had finished my story, and they might stone me now.

"But, no! they did not want to stone me now; they had not known what a wonderful story I had come there to tell them. They came forward and bought Scriptures, and

Gospels, and tracts, and paid money for them; for they wanted to know more of the wonderful Savior.—*Watchword*.

ALEC'S MISSION FIELDS.

One bright Saturday morning, if you had looked in at a window of a little old-fashioned cottage which was nestled among the big tenement-houses in a fast-growing eastern city, you would have seen little Alec McDonald sitting in the chimney-corner eating his breakfast of good Scotch oatmeal porridge. In front of him, looking up eagerly in his face and tapping him gently with his paw, sits Kitty White waiting for her share, while Jaek Shaggy stands gazing longingly over his master's shoulder at the food, a trifle anxious as to his share. This morning they will have to wait for grandmother to feed them, for Alec had eaten but little when he jumps up and runs to find his grandmother. "Oh, granny!" he cries, "mayn't I carry the bit porridge I did na eat to lame Tommy, who's got naething half sa gude?" "Ay, laddie, and you may take a little of the broth; maybe it will strengthen the poor bairn."

A few minutes later, she watched him as he hurried away with the little pail of broth and his bowl nearly filled with the "bit porridge he did na eat," and her eyes grew dim, while she said: "Dear laddie! he has love in his heart for all the sinful and suffering, and he will deny himself for their comfort. His father's prayers, that his little lad might love the Lord and be able to take his place and tell the 'good tidings' to the heathen, will no doubt be answered."

When Alec, almost breathless with his walk and hard climb up to the garret where Tommy lay on his little hard bed, pushed open the door, Tommy's pale face lighted up with gladness. He answered Alec's question, "How's the back?" with a happy smile, and said, "Oh, Alec! I could sleep 'most half the night—the pain was so much better; and when I laid awake, it helped me to forget the pain some when I tried to say over the words I remembered of that song you sang for me the other day. You know, the one with the queer Scotch words." "Ay; 'My Ain Cootree,'" Alec answered. "Now, Tommy man, I have na long to bide with you the morn; so, while you eat a little porridge and drink a little of the broth granny sent you, I'll just sing it o'er, so you can learn more of it to help you bear the pain when it's bad."

So, while hungry little Tommy was unknowingly finishing Alec's breakfast, Alec's voice rang gladly out the sweet Scotch song; and, as the chorus floated over the sultry street, many a heart, it wondered, and felt a little less heavy-hearted. It was like a fresh country breeze being made to blow through that hot, dull city street. Alec sang only for Tommy, and did not know that any one else was cheered by the song.

Tommy said, as the chorus died away for the last time, "It was that part that helped so last night:

'Like a bairn to its mither, a wee birdie to its nest,
I wad fain be ganging noo unto my Savior's breast;
For He gathers in His bosom wifless, worthless
lambis like me.

And He carries them Himsel' to His ain cootree.'"
Tommy's little Irish tongue went slowly over the strange Scotch words as if he feared they might lose some of their tenderness if he should say them in every-day English. His eyes grew brighter with every word, and, as he uttered the last, he cried, "Oh, mother, just think—'He'll carry them Himsel' to His ain cootree.' It makes me feel rested already." The quiet mother, looking up from her sewing, answered, "Yes, Tommy; sure it'll be a lovely cootree."

All day some words of the song stirred the memories of her own old home among the beautiful Irish lakes. She thought that on the morrow she would tell Tommy about it, for then she could stop sewing and rest awhile. Little Tommy had not even a memory of the country to help him to forget the noise and heat of the long summer days in the upper room of a tenement-house. He was like a little broken-winged bird that sometimes came to the court-yard below—too weak ever to get beyond the city streets to catch a glimpse of the grass and daisies.

Alec ran down to the dock where the ships came in to try to find Dick, his other friend. Dick was very different from Tommy. He was never sick, often naughty, usually happy, and always black. So black, in fact, that he even considered it something wonderful, and took all jokes about it as a part of his daily amount of fun. To-day's "fun" consisted in teasing a drunken man, dodging a policeman, and stealing rides up town on the loaded drays and down again on the empty ones. He had just returned from one of these rides, and was "helping the driver to swear at the horses," when Alec found him.

"Oh, Dick, you ken it makes Jesus sorry when you swear like that," said Alec, sadly. "No, I don't," answered Dick, quickly; "bress your heart! He's got such lots of white folks to be sorry over dat dis brack child don't count." Alec knew that Dick did not really believe that; so he only said, "Dickie, you have na been to the school in three Sabbaths. Will na you come in the morning? 'You'll like the lesson, an' we are learning a new song, a Scotch one.'" "Spect I'll come. Dat Bob Turner mus' need a little more pinchin' by dis time, an' I's de only one dat will give it to him."

As Alec turned away, he felt a little sad over his "African Mission Field," as he called Dick, when he talked over his work with his grandmother.

This seemed likely to prove a great day for Alec, for as he was hurrying home to help grandmother get dinner he found Hop Wah, a young Chinese boy, who was trying in vain to get away from a crowd of little street boys.

Alec helped with the big basket, and Hop Wah said in his funny way, "Me likee you. You teachee me read Melican?"

It was a new thought to Alec that he could teach any one to read; but in some way he made Hop Wah understand when to come to learn, and as they were near the little cottage Alec showed him where to come.

With a glad "good-by" to Hop Wah, Alec ran to his grandmother. "Oh, granny, the good Lord has given me a 'field' in Asia!" The dear boy's meaning was not quite clear, but granny knew that it would be when Alec was through his story; so she rested her hand tenderly on the yellow curls, and waited. As he closed the story of the morning with the words, "Don't you see, granny; Tommy is Europe, Dick is Africa, and Hop Wah will be Asia?" she said, "Ay, Alec; the Lord has given my laddie a missionary field in the three continents."—*Children's Work*.

A NEW MAN IN CHRIST.

There is one man recently baptized, who deserves more than a passing notice. He is an old man, the father of the first person baptized in the village. Formerly he had been notorious for his ungovernable temper, and had been a nuisance in his own family, and almost a pest in the village. Possessed of a large frame and powerful voice, no one dared to confront him when angry. Last Spring a sudden change came over him, and he, to the surprise of all, applied for baptism and admission to the church. Even his own son warred us against receiving him, and said that, if accepted, he would ruin the church, and impede the farther progress of the gospel in that place. But opposition only increased the old man's desire. He pleaded so long and earnestly, read his Bible so diligently, and seemed so changed in all his ways, that he was finally admitted. During this last visit his zeal for the church has been almost violently aggressive. He longs for the church's prosperity. His sense of sin also, and consciousness of the goodness of God in pardoning him, often fill him with the profoundest humility. Bold for the truth, he fears most of all lest he should in any way disgrace his profession. A Chinaman in tears is a sight which seldom greets a missionary's eyes—tears because of sin in him and love in God. But this old man is so often overcome by his emotions that he is unable to speak. He said: "I can speak of the foreign pastor's grace in leaving his home and land, and coming to give us the gospel, but of the grace of Christ in giving for sinners for me I can not speak forth my feelings—it is too great, too great," and his tears dropped like rain. He was once possessed of considerable property; but because of his rash and unmanageable temper he became involved in litigations, and his property all went into the official's hands. He often says, "If I had only known the gospel years ago, how much trouble I might have saved myself and my family, and I would not have been, as I am now, almost a beggar."—*Peking Cor. Missionary Herald*.

THE DAKOTA BAND.—This name has been given to a company of ten young men, students in the Yale Seminary, who have banded themselves together to preach the gospel in Dakota. They were led to consider this service in the home mission field by reading of the needs of the Great West, and by earnest talks from Dr. H. M. Storrs, who showed them the pressing calls for more men. Their hearts were drawn to it more and more until they pledged each other to go, in the face of home opposition and of calls to pleasant pastoral fields in the East. One of the ten is already on the field, and the others will go at once after graduation. An interesting recognition meeting was held in their behalf in the Park street church, Boston, recently. Addresses were made by Drs. Duryea and Storrs, and several of the students spoke of their proposed work. Nearly all of them, Dr. Storrs said, had been asked to stay by New England churches, but had chosen "to take privation and isolation for Christ's sake in this new land of Dakota." It is to be hoped that this missionary spirit will spread in the Theological Seminaries all over the land. It is a good sign, as well as the answer to a great need.—*Examiner and Chronicle*.

IMPRESS ONE THOUGHT.—To gain the great end of teaching, the teacher should go to his class each Sabbath feeling that he has one important thought to impress that day upon each member of his class. He may teach, and will teach, more things than one, but he will make a sad mistake if he does not stamp one strong thought on the mind of each pupil. Nor will he be apt to do this without deciding before going to his class what that thought shall be. Thus let the teacher prayerfully scan the Scripture lesson of the day, get from it some one thought—above all others the thought needed by his charge—and go to them resolved, by God's aid, to have that thought firmly impressed upon each heart and conscience. Concentrate your efforts on that clearly defined purpose.—*Westminster Teacher*.

THE pastor of one of our Missionary Churches in Nebraska writes about the great sacrifices of his people to pay salary, debt, and repairs on the meeting-house. He says their farms are heavily mortgaged, and they deny themselves needed food and clothing to keep their credit good, but have given liberally for the establishment of the church. "My heart bleeds for them. When will they be able to obtain wealth enough to have a board floor and a shingle roof where now are but the native earth for floor, with brush and sods for roofs?"—*Home Mission Monthly (Baptist)*.

Education

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

"LET THERE BE LIGHT"

MY DAY.

Who's seen my day?
'Tis gone away,
Nor left a trace
In any place.
If I could only find
If's foot fall in some mind
Some spirit-waves stirred
By wand of deed or word
I should not stand at shade
And for my day so grievous

REV. IRA WORTHER SIMPSON

Student at Alfred, 1841-1845
1849; Trustee, 1851

Ira Worthers Simpson was born in Troupsburg, Steuben Co., N. Y., in 1821, in Troupsburg, Steuben Co., N. Y., lost his mother when but a few months old. He was born into the divine life at fifteen, through the influence of a pious male teacher. He often taught, and her school, and her prayers, and the old fields to the school, with in prayer. Having served clerk in Auburn a few years, he began his academic studies in a while during his study in Illinois, to procure funds to prosecute his studies. His acquaintance began with an example of the repeatedly that the student life of a type of the future man, which he made upon us as our student life, is still came as a new revelation, pervaded by a femininity, and refinement, and breezy and healthful native hills, as clear and ing brooks of those same mancy increased, and we co other in those hushed shut out, as they are, a bustle of the world, with dying in the distance, like waves on a far-off shore, him most completely. His ly—his womanly sensitive thought or expression that destroy the delicate bloom the harmonies of a refined very attractive. Very de of those walks and talks study, wherein we receive spirations for the thick life, wherein were enkind nobleness, high resolves, ness of purpose cultured all friendship cherished those positive natures, w attract or repel those co relationships. Not being not admit of neutrals. neutral grays will harmo producing no discords, s gray lives, characters, w nize with all other chara hand, as the primary, po immediate harmonies brought into relationship so there are positive lives or discording spontaneo lives are calm, silent, ge peaceful river, others ar and repellent forces of full of youthful enthusiasm hearted, self-consc union of masculine and With quick perceptions gentle, the good, with alive to purity of thou starting back with w from all that was low o matical faults of express crime. Offenses again closely allied, in his mi good morals; while all all evil—was something dured, but to be repel out of the world.

With him scholarship lieved in a learning thi up into character. He study, and so much, as transmuted into life, a Hence, holding in high titles, he discarded all study, all prearranged es, and while pursuing usual college course, studies which he felt a saw would meet a perot tal organization, and t as he could fully digest completely into his m merged lovingly, deli studies, going over t working them out in a delicate details—never completeness, rather t favorite and guiding i sought precision, defn well as generalization He delighted to see ge, which give b pensiveness, volume, n in their study, workr pleteness in details. found in its minutene nature consists in th microscopic finishng oration of form and o with him was the ma nicity of execution in

Education Department.

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

"LET THERE BE LIGHT."

MY DAY.

Who's seen my day?
"I've gone away,
Nor left a trace
In any place.
If I could only find
It's foot-fall in some mind—
Some spirit-waters stirred
By wand of deed or word—
I should not stand at shadowy eve,
And for my day so grieve and grieve."

REV. IRA WORTHER SIMPSON, A. M.

Student at Alfred, 1811-1818; Teacher, 1816-1819; Trustee, 1837-1864.

Ira Worthier Simpson was born Feb. 1st, 1811, in Troupsburg, Steuben county. He lost his mother when but three years old. He was born into the divine life at the age of fifteen, through the influence of a pious female teacher. He often referred to that teacher, and her school, and the sweetness of her prayers, and the old half-way tree across the fields to the school, where he daily knelt in prayer. Having served as a merchant's clerk in Auburn a few years, he returned to his father's. At the age of twenty-one he began his academic studies at Alfred, spending a while during his student life teaching in Illinois, to procure funds with which to prosecute his studies. It was at Alfred that our acquaintance began. He was a marked example of the repeatedly illustrated truth, that the student life of an individual is a type of the future man. The impression which he made upon us at his advent into our student life, is still very distinct. He came as a new revelation of youthful manliness, pervaded by a feminine delicacy, sensitiveness, and refinement. His life was fresh and breezy and healthful as the air of his native hills, as clear and limpid as the leaping brooks of those same hills. As our intimacy increased, and we communed with each other in those hushed retreats of Alfred, shut out, as they are, from the noise and bustle of the world, with its rush and roar dying in the distance, like the crash of great waves on a far-off shore, I came to respect him most completely. His more than manly—his womanly sensitiveness of soul to any thought or expression that could in the least destroy the delicate bloom of purity, or jar the harmonies of a refined sensibility, were very attractive. Very dear are the memories of those walks and talks in the remissions of study, wherein we received to ourselves inspirations for the thick-gathering duties of life, wherein were kindled aspirations after nobleness, high resolves formed, steadfastness of purpose cultured, faithfulness unto all friendship cherished. His was one of those positive natures, which at once either attract or repel those coming into intimate relationships. Not being neutral itself, it did not admit of neutrals. As in colors, the neutral grays will harmonize with all colors, producing no discords, so there are neutral gray lives, characters, which seem to harmonize with all other characters. On the other hand, as the primary, positive colors produce immediate harmonies or discords, when brought into relationship with other positives, so there are positive lives either harmonizing or discording spontaneously. While some lives are calm, silent, gently flowing, like a peaceful river, others are like the attractive and repellant forces of electricity. He was full of youthful enthusiasm, single-minded, pure hearted, self-consecrated, embodying a union of masculine and feminine virtues. With quick perceptions of the delicate, the gentle, the good, with feelings tremblingly alive to purity of thought and expression, starting back with womanly sensitiveness from all that was low or vulgar, even grammatical faults of expression became almost a crime. Offenses against good taste stood closely allied, in his mind, to offenses against good morals; while all lowness, impurity—all evil—was something not simply to be endured, but to be repelled, attacked, driven out of the world.

With him scholarship meant life. He believed in a learning that could be wrought up into character. He believed in just such study, and so much, as could be completely transmuted into life, and no more or other. Hence, holding in light esteem graduating titles, he discarded all prescribed courses of study, all prearranged routines for the masses, and while pursuing much more than a usual college course, he took only those studies which he felt a mental craving for, or saw would meet a perceived want in his mental organization, and took these only as fast as he could fully digest and work them up completely into his mental being. He lingered lovingly, delightedly, over favorite studies, going over them again and again, working them out in all of their minute and delicate details—never in a hurry. Quality, completeness, rather than quantity, was his favorite and guiding principle. He always sought precision, definiteness of thought, as well as generalization, comprehensiveness. He delighted to see general underlying principles, which give breadth, range, comprehensiveness, volume, momentum, to thought, in their study, worked out into their completeness in details. Nicety of scholarship is found in its minuteness, as the perfectness of nature consists in the completeness of its microscopic finishings, in their infinite elaboration of form and color. Nicety of study with him was the mark of a true scholar, as nicety of execution is the characteristic of a

true artist. God himself, the divine artist, seems to take especial delight in finishing with exquisite delicacy and perfectness the smallest objects of his creation. So he carried this nicety of detail, this carefulness of finish, out into all life's relations and labors. He held in its fullness the teachings of Christ, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust in much." As Pericles regulated every gesture and attitude, and modulated every tone of his voice, in reference to the laws of the beautiful; as Socrates kept himself scrupulously cleanly and neat, because of the inherent nobility of his manhood; so our brother, while having a living faith in the inherent spiritual excellency of man, and transcending this, had also a living faith in the indwelling of the Holy Spirit in every Christian life, giving it a divine nobleness and sanctity, penetrating down and out into the bodily organism, making it, according to apostolic teaching, the temple of the Holy Ghost, thereby demanding that the body, with all of its powers, activities, be a continued living sacrifice, holy, acceptable to the Lord. He seemed to believe with the pious Oberlin, that one's manhood and one's religion had to do with the whole man, working out into all the minutest actions and habits of life. A perfect ideal, ever striven after, in thought, motive and action, seeking to work it out into a perfect life, was his motto. This controlled him in his dress, his modes, his studies, his recitations, his teachings, his domestic, his social, and his pastoral relations. Hence, while a student and teacher, he sought, both in himself and his pupils, not only definiteness in learning a lesson, but also in the recitation of the same he sought precision of expression. He held that what one really knew he could put in definite and precise language, and it is the testimony of some of the best minds that have gone out from this school, that they received more real benefit from his instruction than from any other teacher. This precision, this clearness of statement, insisted on in the recitation and demonstration, was of incalculable value in securing the same qualities in thought. The same principles led him to regard punctuality, promptness, as cardinal virtues. He rang the academy bell most of the time while at Alfred, affirming that he had rather do it without charge, than to be deprived of its educating power in the habit of being punctual to the minute.

These principles became in after life controlling forces, giving character to his ministry, determining largely the quality and efficiency of his pastoral work. Pastor and church were to him almost as intimate relationships as soul and body. His church became to him a kind of spiritual body, thus patterning himself after Christ, of whom the church universal is his body. His personal habits became largely his official habits. He constantly and earnestly strove to realize his own ideal of Christian completeness in each member of the spiritual body, and in all, even the minutest activities and habits of the church, seeking definiteness and sympathy of growth in every member of this divine organism. This gave his pastoral labors a wonderful pervasiveness, a kind of pastoral ubiquity; a living presence and connection with the church in all of its parts. Definiteness and precision of pastoral labor, in all of its details, extending to every member, every class, was a marked feature in his pastorates.

He graduated at Alfred in 1846, having spent a part of the time for two or three years previous in teaching in the Institution. During his last year at Alfred, he was licensed by the Baptist Church of Almond—preaching for this Church a year or two while prosecuting his studies. From Alfred he went to Brown University. Here he pursued studies with a more especial reference to the ministry. Leaving Brown, he assumed the Principalship of Cayuga Academy. While here he was married, on the 13th of January, 1851, to Miss Emma F. Hopper, of Belfast, who, with union of studies and preparation and high dedication, came, in after years, to be one with him in all life's labors, sufferings, joys, sacrifices, and triumphs, and who has since joined him in the spirit world. They together continued to have control of the Academy for some two years. Thence they went to Auburn, where they established a Ladies' Seminary, which was very prosperous for some two years; but his health failing, he was compelled to give up the enterprise. During his sickness at this time, he had deep compunctions of conscience for not having listened to his convictions of a divine call to preach the gospel, and for which he had studied. He felt that the hand of the Lord was laid upon him, then and there, to the end of bringing him to his duty of preaching the Word. With trembling and penitence, he said, "Thou, O Lord, helping me, I will," and with solemn dedication gave himself up to the work of the ministry. Thenceforward the way of life's labor was plain and natural. He was in his place, at his appropriate work, and all things seemed to adjust themselves orderly and harmoniously. Like all men in their place, and working up to the full measure of their energies to meet the conditions of their place, he became initiative, generative, constructive, fertile, magnetic, effective. Influence, power, organization, institutions, immediately begin to cluster and crystallize about an earnest man in his appropriate place and work. God has a definite life-plan for every individual—an ideal work, whereunto the worker is fitted by his tastes and abilities, unto which internal promptings reach out, and to which external conditions and providences direct and connect him. It is true, that there are some who are so balanced that they seem fitted to several related or even diverse callings—ambidexters, work-

ing equally well with both hands. Such was the case with the subject of this sketch, especially in the closely related callings of teaching and preaching; yet generally there are certain powers, with their nice affinities and delicate susceptibilities, which both adapt and attract to specialties. These are the divine gifts, that specialize, individualize each person, while the promptings of providences and divine influences bespeak the callings. All of his tastes, affinities, and habits had the image and superscription—*Pastor*. The function of a pastor calls, as no other position does, for a large, many-sided common-sense, giving quick and accurate views of common things, a keen insight into human nature, a capability for reading readily and accurately men and motives, with thorough self-knowledge—a "discerner of spirits." He must have prudence, foresight, with the accompanying virtues, thorough and varied culture, delicate sensibilities, refined tastes, a well-balanced social nature, full of the noble grace and the gentle dignity, and those subdued elegancies, that go to make up the embodied ideal of a Christian gentleman. The perfect pastor must possess decision, energy, activity; must be magnetic, inspirational, tremulously alive to all gentle influences—tender, sympathetic, susceptible to the slightest touches of sadness and sorrow, yet self-possessed, freed from all wild vagaries, hot fanaticisms—progressive, positive, radical, yet not ultra, but having that true conservative progress, wherein all past excellencies are remolded in his being, to become new excellencies in the future.

Many, if not most of these natural powers, aptitudes, excellencies, the deceased possessed, some in very marked fullness and richness. Possessed of a self-possessed dignity, characteristic of a true manly nobility, and at the same time unfolding in a truly Christian urbanity, and the pleasant amenities that lend a charm to sociality, he was a man of positive convictions, full of ardor, fervency, sometimes, perhaps, even vehement, full of expedients, striving to impress his convictions upon the living movements of the present, letting the dead past bury its dead—a man of the present and future, rather than of the past—a man of action—a radical. Added to these natural attributes were the supernatural graces of the divine life.

He had a living faith in a living God, in great living principles as divine principles. A definite and high purpose gave him wonderful vigor, vivacity, and earnestness. No rust was on his armor—no power suffered to run to waste—but all worked up into life, and directed upon the spiritual forces of the world.

With these natural and spiritual aptitudes and powers, he entered upon the work of the ministry. Soon after leaving Auburn, he was called to the pastorate of the Baptist Church at Rushford. He was ordained to the gospel ministry July 13th, 1854, by a council convened at the call of the Church. He served this Church nine years. His labors were constant and severe, holding services nine times a week, from December to March—preaching six evenings in a week at out-stations. Besides his own labors at these out-stations, he secured the appointment of a missionary by the Cattaraugus Baptist Association, for more remote parts of the field, whose salary was largely paid by his own people—an example eminently worthy of being followed by all strong, able churches. In the same spirit, he secured a meeting-house for the Indian Mission on the Alleghany Reservation, carrying the windows for the house to the spot with his own conveyance. The church was almost entirely changed in its membership during his pastorate, having doubled its numbers during the time. A parsonage was obtained, their house of worship rebuilt and improved—all without debt or incumbrance, for he sought to impress his fine financiering tact, like all his other characteristics, upon his people.

For three months after closing his labors at Rushford, he served as evangelist at Stockton, Chautauqua county, where his labors were owned and greatly blessed of the Lord in the salvation of many souls. He then served as supply to the Baptist Church of Cuba for six months. This was prolonged to a year. During the time, a gracious revival occurred, as the fruit of which some thirty were added to the membership, and the Church restored to its wonted harmony and loveliness. His labors during this year were very severe—his missionary spirit was made available in securing a colporteur missionary to labor in that Association, whose work was productive of much good. From Cuba he designed going West, under the direction of the "Home Mission Society," but interposing providences cast his lot with the Church at Springville, N. Y. I can do no better in giving an account of his labors here than to do it in the language of one of the members of his Church.

"Brother Simpson," he writes, "commenced his labors as pastor of this Church in July, 1864. He lost no time in making himself acquainted with the spiritual condition of the members. He was earnest and faithful in private pastoral labors. If some of the flock were negligent and careless in the discharge of Christian duties, he would go to them, and in a frank and earnest manner tell them of their neglect, and press home upon their consciences the claims of duty and of the gospel. In the prayer and conference meeting he was peculiarly gifted; pleading and impressive in prayer, earnest and faithful in exhortation. Possessing a clear, musical, and well-trained voice, he was accustomed to lead the social meetings with such variety, animation, and fervor, as to make them of great interest and spiritual profit." Let me say here, that these same

characteristics marked his lead of the students' prayer-meetings while at Alfred, both in seasons of coldness and opposition, and in blessed revival seasons; and, if we mistake not, much of his success as a minister has arisen from his efficiency in prayer-meetings—those nurseries of revivals and a living religion. "In his more public ministrations," continues the brother, "he was equally energetic, earnest, and faithful. It was not his custom to dwell upon those general truths which every one is willing to concede. His preaching was not of that general character which hits nobody; but he was accustomed to press home the truth, in its practical application upon his hearers, that each one would feel, 'That means me.' Faithful, fearless, and uncompromising, he hesitated not to combat sin in high places and in low. No matter where it hit, or how hard came the blow, the gospel truth, as he understood it, must be brought to bear with all its force upon every species of error and of wrong doing. The Christianity which he preached was not of that kind suited only for the Sabbath and the sanctuary. It was that which purifies the heart and controls the actions, and even the emotions of man. He taught that the Christian should, in everything, whether he work or rest, whether he buy or sell, whether he speak or write or vote, have an eye single to the glory of God. While the war of the Rebellion lasted, he used frequently to bring into exercise all of his powers of reason and persuasion to impress upon his people their duty to the government. His voice ever rang out strong and clear in support of the principles of freedom and virtue, and in determined opposition to slavery, intemperance, and licentiousness, which he characterized as the three great national sins. The war being over, and union and freedom triumphant, he labored with untiring energy and perseverance for the suppression of intemperance and the prohibition of the liquor traffic. He was beyond comparison the most efficient worker in the temperance reform we had in our midst. He shrank from no toil or hardship that seemed necessary for the advancement of the good cause. He was emphatically a reformer—not content to go with the unthinking multitude in the old beaten paths, right or wrong; but ever exercising a careful discrimination between the right and the wrong, he labored to create an enlightened and healthful public opinion, and to strike at the root of every evil with which society is scourged. His preaching and his plans were eminently practical. As a pastor, watchfully looking after all the interests and carefully husbanding all the resources of the church, enjoining liberal contributions for the support of the gospel both at home and abroad."

In addition to the characteristics above enumerated, we may add, in the language of her whose life and aims and aspirations were ever one with his, "The Sabbath-school interest was a dear one to him. He has labored in this department continually since, under the sanction and support of his teachers, he inaugurated a system of Bible-classes at Alfred, while a student. At Brown University, at Auburn, both in the church and the State's Prison, among the convicts, he was superintendent, and during all his pastorate his motto has been, 'Gather them in, feed them, save them.' 'Keep away circuses and traveling theaters, which soil and mar the moral beauty of choice Sunday-school gardens.' His last interest was in the Sabbath-school work. The week before taking his bed, we attended the 'New York State Sunday-school Convention, at Lockport, and returned to renew our efforts in this work.'"

Nearly allied to this was his interest in education in general. The best possible advantage for the education of the young was a living reality, and must be secured, and for which he anxiously labored. He worked most efficiently and successfully for the Rushford Academy while there, and Griffith Institute found in him, since coming here, an "attached friend and cordial supporter." The institution at Alfred realized in him, as student, teacher, patron, and trustee, one of its warmest friends, efficient supporters, and wisest counsellors. Coming up to its Commencements almost yearly, when located within available distance, his presence was inspiration, his words were cheer.

Thus he labored, energetic, positive, true; ever to be trusted, confided in. But he was overworking. The stress and strain was too great—especially when, in addition to his pastoral duties, there came upon him the burden of long sickness by each member of his family; but most especially from his earnest and protracted efforts in the temperance cause, lecturing more or less each week, and spending several weeks in succession up at Buffalo before the Excise Board, to prevent the issue of licenses to sell liquor. He lived to see God vindicate his own eternal justice in trampling out slavery in a tempest of fire and blood; but in these latter years, intemperance has been stalking abroad with increasing destructiveness, till it stands to-day, like the Apocalyptic dragon, ready to devour our sons almost as fast as born. Who, that has to do especially with young men, is not astonished at the number of its victims and their unblushing boldness? Temperance is the great reformatory work of to-day. Among other Christian works, multitudinous and great, we are as Christians called to this unceasing work. While other reforms may be accomplished by the removal of the evil, intemperance must be striven against as long as human appetites and passions remain unchanged. Each new generation must be educated anew up to the control of the animal, subjecting it to the behests of the spiritual. Under this strain, he was attacked with typhoid fever. The medical council decided that he was worn out with mental exhaustion—the vital force being so small that he could

not rally; and at the turn of the fever he sank with nervous prostration, and fell asleep in Jesus on the 13th of October, 1864.

Thus he fell, in all the glory and strength of manhood's prime, with many virtues, Christian excellencies clustering thick about him, going down in the great battle-field of humanity, a standard-bearer of truth and righteousness, cheering on the hosts of progress. Thus another costly and noble sacrifice was offered upon the altar of human redemption, added to that long and glorious list of worthies who, being born into the spirit and love of the ever beneficent Father, and baptized with his Spirit, have cast their lives into that stream of love which so "loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," whose lives have been typed in the divine love, entering into the divine patience, long suffering, sacrifice, and, like the Lord Jesus, with whom, as the apostle affirmed of himself in our text, they have been crucified, bearing his life with its great heart burdens for human sin and human woe.

He was offered a sacrifice for the great principles for which he labored, no less surely, though less visibly, than if dying at the martyr's stake. This slow process by which life is poured out, drop by drop, through long years of sacrificial libations, this slow grinding attrition, by which life is worn away little by little, is what tries the patience and courage, determines the quality of the metal, as of silver tried in the refiner's fire. It takes more courage to stand for truth through long years of opposition, obloquy, and persecution, than it does to die in the heat and noise of battle. He did thus stand till called up higher. May we not write, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever?" Following so soon two of his teachers, respected very highly by him—President Kenyon, of Alfred University, and Dr. Wayland, late President of Brown University, may it not well be said of him as of them, "And I heard a voice from heaven, saying to me, write, Blessed are the dead who die in the Lord, from henceforth, saith the Spirit, that they may rest from their labors; for their works do follow them."

THE GOOD ONE MAN CAN DO.—"There is a man," said his neighbor, speaking of a village carpenter, "who had done more good, I really believe, in this community, than any other person who ever lived in it. He can not talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought that he and his wife keep houseplants in Winter just for the sake of being able to send little bouquets to invalids. He finds time for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day, just to meet him on the streets."

A MODERN PARABLE.—And it came to pass as a certain man journeyed from the cradle to the grave, he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said, "He is but a dog; they served him right; let him die; he is a curse to his family."

And also a license voter came that way, and when he saw him he said, "The brute! put a ball and chain on his leg, and work him on the street."

And a fanatic teetotaler came that way, and when he saw him, he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and to the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness.

Whom think you was the greatest friend of humanity, the saloon-keeper, the moderate drinker, the license voter, or the fanatic teetotaler?

THE USE OF SHORT WORDS.—We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, the church, at the bar, or through the press. To do this in the right way they should use the short words which we learn in early life, and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which you find them. Take that which says, "O ye generation of vipers, who hath warned you to flee from the wrath to come?" There is one long word which ought not to be in it, namely, "generation." In the old version, the word "brood" is used. Read the verse again with this term, and you feel its full force.

THERE is nothing about which the world makes so few blunders, and the individual so many, as a man's actual importance among his fellow-creatures.—*Shaw.*

with the big basket, and Hop his funny way, "Me likee you, me read Melican?"
new thought to Alec that he could one to read; but in some way he Wah understand when to come to as they were near the little cottage him where to come.
and "good-by" to Hop Wah, Al's grandmother. "Oh, granny, and has given me a 'field' in Asia," by's meaning was not quite clear, knew that it would be when Alec his story; so she rested her hand the yellow curls, and waited. As a story of the morning with the n't you see, granny; Tommy is k is Africa, and Hop Wah will he said, "Ay, Alec; the Lord has did a missionary field in the three Children's Work.

NEW MAN IN CHRIST.

one man recently baptized, who more than a passing notice. He is the father of the first person in the village. Formerly he had us for his ungovernable temper, in a nuisance in his own family, a pest in the village. Possessed of a strong and powerful voice, no one in front him when angry. Last sudden change came over him, and surprise of all, applied for baptism on to the church. Even his own us against receiving him, and if accepted, he would ruin the impede the farther progress of in that place. But opposition sed the old man's desire. He long and earnestly, read his Bible and seemed so changed in all that he was finally admitted. Dur-visit his zeal for the church has violently aggressive. He longs church's prosperity. His sense of consciousness of the goodness of doing him, often fill him with idest humility. Bold for the ars most of all lest he should in grace his profession. A Chinas is a sight which seldom greets a eyes—tears because of sin in him God. But this old man is so me by his emotions that he is un- k. He said: "I can speak of pastor's grace in leaving his home and coming to give us the gospel, grace of Christ in dying for sin. I can not speak forth my feel- too great, too great," and his ed like rain. He was once pos- siderable property; but because unmanageable temper he be- ed in litigations, and his prop- into the official's hands. He oft- I had only known the gospel how much trouble I might have and my family, and I would not is I am now, almost a beggar."—*Missionary Herald.*

OTA BAND.—This name has been company of ten young men, stu- Yale Seminary, who have band- es together to preach the gospel. They were led to consider this the home mission field by reading of the Great West, and by ear- om Dr. H. M. Storrs, who showed essing calls for more men. Their drawn to it more and more until each other to go, in the face of ition and of calls to pleasant pas- in the East. One of the ten is the field, and the others will go graduation. An interesting re- ceeting was held in their behalf street church, Boston, recently were made by Drs. Duffee and several of the students spoke of sed work. Nearly all of them, said, had been asked to stay by and churches, but had chosen "to on and isolation for Christ's sake land of Dakota." It is to be his missionary spirit will spread ological Seminaries all over the a good sign, as well as the an- eat need.—*Examiner and Chron-*

NE THOUGHT.—To gain the great- ing, the teacher should go to his Sabbath feeling that he has one im- ight to impress that day upon each his class. He may teach, and will things than one, but he will make e if he does not stamp one strong the mind of each pupil. Nor will do this without deciding before class what that thought shall be. The teacher prayerfully scan the son of the day, get from it some above all others the thought charge—and go to them resolved, to have that thought firmly upon each heart and conscience. Your efforts on that clearly de- —*Westminster Teacher.*

or of one of our Missionary Nebraska writes about the great his people to pay salary, debt, on the meeting-house. He says are heavily mortgaged, and they ives needed food and clothing to redit good, but have given liber- establishment of the church. bleeds for them. When will to obtain wealth enough to have and a shingle roof where now tive earth for floor, with brush roofs?—*Home Mission Monthly*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 9, 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."

QUESTIONS AND ANSWERS.

The questions below are from E. D. Spicer, of Adams, N. Y., who, in introducing them, says: "Will you indulge an earnest seeker after truth by publishing the following questions?"

1. Do not the revelations of geology accord with the Bible in claiming vast periods of time for God's "days" of the creation week?

The Bible says nothing about "vast [geological] periods of time." The method approved by some Christian geologists by which to harmonize the teachings of the Bible and geology is to say the geological period is covered by the phrase, "In the beginning, God created the heaven and the earth," but the more approved method is to make six natural days of twenty-four hours each symbolize the period of creation, and the seventh day to symbolize the period of rest. Dr. Conant, in his introduction to his Notes on Genesis, page 17, says, "These periods" (the successive stages in the account of creation) "of creative activity, and the cessation that followed, were presented to the mind of the sacred writer under the familiar symbolism of the six days of labor and the seventh of rest. . . . The six days of labor and the seventh of rest having been adopted as the symbolism under which these sublime mysteries are revealed, whatever properly belongs to it, and is essential to its full expression, is pertinent to the writer's object. Each period being represented by a day, there was evening and there was morning. This was necessary in order to preserve the symbolical representation. It should be observed that the sacred writer, through this account, represents things under forms of expression most easily apprehended by the common mind. The narrative was given to instruct, and not to perplex the common reader, as it would have done if expressed in scientific forms, adapted to a higher stage of culture than the Bible requires, or could properly presuppose in its readers." We could greatly enlarge here, but will only quote one more writer. Dr. Murphy, in his Commentary on Genesis, page 44, says, "The days of creation are natural days of twenty-four hours each. We may not depart from the ordinary meaning of the word without a sufficient warrant, either in the text of Scripture, or in the law of nature. But we have not yet found any such warrant. Only necessity can force us to such an expedient. Scripture, on the other hand, warrants us in retaining the common meaning by yielding no hint of another, and by introducing 'evening, night, morning, day,' as its ordinary divisions. Nature favors the same interpretation. All geological changes are of course subsequent to the great event recorded in the first verse, which is the beginning of things. All such changes, except the one recorded in the six days creation, are with equal certainty antecedent to the state of things described in the second verse. Hence, no lengthened period is required for this last creative interposition."

Our correspondent continues:

2. If the six days, or any one of them were such, may we not reasonably conclude that God's rest day may be a limitless period?

Having determined that these six days were natural days, it follows that the seventh was also. Besides this, the rest on the seventh day is put in the past tense, showing that it was not a "limitless period." Besides this, the whole history of the Sabbath proves it to have been a day of twenty-four hours.

3. If such is or might have been the case, do we not violate the inspired Word by explaining or quoting that rest as a Sabbath-day of man?

But Christ himself says the Sabbath was made for man.

4. Should we not rather regard that day which God "sanctified and blessed" as the heavenly Sabbath in the realm of glory? Satan being cast therefrom to earth (Rev. 12: 9), heaven was purified, sanctified, and blessed for evermore, the rest of redeemed souls, blessed type of human Sabbaths. For (Exod. 20: 11) so did God, and so was man required to imitate six days of labor and the seventh for rest.

Why depart in this way from the plain record and from the entire line of Bible history concerning the Sabbath? There is not a word in the entire sacred Record justifying such a theory.

5. Will you or some one tell us wherein the Sunday seventh of the Christian world is not as compatible with the Sabbath law of the Decalogue as the Saturday seventh ever was to the Israelite?

Because one is a human institution and the other is a divine one. The Decalogue requires the observance of the seventh day, and the human law requires the observance

of the first day. The divine One blessed and sanctified the seventh day, and not the first. There is no obedience to God in keeping the first day, but there is disobedience in refusing to observe the seventh day. And, now we ask our correspondent, why this persistent effort to weaken the claims of the seventh day and to strengthen the first day? The command to worship God is not plainer than the one requiring the observance of the seventh day.

THE TONGUE A FIRE.

What power for good or evil is there in that little member, the tongue. The description given of it by James is masterly, can never be beaten. It seems that some in his day desired to become teachers, who did not comprehend the responsibilities of the office, and were therefore unfitted for the position to which they aspired. It is certain that persons attempting to occupy this position, being unsuited for it, would work mischief. James, therefore, gives a note of warning concerning the difficulties attending the use of the tongue. He opens his discourse thus: "My brethren, be not many teachers, knowing ye shall receive greater condemnation. For in many things we all offend. If any one offends not in word, the same is a perfect man, able to bridle the whole body." But we will quote no further, only asking the reader to go through with the third chapter of his letter, and to weigh well his words. But we were mourning over the havoc made of everything good and desirable, in many of the Christian churches, in all lands where they are organized; and our thoughts came among our own churches, going over their history for, say fifty years, and although we have most fortunate, yet here and there are the burned districts that were set on fire by unbridled tongues. In how many instances have churches been smitten by the filthy, wicked, or unwise use of the tongue. Why can not a few persons meet for a few moments without commencing to talk scandal? Why this mistrust and distrust, and this hinting of things dark? What wounds and reproaches do these things bring! They only waste and destroy. No one receives good, but all are tainted. Pray, are there not things good, and beautiful, and pure in this world to talk about? Why then this propensity to roll in the mire? Dear one, put away that unclean, blistering tongue of yours.

"OUR PRESENT SUNDAY."

A friend in the West has sent us the clipping below, taken from a Denver paper, and while we do not accept its no-Sabbath teachings; we do heartily agree to the statement that the present Sunday "is not an institution of God, but of man, and as such alone it is to be weighed and considered."

"We have received several letters concerning a Sunday law, nearly every writer taking it for granted that the day is one of divine origin. The real fact of the case is that the Sabbath, or the present Sunday, is nowhere enjoined by Jesus or the apostles. The early Christians, as soon as they got rid of their inherited habits, gave up the old Sabbath along with circumcision, abstinence from forbidden meats and other Jewish practices. They observed the first day of the week as a festival commemorative of the resurrection, and for that reason called it the Lord's day, but this festival no more took the place of the Sabbath than our Fourth of July takes the place of Christmas. It was not until the time of the English Puritans, only two hundred years ago, that the idea began to prevail of applying to Sunday the Jewish Sabbath regulations, and enforcing those regulations by civil law. In carrying out this idea, too, our forefathers exhibited a great ignorance of the Jewish code. Moses prohibited servile work on the Sabbath, but not amusements, and he made no provisions whatever for public Sabbath worship. In the latter days of the Jewish commonwealth, indeed, synagogues were established for the instruction of the people in the Scriptures, but they were places of instruction and nothing else; the temple remaining the only spot where sacrifices could be offered and the other public services of the law performed.

"Now, so far as regards the enforced observance of Sunday as a day of abstinence from pleasure and recreation, we are living under neither the Christian nor the Jewish dispensation but under a spiritual regimen which originated in the days of Cromwell and his grim companions. This regimen may have its advantages, and its continuance may be advocated on grounds of expediency, but it can lay no claim whatever to a divine sanction. It is not enforced, either by the commands of the Savior, by the precepts of the New Testament, nor by the usage of the Christian church during the first sixteen centuries of its existence. It is not an institution of God, but of man, and as such alone it is to be weighed and considered."

STUDIES IN HEBREW.—The letter below, with papers explaining the plan referred to, were received several days since, but we have been unable to refer to them until now. We heartily commend the undertaking, and should any of our readers wish further information on the subject, address according to the directions below:

Hebrew Studies by Correspondence.

The club organized for the study of Hebrew by mail, now consists of over one hundred pastors, professors, college presidents, editors, and S. S. teachers. The course embraces forty-eight weekly printed lessons. The principles of the language will be reviewed, a working vocabulary acquired, and the Book of Exodus studied critically. A favorable opportunity. Admission at any time,

beginning with the first lesson. For full particulars, sample lesson, list of members, address W. R. Harper, Ph. D., Ya. Prof. of Hebrew and the Cognate Languages, Baptist Union Theological Seminary, Morgan Park, Chicago, Ill.

Mrs. H. C. CONANT'S Popular History of English Bible Translation, with a New Preface and additional matter, bringing the history down to the present time, by Thomas J. Conant, D. D., husband of the talented author, and well-known Biblical scholar and member of the American Bible Revision Committee. This is a complete history of Bible revision from the days of Wycliffe to the present time. Says Dr. J. Stanford Holme: "It is interesting as a novel, and beyond all comparison the best work of the kind ever written. It ought to be in everybody's hands." I. K. Funk & Co., 10 and 12 Dey Street, New York, will issue this book, June 8th, in popular form. Price 50 cents, in paper; \$1, in cloth.

NOW IN PRESS, to be published in June, 1881, by E. Steiger & Co., 25 Park Place, New York, the Dictionary of Education and Instruction, a reference book and manual on the theory and practice of teaching, for the use of parents, teachers, and others; based upon the Cyclopaedia of Education, by Henry Kiddle and A. J. Schem. No intelligent teacher can fail to perceive the value of such a work, the constant use of which must more than duplicate the value of the services of any faithful instructor. The book will consist of more than 300 pages, printed and bound in superior style, and will be sold at the low price of \$1.50.

THE ILLUSTRATED SCIENTIFIC NEWS for June contains handsomely illustrated articles on The Chimpanzee and Gorilla, Ostrich Farming, New Wireless Locomotive, The Maxim Fire Boat, Perforating Machine, a new and novel Embroidering Frame, the new Electric Middlings Purifier, and a number of other handsome illustrations, besides a large number of interesting articles not accompanied by engravings. The subscription price is \$1.50 per annum. Messrs. Munn & Co., 37 Park Row, New York.

RECEIVED.—The Report on Quarantine, by William M. Smith, M. D., Health Officer of New York.

The Minutes of the South-Eastern Association were received too late for publication this week.

Communications.

AN EXPLANATION ASKED AND GIVEN.

[The writer of the article below complains of having been unfairly dealt with in regard to one or two unpublished articles. Perhaps there was a mistaken judgment concerning them, as there may be in publishing this, though, as the writer suggests, he is expressing his sentiments—not ours.]

MOSBERTOWN, Pa., May, 1881.

To the Editor of the Sabbath Recorder:

To plead after judgment is supposed to indicate unsoundness of mind; but after serious reflection, I venture to say that you possibly might have misapprehended my object in replying to "G. P. N.," in the National Baptist of a late date. I have been trying for a long time to draw the fire of the leaders of the National Reform Association on the Sabbath question; but hitherto they have refused to plead to my indictment, but continue to reiterate their false assertions respecting "the Christian Sabbath." An immense amount of that kind of matter has been thrust on the attention of the public through the columns of the Cleveland Leader during the last twenty months, presenting every phase of the Sunday error. I wrote answers to the discourses (for it was in the form of sermons) on each theory, from Puritanism down to absolute non-Sabbatism, but could not gain admission to their columns. And there I am.

Next was the affair of the National Baptist, a paper which has treated me with uniform kindness while Dr. Wayland had charge of it; but under Dr. Griffith, I have failed to obtain the publication of a single article. I have written one pending the action on Senator Jones' Bill in behalf of Religious Liberty, which I greatly desired to use with the Baptist denomination during that canvass. It was strangled, or assigned a place in the waste-basket. It may not be possible for me to get it back. They also refused to publish the reply to "G. P. N." My answer to him, rejected by the Baptist before I sent it to you, though mild to flatness, might furnish some clue to the true position of things, and throw some light on a subject (to us) of great importance. Could I have succeeded in getting it before the readers of the Baptist (with very many of whom I am acquainted), I should have been glad, and I hope it might have done good. I intended it to be aggressive. A plain, crisp answer I thought was demanded. I exhibited the article to our late Assemblyman, and to the Baptist minister here. They thought

it passable, appropriate; but as it had a little of what the Yankee called "hoisting truck," they feared the Baptist might reject it; and they did.

Editors and publishers are not considered responsible for the sentiments or the spirit of articles of correspondents, and if the Recorder would publish the article, even under protest, it would help me out of an unpleasant position. I adhere to the opinion that we give our opponents "too much line." We kiss too much, and kick too little. I can not smile and half approve their wicked law and cruel policy. As the young officer, who had just been breveted a lieutenant, at home on a furlough, was regretting that his sword was too short, was told by his plucky sister to "remedy that matter by an advance step," so I am impressed that to play "Put nam and the wolf" with these priests of Baal is the only alternative for us! As well expect to quell a rebellion such as we lately dealt with, without noise of cannon or musketry, as to bring matters straight with rebels against Jehovah's Sabbath law without thunder and lightning enough to shake Sinai. They "need and deserve sulphur," and should have it seasonably. Our artillery-practice, hitherto, has been too much like shooting puff-balls covered with tabby velvet. The sword of truth should be un-muffled, and dealt vigorously to adversaries with both edges! Bold croakers against truth should have short ropes; strong ones; well adjusted "to the neck o' 'em" (figuratively, of course), to set things right. If we deserve to live as a people, we ought to learn to live wisely. We are too childish in our policy; we waste our own strength in many ways. 1. We scatter ourselves all over the world, deplete our churches by removals, and lose seventy per cent. of our members by mixing with the enemies of our faith. 2. We waste money in our denominational operations, first by publishing the Minutes of the Associations in full, to the exclusion of other matter, then in pamphlet form. And now the Minutes of our Conference sixty years ago are brought to a "third reading!" Is it because the paper can not be filled without resorting to such measures? We have many writers for so small a denomination, and with the exception of a very few (myself, of course, one of them), very good ones. The Recorder, perhaps, is quite original enough to be interesting. I have thought it might be equally useful with fewer editors; not that all the editors are not good ones, but because the symmetry of our paper is jeopardized by a large number of editors with widely different tastes, thrusting in matter without being directed by one responsible mind. But I am not complaining. Success and long life to the Recorder. I have reason to feel interested in the success of the denominational paper. The thought of the Seventh-day Baptist Register awakens interesting memories. The awards of the great day will reveal facts as to the ones who have borne the burdens and braved the perils with which the denomination has been menaced.

Perhaps it might not be too much to ask an explanation respecting the rejection of the answer to "G. P. N." by the Recorder. When the Cleveland papers denied me a hearing, I was sorry; disappointed when the Baptist shut down on me; but to be shown the back door of the Recorder was "the unkindest cut of all." But you are supposed to know your duty. I think I sent the wrong copy of the long article; but be that as it may, you had full right to reject it, as you did. You will agree with me in the conclusion, that I am pretty effectually swung down in the matter. I have only to pocket the courtesy, and learn to be more circumspect.

With due consideration and respect, I am Yours truly, J. GREENE.

[The reply to "G. P. N.," above noticed, has not been rejected, but was awaiting the receipt of the article to which it was a response, which Bro. Greene had been requested to furnish, that it might appear in the Recorder in connection with his article. It may be that the letter containing the request never reached Brother Greene, and to prevent further dissatisfaction on his part we now give place to his article.]

To the Editor of the National Baptist:

It sometimes happens that when men see their own theories, and their legitimate tendencies portrayed, they shrink from the spectacle with disgust and horror, as did the King of Israel when the prophet presented in a figure, his fault, or as did the man who was afterward King of Syria, when told of the enormities he would practice when invested with power.

Your correspondent, "G. P. N.," seems shocked at the statements in my article in the Baptist of the 17th ultimo, and entertains fears that it is "liable to mislead" somebody. Assuming that the Sunday law is right (which I deny), he enters a lame defense of that policy, but first asks, "Now

what does the writer want?" Allow me to tell him.

1st. I want him, and all concerned, to understand that legislation on religious matters is inhibited by the constitution of the United States, and that it is claimed by a large and respectable minority, that the Sunday law is also in opposition to the Sabbath law in the fourth command of the Decalogue, and therefore oppressive to those who regard that law as authoritative, and observe it.

2d. I want it known that the Sunday law, "as a mere civil regulation," can not (as held by the State courts) rightfully coerce men to obey it, rendering nugatory the indisputable claims of a higher law, in opposition! "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

3d. I want God's word in the matter of Sabbath-keeping respected, both as to the day kept, and the manner of observing it. If he has anywhere said the day named in the Sunday law is the "holy Sabbath," it should be hallowed, not otherwise.

4th. I want the men who claim any foundation or authority for the Sunday law in the fourth command, to come to the front, and sustain that law by Scripture proof; or show why they should not be considered and treated as corrupters of the Word of God and the public morals, and dangerous to society! and I would advertise them that no tradition, or the ipse dixit of uninspired councils, or of Bachelor "Fathers," however ancient, will be accepted as authority against "the lively oracles." The fourth command "as a fiery law," would consume their cobweb theories and inventions in a moment!

5th. I want all the champions of the Sunday law to review the whole affair, embrace the Sabbath of the fourth command, and unite with those they now persecute, in moral efforts to secure its proper sanctification.

6th. "Till we all come, in the unity of the faith," to promote the glory of "the Lord of the Sabbath," in the observance of the true day, I want the friends of the Sunday law to enjoy all their rights unmolested, and to be content while protected in doing so, to allow all others equal liberty, especially if they are sustained in their practice by the Word of God; abandoning the absurd theory, that because they happen to be in the majority, they are at liberty to trample on the rights, liberties, and consciences of minorities, usurping prerogatives belonging to God alone, and acting contrary to his revealed will, claiming "that the rights and interests of the few should be sacrificed to the demands of the many!" That assumption should be abominated as a social, political, and religious heresy, and punished by being detested by all decent men. The rights of individuals are as sacred as those of nations.

7th. I want the law repealed which treats good citizens who observe the Sabbath of the Bible religiously, and secularize the first day as the Sabbath law requires, as criminals; or to have it so modified that it shall not discriminate unjustly against any portion of our people. The Constitutions of the State and Nation sufficiently protect the observers of the Sabbath, taken in connection with the laws against disturbing public meetings. They have never asked for any laws to be enacted for others to be compelled to keep holy the day they keep. Though if laws are enacted and enforced to keep any day, it should be the Sabbath of Jehovah.

8th. I want it known that Seventh-day men are true friends of the Sabbath, and wish its blessings and benefits to be enjoyed by "the toiling millions," and are glad to know that at the close of the creation week a "Sabbath was made for man," which still exists, and all should be permitted as well as disposed to enjoy its sacred rest. If G. P. N., and others who share his view, can look the fourth command in the face, and say they obey it by hallowing the first day of the week, we are willing they should be protected and have the benefit of the truth. "Every one of us must give account of himself to God."

9th. I want it known that "resistance to tyranny is obedience to God," that the oppressed in Pennsylvania propose to continue their efforts in behalf of Religious Liberty till victory is won. By the shedding of ink, and other peaceable means, and patient, prayerful waiting, they expect to succeed. God speed the day.

10th. I want it known that consciences can not be bound in religious matters by human laws, when those laws are in opposition to the law of God. That every Catholic country, where the Sabbath of Jehovah is neglected, or discarded, is a Sabbathless country. And the United States will be a Sabbathless country at no very distant day unless the true Sabbath of the fourth command is respected and kept. The assumption by

Rome to abrogate the Sabbath heathen Sun's-day as a festively absurd claim of the transmute the first day into Jehovah, and the shallow artifice to make Sun's-day may be regarded as without parallels of presumption and big inconsistencies in countries where are read, and the people to unsettle pious sentiment. lation—Christianity—than h solis could do.

11th. I want to be understood that no majority in any court to establish a working day as to the neglect of the day blessed by Jehovah as a memorial and the rest day of God the O

12th. I want to be understood light of Scripture to desecrate bath, and substitute a heathen ritual in its place, is to fight a tence, and that there will be

Blows to feel, As well as blows to

and that truth will be victorious position when Jehovah rises u

In his concluding paragraph says, "Of his (my) absurd re the article referred to, that r requires its violators to work is needless to speak. Its s exposes itself." Ah, does i appears like raising a dust to I said before, and repeat it, i in case of imprisoning a Sov can not be enforced without provisions. "The offense re quirements of the law, must

"six days at hard labor, on b only." No children's play ment of such flagrant offense Sabbath laws," by men who command. He must labor C as long as he is in prison. C day night or Tuesday mornin be the earliest possible, he w four days to work unless ma the Sabbath, and Sunday, to not work on the Sabbath flogged, yet he must work main in prison a day or two law requires, to work him

which would render somebody imprisonment anywhere but i In six days from Monday nig be but five days' "work" d should be rested on. He m therefore, seven or eight da days hard labor," as the sent could not be executed in six his working Sabbath-day and If kept in jail eight days t "hard labor," who would o the extra two days board o water only?"

SABBATH REFORM

The Western Association, t ecutive Committee, have ma effort to find a preacher to go the coming season, but have must postpone the reopening work until another year. can not be satisfied to do not in Sabbath reform, and there engaged Bro. H. D. Clarke, ville, N. Y., to labor three n distributor. Their plan and commendable, and we hope t attend their operations. V Clarke to send us items cor bors, from time to time, for

The North-Western Assoc ceived the new tent given to ety by Bro. C. D. Potter for is located at Albert Lea, Min M. S. Gardner and J. T. Da with it, have already opene for the Summer. Bro. A President of the Associati whom we are indebted for t "The tent starts under fav

We pray for a prosperous e God's blessing may attend aro determined that nothing on our part to make it a suc Gardner and Davis are requ occasional reports of their m RECORDED.

Bro. L. C. Rogers send from Daytona, Volusia Co.

"I have concluded my me start for St. Augustine and the North day after to-m meetings every evening la First-day. Before, since I Sixth-day as well as First-d gregational Church hold m two evenings. I have held Sabbath morning and First I preached for the Congre

Selected Miscellany.

THE FIRST SETTLER'S STORY.

It ain't the funniest thing a man can do— Existing in a country when it's new; Nature, who moved in first—a good long while— Has things already somewhat her own style— And she don't want her woodland splendors battered.

Her rustic furniture broke up and scattered, Her paintings, which long years ago were done By that old splendid artist, King of the Sun, Torn down and dragged in Civilization's gutter, Or sold to purchase settlers' bread and butter.

Well, when I first inked this retreat, Things to my view looked frightfully incomplete; But Nature seemed quite cheerful all about me, As yearning on her different trades without me, These woods the forest seemed at me to throw:

My girl-wife was as brave as she was good, And helped me every blessed way she could; She seemed to take to every old tree, As singular as when first she took to me.

Sundays, we didn't propose, for lack of church, To have our souls left wholly in the lurch; And so I shaved and dressed up, well I could, And did a day's work trying to be good.

Well, we would take these books, sit down alone, And have a two-horse meeting all our own, And read our verses, sing our sacred rhymes, And make it seem a good deal like old times.

And didn't forget to leave their tracks behind. You married men—there's many in my view— Don't think your wife can all wrap up in you; Don't deem, though close her life to yours may grow,

That you are all the folks she wants to know; Or think your stitches form the only part Of the crocheted-work of a woman's heart. Though married souls each other's lives may bur-

Each needs some help the other can not furnish. Well, neighborhoods meant counties in those days; The roads didn't have accommodating ways; And maybe, weeks would pass before she'd see— And much less talk with—any one but me.

'Twas hard to hear that laugh bloom out each minute, And recognize the seeds of sorrow in it. No misery makes a close observer mourn Like hopeless grief with hopeful courage borne:

Well, she went on, as plucky as could be, Fighting the foe she thought I did not see, And using her heart-horticultural powers To turn that forest to a bed of flowers.

And so I had to soothe her on the sly, And secretly to help her draw her load; And soon it came to be an up-hill road. Hard work bears hard upon the average pulse, Even with satisfactory results;

And so ere long she caught the half grown fact: Commenced observing how I didn't act, And silently began to grieve and doubt O'er old attentions now sometimes left out—

That speech—it hadn't been gone a half a minute Before I saw the cold black poison in it; And I'd have given all I had, and more, To've only safely got it back in-door.

Next morning, when, stone-faced, but heavy-hearted, With dinner pail and sharpened axe I started away for my day's work—she watched the door, And followed me half way to it or more;

Now when a man works with his muscle smartly, It makes him up into machinery, partly; And any trouble he may have on hand Gets denuded like, and easier to stand.

It seemed as if her kiss with me she'd sent; Then I became once more her humble lover, And said, "To-night I'll ask forgiveness of her."

I went home over-early on that eve, Having contrived to make myself believe, By various signs I kid'd o' knew and guessed, A thunder-storm was coming from the west.

Half out of breath, the cabin door I swung, With tender heart-words trembling on my tongue; But all within looked desolate and bare: My house had lost its soul—she was not there!

Scarcely did I give this letter sight and goback—

Some swift-blown rain-drops to the window clung, And from the clouds a rough, deep growl proceeded: My thunder-storm had come, now 'twasn't needed. I rushed out-door. The air was stained with black: Night had come early, on the storm-cloud's back;

My dog, who'd skirmished round me all the day, Now crouched and whimpering in a corner lay; I dragged him by the collar to the wall, I pressed his quivering muzzle to a shawl—

When, climbing the wet trees, next morning-sun Laughed at the ruin that the night had done, Bleeding and drenched, by toil and sorrow bent, Back to what used to be my home I went.

Yes, she had come—and gone again. She lay With all her young life crushed and wrenched away— Lay the heart-ruins of our home among, Not far from where I killed her with my tongue.

Part of it never breathed the air before, 'Tisn't over-usual, it must be allowed, To volunteer heart-history to a crowd, And scatter 'mongst them confidential tears,

The Merit of Religion, Government, Persons and Things Must Rest upon a Basis of Worth. SOME TRUTHS ILLUSTRATING THIS, AND TESTIMONY OF VALUE TO ALL READERS. [Christian at Work.]

The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of real merit everywhere must be the power it possesses of accomplishing desirable results.

This principle is equally true in all other departments of life. The same rule which applies to persons is equally applicable to things. Unquestioned merit must characterize them all, or they can not be acceptable, much less popular.

Now, while very few people are afflicted as severely as was Dr. Craig, or the cases Dr. Rankin refers to, still it is a lamentable fact that the great majority of people, in all parts of the land, are suffering to a greater or less extent from ill health, and this lack of health arises from either disordered kidneys or liver.

Rev. D. W. Bartine, M. D., D. D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon this same subject as shown in his own experience he said: "Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's disease."

commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six table-spoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely recovered.

Rev. A. C. Kendrick, D. D., LL.D., who is Professor of Hebrew and Greek languages in the University of Rochester, N. Y., and who is one of the American revisors of the New Testament, in speaking of the effect which Warner's Safe Kidney and Liver Cure had upon himself, stated most emphatically that he had received marked benefit from it, and he cordially recommended it to the use of others.

Rev. A. P. Hill, of Shubel, N. C., having been troubled with a severe kidney and liver disease for a number of years, said: "I have been praying for relief for four years, and I believe I got it in answer to prayer. May God bless the firm who manufacture Warner's Safe Kidney and Liver Cure. Many of my friends have also used it with marked benefit, and I hope my testimony in its behalf may save the lives and relieve many who are now severely suffering from kidney or liver troubles in some of their many and dangerous forms."

There are no more reliable endorsements to be found in this land than those above given, and coming from divines of such prominence they prove beyond a doubt the value of the great remedy of which they speak. It should also be remembered that Mr. H. H. Warner, the proprietor and manufacturer of this remedy, was himself cured by its use after having been given up to die by several physicians.

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

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Kitty had a birthday present her very much indeed. What it was? A sandal-wood work box to have. It gave a great love of sewing. She did not undartook to hem a dozen towels was a pile, to be sure, but it was only a stitch at a time is perfectly pass of a small child to do the first towel, doing it all turning down the hem, and half of one end when she too "Papa," she asked, "is even?"

Papa took his eyes from the put them on the hem, then file Kitty as much as to say, "it is Kitty?" "Don't you think it is asked Kitty, guessing his blushing. "What is almost even?" stroking his little girl's hair. "What is almost even?" with a look of surprise in her "Yes," answered he.

Kitty thought a moment, waited for the thought. "It is uneven," replied Kitty. "Yes," replied papa; "all even. The hem is uneven." "Then it must be picked over," said Kitty, with a dis- "I want to do it right." "Of course," replied her "Papa is setting himself to judge of hems," thought Kitty did not believe her mother was. However, since she asked him do less than act on his own went back to her window-sew stitches, which nobody allowed work, and carefully began to She did not dare to go bey before coming to show it, the towel in his hand and ex- "This is even," he said; are in a straight line; they right."

And Kitty, I am sure, was than if she had succeeded at more than if her father had said, "Very well," when it "Kitty," said papa, taking in his, "there is a straight through life, and on one side wrong side; on the other side, and everything is on one side. There is no such thing as almost most right is always wrong; bad; almost true is an untrue most even is uneven." "Yes, papa," Kitty added most perfect lesson is an im- told the girls so. Because, if you lose your place."

"Exactly so," said papa; a truth-loving God, he likes called by their right names. see the truth, and to speak in order to do so, we must words and expressions." Journal.

CATTLE FOODS AND METHODS THEM. Grass is considered the nic- catly, and we need no more plenty of that; all our grasses like our cattle; but there are places that we can not get en it is in this direction that I attention. Sometimes I have many farmers on sandy farm grass enough to make it a pro- shall attempt to give you so may be grown in its stead, th- ing stock, are good forage cr- taken off in season for the oth- Take Winter rye; some four l- and out as soon as it shows it- it makes a very good quan- This may be sown at three o- which will give a longer sea- ing and a longer season for s- taken two weeks. When th- taken off, the land can be pla- oats for another crop of hay; millet or Hungarian grass can makes excellent fodder. I h- let that produced 184 tons o- and 9,500 pounds of dried l- and can be grown after a crop- taken off.

Then there is orchard gra- be sown in this country. It by the middle of June, and very heavy aftermath. With sown June grass and clover together, and are ready to c- time. Then Winter rye an- sown the first of August, a fine late Fall feed. They c- to stock as wanted. The m- ing forage crop, requires hea- apply manure of some kind, barn or commercial fertilize- I think it is more profitabl- forage crops growing nine m- than three; for rye and o- grow in that length of time. od I have adopted, I suc- all the hay that is require- two animals through the yo- acres of land that I cultiva- only four acres are in grass way could so many cattle be k- Home.

Cherish virtue, goodness.

S. S. Department.

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

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

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

SECOND QUARTER.

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

LESSON XII.—REVIEW.

BY REV. L. A. PLATT.

For Sabbath-day, June 18.

TITLE.—Followers of Jesus. GOLDEN TEXT.—"Follow thou me,"—John 21: 22.

THEME FOR STUDY.—The characteristics of Jesus' followers.

- I. Luke 9: 51-62. 1. Desire to save men. v. 56. 2. Perseverance. v. 62. II. Luke 10: 25-37. 1. Love to God. v. 27. 2. Love to man. v. 37, 37. III. Luke 11: 37-47. 1. Sincerity. v. 41. 2. Obedience. v. 42. IV. Luke 12: 13-21. 1. Unselfishness. v. 13-15. 2. Wisdom. v. 20, 21. V. Luke 15: 1-10. 1. Diligence. v. 4. 2. Joyfulness. v. 5, 6. VI. Luke 15: 11-24. 1. Penitence. v. 17-19. 2. Faith. v. 20. VII. Luke 16: 19-31. 1. Patience. v. 20, 21. 2. Acceptance. v. 22. VIII. Luke 18: 1-14. 1. Impunity. v. 5-7. 2. Humility. v. 13. IX. Luke 19: 11-27. 1. Confidence. v. 16, 17. 2. Faithfulness. v. 18. X. Luke 23: 33-46. 1. Forgiving. v. 34. 2. Self-sacrificing. v. 33, 46. XI. Luke 24: 13-32. 1. Life. v. 36. 2. Peace. v. 32.

QUESTIONS.

What are the Title, Topic, and Golden Text of this lesson? What is the lesson about? In how many ways could the disciples, who lived while Jesus was on the earth, follow him? Can we follow him in all these ways? In what ways can we follow him? I. Luke 9: 51-62. In this lesson where was Jesus going? Who were with him? Who would not receive him, and why? What spirit did the disciples exhibit? How did Jesus teach them what spirit they ought to possess? What did Jesus come into the world for? Can one be a follower of Jesus who does not care to save men? How long will a true disciple follow Jesus? II. Luke 10: 25-37. Which is the first, or great commandment? Matt. 22: 37. The second? Matt. 22: 39. How may we know that we love our neighbor as ourselves? Rom. 13: 10. How may we know that we love God? 1 John 3: 14. Did Jesus observe these two commandments? What, then, is the best evidence that we are Jesus' followers? III. Luke 11: 37-47. At whose house was Jesus at dinner? What did he observe in Jesus' conduct? What did Jesus see in his heart? How does he teach the virtue of sincerity? How, the duty of obedience? What woes are pronounced against the Pharisees? IV. Luke 12: 13-21. What vice or sin is exposed in verse 15? What is its opposite virtue? How does the parable of this lesson teach the folly of covetousness? What are the true riches? What, the true wisdom? Can one be a follower of Jesus and not possess these riches and this wisdom? V. Luke 15: 1-10. How do these parables teach the importance of diligence in our work? What is the reward of such diligence? Who is the good shepherd? Who, the lost sheep? Who rejoices when the lost is found? How may we all have part in that joy? VI. Luke 15: 11-24. Repeat the story of the sin and shame of the prodigal son. At what point in his experience did his penitence begin? What is the evidence that he was penitent? What, then, is penitence? What exhibition does he make of faith in his father's love? What efforts had he made to save himself? With what results? How, then, must we come to God? VII. Luke 16: 19-31. What two persons are described in this lesson? What were the circumstances and character of each? In which is seen the virtue of patience? What is patience? Which of the two was accepted before God? VIII. Luke 18: 1-14. Repeat the story of the judge and the widow. What made him at last willing to hear her request? What is impunity? Does Jesus want his followers to be impatient when they ask him for anything? How much does anybody want anything when he asks for it with impunity? Give the account of the Pharisee and the publican. Which humbled himself? How did he express his humility? Which was "justified"? May a man be humble in prayer and impudent at the same time? IX. Luke 19: 11-27. In this parable, what were the servants to do with the pound which they had received? With what feelings did the first and second bring their accounts for settlement? What, the third? Why this difference? What praise of the first and second did the nobleman speak? Who may win such praise? X. Luke 23: 33-46. For whom did Jesus pray while on the cross? What was that prayer? What evidence, in this lesson, that Jesus himself forgives sinners? Why did Jesus give himself to die on the cross? Does it, then, cost anything to forgive sinners? How does Jesus teach men to forgive their enemies? Matt. 6: 12. Does it cost anything to forgive our enemies? Will it pay? XI. Luke 24: 13-32. What event occurred three days after Jesus' death? How did the disciples feel about Jesus' death? What did he teach them concerning it? Now that Christ has risen from the dead, what assurance have his followers? John 14: 19; 1 Cor. 15: 20. Having life, what other precious gift have they? Rom. 8: 1. Through what do they have knowledge of life and peace? Have you all so learned Christ? Are you his followers?

NOTES AND COMMENTS.

In the general outline of this review, given above, it is not claimed that all the principal points of the several lessons have been brought out. As this plan

must necessarily be made without the writer's knowledge of what outlines have been used in teaching the several lessons, it may not in every case be strictly a review. The plan needs very little, if any, explanation. The Title of the whole quarter's lessons may appropriately be called "The Followers of Jesus." In the study of these lessons we have followed Jesus as he journeyed from place to place. We have listened to his instructions. We have observed his spirit. In the plan of the review, at least two characteristics of the true follower of Jesus, have been sought in each lesson. These characteristics are taught, partly by direct precept, partly by the exhibition of the opposite spirit, and partly by the example of Jesus.

I. In this first lesson, verse 56, Jesus sums up the whole purpose of his mission to earth. John 10: 10. This he does in contrast to the revengeful spirit which has just been manifested by James and John. There is thus left no room to question what the first real desire and purpose of the true follower of Jesus should be. In verse 62 of the same lesson, Jesus teaches that the spirit and purpose of his followers should know no abatement. Not only should they not go back, they must not even look back.

II. "God is love," and "we love him, because he first loved us." Now, "The carnal mind is enmity against God," therefore "every one that loveth is born of God, and knoweth God." But this love is not a mere sentiment; it includes the whole man, "heart," "soul," "strength," "mind." When a man loves God in that way he will be strong in faith, sound in theology, pure and practical in piety, and joyfully obedient. And then Love to man will be contained in Love to God, as the less is contained in the greater. See verse 27, and compare 1 John 4: 9-11.

III. In lesson three the conduct of the Pharisees is held up to reprobation. The chief characteristic of this conduct was a desire to appear better than they were. They were particular to wash hands, but neglected the heart. They made great display of their tithes, but gave no thought to the love of God. They required a strict account of others, but took great liberties themselves. Over against this false method of living, Jesus inculcates the twin virtues of sincerity, and simple, whole hearted, obedience—"Give alms of such things as ye have." Do not try even to appear to be doing more in that direction. Only thus can true obedience to any of God's requirements be rendered.

IV. A most unseemly sight is that of brothers quarreling over the division of property, each anxious to get for himself the larger share, and each afraid the other will get it. This is the world spirit—the love of the world—selfishness. Jesus seeks to correct this spirit, in this lesson, by pointing out the true riches. The folly of this spirit is shown in the conclusion of the parable of the rich fool. Thus, by the strongest possible contrasts, are exhibited the true riches and the genuine wisdom of those who possess the spirit of Jesus—who are his followers.

V. Somebody has called this "the blessed 15th of Luke." The parables of the lost sheep, and the lost piece of money, give us a picture of diligence worthy of our imitation, diligence born of an undying purpose, inspired by the deepest love. It was thus the shepherd sought his sheep, and the woman her piece of money. It was thus "The Good Shepherd" sought and found his own, and it is thus his followers perform the work he gives them to do. Such diligent endeavor brings its sure reward of joy both to him who labors, and to him for whom labor is diligently performed.

VI. Who has not seen the Prodigal Son? Away from God, away from home, away from peace, away from purity, away from love. Surrounded by sin, temptation, lust, and passion, and, worse than all else, a heart within at war with God, and in love with his surroundings. How did he get there? Let us rather ask, "How may he get back?" Verses 17-20 shall give the answer: through penitence and faith. Penitence sees, acknowledges, and forsakes sin; faith purposes, and then accomplishes, a return to the father's house. The Father does the rest. And right royally does he do it.

VII. Some of the virtues of Jesus' followers can be brought into exercise only under adversity. Patience is a virtue of this class. In the parable of Lazarus and Dives it appears in the poverty and want of the former, aggravated by the abundance and selfishness of the latter. The reward for the exercise of this virtue is acceptance, the blessedness of which is made most impressive by the fruitless attempts of the self-sufficient, selfish man, to gain any mitigation of the terrible punishment due his selfishness.

VIII. Jesus taught his followers to pray. He gave the form of prayer, (Matt. 6: 9-13), and instructions as to its manner and spirit may be found in John 14: 13, 1 John 5: 14, James 4: 3, etc. In this lesson, two elements of Christian praying are emphasized—Importunity and Humility. The first holds on until the blessing is obtained. The second claims the blessing not in one's own name or right, but through the mercy of God, on the strength of his promise, and so involves the exercise of faith.

IX. Jesus not only taught his disciples to pray, but he taught them to work as well. Cf. Acts 10: 2-4. As he gave them the model for prayer, so he was the model workman. See John 4: 34; 9: 4, etc. In this ninth lesson he is himself the husbandman, his followers are the servants. He furnishes the necessary outfit, and then requires an account of each servant, according to that he hath, and not according to that he hath not. To each he gives some ability and some opportunity to work for him, and requires that each use his own ability, and improve his own opportunity. If he have done this faithfully, each servant may present his work-account to the Master with confidence that it will be accepted and approved by him. The approving word of the Master will be, "Thou hast been faithful in a very little." Every one of us may win that word of commendation.

X. The whole purpose of Jesus' mission to earth culminates in the tenth lesson. He came to save sinners. 1 Tim. 1: 15. But they could not be saved, unless they could be forgiven. They could not be forgiven, except through the blood of the atonement, that God might be just, and the justifier of him who believes in Jesus. Christ's purpose of forgiveness, therefore, led him to the cross. The spirit of forgiveness—involves the spirit of self-sacrifice. This was the spirit of Jesus. His followers must, there-

fore, possess it, or, rather, be possessed by it. See Matt. 6: 12, Eph. 4: 32, Mark 11: 25, 26.

XI. Life from death is the great mystery of the gospel. Jesus died and rose again. In his death is the possibility of our life, in his resurrection is the assurance of it. How difficult to learn this! The troubled disciples seemed to feel that his death was the end of their hopes, vs. 20, 21. He taught them that it was really the fulfillment of those hopes and expectations, verse 26. Not only so, but their own life and final triumph were assured to them. See John 14: 19. This assurance brings the soul into perfect peace. Rom. 5: 1. The ground of this faith and the blessedness of this peace, is the Word of God expounded and applied to hearts open to receive it. May we all thus know, receive, and follow Jesus.

THE INFLUENCE OF LOVE.

BY A. H. LEWIS.

One of the strongest factors in the formation of character is found in the influence which is exerted by the things we love. We are unconsciously, and yet willingly made to be like that which we love. Companions, books, pictures, whatever we are drawn toward or attached to by love, reproduce themselves, in a greater or less degree, in us. Love makes us passive and receptive. Love makes us blind to the faults of that which we love. If we see the defects we forget them at the behest of love. Thus do we become not simply imitators of those we love, but rather like instruments of music which wait to be played upon, ready to answer to every touch of the hand we love. Under this general law it is not too much to say that love, and its opposite, hate, cover the whole of human life; and that few questions are fraught with deeper meaning or more important results than "What shall I teach myself to love?" If we answer in general terms, "Love God and truth," the demand is not fully met, especially in the case of children. God and truth are far off and abstract to the child, and often to the adult. In Christ they come near to us. But they need to come nearer still in the work of the Sabbath-school. The teacher of each class must seek to so embody godliness and truth in his life that the children shall be drawn to love them because of their love to him. This takes it as granted that no teacher can be successful who does not gain the love of his class. Not mere regard, through some form of favoritism, or bribery, but genuine love and affection. To do this, the teacher must be truly lovable, for childhood sees through shams, and detects unlovable traits with quick intuition. Next to communion with God as the fountain of spiritual life, the teacher should labor unceasingly to become thus worthy of being loved, and to gain the control of his scholars through love. Having gained this power, the work of teaching is half done. Loving thus, the class is always receptive, confiding, and inclined to obey. If the teacher shall answer that his responsibility is thereby increased, and his power for evil made greater through such influence, if he chance to make mistakes or teach error, still we insist that little or no good will be accomplished without the power that comes through love, and the true teacher must trust God for the help and guidance which will keep him from error and mistakes. It must always be true that he who teaches does unavoidably assume much responsibility. No great or good work can be done otherwise. Hence, wisdom demands that the teacher gain the greatest power possible, in order that the sacred duties of his office may be most effectively done.

The teacher should also teach the child the danger of loving evil in books and companions. Childhood is full of inexperience and thoughtlessness. It must have guidance and rebuke at each step. If, therefore, the teacher shall teach in some simple and practical way, the duty of learning to love the pure and the good, he will often aid the scholar far more than by teaching doctrines and abstract principles. Childhood experiences are intensely commonplace, practical, concrete. Companions, books, forms of amusement, places of resort, habits, and indulgences, all stand for something helpful or harmful. Concerning these, the warning and instruction are needed far more than any and all teaching concerning creeds, as such, or theories of life. Teachers, strive to win your classes, and hold them by the power of a lovable life, which shall enable you to sway and control them for God and good.

THERE is no more efficacious or certain way to ruin a teachers' meeting for the study of the lessons than to allow the meeting to become a debating club. There are some who are delighted with that method, and they will take much pains to sharpen their wits, and point their arguments. But the teachers who come to learn are disappointed, and nobody is profited. The same is true of classes. Kindly, but determinedly and effectually, the teacher must hold in check all tendencies in that direction. Heresy or manifestly false teaching or opinions must, of course, not pass unnoticed; but

the class is not the place to debate the questions, and no teacher who has any right conception of his work or duty will permit it.—Our Bible Teacher.

ARE all our pastors so thoroughly awake to the importance of the work that they gather the teachers together to inquire about the spiritual growth of their classes, to join with them in importunate prayer for the blessing of the Lord, and to say to them: "We are co-workers in one field, and we must succeed or fail together?"—Augsburg Teacher.

SPEAKING of "cheap" Sunday-school literature, the Western Christian Advocate says: "Some people buy cheap, that is adulterated, quinine, and shake with chills and ague to pay the difference. Quinine that don't cure is high. Sunday-school literature that teaches nothing, or that teaches falsely, is high—very high."

THE German Government having prohibited the use of tobacco to boys under sixteen years of age, now is considering the matter of interdicting the use of beer in the army.

THE average attendance at the Sunday-school in Mr. Moody's Chicago Avenue Church last year was 1,306, and the largest single attendance 1,903.

THE Baptist denomination is reported as having last year spent \$68,000 in planting and sustaining Sunday-schools in the South and West.

"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.

HOW TO BE YOUR OWN DOCTOR.—Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purgative, a great restorer of vitality to the sluggish and diseased system. In short, a sure cure for all diseases of the stomach, liver and bowels. It is made from the choicest plants. Relief guaranteed or money refunded. Price, \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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THE GREATEST STRIKE YET.—Everywhere the sick are striking against metallic medicines and powerful vegetable poisons. Everywhere they are coming to the belief that a constitutional invigorant—a preparation uniting the properties of a tonic, a gentle purgative, a sedative and general regulator is necessary to all diseases. Parmelee's Great Dyspepsia Compound is precisely such a preparation. It is a marvelous medicine. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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.

A SURE CURE FOR TOOTHACHE.—Oh, the suffering caused by toothache. The inclination is to rush to the dentist and have the offending tooth extracted even at the risk of sadly marring the good looks. Don't do it! Go to the druggist instead and get Hamilton's Dental Toothache Drops. They will cure in one minute. Price, per bottle, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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

PECULIAR PEOPLE.—People who suffer from sour stomach, cramps, colic, or cholera-morbus, when Hamilton's Stomachic Granger Tonic is known to be a reliable and speedy remedy. To the aged it will prove a great comfort, and to the invalid, who wishes to reform, it is invaluable, giving tone to the digestive organs and strength to resist temptation. It is a purely vegetable extract. As an appetizer it is greatly superior to wines and liquors. Price, sample bottles, 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A CROWNING SUCCESS.—In the manufacture of Parlor Organs our country leads the world. In quality of tone, excellence of mechanism, beauty of design and economy of manufacture, we stand confessedly and immensely in advance of all other countries. This superiority is maintained and increased by the valuable improvements recently perfected by Messrs. Marchal & Smith. This famous house now offers an organ with twenty stops, having the most brilliant and powerful musical combination ever perfected. These enterprising gentlemen have made many liberal offers, and have never failed to keep all their promises and more. In this offer they so far outstrip all competition that every one who wants an organ must see that they are the house to order from. Their wide reputation and immense business is a guarantee that they will do exactly as they agree, and purchasers can deal with them with assurance of securing an organ from the great Metropolis of America which will be unequalled in power and beauty.

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. Tyler, 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."

WHOLESALE PRODUCE MARKET. Review of the New York markets for butter, cheese, etc., for the week ending June 4th, reported for the Recorder, by David W. Lewis & Co., Pro-

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

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WHEREAS, MY WIFE, CARRIE S. FENNER, has left my bed and board without any just cause or provocation, I do hereby forbid any and all persons from harboring or trusting her on my account, as I will pay no debts of her contracting after this date. Dated at Addison, June 6th, 1881. A. J. FENNER.

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IF YOU ARE OUT OF EMPLOYMENT AND WANT TO START IN A BUSINESS, YOU CAN MAKE FROM \$3 TO \$10 A DAY CLEAR, AND TAKE NO RISK OF LOSS. WE WILL SEND YOU, ON RECEIPT OF \$11, GOODS THAT WILL SELL READY IN A FEW DAYS FOR \$25. IF THE AGENT FAILS TO SELL THESE GOODS IN FOUR DAYS, THEY CAN RETURN ALL UNSOLD TO US, AND WE WILL RETURN THEM THEIR MONEY. CAN ANYTHING BE FAIRER? WE TAKE ALL RISK OF LOSS, AND THE AGENT GETS STARTED IN A BUSINESS THAT WILL PERMANENTLY AND PAY FROM \$100 TO \$200 A YEAR. LADIES CAN DO AS WELL AS MEN. IF YOU WANT AN AGENT IN EVERY COUNTY, FULL PARTICULARS FREE. ADDRESS: U. S. MANUFACTURING CO., 118 SMITHFIELD STREET, PITTSBURGH, Pa.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XXXVII.—NO. The Sabbath Recorder PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY—AT ALFRED CENTRE, ALLEGANY COUNTY, PA.

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FOLLOW THROUGH: Have ye looked for sleep in the night? For those who have missed their rest, and who have been in the wild, where the lost and wandering have trodden the lonely path, and darksome street, it may be ye'd seen in the print of my wounded hand.

Have ye folded home to you the trembling, neglected, and taught to the little ones? The sound of the Shepherd's voice, the Son of man was among them, He had nowhere to lay his head.

Have ye carried the living vine to the parched and thirsting? Have ye said to the sick and weary, "Christ Jesus makes thee free." Have ye told my fainting of the strength of the Father? Have ye guided the tottering to the shores of the "Golden Shore"?

Have ye stood by the sad and weeping? To smooth the pillow of the sorrowing? And strengthen the feeble? And have ye felt when the And fitted across the shadow? That I had been there before?

Have ye wept with the broken and in their agony of woe? Ye might hear me beside you. 'Tis a pathway I often go. My friends, disciples, brethren, Can ye dare to follow me? Then where the Master dwells, There shall the servant be.

THE SOUTH-EASTERN BAPTIST ASSOCIATION convened for Session with the Church at W. Va., Fifth-day, May 10 o'clock A. M.

The Introductory Discourse by James B. Davis from the "Obligation of the Christian."

After preaching, he called to order by the Babcock, and prayer was Babcock.

Letters were read from churches: Lost Creek, N. Island, Greenbrier, and present from the West Pot.

Communications from Bodies being called for, appeared as delegate from the tion, A. Campbell from the H. Babcock from the North listening to the Corresponding these Associations, and west and cheer from all the liberations of this Association.

The Association adjourned P. M., after benediction.

AFTERNOON SESSION: The Association was ca-