

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 4.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 27, 1884.

WHOLE NO. 1877.

The Sabbath Recorder.

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

— AT —

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

TERMS OF SUBSCRIPTION.

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

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

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

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

ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates.

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

No advertisements of objectionable character will be admitted.

JOB PRINTING.

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

ADDRESS.

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

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

For the Sabbath Recorder.

RETROSPECTION.

The evening shades are falling,
The day its course has run;
The clouds gleam fair and golden,
Slow sinking, sets the sun.

The darkness slowly gathers;
From toil and labor free,
O, happy home of childhood!
We turn our thoughts to thee.

In fondest recollections,
We see those vanished days,
When free from all life's errors
We trod those sinless ways.

Our hearts so free and joyous
Ne'er knew the weight of care,
And nature's magic fingers
Made music every where.

Those days, so fair and happy,
Too happy, far, to last,
Have gone with other treasures,
All numbered with the past.

In many lands, far severed,
Are friends that then we knew,
The parents, brothers, sisters,
With love so pure and true.

But now in memory's garland,
Among its faded flowers,
There's none so sweet, so fragrant
As vanished childhood hours.

In all our soul's deep yearnings,
Our longings, full of pain,
We hope, in Heaven's bright morning,
To live them o'er again.

P. S. F.

ALFRED CENTRE, Jan. 8th, 1881.

DENOMINATIONAL LITERATURE.

A paper presented before the General Conference held at Little Genesee, N. Y., and requested for publication in the SABBATH RECORDER.

BY ELD. O. U. WHITFORD.

Have we the right to be a denomination? If we are a separate people because of vital religious truths which others deny, or will not accept, then we have the right to be a people. It becomes our duty to be separatists, not for the sake of being separate, but for the truth's sake. It is taking higher ground because God requires it. That was the ground of Protestantism. We have no right to be a denomination for a whim, for a mere peculiarity, only as a follower of a man, for questionable reformatory schemes, for prejudice, or power. Bible truth and faith, as understood and believed, are the only true grounds for separation. If we have the right to be a distinct people, then what is our duty and our work as a people? We have no right to merely exist. It is our duty to live. To live as a people is to be a live people. It is our duty to do more than defend our faith and practice. A live people will be an aggressive people. If they have truth which others have not, it is their duty to teach that truth. They have no moral, no Scriptural right to keep the truth to themselves. It belongs to God and humanity. Truth is a living principle. It is aggressive and uncompromising in its nature. Hence,

a people for the truth's sake, must and will be a live, aggressive people.

The work of a denomination is two-fold, (1) To preach the gospel, (2) To teach those truths and principles which make them a separate people. It is, then, preaching the gospel as they understand and believe it to be. It is the first duty of any people to work for the salvation of men, to lead all men, of whatever nation or color, as far as possible, to Jesus, and to become like Jesus in spirit and character. It is only when men become Christians, humble followers of Jesus, that they can be led to see and accept the truth. No denomination can successfully make proselytes to its faith and practice only as it leads men to be thoroughly Christian. How much easier it is to induce men to accept and obey the whole truth, after a thorough work of grace in the heart. It is the earnest, conscientious Christian who will best see and heed the requirements of God. It is the one who abounds in the love of Jesus who will be the most obedient, and will be most self-sacrificing for the truth. It is the duty of a denomination to be thoroughly denominational from pew to pulpit; from center to circumference. It is right to be denominational. To be denominational is to be catholic, tolerant, charitable, co-operative, to work for the great ends of Christianity through denominational methods and channels. Its end and purpose is not to exalt the denomination, but to exalt the truth, advance Christianity, and glorify God. A true denominationalist has none of the spirit, purpose, or character of a narrow, uncharitable, exclusive sectarian. To be denominational is, we conclude, right in principle, in spirit, and in purpose. A denomination should be alive to her cause and interests, because of the great and glorious ends of truth and the Christian religion which she subserves. For a denomination to be undenominational is to be uninterested in and indifferent to the exemplification and propagation of the truths for which she is a separate people. For a denomination to be negligent and indifferent to her cause is virtually practical unbelief in the denominational faith and practice.

It is a wonder how a people can be separate from the Christian world and not be alive to the truths and causes which make them separate. If a denomination ever gets into such a condition, it must be she has become dead to religion and the truths which make her a distinct people, and alive to the world. To be denominational is cohesion; to be undenominational, whatever may be the cause, is disintegration. For a denomination to be undenominational in spirit, in its mission and work, in enterprise, in methods, in patronage, is, in my judgment, denominational suicide. A true denomination, then, in the very nature and fitness of things, will be alive to her cause and interests. She will use every means which a Christian civilization affords to give success to her work. Men, money, schools, missions, printing presses, every appliance which she can command will be employed in prosecuting her cause in the world. She will prove all things, hold fast that which is good; she will keep abreast with the times in all true methods and appliances, and will also devise plans peculiar to her own wants. She will strike out for herself, if need be, and not be a servile imitator of another. She will not work in one channel, but will have many. There must be many fingers, and all busy. They must all work in harmony and in unity. Just as the wheels of a factory go many ways and different ways, all driven by the same power, yet weave the one perfect pattern, so should all the means be used by a denomination in working out her cause. No one means should be put down to exalt another, no effort should be made to popularize one department to the discredit of another, but all work together in harmony to build up and extend the one same cause dear to all.

There are two chief forces which every denomination has for the prosecution of its work and the propagation of truth. They are the *living preacher* and the *printing press*. Which is the greater we can not say, nor would we if we could. They are both so powerful under God that we can hardly apprehend their results in the past, and what they are now doing for Christ's kingdom. We know one can not do the work of the other. We know that those denominations which have made great and rapid growth within our knowledge, have grown largely

through the power of publication. Their publications have grown with their growth, and their growth has been largely in proportion to the growth of their publications. Step into a publishing house of any leading denomination in our land, and view the engines, the printing-presses, the type-setters, the employees at work; stroll through the binderies, the distributing and mailing room, the salesroom. What piles of papers, tracts, periodicals, pamphlets, magazines, and books are before you. Here is an exhibition in various forms, of denominational literature. In its production there have been many busy minds and busy hands. It all requires capital, creates demand, gives supply, calls forth denominational energy, produces strength and growth every way. Indeed, can we measure the power there to extend truth and advance denominational work? Can any one measure the reflexive influence of such an enterprise upon the denomination itself? If we could follow these pages yearly sent forth to the homes and hands where they go, see their convicting, converting, moulding, and culturing effect, we would get some adequate apprehension of the force and worth of denominational publications. It astonishes one to note the extensive publishing interests in the various denominations which the Sunday-school work alone has produced in the past ten years. We speak of the literature and publications of leading denominations, not to make contrast or comparison, but to show what they do for a people, and for the kingdom of Christ. They spread the gospel and evangelize nations. All evangelical denominations, though they differ in many things, are agreed on the fundamental principles of salvation. Denominational literature and publications teach denominational ideas, doctrines, spirit, plans. They convict, convert, proselyte, establish, and culture; they defend, they encroach and provoke investigation; they inspire and enthuse a people; they produce denominational zeal, enterprise, and pride. Yes, pride; there is a denominational pride that is proper and right. They indoctrinate, unify, and train a people; they give character, power, and therefore command respect; they are as powerful in holding a people as in increasing a people; they weekly preach to larger congregations than the living preacher, and with mighty effect. That is what they do and are doing. Seeing this, we should and we will naturally ask what have we done and what are we doing, as a people, in this direction? We have had an existence in this country over two hundred years. It is true we are not a large people, but have we done what we might have done, should have done? Are we doing now what we ought to do and can do? Would we not have been a larger, a stronger, and a more united people if we had done triple or fourfold more than we have in denominational literature and publications? We believe there is but one answer to that question. What is our stock of publications? We have our denominational paper, a Sabbath-school paper, which must soon stop unless supported; our Lesson Leaves; a few books of history, of biography, of song, of Sabbath truth, and some tracts on the different phases of the Sabbath question, but not enough of these, by any means, in variety and quantity, to meet present demands. In some departments of literature and publication we have not even made a beginning. We greatly need a more extended and varied denominational literature.

1. To command and maintain self-respect, and give us greater character and power among religious peoples.
2. To more thoroughly denominationalize our people and culture them in the truth.
3. To give us more unity in Christian endeavor, and more symmetry in character.
4. To give us greater power and facilities for extending our cause.
5. To really hold our own and perpetuate the life of the denomination.

In view of these needs, for the sake of our cause, for the very life and growth of ourselves as a people, we must, dear brethren, do better than we have. We are feeling as ministers and teachers, and we believe as families, as we have never felt before the need of more productions in book, tract, pamphlet, and other forms, which teach, defend, and enforce our doctrines. We are feeling the need of these in our respective fields of labor, in our intercourse with men as friends and neighbors. We are realizing now as never

before how much we have lost and are losing because of our lack in this department of denominational work. We see now more than ever before what a more extended literature, more extensive publications of a right character would do in strengthening our cause, in holding our own, in indoctrinating and culturing our own, in extending the truth, in giving us power, place, and character in the religious world.

While we have seen and admired the power and growth which denominational literature and publications have given to other denominations, we have not been thoroughly aroused and interested in these things for ourselves. There are some causes for this which we wish to notice, not with any spirit of criticism or fault-finding, but to seek correction and remedy if possible.

1. We have been these many, many years too much inclined to compare ourselves with larger and wealthier denominations to our discouragement and hurt. By this comparison we have made ourselves feel that we are too weak and small to try or do excellent things. We have said, "We can not do this or that equal to them; we can not furnish and publish as good in matter or as cheap as they can;" "What is the use of our trying?" "We will only make ourselves objects of their derision;" "We had better be content with what they can supply us so much cheaper and better." By thus comparing what we ought to have done and to do, and what we can do, with what they do, we have been content with doing but little. We have a mission to perform, a life to live, a work to do; if we have not, then we better disband at once. If we have a work to do, and we have, it is our duty to plan for ourselves, have ways and methods of our own, enterprises of our own, and push them, let others do as they may. We must and should do under God what we ought to do, be it small or great. If we ever accomplish the mission for which God has made us a people, and preserved us these two hundred years, we must strike out for ourselves, as though there was no other people in the land. No religious people in their make-up, wants, genius and plans can be a suitable example for another to imitate, and a denomination that is an imitator in its work can never succeed. As every person must work in his own individuality, so must every denomination in its own individuality. One of the causes why we do not have more literature and publications to-day, and are not doing more in such work, is not the lack of ability, but denominational *esprit de corps*; in other words, denominational spirit, pride, and zeal. We are not through and through in the pulpit, in the pew, in the family, denominational enough.

2. There seems to be a lack of interest on the part of our leading men in this important phase of denominational work. It is natural to suppose and expect that the scholarship and training obtained in our schools and in other schools ought and should produce more literary work among us than it has. We do not lack for themes or subjects. We have men and women of literary ability and good culture who can successfully do such work. The lack is not in material, in persons, or in culture, but in interest, in time, and personal means. Most of those who would be and may be and are interested in denominational literature and publications, and would devote time and energies in that direction, are employed. Their time is not their own. It would not be right for them to use their time in that way which belongs to another. There are but few who, having the time to give to this work, are in financial circumstances to do it. If there are a few who have the time and means of livelihood, they do not seem to have interest, taste, or disposition that way. There are some ministers among us, ripe in years, rich in experience, and having extended knowledge of denominational affairs, some who have made some subjects a specialty in their thinking, that could do much for our cause if they would give their time and attention to denominational literature. We wish they could see it their duty to spend the remainder of their days in this work. But if men who have interest in this matter will give their leisure hours and spare moments to it, much might be accomplished. Most of the best literature of our language or of any age was not the product of men of leisure and means, but came forth amid the toils, cares, and anxieties of poverty and a busy life. With literary taste, denomination-

al zeal, and an inflexible will, much can be done, whatever difficulties may be in the way.

3. Another cause which has prevented more being done in denominational literature than has been done is the lack of financial support and encouragement. There are but very few who have the capital to publish their productions. Some have undertaken it, and have met with financial loss. We, as a people, have not yet become so thoroughly denominational as to purchase first and foremost our own publications, and put forth earnest effort to spread them before the world. It is almost a rarity to go into a Methodist or a Presbyterian home and not find their publications there, plenty and to spare, and, moreover, ready advocates and even agents for their literature. Can that be said generally of Seventh-day Baptist homes? There is a little Seventh-day Adventist society in Illinois that last year took forty copies of the *Herald and Review* for their own use, and I believe as many more for gratuitous distribution. It is just that kind of spirit, earnestness, and liberality that builds up a publishing interest, and gives impetus and growth to a people. That same year, in a Seventh-day Baptist church and society, strong in numbers and means, only one-third of the families took the *Recorder*. The people do not seem to see that the power of making our publications cheaper lies within themselves. The larger the subscriptions, the more extensive and generous the patronage, the cheaper the publications can be furnished and the safer the enterprise. I think I am correct in saying that our people are paying more money each year for religious publications of other denominations than they are for their own. I have nothing to say against this if we, as a people, are giving our own the first place in patronage and support, and are taking others as we can afford. I believe in a broad and varied reading; it will make us broad, catholic, and generous in thought, sentiment, and action. But to take publications of other denominations to the exclusion of our own, is not only very undenominational, but it is suicidal. It is withdrawing patronage and means which we need to build up our own, and giving it to the building up of those who are opposed to us. The Seventh-day Baptist family that takes the publications of other denominations to the exclusion of our own, on the plea of cheapness or any other, is not only undenominational in spirit and practice, but is educating themselves and their children away from us. It is a most excellent nursery for Sabbath desertion. It is said, and said truly, that if you can tell the newspaper a family takes, you can readily tell their politics. So if one can tell the religious paper a family habitually takes, he can generally tell either what is the religious belief of that family, or what it will be. These are some of the difficulties which must be overcome. We can never have denominational publications and literature without denominational patronage and support. It must be made a denominational enterprise. Enterprise makes interest, money, and work. We must stop complaining and lamenting over what has not been done, overcome the obstacles, unite our hearts and hands, go to work and redeem the past, and make the future grand in excellent things accomplished. Let us look around and about, and see what can be done.

In 1849, a society was organized called "The Seventh-day Baptist Publishing Society." Its object was "to print and publish such periodicals, books, etc., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally." This society co-operated for sixteen years with the American Sabbath Tract Society in publishing and distributing Sabbath literature; and in 1866, its work was transferred, if not formally, in effect, to the Tract Society. Hence it becomes the work of the American Sabbath Tract Society not only to publish Sabbath literature, but "to print and publish such periodicals, books, etc., as shall meet the wants of the Seventh-day Baptist denomination." One of the great unmistakable wants of the Seventh-day Baptist denomination is a more extended literature than what Sabbath literature we have. We need volumes of biography, of history, of sermons, of theology, of poetry, of song, of Sabbath-school books,

[Concluded on third page.]

THOUSAND PATIENTS AFTER THIRTEEN months' treatment of sixty thousand patients dish without doubt the effectiveness of Child's "Catarrh Specific," the advertisement appears in this issue of the SABBATH

gives his own experience after thirteen months from the dread disease. No doubt subscribers will find their own cases starting clearness. The discovery of his name has attracted great attention. Everywhere publicly state that Child's treatment of their families of Catarrh or difficulties, not obscure, unknown men, but reputation is national—among them physicians, lawyers, merchants, bankers, men. Editors and publishers of our medicals and many others have personally the facts, and they are satisfied that Mr. Child's study of the disease known to have enabled him to treat it with success. The statement of the cases of the disease given in the advertisement is so accurate, and the sufferings of those afflicted are so certainly appalling, that it has been able to cure himself and his wife in his own system by the use of his inhalers, just where he made the assertion that he has never once of the disease is wonderful, and shows the effectiveness of the remedy. He cured and cured thousands at their own expense, having seen them. In a thoroughly characteristic manner he publishes the addresses of a few of those he has cured, who desire to inquire of the patients what Child's Catarrh Specific has done for them. The published statements of patients, the medicine Mr. Child conceals by the use of his inhalers, just where must be the most powerful and search character to produce such surprising results, feel any hesitancy in placing their case in his hands for treatment. We would call attention to the advertisement, and request a copy of the facts as set forth. Do not receive our paper would doubtfully should our readers call attention to the advertisement of Mr. Child's Catarrh Specific, but it is common and disgusting disease, but Child's Specific may be relied on as an effective cure, and you may recommend it to every confidence.

WHOLESALE PRODUCE MARKET.

The New York markets for butter, cheese, and other produce, closed on Friday, Jan. 26th, reported by David W. Lewis & Co., Provision Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished free.

Receipts for the week were 21,177 packages, were 8,832 packages. Following the week's remarks, it is well to note the present severe winter on butter production its consumption. The thermometer near zero at Little Rock and Memphis, a temperature almost unobtainable in the Southern and the lower Middle belt of the North and Northwest, and to acceptation, there are good times and humors, an unheard of influx of British gold coins in the reciprocal markets of the South. Here this week there has been more really desirable State and sale of turkeys at 20 @ 21 @ 22 @ 23 cents, good at 21 @ 22 cents. Bulk of sales for fresh make Western at 20 @ 22 cents.

Make Western creameries..... 33 @ 34
Make sour cream creameries..... @ 30
Sweet..... 26 @ 28
Make, early..... 22 @ 25
Choice, fresh..... 26 @ 28
Early turkeys, choice..... 22 @ 24
Off qualities, faulty..... 18 @ 20
Turkey, present make..... 18 @ 22
June make..... 15 @ 17
Common, low grade..... 12 @ 14

Receipts for the week were 39,829 boxes, 42,137 boxes. There has been demand all the week, and market closed at stock and firmer prices. We quote:

Sept. 13 @ 13 1/2
made, good to choice..... 12 @ 13
fair to good..... 10 @ 12
skimmed..... 8 @ 11
skimmed..... 4 @ 6 1/2

The supply continues light, demand good, vary with the thermometer and weather. We quote:

Eggs, per doz..... 34 @ 35
per doz..... 28 @ 31

This market is quiet at former prices. Corn, 62 lbs..... \$1 70 @ \$1 90
per bushel..... 1 50 @ 1 75

FRUITS.—We quote:

Apples, ring cut, choice..... 8 @ 9
fair to good..... 7 @ 8
Western, quarter apples..... 5 @ 5 1/2
North Carolina, sliced..... 4 @ 6
cherries, evaporated..... 28 @ 30
caches, halves and quarters..... 6 @ 8
dried..... 25 @ 28
per lb..... 7 @ 8

per lb., 23 @ 24 cents.

POULTRY.—We quote:

per lb..... 12 @ 13
per lb..... 11 @ 14
Chickens, per lb..... 8 @ 11
per lb..... 8 @ 10

APPLES.—We quote:

per bushel..... \$1 75 @ \$2 00
per bushel..... @ 1 75
of Winter fruit..... 1 50 @ 2 00

BERRIES.—We quote:

per bushel..... \$6 00 @ \$7 50
per crate..... 1 75 @ 2 25

—We quote:

per bushel..... \$1 50 @ \$2 00
per bushel..... 1 75 @ 2 00
per bushel..... 1 75 @ 2 00
per bushel..... 1 50 @ 1 75

—We quote:

per bushel..... \$5 00 @ \$5 50
per bushel..... 3 25 @ 3 50

CHEESE, EGGS, BEANS, ETC.
The following are on Commission.
Orders will be made on receipt of property and account of sales and remittances sent promptly as soon as goods are sold. Agents, make no purchases whatever for account, and solicit consignments of prime quality.

D. W. LEWIS & CO., NEW YORK.
Sufficient both for goods and letters.

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.

It will be seen by reference to the minutes of the Board meeting, that appropriations for new fields of labor increase by so much the amount we should contribute for missions during the current Conference year.

THE Corresponding Secretary reports for the quarter, 66 letters and reports, and 33 postal cards received; 51 letters and 38 postal cards written; three sermons and addresses; one other missionary meeting; and 36 columns of the RECORDER edited, 11 columns being editorial matter.

TEX missionaries report work performed during the quarter ending Dec. 31st, 1880, in eight States—Kentucky, West Virginia, Rhode Island, New York, Pennsylvania, Illinois, Minnesota, and Nebraska—amounting in the aggregate to more than 90 weeks. Nine of them supplied 29 churches and stations, and preached 314 sermons. Five visited 364 families; three report 18 additions to the churches; and one reports 8 converts to the Sabbath.

In the opinion of our Board, three of the most important features of the work to be done by our foreign missionaries are, 1. To establish as many preaching stations as practicable, not only in Shanghai but in neighboring villages, with the Shanghai chapel and home as headquarters and center of operations. 2. To take special pains to look out and train for work native helpers. 3. To keep before the minds of native Christians the idea of self-support and self-propagation.

D. K. DAVIS has been called to the pastorate of the Long Branch (Neb.) church, and the Board of Managers has voted to aid in his support during the year 1881. Geo. J. Crandall is to be invited to visit, at the earliest convenient opportunity, the Clear Creek neighborhood in Nebraska, mentioned by H. E. Babcock. If we can succeed in being wisely benevolent and helpful in aiding feeble churches and planting new ones in the Western States and Territories, during the next ten years, we shall do great things for the future of our cause.

At the recent meeting of the Board of Managers their special attention was called to the communications of Bro. L. R. Swinney, relating to the prospects of our cause in Kentucky, and to the importance of securing the services of some efficient minister for four or six months in that field. We have since received information that Dr. C. D. Potter is about to send an efficient laborer there, Bro. A. B. Prentice, for three months, from whom we hope to receive frequent accounts of the progress of the cause in that interesting and promising field.

BRO. MORTON S. WARDNER sends the following from Little Genesee, N. Y., which is indeed "of service": "My Sabbath-school class has raised \$6 as a New Year's gift to the general mission cause. It was a voluntary effort on their part, and took me pleasantly by surprise. Last Sabbath our Sabbath-school voted to give, out of funds now in the treasury, the sum of \$10 towards the support of day schools in Shanghai. Some of these items may be of service to you. We are being profited just now by the presence and preaching of Eld. H. P. Burdick."

H. E. BABCOCK, missionary in Nebraska, reports five weeks and three days of labor, six churches and stations supplied, twenty-four sermons preached, and fifty-five families visited. Geo. J. Crandall, Nebraska, reports seventeen weeks and four days of missionary work, three churches and stations supplied, and forty sermons preached. M. B. Kelly reports thirteen weeks labor in Southern Illinois, as pastor at Villa Ridge, and general missionary. Chas. A. Burdick reports fourteen weeks and four days of work as missionary pastor in New York and Pennsylvania, four churches supplied, thirty-seven sermons preached, sixty families visited, and four additions to the churches.

At the January missionary prayer meeting of the First Hopkinton Church, selections were read by the Womens' and Children's Secretaries and two others, from *Children's Work for Children*, *The Heathen Woman's Friend*, and *The Helping Hand*, and the

Corresponding Secretary gave a brief review of our own work, as set forth in the RECORDER during December. Mrs. Mary B. Clarke, one of the secretaries, introduced her reading with the following remarks:

"We all know that missionary work, is gospel work, and proclaiming to others the glad tidings of God's love and mercy, which we have received, is obeying the voice of the Master, and we certainly do not need to contemplate foreign lands to find subjects for Christian missionary effort. In our own country, and all about us, the fields are lying 'white and ready for the harvest,' if only there were laborers to enter and gather in the grain. And yet it seems to me if we could fully realize what Christianity has done for us, as a people, and especially what it has done for us as women, both as regards our position and surroundings in the present life, and our hopes and aspirations for the life which is to come, we could not fail to feel an earnest and active desire to be, in some way, instrumental in carrying to heathen lands, the elevating and ennobling power of the gospel of Jesus Christ."

"But born and reared in a Christian land, inheriting all that we have and are, from Christian ancestors, the blessings we enjoy seem as natural to us as the air we breathe, and we can not conceive what it is to be without any knowledge of God, or of Jesus Christ, without any hope of immortality and heaven. For this reason we scarcely give a thought to the millions upon millions in China, Burmah, Africa, and other heathen countries, many of whom bow down to their idols of wood and stone, with a real hungering of heart for something higher and purer, better and more satisfying. Is it not, in a great measure, ignorance of the real condition of our sisters in heathen lands, that makes us so indifferent to their fate? Do we not need to quicken our sympathies, and increase our zeal, by a fuller knowledge and clearer conception of the needs of those who sit in the shadow of a great darkness? that both by our works and by our prayers, we may hasten the glad day, when our Lord shall indeed 'have the heathen for his inheritance and the uttermost parts of the earth for his possessions.'"

BOARD OF MANAGERS—QUARTERLY MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 12th, 1881.

There were present Geo. B. Utter, A. E. Main, L. A. Platts, Wm. L. Clarke, Geo. B. Carpenter, N. H. Langworthy, J. Maxson, and I. B. Crandall; also visitors H. S. Berry, Horace Stillman, and Mary R. Berry.

In the absence of the President, N. H. Langworthy took the Chair, and the meeting was opened with prayer by A. E. Main.

The minutes of the last meeting were read and approved.

The Corresponding Secretary gave a condensed report of correspondence and other missionary work.

The Treasurer's report was presented and ordered recorded in the books of the Society, as follows:

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

To balance reported Oct. 13th, 1880.....	\$2,516 08
Cash received since as follows:	
Susan E. Crandall, Westerly, R. I.....	10 00
Collection at Niantic.....	1 52
" Woodville.....	4 44
Young Ladies' Missionary Society, Plainfield, N. J.....	20 00
Sabbath-school at New Market.....	15 00
Ladies' Missionary Society, Berlin, N. Y.....	14 00
Mattie M. and Grace E. Jones, Brooklyn, \$1 each.....	2 00
Anna M. Jones, Brooklyn.....	8 00
First Church, Brookfield.....	5 91
R. E. Ayers, Leonardsville, half foreign, half general.....	10 00
Clark Whitford, Leonardsville.....	1 00
Church at DeRuyter.....	11 80
Ella F. Swinney and mother Smyrna, Del.....	5 00
Men at New Milton, W. Va.....	4 52
Women.....	4 95
Children.....	1 38
Women at Greenbrier.....	1 40
Sabbath-school at Ritchie.....	1 00
Church at New Salem.....	10 90
Boys and girls.....	1 28
West Fork Sabbath-school, Roanoke.....	3 00
Collected by L. R. Swinney on Kentucky mission:	
Dea. H. C. Q. Jones, Shepherdsville, Ky.....	5 00
Henry Stallinger.....	1 00
George Peacock.....	2 00
John James.....	50
Hamilton Maxwell, Ohio county.....	3 00
A. Friend.....	50
A. R. Crandall, Lexington.....	6 00
Mr. and Mrs. Job Vanhorn, Jackson Centre, O.....	2 00
Mrs. M. L. Davis, Jackson Centre.....	3 00
Sabbath-school, Albion, Wis.....	5 00
Mrs. S. H. Goodrich, Milton.....	5 00
Sabbath-school, Dodge Centre, (home) \$1 90, \$3 35.....	5 25
Church at Dodge Centre, Minn., by J. Tappan.....	19 00
E. L. Ellis, Treasurer, Dodge Centre.....	6 00
M. L. Gowan, Warsaw, (China).....	1 00
I. N. Loofboro, Welton, Iowa.....	5 00
Total.....	\$2,722 43

By cash paid as follows:
Horace Stillman, Woodville, R. I., to Oct. 6 \$75 00
C. A. Burdick, Portville, N. Y., to Sept. 20 62 50
S. R. Wheeler, Berlin, Kansas..... 75 00
O. D. Williams, Southern Illinois..... 50 00
L. M. Kelly, Villa Ridge..... 50 00
L. R. Swinney, trip to Kentucky..... 75 75
Printing for Secretary's office, letter heads, envelopes, postal cards, rules..... 12 25
Salaries of D. H. Davis and A. E. Nelson, to July 1st 1881, and \$100 for schools 750 00

Balance to new account, Jan. 12th, 1881... 1,571 98
\$2,722 43

E. & O. E. GEO. B. UTTER, Treasurer.
WESTERLY, R. I., Jan. 12th, 1881.

The Treasurer further reports, that in view of the importance of having in Shanghai, on the opening of Spring, the necessary money to repair the Society's buildings, and of the probability that subscriptions for that object will equal the amount proposed, he has, with the approval of the Prudential Committee, remitted to Bro. Davis one thousand dollars for repairs. A full report of that fund will be made as soon as the subscriptions are all paid, which he hopes will be within a fortnight.

The following business was transacted:

1. After considering a suggestion from Bro. D. H. Davis concerning a hand printing press to be used by him in connection with the mission work in China, it was declared to be the judgment of this Board that he should for the present hire whatever printing he may deem necessary to the successful prosecution of his work, and report the expense of the same, from time to time, to the Board. Further suggestions concerning the China work, made by the Corresponding Secretary, were approved.

2. The business referred to in the correspondence of Eld. S. Carpenter, was referred, for settlement, to a committee consisting of Geo. B. Utter, L. A. Platts, and A. E. Main.

3. It was voted to ask Eld. G. Velthuysen whether he could devote three months during the year to general missionary labor in Holland, outside of the Haarlem Church, and if so, what he would deem fair compensation for such labor; and that the Prudential Committee be authorized to employ him if they think best.

4. It was voted that it is the judgment of this Board that the Corresponding Secretary should visit, as soon as possible, the fields in Kentucky and Southern Illinois, and organize the work, and that he have full authority to employ laborers on those fields as he shall deem best.

5. It was voted to appropriate the sum of \$150 to aid Eld. C. J. Sindall in missionary work among the Scandinavians, during the year 1881.

6. It was voted that an appropriation be made to the Church at Long Branch, Nebraska, at the rate of \$100 per year for such a part of the year 1881 as they may have a pastor.

7. It was voted to continue C. A. Burdick in his present field for one year from Jan. 1st, 1881, with an appropriation of \$250 toward his support.

8. An appropriation of \$100 for three months labor during the current conference year, at New Auburn, Minn., by H. B. Lewis, was voted.

9. The following orders on the treasury were voted:

Horace Stillman, salary to Jan. 6th, 1881, \$75 00
H. E. Babcock, salary and expenses to Jan. 1st, 1881..... 60 83
W. C. Tisworth, expenses in Southern Illinois 15 90
C. A. Burdick, salary to Jan. 1st, 1881..... 70 00
Corresponding Secretary, postage &c..... 82 39

10. The Treasurer was authorized to settle with S. R. Wheeler and G. J. Crandall, according to accounts presented.
On motion, adjourned.

L. A. PLATTS, Rec. Sec.

FOREIGN CORRESPONDENCE.

From D. H. Davis.

SHANGHAI, China, Nov. 29th, 1880.
Hoping that we might be able to rebuild at least by early Spring, I have been having the ground raised with the dirt taken from the canal that is being opened. The ground was a number of feet lower than in front and back of us, so we took the drainage from this land; and then I find that under the west end of the house the ground is several feet lower than the ground outside, so that the water settles under the house. Why it should have been built in this way, I can not understand, but so it is. I am having soil from the canal brought in, which the authorities were willing and glad to do free of charge, to fill in under the house when it is repaired, and to grade the grounds from the house, so that the water may run away from the house. This is very important in this climate. The little house just back of the bungalow for keeping coal, and also a horse-stable, during the Spring rains, had more than a foot of water standing on the floor, all because the ground on which it stands is lower than that just back of it. My plan is to have it all elevated. It would not be best to commence repairing until after freezing weather is past, since if it should freeze severely, it would injure the walls. We did hope at one time it might be done this Fall, but it is now too late.

I have put two of the Sabbath-school lessons, beginning with the present year, into Chinese. I intend putting all that occur in the New Testament into Chinese, to use in my Sabbath-school class. My plan is to ask and answer all questions, and then with my copying multiplier make copies for the use

of the class. Of course in this work I employ my Chinese teacher. I find that he is very quick to suppose he has caught the idea, when the faintest glimmer of the real thought has not entered his mind. It was quite as apt to be altogether a different thought as the one intended. But day by day he seemed to have his understanding opened, and in the second lesson he did quite well, and I trust learned something of the doctrine.

The native preachers are preaching daily. If it would be of interest to you to know from what text they preach, I can copy them. I require Erlow to keep a book of all his sermons or texts, and report to me at the close of each month. I can pass this down to you if desired. I require this as a sort of spur to diligence in his work.

Pray that the blessing of God may rest upon us and the labor bestowed upon this poor deluded people.

From A. E. Nelson.

SHANGHAI, China, Nov. 21st, 1880.

Dear Brethren and Sisters,—I have long wished to write something for this department of the RECORDER, but have felt that you were expecting a report of work from me, and as I have thus far been able to do so little, I have thought best to wait about writing. Of late, however, several of our friends have written, urging me to write often for the paper, and so I will begin by writing a letter to you.

Though in reality we are far away, yet often we seem very near, for we believe that we are remembered daily at the throne of Grace by many of you, and this thought brings with it no little comfort. The kind heavenly Father has cared for and kept us through the long damp Summer, and since the delightful Autumn weather has come, we have all been blessed with health and strength for our work.

Other missionaries tell us we are doing as well with the language as can be expected in so short a time, and the study of it daily grows more interesting and more pleasant. The members of our little church, so far as we know, are in good health, and those who are situated so as to attend the services regularly, seem to be growing in grace. Since able to understand him, I have never listened to Erlow's preaching but that I have wished from my heart that every person in the denomination might hear him preach. His talk is very plain and practical, and of late he seems to be more awake and in earnest than before. He is by no means an ignorant man in regard to other things, but he knows the Bible very thoroughly, and can turn to or repeat passages which come in his mind while talking with far more readiness than I can. In some of his sermons he reproves the people for worshipping idols, smoking opium, and doing many other sinful things in a most convincing manner. Then again he entreats them to turn to the one true God, and worship and serve him only, and to pray for the Holy Spirit to quicken their hearts. I think he never fails to mention the Sabbath, and some of the reasons why we should observe it.

His sister is also very earnest, and it was through her instrumentality that the new sister (Lucy) came to know of the true way. For two Sabbaths of late, she has brought still another woman to the chapel with her, and is praying that the Lord will enlighten her also. Will not you also remember her in prayer?
Ching-Sah is an earnest, faithful man, and often while talking with him, I think were we all as zealous and had our hearts in the work as much as he, there would be far less need of bestirring ourselves than there is at present. He says he is looking forward in hope to the time when his eyes will be again opened, and he can look upon Him who has redeemed him by his precious blood. He has a little boy to lead him when he goes out to preach, but he can find his way in here alone, and does so often, for Mr. Davis to give him a text to preach from; then he generally comes in my room for me to read to him. To-day I told him I was writing to you, and he sent his "mong mong" (regards) to all the brethren in America. Pray for him also, and for his wife Naomi, who is not so deeply interested in these things as is he.

My dear brethren and sisters, some of you have felt discouraged about this mission, and have thought it a waste of time, talent, and means to labor to keep it up; but do you not think that if those of this little band who have "gone before" and those who remain are saved in the kingdom of God, it will pay for all that has been expended? No such toil and sacrifice as must have been made by those who opened this mission can ever be lost. The Lord will keep and bless his own; and the command to "go forth into all the world" is no less binding than when uttered. Have we not had our own way long enough

in our work? Have we not long enough resisted this command? And is it not time that we cast the net on the other side—on the Lord's side—and work, believing it will be brought up full, because he has bidden it? The Savior is just as true to-day as when he spake to Peter and John, on the Sea of Galilee, and do we not believe it? Why was this mission so long neglected by our people, and why did the Lord ever suffer it? What one of our churches at home, large or small, would have kept together so many years as this little church has been alone since its beginning? When we think of the friends and relatives on the one hand who are idolaters, and of the growing churches on the other, which would so gladly have encouraged this little handful to join their ranks, have we not reason to wonder that they have any existence at all as a church? But they kept close to the Bible and the commandments of God, and nothing could swerve them. It is a happy fact that wherever the Sabbath is mentioned in the Bible it is rendered "rest day" in the Chinese language. The catechisms of the various denominations which I have read say this "rest day" was changed to Sunday, or the first day after Christ's resurrection, but still it is not once mentioned other than "rest day" in the Testament. Our brethren could read this for themselves, and with what they had been taught they continued firm and kept up their meetings on the Sabbath through all these years.

As nearly as I can learn, this mission was as prosperous as any in Shanghai for years after it was started, and the interest of our people in it must have been great, or the means expended here for buying the land and putting up the buildings would never have been contributed. But when and why did it begin to wane? Did a spirit of worldliness come over the people? When the workers who first came were obliged to return home to recruit and rest, why were not others sent to take their places and keep up the work? Were none willing to come when the claims were presented? Had other missionaries accompanied Dr. and Mrs. Carpenter the last time they came, perhaps they would not so soon have failed in health, but could have remained to direct and oversee the great work which they were so well fitted to do.

In my part of the work I so much need a Bible-woman to help me, but where shall such a one be found, who is earnest and has the Spirit of God? Ching-Sah has three daughters, all of whom can read and are entirely competent for such work, but even without being betrothed in their childhood they have all married heathen men. Who can tell but that these young women would have proven to be just the help we now need had this mission been promptly re-enforced, and had they received proper encouragement and training? I do not wonder that Dr. Carpenter broke down in this work. How he must have groaned in spirit that our people did not send more laborers to help bear the heavy burdens!

But it is not best to look always on the dark side and only cry those sad words, "It might have been." Henceforth we must not remove the sacrifice which has been placed upon His altar, but rather add to it as we are prospered. We believe the Lord has sent us to this field, and we expect to be encouraged in the work by the people at home. We also pray and expect if our people are faithful that there will be a greater interest manifested, not only in this mission, but in all parts of the work than has ever before been known among us, and that the people will lend an open and willing hand to all the needs of the cause when made known to them. When I think of the prayers and tears that have been offered within these old consecrated walls for this people and for the people at home, this seems a sacred spot, and I can but believe that those pleadings were heard, and will yet be answered.

MISSIONARY ITEMS.

It is said that if the Bulgarian nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and religious influence of a small and faithful band of American missionaries.

Fully three hundred to confess Christ, and a subscription of \$2,200 for a girl's seminary, are among the results of a revival at Marash, Central Turkey.

Measures are being taken by the American Board looking toward the self-support, self-government, and self-training of the native churches in Turkish Armenia.

One remarkable and encouraging result of missionary work in Asia Minor is the change of public sentiment in favor of the education of women.

Rice is very scarce, and a rapid increase in the already high prices is anticipated.

Education Dept.

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

"LET THERE BE LIGHT"

THE MISSION OF MUSIC

BY N. WARDNER WILSON

No art, science, or philosophy attracts so much attention, or connection with man's spirit, as music. As an art, it is found in the sensibility; and in its higher culminates in the divine expression of the conscious soul. No nation or people are elements. They are as unimplanted in the nature of human consciousness of justice and indwelling force permeates spirit, and is kindred to the ties of painting, sculpture, and music.

Music, with us, is not only a but also a philosophical science has ever been to lift the soul surroundings into a sphere of light of philosophy. As we lower to higher orders of music serve a growth of the musical in man this inner nature, but praise to its Creator through song. The most effective of or is under the power of This musical spirit, bursting of life in the form of all-controlling passion, is a foundation. By the gentle, soothing, restless child falls asleep upon breast; by its appeal to whole nations are hurled forth victory; by its calm consolation of old age are forgotten renewed. On the sandy notes of the flute quicken the weary camel, and transform a tolerable journey into joyous lone traveler on some mountain out the sublime emotions through the medium of song, row-stricken soul, it bids the of personal emotion emerge hope.

Socially, music has become strongest elements of society, gather rational natures by a ment into a perfect fellowship insures high moral character of music in the family, and elevating influences become characteristics. They who vate this element implanted in moral natures, deprive the of tions of the sublimity and in moral endowment.

The Bards of the early age where admired and revered was considered as something persons were deemed sacred. ance was solicited by the nobi were everywhere received with rewards. From the ancient the minnisingers of Germany dours of Italy and France, and of Scotland and England.

It became one of the strongest Middle Ages, in molding character the sterner passions, in ad zation and refinement. Ad civilization are coeval with the When music becomes national the simple lay of the individual and ascends to a people's int nishes the fulcrum Archimedes find to move the world. Who prove futile, or restrained by when appeals for liberty are the fetters, and the soul is free.

Philosophers have been un the secret of the strange power otic music exercises over th especially over national armies have been contented simply fact; but the mystery is unven prehend in music the power t control the emotions.

Music is not only the expon character, but it is an ince deeds, and a civilizer of all th of national life. The anc hung their harps upon the w they could not sing in bonda dom of soul was lost in ca then, music is an expression nature, we find it adopted fr ages as a form of divine wor sion has not been merely aesth but one of the great spiritual world. Under its leaders religious reformations have ad torious heights. Homer san spiration of his own soul.

Education Department.

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

"LET THERE BE LIGHT."

THE MISSION OF MUSIC.

BY N. WARDNER WILLIAMS.

No art, science, or philosophy; indeed, no element of humanity outside of the divine, attracts so much attention, or forms so vital connection with man's spiritual nature, as music. As an art, it is founded exclusively in the sensibility; and in its religious character culminates in the divine. Music is an expression of the conscious freedom of the soul. No nation or people are without its elements. They are as unmistakably implanted in the nature of humanity as the consciousness of justice and injustice. This indwelling force permeates the aesthetic spirit, and is kindred to the creative faculties of painting, sculpture, and poetry.

Music, with us, is not only an aesthetic art, but also a philosophical science. Its mission has ever been to lift the soul from material surroundings into a sphere akin to the pure light of philosophy. As we ascend from lower to higher orders of animal life, we observe a growth of the musical faculty, until in man this inner nature bursts forth into praise to its Creator through the medium of song. The most effective of human endeavor is under the power of its inspiration. This musical spirit, bursting forth into newness of life in the form of incentives and all-controlling passion, is a form of inspiration. By the gentle, soothing lullaby, the restless child falls asleep upon its mother's breast; by its appeal to stern manhood, whole nations are hurled forth to battle and victory; by its calm consolation, the infirmities of old age are forgotten and youth is renewed. On the sandy desert, the soft notes of the flute quicken the pace of the weary camel, and transform an almost intolerable journey into joyous existence. The lone traveler on some mountain-height, pours out the sublime emotions which he feels through the medium of song. To the sorrow-stricken soul, it bids the turbulent waves of personal emotion emerge into reviving hope.

Socially, music has become one of the strongest elements of society. It binds together rational natures by a common sentiment into a perfect fellowship. No force so insures high moral character as the cultivation of music in the family. Its softening and elevating influences become hereditary characteristics. They who neglect to cultivate this element implanted in the social and moral natures, deprive the coming generations of the sublimity and inspiration of a moral endowment.

The Bards of the early ages were everywhere admired and revered. Their skill was considered as something divine. Their persons were deemed sacred. Their attendance was solicited by the nobility, and they were everywhere received with honors and rewards. From the ancient bard developed the minstrelsy of Germany, the troubadours of Italy and France, and the minstrels of Scotland and England. Through these it became one of the strongest forces of the Middle Ages, in molding character, in softening the sterner passions, in advancing civilization and refinement. Advancement and civilization are coeval with the musical spirit. When music becomes national, when it leaves the simple lay of the individual and social, and ascends to a people's interests, it furnishes the fulcrum Archimedes could not find to move the world. When arguments prove futile, or restrained by tyrant power; when appeals for liberty are vain, song bursts the fetters, and the soul is free.

Philosophers have been unable to explain the secret of the strange power which patriotic music exercises over the people, and especially over national armies. Historians have been contented simply to record the fact; but the mystery is unveiled if we apprehend in music the power to intensify and control the emotions.

Music is not only the exponent of national character, but it is an incentive to noble deeds, and a civilizer of all the native forces of national life. The ancient Israelites hung their harps upon the willows because they could not sing in bondage. The freedom of soul was lost in captivity. Since, then, music is an expression of the inner nature, we find it adopted from the earliest ages as a form of divine worship. Its mission has not been merely aesthetic cultivation, but one of the great spiritual forces ruling the world. Under its leadership, moral and religious reformations have advanced to victorious heights. Homer sang from the inspiration of his own soul. Not the form,

but the sublime emotions which actuated him to expression, remain to us the treasured legacies of the Orient. Orpheus needed not the chains, like Ulysses, to bind his person to the mast, but through his own songs chanted to the gods, was transported to a sphere where the song of the enchanting sirens reached him not. No force so permeates religion, so takes hold upon the spiritual nature of man, and brings into fellowship the Infinite and finite, as this true consecrated spirit of music.

The most remarkable form of music in ancient times was that connected with the temple service of the Hebrew religion. It was the controlling power around which clustered religious form. It remains to us as an expression of the desire and an aspiration in humanity for something higher than had been attained. It was the grand center of religious liberty. Its influence upon religious advancement has been intensely felt by succeeding ages. The cathedral music of the Romish church had its origin in this ancient temple service. The grandeur of Rome has passed away. The chaos of her decline is before us. But from the metamorphosed elements, modern music has sprung to life and activity.

The great events of the world have ever been attended by this musical inspiration, as a necessary agent. The Lutheran Reformation occurred when the musical world was about to break into a tidal wave of expression, and side by side in the same country. Had the Reformation occurred within a people less imbued with the spirit of music than the German, it would have proved a failure.

The highest service that art can accomplish for man is to voice his nobler aspirations, and become the steady disciplinarian of his emotions. There is in the true nature of spiritual susceptibility a flowing forth, in consecrated expression, to a Supreme Being. This is fully exemplified in a glorious Mendelssohn, who has left to the world "A Hymn of Praise." This overflowing of the divine in man, thus reaching out of the spiritual susceptibility toward the Infinite, is the highest artistic result; and to this we ascribe the grand culmination of music.

The "mission of music" is, then, a chastening, softening, and refining influence upon the spirit; a moral elevation of the social relation; a humanizing and civilizing force in national life, and a preparation of the soul for religious freedom.

Music is the universal language of the earth. Its written characters are essentially the same for all nations; hence, he who speaks through this medium, speaks an intelligent language to the inmost nature of a rational world, whose spirit unifies, permeates, and controls humanity in one aspiring incentive. The Infinite communicates to man something of the divinity of his nature through this the highest civilizing art. It is the grand theme of the universe; its mission, the vivifying force to all peoples. It shall live forever—the finite lost in the infinite. Earth is not its nativity. Its mysteries we can not penetrate. Our aspirations we can not realize. Between us and it there is a veil we can not sever. Its mission only can we know; and never shall we know it in its divine fulfillment until mortality puts on immortality, and our spirits plume themselves for their lofty flight to that mysterious realm from which it comes as a divine inspiration.

It will ever carry on its mission until the chaotic mists shall roll away, and the future shall burst into one grand symphony, in which all nations and all tongues, in united chorus, shall sing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

For the Sabbath Recorder.
A LETTER TO A FRIEND.

Without human sympathy, you feel impatient, sad, and lonely. Do not think yourself altogether peculiar. Where are the men that can stand alone? It was not good for Adam "to be alone," and centuries afterward Solomon wrote, "Two are better than one." Man is, and must be, a social being; he must have sympathy in his feelings and opinions, his faith and practice. A perfect oddity, I imagine, does not exist. And yet some men, and all who have much individuality, may differ widely from the masses on many points; yet probably all such seek all the human sympathy that they can gain. Such is the way with Seventh-day Baptists. You perhaps know none but me, and consider me an oddity. Do not reckon me anything worse than that in my effort to seek your sympathy. If I fail of gaining it, still let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Long

ago my brother said, I have no sympathy with your Sabbath views except as a matter of conscience. We have few sympathizers, few to encourage us in our faith and practice. Why is it so? Is it because we are known to be wrong? because we violate the law of God, break the commandments and teach men so? because we oppose the plainest reading and most evident meaning of the Bible? Is it true that the Bible treats the keeping of the seventh day as a sin, or the preaching of it as an infringement of the morality of the community? Is it true that rest on Sunday, the first day of the week, is anywhere commanded, recommended, spoken of, hinted at, or practiced in Bible times? Is the seventh day of the week, at the creation, at the fall of man, at the giving of the law, at the time of the Savior's stay on earth, at the crucifixion and resurrection, at the time of the writing of the Acts and letters of the apostles and the Revelation, reckoned as having an unchanged and unchangeable character, that of a working day? Or is it everywhere reckoned as the Sabbath of the Lord thy God, commanded to us as a perpetual memorial or recognition, of the Almighty Creator? If we are right with the Bible, designedly and intelligently, we ought to be right with God; for it is his book, and we ought to have your sympathy, and the support of your faith and practice. We demand this of all the candid. But if we are not right, if it is wrong to work on Sunday, and right to work on the seventh day and call it Saturday, and call Sunday Sabbath, then show it clearly from the Bible; show us our wrong, and point out to us the good way. So much sympathy we ought to receive from you and from all others. Be patient, bear, rebuke, and instruct. If we are right, or can be set right, no one should object to seeking and reaching with us, the rest foretold by the seventh day, in Heb. 4, though it is unpopular.

Like yourself a Connecticut Yankee, my parents, and their parents, and how far back I know not, all brought up Presbyterians, (and we know their strict adherence to Sunday keeping,) my education, sympathies, and prejudices, of course were all in the same direction, and I followed on with unquestioning zeal, supposing it right, calling the first day of the week the Sabbath, thinking the name "Sunday" a profane name for a holy thing. I never supposed that there was any mistake in the reckoning of the days of the week, as some soothing talkers would make believe. Nevertheless I received the common saying, that the term "seventh day" may be answered by the idea of "one day in seven;" if so, then the first day of the week being decided upon and kept by the apostles, is just as good as the real seventh day in order. And so it is if God so says and so puts it before us. But do the Scriptures give any example or authority, apostolic or any other, for the substitution? Men say that Jesus was accustomed to meet with the disciples when they were met for worship on the first day of the week, to show them that the first day had then become the Sabbath, and that thenceforth they continued the practice, but can we learn this from the Bible? Luke 4: 16 speaks of his custom of entering the synagogue on the Sabbath; but the Sabbath is everywhere represented as the seventh day. Matthew mentions a meeting of Jesus with his disciples after the resurrection, but it seems to be no other than the meeting at his ascension. Mark mentions a meeting as they sat at meat, but does not state whether it was on the resurrection day or some other, nor separate that meeting in any way from the ascension. Luke is equally indefinite, and but for the geographical distance mentioned in Luke 24: 13, which leads us to conclude that men could walk the distance from Emmaus in one evening, we have no clue whatever, in Matthew, Mark, or Luke, to the time or day of the week of the meeting of Jesus with the disciples assembled; and even this distance only fixes a probability, but not a certainty. The resurrection is made known on the first day of the week, by the angels, to one or two or three disciples, and by himself to one or two or three, but no one mentions definitely more than one interview with them assembled, nor states that this one was on the first day of the week.

Now we come to John, who, after mentioning his revelation to Mary, which he does not mention in the number of meetings with the disciples, says, "Then the same day, at evening, being the first day of the week, . . . came Jesus and stood in the midst." Here then is a plain and definite statement of a meeting with his disciples on the first day of the week, and the only one to be found in the Bible. As this corresponds so closely with the probabilities in the other evangelists, I think few if any hesitate to take this as the

same meeting mentioned by Mark and Luke, the former representing them, if this is so, as at the supper table.

As John mentions three meetings with the disciples, none of which can be understood as the ascension meeting, it seems to me very clear, that as he is the only one to mention any meeting as occurring on the first day of the week, and he only one, that the statement that Jesus was accustomed to meet with them for worship on the first day of the week, is false in fact, false in design, and false as a foundation for the false superstructural argument.

As nearly as I can understand the narrative, Jesus met the apostles on Sunday evening, the first day of the week, on the day of the resurrection; (John 20: 16, Mark and Luke,) and again after eight days, (John 20: 26;) after seven days would bring a late hour Sunday evening; after eight days would bring a late hour of Monday night; or if much after eight days, it may have been sometime on Tuesday. Again he met with them at the sea-side—no clue to the day of the week—but John calls this the third time of meeting with the disciples; another at the ascension, at Galilee, on a mountain. (Matthew.) "Led them out as far as to Bethany" (Luke), "Mount Olivet," (Acts 1: 12); being seen by them forty days, (Acts 1: 3) making the ascension on Friday. But suppose that all these meetings had occurred on Sunday, the first day of the week; and suppose that there were statements in the Scriptures that the disciples met many times on the first day of the week, and not for supper as in the narrative, and as in Acts 20, but for worship; and suppose that it had become a custom with them; and suppose there were no statement of any meeting for worship on the Sabbath, yet even all this would have no weight with a candid, intelligent man, in nullifying God's commandment, which say, "Remember the Sabbath-day to keep it holy: 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." The disciples were "set for the defense of the gospel," not to nullify God's law. Jesus says, "If ye love me keep my commandments." Paul says, "The law is holy, and the commandment holy and just and good;" and John says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Have patience and compassion for the erring, and sympathy in every case for the right; "forgiving one another even as God for Christ's sake hath forgiven you." Costly truth is far better than free, unexamined, unrighteous fashion.

J. A. BALDWIN.

BEACH POND, Wayne Co., Pa. Jan. 2d, 1881.

THE NORTH AMERICAN REVIEW for February is the literary phenomenon of the month. First we have an earnest and patriotic article by General Grant, advocating the Nicaragua Canal project. The genial Autocrat of the Breakfast Table, Oliver Wendell Holmes, follows with an essay entitled "The Pulpit and the Pew," written in the best spirit of the Christian philosopher, in which he endeavors to show the need that he believes to exist for a revision of the prevalent theological creeds. Under the quaint title of "Aaron's Rod in Politics," Judge A. W. Tourgee emphasizes the obligation, imposed upon the Republican party by the Chicago platform, of making provision for educating illiterate voters. James Freeman Clarke makes a valuable contribution to the discussion of the authorship of Shakespeare's plays. The grave evils that may result from the partisan character of the United States Supreme Court are pointed out by Senator John T. Morgan. The sixth of Mr. Charnay's papers on the "Ruins of Central America" is devoted to a description of the Pyramids of Comalcalco, which must rank among the most stupendous monuments ever erected by man. Finally, Walt Whitman writes of "The Poetry of the Future." Address "The North American Review, New York."

THE International Review for February, 1881, has the following interesting table of contents: John Quincy Adams' Diary, by John T. Morse, Jr.; Froude's Defense of Henry the Eighth, by Robert H. Parkinson; The Tariff Question, by Hamilton Andrews Hill; M. Zola as a Critic, by Thomas Sergeant Perry; Hans Christian Anderson, by Leopold Katscher; Fiction and Public Libraries, by James Mascarene Hubbard; Mr. Tennyson's New Volume, by George Barnett Smith; Our Mercantile Marine, by John Codman. John T. Morse, Jr., and Henry Cabot Lodge, Editors. Published by A. S. Barnes & Co., New York.

NEW COMMENTARY ON ROMANS.—There is now passing through the press a Commentary on St. Paul's Epistle to the Romans, by F. Godet, D. D., professor of theology, Neuchatel. Translated from the French by Rev. Acusin, A. M., Edinburgh. We have only the first volume of this work, nor have

we had this long enough to have given it a careful reading; but in a partial perusal of it, have found profit. It can be obtained of Scribner & Welford, New York.

[Continued from first page.]

etc. One line of literature makes a denomination one-sided and narrow-minded. While we should not relax our efforts in the publication of Sabbath literature, we have other truths and claims which demand our attention and efforts. We must seek to have a varied literature, to make ourselves and our children broad and symmetrical Christians. I most firmly believe a varied denominational literature, rather than that in one channel all the time, would give more interest to our young people, would more thoroughly interest them in and hold them to our cause, would make them more enthusiastic and efficient workers among us, and make us, as a people, religiously stronger, healthier, more influential. Let the Tract Society strengthen its stakes, lengthen its cords, and embrace more within its folds. Let it set some of our able men to collecting, classifying, and compiling material for books. Year after year, at our Associations, Ministerial Meetings, Conferences, and other convocations, there have been essays, papers, sermons, etc.; presented, able, interesting, and important to our cause. They have been voted publication in the SABBATH RECORDER; and there, the most of them, are. Shall the RECORDER be made a charnel house for the everlasting repose of such valuable matter? No. Let it be gathered, classified, and published in book form, and make every pastor and minister and family agents for their disposal. Let the Tract Society set some of our able men, among the laity as well as among the ministry—some of the able women, too—upon some other line of work. Set some to writing biographies of such worthy dead as Wm. B. Maxson, Thos. B. Brown, Wm. Satterlee, Geo. E. Tomlinson, Mrs. Carpenter, and others that might be mentioned. Set others to writing the history of our educational interests and institutions, of our Missionary Society, Tract cause, and other interesting subjects worthy of the historic pen. We might have a volume or more of sermons compiled and published every year; sermons of deceased ministers, and of those living. I would like to have them in my library to read as well as to have Hall, South, Spurgeon, Beecher, Robertson, and other distinguished sermonizers.

Why not have some Sabbath-school literature? Why not have as good a book of notes on the International series of lessons of our own as Peloubet's? There are papers, essays, treatises in manuscript form in ministers' studies or barrels, or in the possession of families, that are valuable, and will be lost to us and our cause unless they are ferreted out, gathered, and published. I remember that Bro. W. B. Gillette had several years ago, in manuscript, sketches of the lives of our deceased ministers that would make a book of about 400 pages. There is the journal of Mrs. Carpenter in the possession of her family, which would make several volumes of very entertaining, instructive, and profitable reading. There may be a biography in manuscript, or an autobiography, of this beloved missionary, gone to her reward, somewhere among her friends, for aught I know. Such matter that is now lying about in silent repose should be brought forth and be made to speak. If the Tract Society can not see it their duty to venture in the publication of denominational literature, perhaps some individuals may be so interested, and so alive to this phase of denominational work, as to form themselves into a publishing company to undertake it. Brethren, for one I feel that not another year must pass without something done. We shall lose incalculably if we do. We can not afford to lose in that way. It may be said we have not the money; the scheme is visionary, impracticable. We have the money. It is practicable. Whatever is a denominational demand, whatever is needed to give us life, growth, influence, power, character, extension, to supply such a need, is eminently practical. Enterprise, venture, will give the money.

It is evident that we must publish more than we have in order to grow in numbers, in means, in influence. Such are our views of the need of denominational literature among us now, in prosecuting more successfully our cause, in holding our own, in cultivating our own, in extending our borders, in giving us influence and power in the world, and greater strength and character among religious peoples. Shall five, ten, or twenty years be passed in the agitation of this subject, or without more having been done than has been done for the two hundred years and more of our existence in this country? For the sake of the cause we dearly love, for our very life, we pray, "Not so, Lord."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 27, 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."

ABSENCE OF REVIVALS.

The absence of revivals is wide-spread, and is the subject of remark by a large number of the religious periodicals of the day. Concerning the fact, there is no dispute, but in regard to the cause and the cure there is a difference of opinion, and yet, in so far as the discussion has come under our observation, the question has been treated with tenderness and carefulness.

Among the causes producing the prevailing dearth, to considerable extent the belief seems to be that efforts have been too much directed to increasing the membership of the churches, while the question of the quality of the membership has been overlooked. Another opinion is that too much reliance has been placed upon protracted meetings and efforts of a kindred nature, rather than upon the ordinary means of grace. It is said that one of the fruits of this has been to turn the attention of the public toward a few men of peculiar talents for exciting men's emotional natures, raising them to a height at which it would be impossible for any one to hold them. Nearly the same as this is the statement that men have come to walk by emotion rather than by faith. Besides these, others, perhaps, equally true and forcible, have been suggested, each one seeming to have an opinion somewhat differently shaded from all the others who have spoken or written; and knowing the difference in men's mental make-up, we do not wonder at this.

As a matter of course, the methods of action proposed as a remedy for the evil complained of, equally vary with the varying views concerning its cause. That a change of some kind is called for in certain departments of Christian labor will readily be granted, but to determine just where and to just what an extent, is not so easily known. Both from our reading and observation, unless we have wrongly interpreted, the religious expression of a given period in the world's history corresponds to the conditions of its surroundings. Does war prevail, the spirit begetting it impresses itself upon everything else. It does this by impregnating the human mind with its own nature, thus mingling itself with everything that man does. In times of great worldly prosperity, the mind takes on a corresponding form of activity, and loses sight of the imperishable riches and their glorious adornings. This same law operates in the same way, turn in whatever direction you may.

Under these circumstances, it is inevitable that changes will mark the outgoings of our religious life, and equally are changes called for in regard to the forms of our religious activity. To our mind, the times call for that form of religious instruction that tends to build up a religious character. Paul said to the Corinthians; "Watch ye, stand fast in the faith, quit you like men, be strong;" and Peter said, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." We fear there are many who comprehend little what they have done when they make profession of Christ's religion. They know little about its principles, nor seem to understand that they are now learners, and that Christ is their Teacher. Concerning these things, their minds are buried in mists. How little do many who make profession of Christ's religion, know of him or his teachings. It may be that they occasionally read the Bible, but how little do they study it. Paul said to the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We add another thought. The present time calls for thorough self-examination upon the part of professing Christians. In one sense, the standard of religion in the world is what we make it. The Christian religion is judged more by the world by the lives of its professors, than by its principles as taught in the Scriptures. Nor is this a new thing. In Paul's second letter to the Corinthians he said, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

How important, then, is it, that those who profess this religion should do so fairly? Our lives should show forth its power to save from sin, and enable us to walk in "newness of life."

NOTICES OF THE PRESS.

During the few years we have edited the SABBATH RECORDER, from time to time our exchanges have uttered concerning us and our work such kind words as have lightened the burden we have carried. Also many warm-hearted and appreciative letters have come to us, some from old acquaintances, and others from persons we never knew. Occasionally one comes from a lonely Sabbath-keeper, whose heart overflows with gladness for the weekly visits of the RECORDER and the spiritual strength it brings. Its defense of the Sabbath has been a succor to such, and has brought new light to many. Numbers who had never given the subject thought have become interested in it, and have accepted its teachings.

The recent change in the form of the RECORDER has furnished an opportunity for the renewal of the fraternal expressions upon the part of our exchanges, and it has been widely improved, and as to the spirit of generous approval pervading them, we certainly can ask no more. We do not, however, propose to occupy space in the RECORDER by transferring these to its columns, except in two or three instances, where our Sabbath doctrine is good-naturedly referred to in such a way as rather to call for a response. The following is from the *Christian Standard*, of Cincinnati, edited by Isaac Errett; associate editor, Russell Errett. It is an able defender of the doctrines of the Disciples, and is a first-class religious newspaper. In its issue for Jan. 15th, it says:

"The *Sabbath Recorder*, of Alfred Centre, N. Y., the organ of the Seventh-day Baptists, comes to us in a new form and dress, and is now a handsome paper. It is published by the American Sabbath Tract Society, Rev. N. V. Hull, D. D., editor; \$2 a year. Bro. Hull is a genial spirit, and makes an excellent paper; and while we are as far away as we can well be from his views of the Sabbath, it interests us to note with what skill and freshness and untiring zeal he rings the changes on this theme. In all other respects it is a paper that would be generally approved and admired by good people."

We have always been sorry that Bro. Errett and ourself differed so widely on the Sabbath question, but have persuaded ourself the fault was wholly his. We certainly have heartily wished he stood with us. And when we have noticed with what "skill and freshness and untiring zeal" he has defended the doctrines and practices of the Disciples, we have wished we had him as a yoke-fellow in the cause of Sabbath Reform.

A NOBLE TRIBUTE TO A NOBLE WOMAN.

To the following we wish to give our hearty endorsement. We do not doubt that there are thousands just as fearless and true women in this country as Mrs. Hayes, but providentially she has been placed where an opportunity has been afforded her of standing by the right, under circumstances of great temptation and difficulty, and nobly has she done it:

"Geo. W. Bungay, in his 'Pen Portraits,' in the *National Temperance Advocate*, says of Mrs. Hayes: 'She has done more to bring the wine-drinking habit into disfavor in the circles of fashion than any other woman in America. Her education, culture, and womanly graces have enthralled her on the hearts of the best citizens. At State dinners at the White House she had the courage to refuse wine to her guests, and she did her duty in that respect with such blended courtesy and sweet dignity no offense was given. The influence of this brave woman had a marvellous effect upon high life and fashionable society at the Capitol. Her example was copied by other noble ladies, and to this day all kinds of intoxicating drinks are excluded from parties in the best and most refined society in the city of Washington. We can not overestimate the worth of a true woman who 'dares to do right' in the face of the world, for she puts her precept into practice in the presence of representatives of all the first-class nations on the globe."

EDUCATION IN WISCONSIN.

We take the following paragraphs from the recent Message of the Governor of the State of Wisconsin. It will be remembered by many of our readers that Prof. W. C. Whitford is the State Superintendent referred to:

The report of the State Superintendent will show that the total amount of money expended for the support of common schools during the past year was \$2,100,368 43, an increase of nearly \$14,000 over the preceding year, and that \$1,567,870 32 were paid for teachers' wages. The whole number of children within the State, of school age, is reported at 483,193, a slight decrease from last year, but the attendance at school has increased nearly 8,000, and is now reported at 299,258. The number of teachers employed in the public schools of the State the past year was 20,110. By the terms of the "compulsory education law," which went into effect September 1st, 1879, all children between the ages of seven and fifteen years, not excused therefrom for good reason, are required to attend a public or private school at least twelve weeks in each school year. The number of children between these ages, in this State, is found to be 229,076, and 170,403, or nearly three-fourths of them, attended the public schools during the year.

The State Superintendent has been most active in the discharge of the varied duties of his office during the past year, and the impress of his zeal and faithfulness will be felt for many years to come.

A VALUABLE BOOK.—We take uncommon pleasure in bringing to the notice of our

readers a book having the following title: "An Encyclopedia on the Evidences or Masterpieces of Many Minds." This is a book of some 652 pages, filled with the best thoughts of a large number of the ablest writers and thinkers on the question of religion broadly considered. The work is compiled and arranged by J. W. Monser. While we call the attention of our readers generally to this work, we specially commend it to those who have entered the ministry or have that field of labor in view. We do not say it is indispensable to such, as some have access to well-stored libraries, but such a blessing is not within the reach of all. Address John Burn, publisher, 717 Oliver street, St. Louis, Missouri.

RELIGIOUS LIBERTY.

The *National Baptist* says:

"We are gratified to know that petitions are in circulation praying the Legislature of Pennsylvania to 'except all persons who observe the seventh day of the week as the Sabbath, from the penalties of the Sunday Law of 1794.' We hope it will be largely signed, and promptly granted."

This paper has, from the beginning, stood upon the right ground on this question, as have many Baptists here and there over the whole land. In doing this, they have honored one of their distinguishing denominational characteristics, for they have been foremost on this question in America. We have looked to the Baptists in the State of Pennsylvania for sympathy and aid in our present struggle with the overwhelming hosts who seem determined to rivet even more firmly the chain that binds us.

GODET'S COMMENTARY ON THE GOSPEL OF ST. LUKE.—We have received from the publishers, I. K. Funk & Co., 10 and 12 Dey St., New York, a copy of "Godet's Luke," with Preface and Notes, specially prepared for this edition, by John Hall, D. D. This edition contains all that is to be found in the original, including every Greek and Hebrew word. This is the first publication of this work in America. The imported edition, the only edition heretofore available, sells at \$6. The price of this edition places it within the reach of the masses. The book will be found very valuable to the clergy, Sunday-school superintendents and to the more intelligent teachers and advanced scholars. It ranks very high in Europe. The price in cloth is \$2 50.

We find the following piece of good news in the *Central New Jersey Times*:

"A special religious interest is reported from New Market where union meetings are being held by the Baptist and Seventh-day Baptist churches. Services are held every evening, the pastors of each church preaching alternate evenings."

Communications.

BOOKS AND PAPERS FOR THE FAMILY.—No. 1.

That child is to be pitied who grows up in a bookless, paperless home; whose growing mind, craving mental food, finds only the garbage that a sensational press drops everywhere, or nothing. When it is remembered that the formation of a healthy taste for reading, and the opportunity for gratifying it, often, if not generally, make all the difference between the child's growing up to be intelligent, useful, respected, and happy, and growing up to be narrow minded, groveling, and well nigh useless in society, it is surprising that so many parents care so little what their children read, or whether they read at all, and take no pains to furnish reading matter for their use. The child who finds at home attractive books and papers of a character to satisfy its longings for mental activity, and is in the beginning properly encouraged to use them, will be little inclined to seek for amusements among the vulgar. On the other hand, that child who finds home a mental desert, who knows nothing at home but work, work, or a worse idleness, will be sure to seek some sort of excitement abroad at every opportunity.

The mind of a healthily organized child, urged by the inward impulses of an active development, as naturally craves some sort of mental food, as the growing body craves physical food. As an evidence of this, see how his ever-curious attention fastens upon every object within its field of observation; and witness his earnest and unceasing questions about things beyond the reach of observation, questions that will accept no evasions of a puzzled parent, but press and multiply till the parent is "worried to death." Now, if in this period of mental awakening, suitable stories were read to the child until he can read for himself, and then books and other reading matter were provided of a character to keep alive and satisfy this mental hunger until a reading habit is formed, the advantage to the child through his whole life would be of incalculable value. Among

the benefits of this reading habit are the following:

1st. The pre-occupation of the mind with satisfying mental food, which would prove a safeguard against those hurtful books and influences which find ready access only to otherwise idle minds. When once a taste for good reading has been formed, the mind is not likely to crave that which is hurtful, any more than the physical appetite kept healthy by a proper supply of good food would crave garbage.

2d. As a means of education, this early reading habit is of great value. The object of a true education is to awaken the mental powers and to discipline them by proper exercise. It is no disparagement of school training to say that good books of biography, travels, history, natural history, &c., properly graded to the growing comprehension, together with first-class papers, are well calculated to awaken, inform, and discipline the mind. In fact, nearly all the education of many who are called self-made men, such as Benjamin Franklin, Horace Greeley, Abraham Lincoln, and others, was obtained from books without schools or teachers. But all that is urged here is that reading at home should go side by side with school training, and that it will accomplish very much for the mind which the schools can not do in the way of a true education. Besides, this method of education once entered upon in earnest, will continue after school-days are ended; in fact, through the whole life.

3d. It opens up a boundless field for refined and exquisite pleasure which may and ought to last through life. Sir John Herschel said, "Were I to pray for a taste which would stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history, with the wisest, the wittiest, the tenderest, the bravest and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him." William Ellery Channing said: "Nothing can supply the place of books. They are cheering and soothing companions in solitude, illness or affliction. The wealth of both continents could not compensate for the good they impart." Gibbon wrote: "A taste for books is the pleasure and glory of my life. I would not exchange it for the glories of the Indies." Now this fountain of pleasure and comfort, with a little care and money, may be secured to every member of every family—a richer legacy than farms or stocks.

4th. It is not a small advantage to be derived from this reading habit, that he or she who diligently and wisely cultivates it, is qualified both by refinement of mental tastes and by a full stock of useful information, to enjoy the society of the cultivated and to appear well in such society. He may not be finely dressed nor polished in external manners, nor bear about him any of the marks of aristocratic birth, yet the fact that he has a well-stored mind, that will repay "pumping" if need be, will attract to him intelligent and solid minds that would give a wide berth to shallow fashionables. And this companionship with the cultivated will open to him other treasures of knowledge rich gleanings of those who have spent more time and in a wider range of books than he has been able to command. So to him is fulfilled the words, "For whosoever hath, to him shall be given; and he shall have more abundance."

5th. It seems hardly necessary to more than briefly allude to the bearing which all these considerations have upon the qualifications of individuals to take useful positions in society, and to fulfill an important mission in life. Examples of eminently useful men in every department of the world's work, who have laid the foundation of their success in early and diligent reading with little help besides, are too familiar to make any further reference to this point necessary.

It would seem that these and other considerations not named would be sufficient to stir up every parent's mind to the duty of supplying books and papers for the family to the extent of their means. Some excuses for not doing so will be considered in another article. C. A. B.

REVIVAL NEWS.—Notwithstanding the infrequency of revivals of late, occasionally mercy drops are falling here and there. Among the more recent of these is the revival in San Francisco and Oakland, Cal.,

under the labors of Evangelist Moody. The work is very promising.

TRACT BOARD MEETING.

A meeting of the Executive Board of the American Sabbath Tract Society was held at Leonardsville, N. Y., Jan. 11th, 1881.

The following members of the Board were present: J. M. Todd, J. B. Clarke, Stephen Burdick, Morell Coon, R. P. Dowse, C. V. Hibbard, A. C. Potter, Wm. Jay Whitford, R. T. Stillman, E. Whitford, I. A. Crandall, J. D. Rogers, and S. C. Maxson.

The meeting was called to order by J. M. Todd, President, and prayer was offered by Deacon Hibbard.

The Treasurer presented a report for the quarter ending Dec. 31st, 1880.

SUMMARY OF REPORT:

Balance from last quarter.....	\$1,138 61
Received.....	336 73
Total.....	\$1,475 34
Expended.....	211 03
Balance to next quarter.....	\$1,264 31
Financial statement of L. C. Rogers:	
Expenses.....	\$182 73
Quarter's salary.....	175 00
Total.....	\$358 73
Summary of General Agent's Report:	
Balance debtor account at last report.....	\$40 54
Paid out.....	32 33
Total.....	\$72 87
Received.....	\$109 19
Balance to credit account.....	36 32
Total.....	\$145 51
Summary of Publishing Agent's report:	
Balance from Aug. 31st.....	\$856 04
Received.....	1,470 00
Total.....	\$2,326 08
Disbursements.....	2,256 85
Balance to new account.....	\$169 23

Communications relating to the work of the Society were read by the Corresponding Secretary from L. E. Livermore, Jas. Bailey, A. H. Lewis, Mrs. N. V. Hull, N. Gardner, Mrs. L. C. Rogers, Lester Rogers, O. U. Whitford, A. B. Spaulding, T. L. Gardner, and Joel Greene.

The following action was taken: Voted, that the Publishing Agent be instructed to publish 500 copies of the leaflet prepared by Mrs. M. M. Jones.

Voted, that we appropriate \$50 of the General Fund for the support of the publication of Bro. Velthuisen, in Holland.

Voted, that we appropriate a sum not to exceed \$20 for the publication of a leaf tract as suggested by Bro. O. U. Whitford, for distribution in Chicago.

Voted, that we continue N. V. Hull as Editor of the SABBATH RECORDER, for one year from Jan. 1st, 1881, at a salary of \$300.

Voted, that we continue D. R. Stillman General and Publishing Agent, for one year from Jan. 1st, 1881, at a salary of \$700.

Voted, that the Publishing Agent be authorized to purchase a stereotyping apparatus, in accordance with his recommendation.

Voted, that the thanks of this Board be tendered to C. Potter Jr. & Co., for the donation of the discount, amounting to \$85 85, obtained in the purchase of type for our office.

AUDITOR'S REPORT.

Your Auditors would respectfully report that they have examined the reports of the General and Publishing Agent, and find them correct; also the report of the Treasurer, and find it correct. That there is due J. B. Clarke, for stationery and postage, \$2 97. That there is due L. C. Rogers, for salary, \$175, for expenses \$172 88; total, \$347 85.

The minutes were read and approved, and the Board adjourned to meet in quarterly session at West Edmeston, N. Y., on the second Tuesday in April next.

E. WHITFORD, Rec. Sec.

FOOD FOR THOUGHT.

To the Editor of the Sabbath Recorder: I hardly know how to express the pent-up feelings of my heart as I think of the lone ones scattered here and there without church privileges, and often not meeting with one of like precious faith for months and sometimes years.

Is it possible for those who associate daily with kindred minds, who can meet weekly for social prayer and conference, and on the Sabbath listen to the Word of God from the lips of the living teacher, to realize the soul-hunger and heart-longings of these isolated ones? Here is a lone widow with a large group of little ones under her care. She endeavors to train them to love God and reverence his holy Sabbath, but she lives among those who observe Sunday, or no day. Her children, as they grow up, must earn their own living. They labor on the Sabbath (there being no Sabbatarians to employ them), and as a consequence disregard God's holy day. Again we see a lone brother placed in like circumstances, and apparently with like results to the large family under his care. Then again we see a young woman placed at the head of a large family. She loves the

Sabbath of the Lord, but has no one to pathize with her in her religious feelings. Sabbatarian views—none to counsel her perplexity or encourage her in her duty. Still she cleaves to God and strives to do her duty as a child of Jesus. With what results the future will unfold.

These are not fancy sketches, transpiring at the present time, introduced with some variety again and over our vast country. In the RE we have seen the question asked, "Why they be scattered?" The story of one is known only to God; the echo back, "Why scattered? God's not man's ways. Why was that increasing and loving church at scattered to the four winds by the persecution? Was it not that might go everywhere preaching, the light and knowledge of their risen Lord might flame up in every The light of the world must be the salt of the earth must be to produce its designed results. These lone ones be made efficient, to disseminate Sabbath truths, churches would learn their where send them encouragement and aid Eld. J. Allen (President of Alfred ty) sent that SABBATH RECORDER, kind reply to that letter of "Whether a penniless boy could Alfred, obtain an education, and p way," little did he suspect he was messenger of hope and joy to more lone our Father in heaven. Now, I write, that thrilling cry from our Threlkeld comes to us through the ER. Does it not move every heart, not Bro. Threlkeld. Have faith. Keep on sowing the "precious is God that gives the increase. many are the cries of these over hearts that are heard only by that open to their cry. Dear brethren, can not something be done to

Home News.

Shiloh, N. J.

The good people of "South Jersey have been quite as well satisfied in our Winter had been kept a little native pole, but like all sensible seem inclined to make the best of not be helped, and so have improved four weeks of sleighing with a will. Indeed, I don't know after what they behave, with the merciful low zero, very nearly as well as you men" who have always been accused such "coldness." The "oldest in declares that it has been many, since they saw such a Winter here farmers were caught with much of unhusked, and are obliged to wait before they can do it.

As a church, we have been in time as best we could, and trust grace has touched many hearts, them to glow with Christian fervor had been a steady growth during the and people were longing for an of the Spirit. This desire was during the Yearly Meeting in November held extra meetings for two weeks or night, when the interest seemed holding every night. The audiences seemed to grow each succession of snow-storms allowed, put a stop to them, and block cross roads, making it almost impossible to get out. We hope to ground we have gained, and which will admit, gain more victories. More than a score have sought, and we are only waiting for a favor for baptism. Can not tell as yet will unite with the church. As seekers, several wanderers have the fold, and are again walking in of the Good Shepherd, and the God's people are made to rejoice the prosperity of God's cause in the

The cause of missions lies near and we are doing what we can for I must not close till I tell you a "surprise" the good people, pastor and his family. On Wednesday, Jan. 19th, the first subject that any one was coming, was the low voices at the door, and the time to bethink ourselves of high they were upon us, all of one fifty strong. They poured in, until room after room was full, ply surrendered. Everybody was in piest mood, and came with an

of Evangelist Moody. The meeting was very interesting.

BOARD MEETING.

The Executive Board of the Sabbath School Society was held at N. Y., Jan. 11th, 1881.

Members of the Board were Todd, J. B. Clarke, Stephen Coon, R. P. Dowse, C. V. Potter, Wm. Jay Whitford, E. Whitford, I. A. Crandall, and S. C. Maxson.

Was called to order by J. M. T. and prayer was offered by J. M. T.

Presented a report for the Dec. 31st, 1880.

SUMMARY OF REPORT:

Table with financial entries: quarter, \$1,138 61; \$356 78; \$1,495 94; \$211 08; \$1,284 81; \$183 72; \$175 00; \$958 72; \$40 54; \$32 33; \$73 87; \$109 19; \$36 32; \$956 04; \$1,470 09; \$2,426 18; \$2,256 38; \$169 75.

ons relating to the work of the Sabbath School Society read by the Corresponding Secretary, L. E. Livermore, Jas. Bailey, Mrs. N. V. Hull, N. Gardner, Mrs. Lester Rogers, O. U. Spaulding, T. L. Gardiner.

Action was taken: The Publishing Agent be instructed to purchase 500 copies of the leaflet 'The Sabbath School Society'.

we appropriate \$50 of the fund for the support of the publication of a leaflet 'The Sabbath School Society'.

we continue N. V. Hull as Sabbath Recorder, for one year, at a salary of \$300.

we continue D. R. Stillman as Publishing Agent, for one year, at a salary of \$700.

the Publishing Agent be authorized to purchase a stereotyping apparatus with his recommendation.

the thanks of this Board to Potter Jr. & Co., for the discount, amounting to \$85.05.

EDITOR'S REPORT.

would respectfully report that the reports of the General and Publishing Agent are correct, and that the report of the Stationery and Postage, \$2 97, L. C. Rogers, for salary, \$175, for total, \$347 88.

were read and approved, and I am glad to meet in quarterly meeting at Edmeston, N. Y., on the second of April next.

E. WHITFORD, Rec. Sec.

FOOD FOR THOUGHT.

Sabbath Recorder: How to express the pent-up heart as I think of the lone widow and there without church and often not meeting with one of her kind for months and sometimes years.

Sabbath of the Lord, but has no one to sympathize with her in her religious feelings, or her perplexity or encourage her in despondency.

Still she cleaves to God and his Word and strives to do her duty as a disciple of Jesus. With what results the future will unfold. These are not fancy sketches, but facts transpiring at the present time, and reproduced with some variety again and again all over our vast country.

Home News.

Shiloh, N. J. Jan. 20th, 1881.

The good people of "South Jersey" would have been quite as well satisfied if this Northern Winter had been kept a little nearer his native pole, but like all sensible folks, they seem inclined to make the best of what can not be helped, and so have improved these four weeks of sleighing with a right good will.

As a church, we have been improving the time as best we could, and trust that divine grace has touched many hearts, and made them to glow with Christian fervor.

The cause of missions lies near our hearts, and we are doing what we can for that object. I must not close till I tell you what a happy "surprise" the good people made for their pastor and his family.

I have carefully thought upon the course pursued by Bro. S. Sanborne toward our people in West Virginia, and made up my mind to this: If Bro. Sanborne will meet me in public debate at, or near the "Old Pine Grove Church" as a suitable house can be obtained, I will, by the blessing of God, meet him, and discuss the following propositions.

bags, and boxes, and baskets, and sleighs full. The Shilohites do know how to make a surprise party, with greater success than any people I ever saw.

Jackson Centre, Ohio.

Jan. 9th, 1881.

The SABBATH RECORDER comes to us very neatly dressed, one might think, for Sabbath services, with its whole form and appearance very much improved, and with its borders enlarged.

I am of the opinion that our church here is moderately improving. Sometimes get a little impatient to think it does not quicken its step; perhaps, however, the advance is as rapid as I should expect.

I was hardly prepared to listen to the report of P. F. Randolph, from Berea, W. Va., concerning the labors of Eld. S. Sanborne, at "Old Pine Grove Church."

The Adams Church have given their pastor, Eld. A. B. Prentice, for three months missionary and Sabbath reform labor in Kentucky.

Condensed News.

SERIOUS RAILROAD DISASTER.—On the night of Jan. 22d, train 12, the Night Express East, on the Erie road, ran off the track at Tioga, and several cars were burned.

THE WAR IN SOUTH AMERICA.—The late events of the war between Chili and Peru seem to have placed the former in the position of conqueror, with power to dictate terms.

commander-in-chief of the army, fled. "The Chilians occupied Lima without resistance on the 17th inst. Pierola's brother and the Peruvian Minister of War were taken prisoners.

THE STORMS of the past week have done great damage to property, and many lives have been lost.

A French vessel has sunk off Great Yarmouth with the loss of twenty lives.

There is considerable excitement about town to-day, Jan. 24th, over the report that oil has been struck at Almond.

The Senate Committee on Railroads has authorized Mr. Lamar to report a bill to incorporate the Cherokee and Arkansas River Railroad.

A fire at Wilton, N. H., on the morning of Jan. 20th, destroyed nearly the entire business portion of the town.

The House Committee on Post Offices has agreed nine to one to a favorable report upon Mr. Springer's resolution concerning the proposed postal telegraph inquiry.

The Comptroller has reported to the Senate that the amount of money paid by the State of New York from January, 1875, to June 16th, 1880, for the investigation of frauds upon the canals, was \$92,737.

The Socialists of Chicago have passed a resolution condemning the Armour bequest of \$100,000 for a Mission Church.

It is proposed that the fee system of payment for the services of the United States Marshals and District Attorneys be abolished and the salary plan substituted.

The collector at Sitka, Alaska, has sent to Washington rich specimens of gold quartz, which he claims exists in that region in immense quantities.

The British steamship Sandringham has been libelled by a wrecking firm at Norfolk, Va., for \$100,000, for saving the vessel and cargo, recently.

Judge Barrett, at the suit of Rufus Hatch, has granted an injunction restraining the consolidation of the telegraph companies.

It is reported that the sale of liquor in the Indian Territory is carried on to a considerable extent, contrary to law.

A project is on foot in Montreal for making a railway tunnel under the Falls of Niagara.

SPECIAL NOTICES.

ALL persons who have subscribed toward the Special Fund for our China Mission, or who will yet subscribe, are requested to promptly forward the amount of their subscription to the Treasurer, Geo. B. Utter, Westerly, R. I., who desires to close up this matter.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock.

PRAYER MEETING TOPICS FOR SEVENTH-DAY BAPTIST CHURCHES, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing.

LETTERS.

Correspondent, J. P. Hunting, J. R. Irish, C. A. Burdick, S. P. Stillman, Mrs. C. H. Thrall, B. L. Frazier, Thomas Vars, Mrs. Mary F. Fox, A. B. Prentice, O. D. Vanhorn, J. E. N. Backus, John Graves, A. B. Lawton, E. B. Grannis, Geo. H. Greenman, G. W. Small, O. B. Gardner, G. B. Utter, F. E. Munger, A. E. Main, Mrs. D. M. Green, Horace Stillman, O. U. Whitford, Mrs. Ruth J. Yearance, E. B. Saunders, C. H. Johnson, Mrs. Ada R. Kelley, S. C. Stillman, J. A. R. Greenman, Sarah S. Dunham, E. C. Hawley, M. S. Gardner, Mrs. M. T. Jones, J. H. Palmer, J. B. Clarke, S. S. Griswold, E. B. Pendleton, R. Stillman, Oscar Babcock, P. F. Randolph, A. C. Henry, D. C. Long, D. A. Forsyth, B. W. Rogers, James Sumner, R. T. Burdick & Co., Jonathan Bond, W. N. Severance, James Stanton, I. Clawson, S. F. Randolph, A. Lee, Geo. N. Burdick, C. D. Potter, S. Burdick, C. B. Wilbur, S. G. Bliven, E. A. J. Estes, J. A. Coon, W. H. Coon, David C. Gardiner, Ira J. Ordway, Mrs. John C. Lee, N. M. Waterbury, J. O. Babcock, H. W. Stillman, P. M. Green.

ple in West Virginia, and made up my mind to this: If Bro. Sanborne will meet me in public debate at, or near the "Old Pine Grove Church" as a suitable house can be obtained, I will, by the blessing of God, meet him, and discuss the following propositions.

1. Is man possessed of an intelligent entity which is the subject of moral government, capable of existing in or out of the body? I will affirm.

2. Life, in the sense of animated existence, is the final reward of the saint. I deny.

3. Death, in the sense of the destruction of animal life or animated existence, is the penalty of the law of God, and will be inflicted on the finally impenitent, as such. I will deny.

I wish this paper to be passed to him. He can address me at Jackson Centre, Shelby Co., Ohio, any time between this and the 15th of March.

DeWitt, Arkansas Co., Ark. The number of inquiries received respecting this place induces me to ask a little space in the RECORDER.

The number of inquiries received respecting this place induces me to ask a little space in the RECORDER. A residence of three years has fully convinced me that a competency is within the reach of all who seek it in this locality.

I have heard the expression, "This purposefully arranged for man's convenience." Winters are so short that but little preparation is made for feeding stock, which has an extensive range, and pays well.

I have seen two crops of very fine potatoes raised in one season from the same ground. Fruits of nearly all kinds have been satisfactorily raised.

Our commerce is chiefly carried on by means of the White and Arkansas Rivers, between which this prairie lies. We have pretty well-founded hopes of seeing a railroad traversing this prairie at no distant day.

I do not wish to convey the impression that I consider this Paradise; but I have gained some information by correspondence respecting our prospects in Minnesota, Iowa, Nebraska, and Kansas, and have had some experience in farming and stock-raising in Central Illinois, Southern Wisconsin, Southern New Jersey, and this part of Arkansas, and I know of no place where a poor man is surer of a home, or where capital can be invested to better advantage.

Missionary Work in Kentucky. The Adams Church have given their pastor, Eld. A. B. Prentice, for three months missionary and Sabbath reform labor in Kentucky. He starts for that field Jan. 24th, and asks the prayers of God's people for divine direction and blessing in the work.

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

Table with columns: Name, Amount, Total. Lists names like Mrs. Sardinia Crandall, Alfred Centre, Amos Crandall, etc., with corresponding amounts.

FOR LESSON LEAVES. C. D. Potter, Adams Centre, \$13 50; D. A. Forsyth, Welton, Iowa, 2 25; B. W. Rogers, Milton Junction, Wis., 0 00; A. B. Lawton, Albion, 2 44; M. B. Vars, West Hallock, Ill., 2 25.

AGENTS WANTED TO SELL THE MOST remarkable book of the year. 1000 WORSHIP OF THE WORLD. By F. S. Dobins, late of Yokohama, Japan. A new work of matchless interest, describing the strange superstitions of heathen nations in all parts and ages of the world.

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

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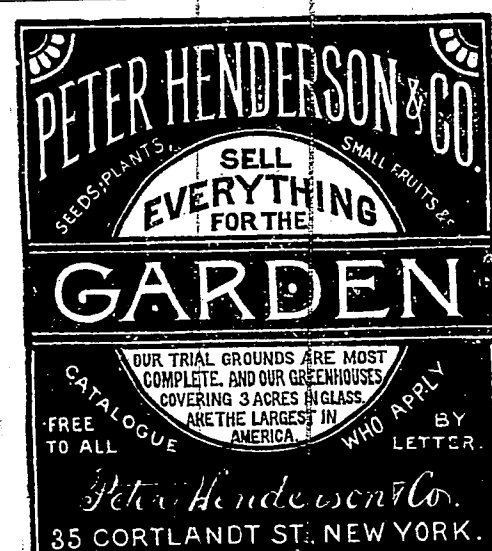
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JOBS AND BOOK WORK! NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE.

Orders by mail will receive special care.

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

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

DRAWING OF JURORS. STATE OF NEW YORK, ALLEGANY COUNTY, ss. Clerk's Office.

Notice is hereby given that on Wednesday, Jan. 26th, 1881, at 10 o'clock A. M., a panel of Trial Jurors will be drawn at this office to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Belmont, in and for the County of Allegany, commencing on Monday, February 14th, 1881. GEO. H. BLACKMAN, Clerk.

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

Table with columns: STATIONS, No. 8, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clear, Olean, Wellsville, Andover, Alfred, Hornellsville, Elmira, Port Jervis, and New York.

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

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perryburg 9.45, Dayton 9.55, Cattaraugus 10.13, Little Valley 10.31, Salamanca 10.43, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegheny 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M. 10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perryburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD. STATIONS, No. 3*, No. 9†, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, and Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegheny 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 2.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.35, Forestville 7.30, Sheridan 7.38, and arriving at Dunkirk at 8.00 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday Train 1 will run between Salamanca and Dunkirk.

* Daily. † Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD. STATIONS, No. 20, No. 21. Rows include Carrolton, Bradford, Bradford, Custer City, Bradford, and Buttsville.

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrolton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS, No. 20, No. 21. Rows include Buttsville, Custer City, Bradford, Bradford, and Carrolton.

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrolton 4.01 P. M. 8.00 P. M., except Sundays, from Gillesville, stopping at all stations, arriving at Bradford 9.00 P. M.

SUNDAYS. A train will leave Buttsville at 6.40 A. M., arriving at Carrolton 8.45 A. M., and leave Carrolton at 5.05 P. M., arriving at Bradford 5.54. 12.15 P. M., Sundays only, stopping at all stations, and arriving at Gillesville 2.05 P. M. Trains 20 and 21 run daily.

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