R A POSITIVE GUARANTEE that coughs, nption, hoarseness, asthma, whooping articularly croup and all throat and lung be cured by *Hamilton Cough Balsam.* turn the empty bottles and we will und the price paid. Sample bottles 25 ze, 50 cents. Sold by G. W. Rosebush, , and Wm. R. Burdick, Alfred, N. Y.

NTERTISE.—The Hop Bitters Manu- mpany is one of Rochester's greatest prises. Their Hop Bitters have reached all precedent, having from their in- found their way into almost every the land.—*Graphic.*

D CANVASSERS make from $25 to $50 ng goods for E. G. RIDEOUT & Co., 10 et, New York. Send for their Cata- ms.

LESALE PRODUCE MARKET.

New York markets for butter, cheese, week ending Feb. 19th, reported for DER, by David W. Lewis & Co., Pro- ission Merchants, No. 85 and 87 Broad w York. Marking plates furnished d.

Receipts for the week were 25,736 pack- were 7,184 packages. Last Summer makes of State butter are nominal. It to be a question of price, but of de- price for this style of stock, and to e of it, there have been several parcels English markets for shippers' account n the week there were sales of some for export at 21 @ 22c., but at the close not buying, and the price-list was regular. Western factory makes ac- d were dull, and middle grades of r is lower, with sales of 1,000 to 1,500 15c. Bismarck's duty of 10 marks on out our American butter from the Ger- n, and at the same time shuts out the r which has accumulated in the free en and Hamburg until their markets that shipments hence seem to be out of Finest fresh regular made Winter ld their own. We quote:

make Western creameries	32 @ 35
ake State creameries	28 @ 30
" "	22 @ 25
Southern tier counties	20 @ 24
Northern Welsh	20 @ 22
off qualities, faulty	15 @ 18
ation creamery	25 @ 28
ory, present make	20 @ 25
make	14 @ 16
mon, low grade	12 @ 14

Receipts for the week were 26,768 , 7,184 boxes. The market is easy and wer, and holders less confident. We

lar made, fine	13 @ 13½
to prime	12 @ 12½
o good	11 @ 12
lavor, faulty	8 @ 10½
skimmed	9 @ 11
skimmed	5 @ 8

eipts for the week 5,138 packages. just now depends altogether upon the ices being too high to stand any free re- this week, they have very nearly held We quote:

Pennsylvania, State, etc	27 @ 29
	none

he market is very firm. We quote:

bush., 62 lbs	$1 80 @ $2 10
" "	1 80 @ 2 10

UITS.—We quote:

pples, ring cut, choice	8 @ 8½
" fair to good	6 @ 8
stem, quarter apples	4½ @ 5
h Carolina, sliced	4 @ 6
es, evaporated	28 @ 30
ches, halves and quarters	5½ @ 6
dried	23 @ 25
	7 @ 8

per lb., 23 @ 24 cents.

POULTRY.—We quote:

lb	13 @ 15
lb	14 @ 17
hickens, per lb	10 @ 12
	8 @ 11

FFLES.—We quote:

	$1 75 @ $2 00
	—— @ 1 75
Winter fruit	1 50 @ 2 00

RIES.—We quote:

ranberries, per bbl	$6 00 @ $7 50
per crate	1 75 @ 2 25

ER, CHEESE, EGGS, BEANS, ETC.

ly and Entirely on Commission.

nces will be made on receipt of property l, and account of sales and remittances sent promptly as soon as goods are sold. Agents, make no purchases whatever for ount, and solicit consignments of prime rty.

D W. LEWIS & Co., NEW YORK.

s is sufficient both for goods and letters.

NEW ADVERTISEMENTS.

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RMS on James River, Va., Rich soil, Best Markets and climate very de- strated Catalogue free. J. F. MANCHA, Va.

WANTED! $65 TO $150 PER month. Steady work all Spring and r particulars address, J. C. McCURDY ladelphia, Pa.

RIGHTS OF ROOD'S PATENTED g Machine and Extension Ladders— (worth $50). Send for Circulars and HOOD, Lafargeville, Jefferson Co.,

ANTED FOR THE NATIONAL and Book of American Progress: His- mentary, Biographical, Statistical, Fi- Political. Six books in one. Edited by Haven, LL.D. Including the Census of eat demand for the Counting House and ry. Over 500 pages, 60 illustrations, $2. ents unequaled. E. B. TREAT, Pub- Broadway, N. Y.

$80 TO $1,000; 2 TO 32 STOPS. Pi- $125 up. Paper free. Address DANIEL Y, Washington, N. J.

ED CURE FOR CATARRH IS SOLD gists and by Dr. Kennedy, Auburn, N. Y.

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. 9. ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 3, 1881. WHOLE NO. 1882.

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.

SUBMISSION.

Ah! how sadly
E'en the devoutest soul, to the eternal
Purpose, yields its dear and cherished plans;—
How hardly, merges its own will into
The will divine. and feels it best that all
Its highest earthly hopes should die, if God
Direct! We have our little world, peopled
With charming fancies, and with visions bright,
Of what may be; and oft, forgetful that
The universe is God's, and all its myriad
Creatures, his, we crave his favor for
Ourselves, his blessing on our world, as though
'Twere *all in all;* and flatter us that he
Will hear, since he is good, and we are his.
But oh! 'tis oft a sad awakening,
When, suddenly, the clear truth dawns upon
Our selfish souls, and we perceive how great
The scheme of universal good, how small
Our individual claim! How vast the final
Ends, subserved by human means, in which
We simply bear the part assigned us, as
Humble instruments. Yet doth the Infinite
Jehovah, recognize, in each of us,
A child beloved, and oft as may be, like
A tender father, doth he give us what
We wish, reluctant to withhold, save when
His wisdom sees it best for us; and loving
Still the child, to whom he most desires
Of present joy.

Oh! fainting souls! Oh! crushed
And bleeding hearts! Remember, God is good!
Let no *rebellious* fires be smothering 'neath
Thy speechless woe, to burn out faith and hope.
Submission hath the grace of God in it,
And though it ne'er restores the lost, nor turns
The hands upon the dial back, it heals
The awful breach, and soothes the bitter pain.
Oh! souls that bow, submissive, 'neath the rod
Of chastening, through the gates celestial, God
Is giving you to look. Oh! look not back,
The gates will open wider by and by.

M. A. D.

SOUL.—No. 1.

Reply to Dr. Kellogg's two first Rejoinders.

BY REV. N. WARDNER, D. D.

The Doctor says, "Character must depend upon organization; for it can not be dependent upon changing matter; nevertheless, responsibility must rest upon the *individual,* not upon a single part of him." According to this responsibility must rest where character does not! for he says "character depends not upon the material structure of the individual, but upon his organization." He claims that man is composed of only two parts, matter and organization. Now, if character can not depend upon changing matter, it must depend upon the organization which he defines to be "a mere abstraction, a concept," and says, "This is all it is claimed to be." (See book p. 103.) A concept is an idea, and he says, "Ideas have no materiality," and that "an immaterial substance does not exist." Hence he makes man's character depend upon an *immateiral nonentity;* yet he makes responsibility "rest upon the individual" composed of flesh and bones. What new doctrine is this?

He says also, that this sort of a soul as he defines on page 103, can not be rewarded nor punished. Indeed; and for the good reason, that he makes it out to have no existence except in the mental conception of some other being. Still he makes this immaterial, non-existent abstraction to be the only part of man that exists, and identifies him between death and the resurrection, while he says "it is not the individual but a *representation* of him." "It represents the individual just as the plan of a house represents the house." Of course he means merely a mental conception of a plan. Now, who can be simple enough to believe that preserving in memory a conceived plan of a house, or the record of such conception, preserves the house *itself?* Or that another house built after the same conceived plan, with all the defects of the first house left out, would be the *same identical* house?

The Doctor proceeds, "The drawing, which is termed the plan, is not the real plan, any more than it is the house itself." (Reply to second sermon.) If so, then the drawing, or record of a man's soul (organization) is not the real *soul,* any more than it is the *man* himself. Therefore the soul itself does *not* exist between death and the resurrection, the Doctor being the witness; and hence man's personal existence and identity ceases at death. He further says, "We agree with Eld. W. that if man and all that there is of him, goes out of existence at death, he could never be reproduced." This, then, should end controversy on this point; for man either has an entity that does not perish with his body or else his personal identity ceases forever, and "could never be reproduced." Webster says, "Identity is sameness, as distinguished from similitude and diversity. We speak of the identity of goods found, the identity of persons, or personal identity." Personal or soul identity, then, means the person himself, or the soul itself; as the identity of goods means the goods themselves, and not a mere *record* of them.

Again, after denying that character depends upon matter and denying that the soul has any life or consciousness, the Doctor goes on to say, "Moral character depends upon the moral faculties." But he makes the moral faculties to be a part of the *brain, i. e., matter;* which originates thought and will, or is, itself transmuted into thought. Thus he makes moral character depend upon or be composed of the brain substance. He says, The brain not only *originates,* but *controls* all the actions of the mind; and yet claims that character does not depend upon matter. Now, if thought is produced and controled by the transmutation of brain substance, then a certain kind of such transmutation will produce one kind of thought, and another kind another; and since such transmutation must precede the thought, who controls such transmutations so as to be responsible for the character of the thought? If it is God, then it makes him responsible for all that men think, will, and do, and hence makes him out to be the only sinner. But if it is the individual, then whence this intelligence and will to direct, before such intelligence and will are produced or exist? But if neither man nor God, then it makes thoughts, words, acts, and hence character, to be mere *accidents,* of which no being is responsible. Here is *fatalism* of the *blankest kind.* And to represent God as punishing men for such thoughts and deeds would be anything but honoring him. If the Doctor, by such conflicting definitions and arguments, does not overthrow his own theory, then Christ made a great mistake, when he said, "A house divided against itself can not stand."

In my second sermon I quoted from the Doctor's book, pages 70 and 96. 1st. "The Bible and science recognize no human existence but a material existence." 2d. "The soul is not material;" which statements, I said, were equivalent to saying that the soul is no part of human existence. The Doctor wisely avoids trying to refute my deduction, and to call attention away from it, makes a great ado over what he claims to be a violation of a rule of logic, in drawing a conclusion from negative premises. Now, if the Doctor is at all conversant with the rules of logic, he ought to know that his position is false. The reader will readily see that his first proposition is *positive* in *sense,* and, according to a well known rule of logic, may therefore be treated as positive or put into the positive *form.* His teaching is the same as though he had said, "The Bible and science recognize all human existence as material existence." "The soul is not material;" from which no other deduction can be drawn than that the Bible and science do not recognize the existence of a human soul! He takes special pains to emphasize the idea that matter is the basis of *alt* existence, and that what is not material has *no* existence, and that the *soul* is not material. Let the Doctor adduce a rule of logic, if he can, to the effect that such propositions are put beyond the reach of logical criticism, simply because he chose to put them into a negative form. This would be an easy way of palming off doctrines so they could not be called in question! This is evidently what he would be glad to do, as is here proved.

Again, he charges me with taking advantage of my readers' ignorance of the contents of his book, to misrepresent it, in order to gain my point. So grave a charge demands very positive proof. It will be remembered that he preferred a similar charge once before, and had to take it back and own that he was mistaken. His only proof of his present charge is, that in quoting a statement from his book I did not quote all the *context,* which added no light or force to the statement as I quoted it. The statement was, "Brain cells originate new ideas." To show that I misrepresented, he leaves out a word that I quoted and adds others, thus: "The brain . . . not only has the power to associate sensations, but to compare them and to originate new ideas *from the comparison;*" and adds, "The reader will readily see the difference between the two statements." This is evidently the clearest case he can find in support of his charge, or he would have adduced a clearer one. Now, if the reader can see, in my quotation, any change or weakening of his *idea,* he is sharper sighted than I am; and the Doctor does not venture to point out any such change, but goes on to complain of the conclusion I draw from his statement. He says, "To draw from our remark the conclusion that ideas are qualities of the brain, is just as reasonable as to assert that a house is a quality of the man who built it, and no more so." Well, the Doctor is just so "reasonable;" for he affirms that "Mind is produced by the brain substance; . . . intellectual force can be produced only by the transmutation of matter." (p. 531.) Now since all the qualities of the brain are in its *substance,* if this is transmuted into thought, then thought must be made up of the qualities of that substance. But is a house made up of the substance of the builder transmuted into bricks and mortar? If thought is made up of brain substance, it is as much composed of the qualities of that substance as our bodies are composed of the qualities of the food we eat. The Doctor thus makes ideas to consist of *matter,* contrary to what he says (p. 83), "Ideas have *not* materiality." In reply to sermon second, he says, "The attributes of mind are properties of organization, not of matter, just as the beauty of a portrait is not the property of the paints with which it is colored, but of the arrangement of the various colors;" and this he contradicts on page 53 by saying, "Mind is produced by the brain substance, the transmutation of matter;" and then says, "We have never claimed that matter ever produced any thing!"

Again, when we see a person as sensitive as the Doctor is, about having a word omitted in quoting his statements, though it did not change the sense or force of his statement, we would naturally expect him to be *very careful* when he quotes from his opponent, not to omit the very gist of his argument, to say the least. But let the reader notice the following cases: He says, "Eld. W. states that we have charged him with teaching that Christ's character was a product of the circumstances under which he was placed, and calls upon us to prove the charge." Here he leaves out the principal idea in his charge that I complained of. He charged me with teaching "that Christ's character was a product of the circumstances under which he was placed, *and also his divinity.*" Then to quote what I said about the formation of human character where no allusion was made to the divinity of Christ, is, to say the least, a deceptive dodging of the issue, with which he was unwilling to grapple.

The reader will also remember that I said, "The fact that spirit manifests itself through organized matter, no more proves that it is produced by that matter, than the fact that electricity manifests itself through a machine, proves that it is produced by that machine and can not exist independently of it." Pretending to quote this statement, the Doctor leaves off the italicised clause, upon which my whole argument hangs, and then pretends that he meets the argument.

Again, in regard to the theory of the eccentric English divine, any unbiased person, of common sense, can not help seeing that I made no such admission as he represents, but threw the question back upon him to settle if he thought it worth the effort. What God wills concerning the future of cats and dogs, he has not revealed, and therefore I have nothing to do with it. It has no bearing upon man's future state, which God has told us of.

The Doctor says, the soul is "the relation of the material components of the body." I asked, "When decomposition takes place, are not the relations of the material components of the body destroyed?" He answers, "Not necessarily, as we have elsewhere shown." If he has shown it, I have not seen it, and do not think his readers have. He says, "So long as the representation of those relations is preserved in the heavenly record, they continue to exist;" and this he contradicts, by saying, "A thing and its representation are not identical." If the thing and its representation are not identical, then those *relations* are not preserved in the heavenly record. Therefore, the Doctor himself being witness, neither the identity of man, nor of his soul, is preserved between death and the resurrection.

Few things are more clearly taught in Scripture than that there are intelligences called spirits, and that God is such a spirit, and that they have not flesh and bones. Now to assume that I am bound to prove what is the essence of such spirits and how they can exist without flesh and bones, or else admit that they do *not* exist, is as unreasonable as to claim that I am bound to prove what minerals compose the moon, or else admit that there is no moon.

In reference to my statement that there may exist a spirit substance, different from matter, the Doctor says, "A substance is only another term for matter; the theory amounts simply to this: That matter composing the body does not possess properties capable of making it intelligent and self controling, but is the vehicle of a different kind of matter (substance different from matter), which is supposed to control it. How does this view differ from ours except that it puts the question of responsibility back a step upon another kind of matter? If the belief in the potency of one kind of matter is fatalism, then the belief of any other kind of matter is also fatalism." As well might the Doctor argue that, if a stone, being one kind of substance is, in its nature, fixed and inert, therefore electricity, another kind of substance, must also be, in its nature, fixed and inert. Now, even if it could be proved that spirit is material, it would not follow that it is nothing but breath—oxygen and nitrogen—or that it is produced by or is dependent upon flesh and bones for its life, any more than that air, water, or electricity is produced by granite or blue clay, and can not exist without them. If it were proven that spirit is a kind of matter, my views would differ materially from the Doctor's, as I have shown upon the testimony of Christ and the inspired writers, that spirit, in which character and responsibility inhere, is capable of life and intelligence, without "flesh and bones;" and Christ teaches that the body is of little value compared with it. This could not be true, if the brain originate all thought, will, and action. Thus, the Doctor, in opposition to Christ, makes out the body to be the most valuable part of man; yea, that he is nothing, and does not exist without it. Mr. Fleming says, in his "Vocabulary of Philosophy," "Matter, as opposed to mind or spirit, is that which occupies space, and with which we become acquainted by means of our bodily sense or organs. Mind is that which knows and thinks." Such is the definition of matter as distinguished from mind, by a noted scientist. It is in this scientific senses that I have spoken of spirit as immaterial, it being above all tests by which matter can be detected. O. S. Fowler, who has spent his long life in studying the nature of man, and free from sectarian trammels, says, "Our identity and personality inhere in our spiritual principle, in intelligence and soul, not in our bodies. Their being in rapport does not render them identical, any more than a man and his shadow." The Doctor has invented a kind of soul, unknown to the writers of Scripture and to science, for which he has not been able to adduce any evidence except his own assertions. He admits, in substance, that it is a new invention, but claims that it is a scientific invention. Mr. Fleming says, "Science is knowledge, evident and certain in itself." This excludes the Doctor's soul theory in *toto.*

The Doctor deals much in sarcasm about "immaterial souls, immaterial entities" etc., while his theory of the soul and its identity between death and the resurrection hangs entirely upon "a mere abstraction or concept," which "is not material," and, therefore according to his teaching, can not exist at all. Hence all his ridicule and sarcasm falls upon his theory with far more force than any other I ever heard of or read of.

As a last resort, the Doctor attempts to prove his theory thus: "We hold that the same God that made man, could as easily make him a self-controling being, as to make another self-controling being and put it into him. That is, it would be just as easy for God to make man a unit, as to make him dual." Well, what of it? Does the fact that he could prove that he did? He could, no doubt, as easily have created the world in one day as in six, but does that prove that he did? Christ, who knew, being the Creator, and the apostles, guided and inspired by *his Spirit,* clearly taught that spirits can and do exist, act, and think, without flesh and bones. This settles the question.

THE FAR WEST.

To the Editor of the Sabbath Recorder:

For the benefit of those inclined to complain of hard times when surrounded with plenty, and for the encouragement of those wishing to find homes in the Far West, I have taken the liberty to send you some extracts from a letter dated North Loup, Jan. 30th, 1881. As it was not intended for publication, the name is withheld. A. B.

. . . "Imagine you had two beds in your kitchen, besides the stove, table, chairs, flour-barrel, water-barrel, etc.; then obliged to be sick and lie there; then you would fail to have the sod walls, straw and dirt overhead, to cheer you; rations—shorts pancakes and meat gravy. Oh, it is cheering! . . .

"We have had the coldest Winter ever known in Nebraska. It began in October, and has been cold Winter weather ever since—two months good sleighing, but there was not a sled in the Valley, for there never has been any use for any before. Some have made rough things they call sleds, and you would laugh to see them. Mercury has run down to 40° below zero, and 30° for days in succession; the worst of it all is, it has snowed and blowed nearly all the time; almost impossible to get wood enough to keep warm; have to go forty miles for every stick of wood. If we had raised anything to sell, should have bought coal. It is the hardest Winter for money that was ever known in North Loup; nothing that a person can do to earn anything; and if they earned it, could not get it. I have not seen a beet, turnip, squash, cabbage, or onion this Winter, either at home or abroad; don't think there is one in the Valley, and no fruit. Most everybody's potatoes are frozen, ours with the rest, so we have none to eat nor for seed. There are more families than one that do not know how they are to live until another harvest, and nobody has worked harder than we all have. . . .

"There are sixty Indians camping two miles from here, hunting and fishing on the river. After one of our severe storms, there were one hundred and twenty cattle snowed under and froze to death in the canyon just above here. Scientists prophesy great things for Nebraska next season, and if there is as great a change in the crops as there has been in the weather, we shall do well.

"When I read the account of your Christmas tree, I guess I felt wicked. Five hundred dollars worth of presents! We could not raise that amount, for any purpose, in this society; and the hundred and thirty dollars for the library, while we have not a book, not even cards for the children. It is uphill business running a church and Sabbath-school without something to do it with. I heard one of our best men say not long ago, that unless things took a very different turn, that two years from to-day there would not be left even the name of the North Loup Church. If the Missionary Board would give us means to support a pastor one year, and then a missionary on the outskirts, we might hold the field from Grand Island to Fort Niobrara. For seven years this has been the only religious organization in that whole distance of over three hundred miles.

"There are seven families going to Washington Territory in the Spring, but I shall not go if we can worry through till we can raise something. I am willing to try one more season."

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.

DO the members of the Missionary Society and all the friends of missions wish the Board of Managers to push forward the work in West Virginia, Kentucky, and Southern Illinois, the fields recently visited by the Secretary? Shall we lengthen our cords and strengthen our stakes? Do you wish us to sow liberally or sparingly the seeds of truth? Shall our efforts be intermittent and temporary, or shall we plan with reference to persevering endeavor and permanency of results? Do you say, work for large things? Then let us supply our treasury with the means for carrying forward the work with a new energy.

THE Secretary was at Shepherdsville, Ky., Sabbath and First-day, Feb. 12th and 13th, and preached three times. Partly, we believe, on account of a very inefficient ministry, and the plan of holding preaching services but once a month, with but little attention paid to prayer and conference meetings, pastoral visiting, and Bible-school work, the state of religion seems to be sadly low at this point, as well as in other places in the South-west. At Shepherdsville, our ministers have certainly gained the leading influence, and have much larger congregations than the preachers of other denominations. Bro. A. B. Prentice is doing a valuable work and doing it well, through the preaching of *the whole gospel of Jesus Christ*, and religious conversation with the people; and his ideas of that field, the difficulties and needs, will prove helpful to us, we believe, for we think they are true.

WE give below the form of the subscription slips, which, we think, are an improvement upon the cards. One objection raised to the adoption of the envelope system of rasing funds has been the expense involved; but a little examination into the matter will show that the cost per subscriber is trifling compared with the advantages that may be reasonably expected. The plan is evidently growing in favor; and the Second Hopkinton Church is another addition to the list of those which have adopted it:

SUBSCRIPTION.

(To be promptly returned to the Church Treasurer.)

I propose to contribute.....ly during the year ending.....188....as follows:
Pastor's Support.....$.....
Other Church Expenses.....$.....
Missionary Society.....$.....
Tract Society.....$.....
Education Society.....$.....
.....
.....
Name.....

MEMORANDUM.

(To be kept.)

Amounts to be paid.....ly during the year ending.....188..:
Pastor's Support.....$.....
Other Church Expenses.....$.....
Missionary Society.....$.....
Tract Society.....$.....
Education Society.....$.....
.....
.....

THE little Seventh-day Baptist Church of Shepherdsville is located, we think, in a pleasant country, one well watered, and with an abundance of fine timber. The new land is very fertile; but the old land has been asked so long to give, give, and has received so little in return, that it has lost its original fertility. We feel sure, however, that if the farmers will keep a little more stock and make provisions for saving the manure, and frequently seed down the land, they can restore to the soil the strength it has lost, and make their farms worth several times more than five and ten dollars an acre. They have free schools for five months in the year; but only a very few scholars attend, owing, largely, the best men say, to the ignorance of many of the parents and their indifference to the cause of education. Here too is an inviting field of labor among the children and youth. And, religiously, there is need, as Bro. Prentice will no doubt tell the readers of the RECORDER, of patient and persevering instruction in Christian doctrine, life, and work. And that man or woman of culture, piety, and *tact*, who will go and encourage the people to cultivate the habit of reading newspapers and books, help them to improve their homes, farms, and schools, and wisely and faithfully teach them the doctrines and duties of the Bible, will do a work at once patriotic, philanthropic, and Christian.

AT the North and East in communities where denominational lines have long been fixed and understood, what are called "Union" meetings may, at times, be wise and right; but in regard to our work in places where the ministry of other denominations rendered measurably incapable either by a want of education, or character, or support, is losing its hold upon the consciences of the people, and men are adrift, needing and waiting for light and truth, we have these things to say: (1.) For all who believe on the name of the Lord Jesus, and propose to obey God, we ought to have and manifest Christian regard and fellowship; but as Christians we are bound to seek the presentation and spread of the truth, no iota of which is unimportant, for in it believers are to be sanctified. (2.) We should send to these fields the strongest, wisest, and most godly men whose services can be obtained. The labors of such men are worth all they cost. Wise business men are ready to pay well for skill and fidelity, and consider the services of incapable and unreliable men as dear at any price. (3.) Our brethren in the ministry already on these fields, who have had few educational advantages and have been obliged to support their families by some other occupation, and who have a mind and capacity for gospel work, ought, with help from the Board if needed, and with a much higher standard of excellence in preaching, pastoral work, and religious leadership, than surrounding preachers, to provide themselves with books and papers that will help them in Bible study, sermon preparation, and all the work of the ministry, and study hard to show themselves to be workmen whom God approves. The best sermons, that is to say, the most instructive and Scriptural, preached with earnestness and simplicity, are the sermons to which people will listen the year around, unto their edification, whether it be in the magnificent churches of the metropolis, or in some log school-house standing out in the woods. (4.) We fully believe that the missionaries and missionary pastors sent out or employed by our Board, should hold no "union" meetings. Let everybody be welcomed with Christian cordiality and courtesy; while, nevertheless, the meetings remain under the direction and control of the preaching and instruction of the Seventh-day Baptist preacher. And when it comes to the baptism of converts, let it be taught, kindly of course, that the missionary is commissioned, according to apostolic example, to baptize only those who are to be "added unto the church." (5.) These things have their importance, first of all, in their connection with the work of rescuing the perishing; but, secondly, in the belief that our distinctive denominational life has its origin in truth, in the value of all truth to men, and in the fact that we are building, not for the present alone, but for the future. We may sow the precious seeds with weeping, but there will be a harvest by and by.

ABOUT THE CHINA MISSION HOUSE.

In the Missionary Department of the last RECORDER, I notice a letter from Bro. D. H. Davis, in which he describes the situation of the mission house and the low ground on which it stands, where the water settles from the higher ground around it, and queries why it was built in such a place, &c. I wish to say in reply that it was not built in such a place. When built, there was no higher ground anywhere near it except where the grove stands, between it and the bridge; nor did any water ever stand on the lot or under the house, not even in the cellar. I dug under the dining-room while we lived there. The ground descended rapidly toward the east and gradually toward the west from the house. What he describes, has been produced since 1857, which might be easily accounted for by the fact that the Chinese generally clear the accumulated sediment out of their canals about once in three years; and there has been ample time for them to raise the ground around it to quite a considerable extent.

In a former letter, Bro. D. also queries why the house was built only one story high, when it would have been so much more healthy had it been two stories high. If Bro. D. had been here when it was built, he would have known a good reason for it. No money was ever appropriated by the Board to build that house, but by an understanding with Bro. Carpenter, I took a small portion of what had been appropriated to build a chapel (he agreeing to build the chapel with the rest), and adding to it every cash I could in any way save out of my $500 allowance for several years, having to hire part of it, doing without a teacher and needed help in the house much of the time, and doing all I could with my own hands, after about two years I got the first house finished, which was quite inferior to the present one. We were glad, however, to get even such a house as that to live in, where we could breathe a little fresh air and enjoy its conveniences, even if the walls did drip water all Summer, and our shoes mould over night. That house was destroyed by the Chinese during the war, and the present one built, partly on the same foundation, elevated from the ground on the lower side about three and a half feet. N. WARDNER.

MILTON JUNCTION, Wis., Feb. 1st, 1881.

FOREIGN CORRESPONDENCE.

From David H. Davis.

SHANGHAI, China, Dec. 27th, 1880.

I send you the substance of the remarks made at our last Missionary Conference, which convened at the residence of Dr. Muirhead, of the London Mission, Dec. 14th. The Conference was called at this time on account of the presence of Dr. Murry Mitchel, of Scotland, who has been appointed to the special work of arousing Scotland in missionary work. He feels that he can do this best by visiting the various fields of mission work, and gather up all the facts possible. From China he will proceed to India, where he labored at one time as missionary. Since there was so much practical missionary talk, I send a report of the evening's proceedings to you, to be published or not as you may think best.

We are all quite well. It is quite wintry to-day, but no snow. Occasionally I talk to the people in the chapel, but do not call it preaching yet. I hope, after a time, to have such perfect command of the language as to be able to preach. The work grows more and more enjoyable as we get into it. We pray for strength and ability to do it to the glory of Christ. May the Lord continue to strengthen our hearts for the work, and may the richest of divine blessings rest upon you, the Board, and our whole people.

REPORT OF SHANGHAI MISSIONARY CONFERENCE.

Convened at Dr. Muirhead's London Mission, Dec. 14th, 1880.

After tea, the services were opened by singing, "Jesus shall reign where'er the the sun," Scripture reading (John 40), and prayer by Dr. Muirhead. The subject for discussion was "The employment of native assistance, their training, pay, and comparative efficiency as brought into our schools or gathered into the churches from among the heathen."

Dr. Muirhead, in opening the discussion, said: Brethren, I am exceedingly glad to see present to-night so many who have recently come to enter this great field of mission work. In behalf of the senior missionaries, I welcome you, dear brethren, to this work, and may the God of all grace, bless, and qualify you for this holy service. This field, and especially Shanghai, is regarded as a very unfavorable one, but we are encouraged by the good degree of success that has attended our efforts. The reason for requesting the Conference to be held at this time is the presence of our dearly beloved brother, Dr. Murry Mitchel, who is desirous of obtaining information on the various phases of missionary work, and I suggest that the discussion to-night be under his direction.

Dr. Mitchel was then called upon to speak. He expressed his great pleasure in being permitted to meet so many Christian missionaries in this heathen land. He could tell us much about the work in India, where he had formerly labored, and to which place he was now journeying, but he was desirous of obtaining information relative to the missionary operations in China.

1st. I want to know the number of converts.

2d. What is the amount of educational work performed, and has anything been done in industrial schools?

3d. What would you think of a general training school for preaching, should one be located at Pekin?

4th. Facts in relation to the opium question.

5th. In relation to the self-support of the native churches.

6th. The general character of the native Christians.

The Doctor said he felt exceeding grateful to Dr. Muirhead for his kindness, in arranging for the present interview with the missionaries of this place, and that he hoped they would now favor him with whatever information they possessed.

Dr. Yates being called upon to speak, said he was unable to give the statistics of any church except his own, which now numbered one hundred, with two or three more females than males. In respect to self-support, my church is doing well; they contribute on an average $1 20; this is twelve times better than our churches at home are doing. But as to making them efficient agents of propagating the truth, I have in a great measure failed. They can preach, and do it well; but they lack that spiritual power that is all-important to bring success to their work. They have no go in them. They are our eye-servants; they will work when they are watched. The evil opium does, no one can compute. It is the ruin of the rabbi and literati and the curse of China. It helps men to steal, lie, and deceive. There can be no estimate of the moral evil the use of opium is producing. A man using opium will tell a lie and make a good profession at the same time. Its effect on the nation is to depopulate. The lower classes are the propagators, while the upper classes are constantly decreasing. I suppose at least seven-tenths of the native population of Shanghai are addicted to the use of opium. It may be less in other places, but I think this is a fair estimate for China. In regard to the means of curing the opium appetite, a tincture of *asafetida bryony* has been used with good results.

Dr. Nelson said he had furnished Dr. Mitchel with a pamphlet in which he would find all the statistics of their mission.

Dr. Farnham said there were now between 15,000 and 16,000 Christians in the Empire. In regard to the general character of the converts, I think they will compare well with the professions made. As merchants, they are equal to Europeans; they equal the highest statesmanship; as mathematicians, they equal any in the world. The use and the evil of opium is immense. Many of the children that are brought to us to receive our sympathy and care are from families that have become reduced to poverty through the use of opium.

Dr. Allen said there are those who can speak better than I in relation to statistics. I shall speak of our success in affecting the Chinese mind. I think we are too apt to look too narrowly at our mission work. A missionary has a wider sphere of influence than that which relates to his pulpit. In considering our work, we should look at the transforming influence of western thought upon this benighted and ignorant people. When foreigners first came here they found the country arrayed against them. The Chinese fought against foreign ideas. This anti-foreign spirit has greatly hindered the progress of mission work in enlightening the Chinese mind. While this state of feeling existed, there was but little chance to affect the heart of the Chinese. But this contest is prevailing, and now the mind of China has been reached in every province by the publications that have been distributed. The heart of China has been reached wherever the missionary has lived and labored. At the time of the ratification of the second treaty with China, it was asserted by the officials that China must be reformed, and to this end they established schools at Pekin, Shanghai, and Canton. There have also been published at the Government's expense a large number of books on geology, history, and chronology, political treaties and books treating of the great questions that agitate the nations of the world. They have also sought books on international law. The officials through these means are becoming enlightened. Aside from these, they have now ordered a large number of scientific works published, and 100,000 volumes have been issued. The influence of these books is fast remoulding the mind of China. I have not met a man who does not believe these truths. Men of position aver they have no fear of the superstition that keeps such things as railroads and telegraphs out of this coun ry. Many of them are pledged to aid the progress of science to their utmost ability. The Chinese acknowledge that we are ahead of them in scientific knowledge, but claim that they surpass us in morals and filial piety. No matter where a Chinaman may be, he will send money to his parents.

Rev. Mr. Holt said the result of our printing operations in Shanghai has been the introduction of the press into other provinces. This has come through the distribution of Bibles throughout China. We are doing a good deal in the way of printing scientific books. Honan is anti-foreign. The people do not wish the foreigner to do anything to aid them. They do not wish to own that the foreigner knows any more than they do. We sold a Honan man a press, and then the man dare not use it. He put it into an old temple, which the Chinese broke open, and then they carried off piece by piece the whole press. This press did not do much to enlighten the Chinese mind. On the question of self-support, our church is aggressive. We have five churches now that are self-supporting. Our mission has adopted a sliding scale, by which they propose, as soon as practicable, to place all the native churches on a self-supporting basis.

Dr. Lamberth: What has been said relating to the effects of opium, I most heartily indorse. As to the treatment of these cases, there are several different methods. In my own experience, I have come to prefer the method of Dr. Osgood, who used a pill composed of equal parts of *asafetida nuxvomica, iron quinine*. I think the proportion that have been permanently cured by these means has been a little more than half. In some opium hospitals, those that have been treated have been organized into an anti-opium society, and all who joined were required to bring their pipes and present them to the society as trophies. In our church we do not admit any to membership that use opium. For the training of native preachers, we have a six-years course of study. The only requisition for entering this course is that they be persons of ordinary ability. We are doing a good deal in the direction of day-schools; and to give these schools a look of permanency, we are in the habit of purchasing a piece of land and putting up a small school building. We think this better than to rent. Our church is now paying their pastor $8 per month, and they could do more if required. They are much interested in the matter of supporting themselves.

After singing, "Father of mercies, bow thine ear," Mr. Dyer, of the London Bible Society, said: At the end of last year they had thirty native colporteurs and one foreign in China. This year we are attempting to do the work in quite a new way, by asking the native Christians to volunteer their services in distributing Bibles. The number of copies of the Scriptures last year was 180,000. The distributions may be a little less this year. We have not always been able to secure the best persons for this work, and I am of the opinion they should usually be accompanied by a foreigner. The evil of opium is much worse in the North than here. A report from that section would show that seven-tenths would not at all represent the proportion of those who use it. Its use is alarming, and the people of that region are described as a besotted race.

Dr. Mitchel inquired what the effect would be on the use of opium in China if the British government could be persuaded to wash its hands from the stains of opium traffic. He said that in India it was a common expression that it was the opium that eats the man, not man that eats the opium. In answer to the inquiry, it was thought should the British government stop the traffic, it would tend to increase its cultivation in China and India.

Rev. Mr. Taylor said he looked with great shame on his country for her relations to the opium question, and he was sure if Dr. Mitchel could prevail on the government to wash her hands clean of the guilty stains, his name would be praised in all the land. While I acknowledge the guilt of my own country-men, I think the Chinese Government is open to criticism. It is wrong for China to receive opium into its ports. Our mission is doing but little in the directions of schools, but is spending all its energy in preaching. The preacher is the teacher. I feel that we are too apt to put too much faith in systems, and not enough in the real power that is to do the work.

Mr. Penfold, who is at the head of the English police, said, I suppose at this very hour there are 4,500 opium pipes in use; on the average, one pipe is used by ten persons. There are not less than 45,000 natives within the foreign settlements that are habitual opium smokers. Out of 100,000 inhabitants, 45,000 are addicted to opium. Those who use it, invariably cease to be truthful.

Dr. Muirhead offered some concluding remarks, saying the hindrances to the extension of the gospel in China are the same as in every other quarter of the globe. As to the question of opium, we are all at one. Let Great Britain stop her traffic in opium, and ask the Chinese Government to close its ports against it. We are employing the same agencies for culture in divine things in China that are employed at home. As to the general diffusion of the gospel, I feel that a vast amount of religious intelligence is already shed abroad. In God's good time, this truth will produce its fruitage. As to self-support, ten years ago $10,000 were raised; since then, three times that amount is raised. In regard to the opium, I say again that it is all-important that the British Government take action to relieve itself of the weight of guilt and responsibilty it now bears. I would that they might resolve to wash their hands, and enter into contract with the Chinese Government to shut it out of China. I believe the Chinese Government is about as culpable in this matter as is the British Government. I believe it the duty of these governments to act in concert to suppress the evil, and only as they do this can it be overcome.

Dr. Mitchel said he could not express his gratefulness for the interview he had enjoyed during this session of the Conference. I have heard to-night from the missionaries themselves how Western thought is making its way into this Empire, and that the Lord is furnishing the means and giving the opportunity of planting the truth of the gospel in the heart of heathen China. Let us pray and work to see whether India or China shall first bow before Jesus, our Lord and King.

After singing, "Stand up, stand up for Jesus," and prayer by Dr. Mitchel, the Conference was adjourned.

DAVID H. DAVIS, *Rec. Sec.*

Education Depa

Conducted by REV. J. ALLEN, D. D.
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"LET THERE BE LIGHT.

GENERAL CONFERENCE—THIRD S

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DAVID H. DAVIS, *Rec. Sec.*

Education Department.

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

"LET THERE BE LIGHT."

GENERAL CONFERENCE—THIRD SESSION, 1803.

UNION, COMMUNION, AND EVANGELISM.

The third session of the General Conference, held at Petersburgh, September 23–27, 1803, was organized by the appointment of Eld. Abraham Coon, Moderator, and Joseph Potter, Clerk.

The following extracts from the letters of the churches this year show the spirit animating them.

The letter from the Hopkinton Church is given nearly in full, as a typical representation, in its beautiful spirit and devout faith, of the church letters of that period:

The Sabbatarian Church of Christ at Westerly, Hopkinton, and places adjacent, in the State of Rhodeisland, to the elders and brethren from the several churches of our Constitution, in Conference assembled at Petersburgh, State of New York, and to the brethren composing the Church at said Petersburgh, to whom we send our Christian salutations, praying that grace, mercy, and peace may be multiplied among you abundantly, through the knowledge of God and our Savior Jesus Christ, to whom be glory and dominion throughout all the churches. Amen.

Beloved elders and brethren, when we consider the many blessings and privileges we enjoy from God, the many opportunities put into our hands of reading and meditating on his Word, and of conversing and working together, and the many other comforts we receive from divine goodness, both temporal and spiritual, we acknowledge ourselves laid under the greatest obligation of thanksgiving to his name. And especially at this time, when we have the opportunity of addressing a number as beloveds in the Lord, believers in Christ, and partakers of the heavenly calling, who have met to confer on the great and important things that belong to the Church of Christ.

We have to lament the declension of religion among us, that we do not experience that love and zeal as in times past, when we were illuminated by the quickening influences of the divine Spirit; yet we believe if we improve the means of grace and the privileges afforded us aright, we shall, at last, come off conquerors, and more than conquerors, through him who hath loved us; and we would endeavor, according to the measure of grace bestowed on us, to walk worthy of that vocation to which we are called, endeavoring to keep the unity of the spirit in the bonds of peace. We desire, brethren, that you may be abundantly blessed with the incomes of God's grace and of the Holy Spirit, to guide you in the way that leads to life, that you may experience much of his love shed abroad in your hearts, to quicken your zeal for his cause, and to support and strengthen you at all times, and especially in every time of need, when affliction and adversity prevail. And may we all bear our desires to the throne of God's grace for aid and direction in this our trying day, while error, superstition, and iniquity is prevailing, and the love of many waxing cold, and the blessed truths of the gospel and the kingdom of the Redeemer is set at naught by many. May we endeavor to maintain the truths of the gospel, and have our conversation in the world as becomes the children of God.

Brethren, we hope that you who have assembled, from different parts of our land, in Conference, to confer on things that pertain to the Church of God and the good of society, and adopt measures respecting these interests, may be directed aright, that God may have the glory, and our souls the comfort. As fellow helpers may we pursue together the purpose intended by our meeting, and thus build up the cause of true religion, propagate truth, and suppress error, cherish love and unity, and every other Christian virtue, promulgate the everlasting gospel of Christ, that peace, pardon, and reconciliation with God, through the merits of a Savior, may be displayed to the world, that the Churches of Christ may be enlarged, and the disciples multiplied. To that end may the Lord of the harvest send forth faithful ministers and laborers into his vineyard, whose endeavors shall be crowned with his blessing.

Brethren, may our united desires be raised to God, our heavenly Father, that he would graciously bestow of his grace on the Churches of Christ, that they may be preserved from all error and delusion incident to this frail state of nature, and be firmly established in the most holy faith, founded upon the apostles and prophets, Jesus Christ himself being the chief corner-stone, the rock of ages which never shall be moved. May we be enabled, brethren, to glorify God in our bodies and spirits which are his. Let us raise a tribute of thanksgiving to him for that manifestation of love and good will towards a guilty world, in that glorious plan of salvation revealed to us in the volume of sacred truth, and that he has been pleased to reveal himself to us by the influence of his Spirit operating on our hearts, by which we are enabled to do his will, being made willing, as we humbly trust, according to the measure of grace bestowed on us, to conform our lives thereto; whereby we have reason to hope in the mercy of God; and that he has not left himself without witness, but has been pleased to call on the children of men from the earliest ages of the world down to the present time, and we have faith to believe, will so continue till he shall see fit, in his infinite wisdom, to call his church militant on earth to join the church triumphant in glory.

Brethren, we beseech you, pray for us that our faith fail not; that we may be blessed with a growth in grace and the knowledge of God and of our Savior Jesus Christ; that we may be kept from delusion, and from him who goes about as a roaring lion, seeking whom he may devour. And we pray God may visit you, brethren, in the several situations and circumstances in which he has placed you, in the churches, neighborhoods, and families where you respectively belong, with all needed grace; that the blessings of God may attend you in all your labor and endeavors which are consistent with his will. And we would, brethren, returning thanksgiving for the unmerited favors we have received from an indulgent Providence, raise our united desires to God that he would once more visit us with his grace and the outpouring of his Spirit, for the renewal of our spirits, and daily additions to the Churches of Christ, of such as shall be saved; and that it may be the dawning of that day when the knowledge of the Lord shall cover the earth as the waters cover the deeps, when the glorious Sun of Righteousness shall arise with healings in his wings. May those clouds of darkness and indifference which so often overshadow us, be dispelled, and our understandings enlightened; and may we, at last, be enabled to finish our course with joy, rejoicing in hope of a glorious resurrection to immortality and eternal life.

Brethren, we would inform you that the Sixth-day before the last Sabbath in August being a day of church meeting, a large number of brethren and sisters convened, and unanimously called Eld. Abram Coon to take the pastoral charge over us. We have not yet received his answer. We likewise called brethren Elisha and Matthew Stillman to the work of the ministry, as evangelists, to receive ordination at some future season.

Signed per order and in behalf of the Church,

JOSEPH POTTER, *Church Clerk.*

WESTERLY, August 26th, 1803.

This Church has made provision for sending out missionaries.

The Cohansey (Shiloh) Church respond that "with respect to your views of sending out missionaries, we have, towards supporting it, raised a small donation, at your request, which, if no messengers should come, will be at your service, when you call for it, in the hands of our deacon, David Ayars. The brethren present requested assistance from sister churches of preaching gifts."

Brookfield responded that "as to the matter of sending out traveling preachers, our mind accords with your proposition, at last Conference; but you not giving particular directions respecting the contribution for that purpose, and being ignorant of what method our Sister Churches have pursued on the subject, together with our present embarrassment in building our meeting-house, have prevented our sending forward anything for the support of that business." To its "Elder Sister Church at Hopkinton," it wrote:

"We cordially join with the proposition of the General Conference about sending out preachers of our order, and hope it will not be given up on account of our want of temporal supplies to defray the expense; for we are fully able, as a sect, would we but unite and equally bear the cost. Perhaps what would be each member's part might be earned in half a day; and where is the poorest member that does not spend more than half a day in a year for vain purposes or their own amusements. If we love the Lord and his cause as well as we do ourselves—and we should much better—can we not afford something to forward the cause? Our new country and our building a meeting-house, together with the scarcity of cash, make it rather trying this year; but we hope to do something. As you are so numerous, and abound in wealth, as well as graces, we hope you will set a good example in the case for the other churches. Perhaps our churches, in general, are as wealthy as other sects, and we think truth defends our tennets; and shall we be more backward to propagate truth than other sects are error? Let it not be so said of Sabbatarians; but, inasmuch as we know our labor is not in vain in the Lord, let us provoke one another, only, to love and good works. The providence of God, in the signs of the times, together with his Word, seems to tell us that time draws towards a close, and that we have no continuing city. Oh, that we may in earnest seek One to come, and lay up treasures in the heavens while the day lasts, seeing the night cometh wherein no one can work."

The Waterford Church receded from its advanced position of the previous year. It now writes:

"As to missionary matters. we are really doubtful whether we, as a people, are ripe for such a business, considering the variety of sentiment among us; for no church or people whatever are willing to promote that which they do not believe to be according to gospel. But we desire that the elders and brethren may visit and preach from place to place, not for filthy lucre's sake, but of a ready mind. And we really believe that God will bless and prosper such preachers, and that they and theirs will be provided for. And now, dear brethren, let love and unity abound more and more, and may our desires be to God for the welfare of Zion. We are few in numbers, but we are capable, by the grace of God, of increase."

"The Church at Petersburgh," as the minutes state, "not agreeing to the proposition of our last Conference respecting sending missionaries, have not made any return or statement. The Conference, by its Moderator, called on the above Church to act with us in council, and some of the brethren proposed to omit or defer acting till a fuller meeting of the brethren."

The Newport Church "has made provision for sending out missionaries."

The Piscataway Church "has made no provision for sending out missionaries, but seems to be free to contribute its part:"

"The subject of our Annual Conference being taken up, it is voted that the times stated for holding them, fixed at our last Conference holden at Hopkinton, be receded from, and that the times and places for holding Conferences be appointed in Conference for the year ensuing.

"The brethren from Piscataway request that the next General Conference might be holden at the aforesaid place, agreed to be thus holden, the Sixth-day before the third Sabbath in October, 1804, at ten o'clock forenoon.

"Whereas, some of the churches in the Union are not fully agreed in the rules entered into at our last Conference, holden at Hopkinton, State of Rhodeisland, it is thought expedient to propose one different, in some respects, from the former, and voted that a committee be appointed to make a draught of some rules for proceeding in future Conferences."

Committee: Elder Henry Clarke, Brookfield, State of New York; Deacon Daniel Babcock, Hopkinton, Rhode Island; Deacon Abram Dunham, Piscataway, East Jersey; Caleb Sheppard and Jacob West, Cohansey, West Jersey.

REPORT OF COMMITTEE.

We, the subscribers, being appointed a committee to consider a resolution of last year's Conference respecting the circulation of the Conference, and to explain an idea of the powers and duties of said Conference, beg leave to report the following bill:

An explanation of the duties and powers of the Sabbatarian General Conference, viz:

First. Said Conference is to be composed of messengers from all the churches in fellowship, if the said churches see fit to send them; but no church shall be considered as breaking fellowship for neglecting to send such messengers. And each church may send as many members or messengers as it sees fit, who shall have equal right to sit in said Conference, to speak and debate on any subject before them; but when any matter is to be determined by vote, the votes are to be taken in proportion to the number of the members of the church they represent; yet no church shall have a right to more than four votes and each church having sixty members shall have a right to two votes, and any church under sixty, one vote.

Second. It is considered the duty to consult and to recommend to the several churches the best rules or methods of proceeding in different cases of discipline; such as may arise from the scattered situation of their members, or difficulties that many arise between different churches; to make arrangements for supplying or visiting such churches as may be destitute of an ordained minister, that all the churches, at stated times, may have the privilege of preaching and the ordinances of the gospel; and, in case circumstances admit, to send out traveling preachers to visit remnants of churches, and to organize or gather new churches for the promotion and welfare of the cause of God and the good of souls.

Third. The Conference is to appoint its own Moderator, Clerk, Treasurer, or Treasurers, to determine its own rules of proceedings, while sitting, to sit once annually at such places as it may judge most consistent, and adjourn as it may see fit; but shall have no power to levy contributions or collect any moneys or other supplies from the churches, for any use whatever, nor to interfere in the discipline of any church. Each church is to exercise every right and power the gospel gives it as fully and freely as if no Conference were held. Whatever may be freely contributed by any church or churches for any purpose, and received into the treasury of the Conference, is to be considered to be at the disposal of the said Conference, to be applied to the use contributed for, and no moneys so contributed, are to be applied to defray the expense of any member of said Conference merely for attending said Conference, except the clerk of said Conference, as all the expense of said Conference may be at, is considered to be borne by said members or the church they represent; but it may be expected that the church where said Conference sits will see, by its deacons, or otherwise, that the members of said Conference are provided with places to lodge and victuals whilst there.

Fourth. All proceedings of said Conference, of a public nature, shall be transacted in a public order, and a journal or minutes kept of all its transactions, whilst sitting, for the inspection of the churches or any member thereof, who shall have a copy thereof when convenient. This bill shall be considered a part of our rules or constitution, but is subject to such alterations, from time to time, as the Conference may judge expedient; nevertheless, when material alteration is thought necessary, it must be previously notified by the Conference to the churches; or, any church or churches wishing an alteration, they shall make it known to the Conference while sitting.

HENRY CLARKE,
ABRAM DUNHAM,
DANIEL BABCOCK, } *Com.*
CALEB SHEPPARD,
JACOB WEST,

Jacob West and Zacheus Maxson were appointed to write the Circular Letter, which was presented and approved by Conference:

CIRCULAR LETTER—EXTRACTS.

"The Sabbatarian Baptist Churches by their elders and messenger, at their General Conference, at Petersburgh, State of New York, September 26th, 1803."

The main body of the letter is a verbatim transcript of the one for the Second Conference. The following are the differing points:

"Brethren, with respect to our views of sending out missionaries, as it has not met with general approbation, and there has been but little support sent forward, we shall posspone it until our next Conference, to be holden at Piscataway, in the State of New Jersey, on the third Sabbath in October, A. D. 1804, to which place we request our brethren to send their messengers and letters directed to the General Conference; but we mean not to stop any yearly meeting or friendly visits, but would exhort all who are disposed to visit, to do it with fervent zeal for the unity of brethren."

N. B.—From the information received, we have gained the following intelligence:

Church at Hopkinton—Elder, Abraham Coon; Deacons, Joseph Stillman, Daniel Babcock, Zacheus Maxson; Clerk, Joseph Potter. Members, six hundred and five.

Newport Church—Letter, no messenger. William Bliss, Pastor; Arnold Bliss, Evangelist; Clark Burdick, Deacon. Members, forty-nine.

Cohansey Church—Letter with messengers: Ezekiel Thomas, Caleb Sheppard, Samuel Davis, and Jacob West. Nathan Ayars, Evangelist; David Ayars, Deacon. Members, eighty.

Waterford Church—Letter, no messenger. David Rogers, Elder; Jabez Beebe, Evangelist; two deacons. Members, twenty-six.

Piscataway Church—Letter and messengers: Henry Lafferty, Abraham Dunham, Joshua Ayars. Henry Lafferty, Elder; Abraham Dunham and David Dunn, Deacons. Members, eighty.

Bristol Church—Letter, no messenger. Members, thirty-two.

Brookfield Church—Letter and messengers: Henry Clark, Joshua Coon. Henry Clark, Elder. Members, sixty-eight.

Petersburgh Church — Nathan Rogers, Elder; William Satterlee, David Davis, Preaching gifts; William Greenman, John Green, Jabez Burdick, James Greenman, Deacons; Stephen Maxson, Clerk. Members, one hundred and seventy-nine.

Signed per order and in behalf of General Conference. Done at Petersburgh, State of New York, this 27th day of September, A. D., 1803.

JOSEPH POTTER, *Conference Clerk.*

For the Sabbath Recorder.

HOPE.

Hope is the life of the world. Without it, there would be no stimulus to action. All business and worldly enterprises would cease, and society become stagnant. Hope is the expectation of future good. There are many objects desirable to mankind to be realized by labor and effort, and hope is the spur to effort. Hope is a very elastic principle, so that a failure in obtaining the desired good in one way induces a trial in another direction. But there must be a prospect of success if the mind is properly balanced. The great Governor of the world has so constituted mankind that all have desires and are disposed to seek their gratification. So munificent is the Almighty that he has furnished the world with every real good for the race, attainable by industry and persevering labor. The Christian hope lays hold of other and higher objects. It looks above this lower sphere, and fixes its eye on the life beyond. This life is presented to us in the divine Word. It is discovered by faith which receives the testimony, and hope anticipates its realization. How far superior are the spiritual to the earthly in their nature and continuance. What is the world and all its interests and possessions, good as they are for our present comfort and enjoyment, if rightly used? Our spiritual nature can not be satisfied with them, nor can they last beyond this present world. An immortal being must have an object commensurate with its capacities and its extended existence. The Christian hope is the expectation of future blessedness presented to our faith. That is the eternal life the Savior promised as his own free gift, and which he secured to them beyond the possibility of a failure—a life as long as his own life, and as noble and magnificent as his own, so far as a creature's can be by the side of the infinite. The foundation, then, of our hope is the promise and oath of God, as Paul says in writing to the Hebrew believers. Such promises must be fulfilled, for they are yea and amen in Christ Jesus, and hence are as sure of possession as the divine existence; and as they are made on account of such a precious sacrifice as the blood of Christ, which is called the blood of the testament or covenant, we may be assured of their fulfillment. That such a foundation should be laid for a race lost by rebellion against God, is an act of infinite mercy and love. As Dr. Watts says,

"'Tis from the mercy of our God,
That all our hopes begin;
'Tis by the water and the blood,
Our souls are washed from sin."

And here we have the practical and purifying nature of the Christian's hope. The Apostle John says in his first letter, (3: 3,) "Every one having this hope purifieth himself even as he is pure;" not absolutely, but governed by the same divine principle.

This hope, springing from such a source, laid on such a firm foundation, may well inspire the soul with love to God and gratitude for his abounding grace. And can a blessing so great, such a solace and support amid the ills of life, such a comfort and joy in the prospect of death and the grave, be realized without sympathy and anxiety for those who are living without God and hope in the world?

Christian brother and sister, there are many around you who are in the dark as to their future prospects, or it may be indulging a false hope whom you may instruct, influence, and save. If any who may read this article have not yet fled for refuge to the hope set before them, I would say to them, look well to your standing and future prospects. This is the day of mercy and hope, and the provisions of the gospel are adequate to your sinfulness, and if you renounce your own ways, and build on the foundation laid in Zion, you may have the hope full of immortality. But for your present satifaction and the vast eternity before you, cast your anchor on the everlasting Rock, and the storms of life can not harm you, blow they ever so fiercely, and you will find your landing sure on the other side the flood; for the hope of the Christian believer is laid up in heaven far above all contingencies or liabilities of loss. Very soon the season to obtain this hope will have passed, and then, Christless and hopeless, you must pass to the judgment. Be wise to-day, to-morrow you may die. Jesus invites; yield to his claims, and lay hold of the hope set before you in the gospel.

GEO. R. WHEELER.

SALEM, N. J.

For the Sabbath Recorder.

THE BIBLE.

The Bible is as necessary for the true Christian as food for the body, but there are many, who profess to be Christians, who very seldom read or study it. Their time, even upon the Sabbath, is taken up with reading secular papers or worldly books, that keep the mind down to a level with the world. If we feed a horse on husks, straw, or chaff, he will lose strength, and grow poor, but if we feed him on good sound grain he will be strong and perform much labor; so it is with the Christian, if he neglects the Bible, he becomes spiritually weak, and can not get above the world. He is feeding upon husks; but if he reads his Bible carefully and prayerfully, he will gain strength and grow in grace; his mind will rise above the world, and be at peace with God. His soul will be comforted in affliction, and in the dark hours of trial. The Bible gives light to the soul, and brings God near. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Thus it is with the Christian, who is a constant reader of the Bible. Although disease may waste and weaken his body, his soul will grow stronger, and finally triumph in victory through our Lord and Savior Jesus Christ.

SAMUEL D. PETTY.

PARDEE, Kansas, Feb. 3d, 1881.

A GENTLEMAN, who had traveled much in China, says that one day he saw what seemed to be a wayside theatre, but a missionary friend explained his mistake and said it was a temple. There was a clumsy comedy going on, and a crowd of men and boys were being amused by it. Now what did this absurd performance mean but an attempt to "make merit" with the god that belonged to the temple! Some rich person had paid for the performing of the play, and would be considered a public benefactor. The women and girls never act in any plays in China, all their parts being coarsely acted by men, and the audiences are only men. How queer it seems to us that any one could be found who has so low an idea of God as to suppose that he could be coaxed and amused by such nonsense! Do not suppose, however, that all the plays are given for the benefit of the gods. Many of them are merely for the amusement of the people, and the making of money, as such performances are in this country.

BOYS, if you desire to be real good, honored and influential men, do not use profane language. It is both useless and senseless. Aside from the wickedness of oaths, they are vulgar. "Swear not at all."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 3, 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."

"OUR DENOMINATIONAL PROSPERITY."

Continuing our remarks on our denominational prosperity, we next call attention to the necessity of *unity of effort*. We admit that perfection of judgment is not attainable by men; nevertheless, it is our duty to approach it as nearly as possible. It, however, is often our duty to unite in action, though that for which we labor may not be perfectly planned. Union of effort in an undertaking not the most skillfully arranged sometimes promises better success than division and antagonism of effort where the arrangements were more perfectly made. As a general rule, it is safe to follow the judgment of the majority in matters of common interest. We admit that, often, majorities are in error; but this does not overthrow the position we have taken. In a matter of governmental policy, sometimes the majority go wrong. The remedy is found in a wise waiting for more light, which is sure to come sooner or later if we wisely seek it. We do do not urge the following of the majority stupidly, but all have a right to an opinion, and should have an opportunity to show it. In such a case, though for the present the majority may be in error, deliverance will come.

But in a case like ours, it is difficult to see how, in regard to our denominational enterprizes, the majority can be much in the dark in regard to things to be done. To illustrate: It is not difficult to see that our natural leaders are right in seeking to engage us in missionary enterprises, both home and foreign. Such a work has the highest sanction. Our religion is for all, and is self-propagating in its nature. The person who possesses the spirit of Christ is himself a missionary from that fact. Christ is himself the author of missionary work. But it is the duty of one Christian to be a missionary as much as another. All may not fill the same office, or perform the same labor, but all alike are laborers in the Master's vineyard.

But we are anxious to show that in this work there should be unity of effort. It will be admitted that all should feel an interest in it, and that all should pray for it. But if these duties are common to all, why, then, should not all work for it? That all should do this, seems put beyond question.

But let us consider some of the advantages arising from unity of effort in this cause. All work of this kind is the result of heart-life, and the difference between a strong heart and a weak one all know. But union of hearts all know to be a power in itself. In such ca es, the strength in one imparts strength to another. He, then, who strengthens another, helps on the work. What is more beautiful and inspiring than to see a band of brethren of one heart and soul. It inspires enthusiasm and begets hope. It produces a glow of heart that thrills one's whole being. The Psalmist was right when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life evermore."

Now let us turn these thoughts in upon ourselves, and ask if there is not a demand upon us for greater union of effort. We do not say there are divisions among us that need healing, that is not the point at present before us; but do we not need a greater union of effort, one that shall engage the whole people? We raise an important question by asking: Are there not in our churches, few as we are as a people, thousands of idlers? We rejoice in the fact that there are many earnest workers scattered through the denomination, nor would we state the number less than it is. Nor would we reproach these by withholding the honor due them, but still we raise the question, whether there are not many idlers among us. The fault may lie largely in their defective training, but wherever it is, it should be remedied as far as possible. In our reasoning we admit that some take more naturally to work than do others, but we insist that *all* can *try*.

We then call attention to this, and ask, Is there not a reason for it? Can it be possible that as a people we are doing all we should for the honor of God and for the well-being of humanity? Let us look over the past history of our people, and see how it reads. We should look the facts in the face and interpret them truly.

But not to dwell on the past, let us look at the present, and as our missionary work has been named, we will call attention to it again, and urge that, as those who are being saved by the gospel of Christ, we more unitedly give our hearts and hands to this work. Let us pray over it more, and seek for the inspiration of that love that brought Christ to die that we might live. Let us think of our scattered and feeble churches languishing for the bread of life; and not only think of them, but feel for them, remembering our duty to them. And let us not forget that holding forth the Word of life to them may open the way for carrying the word of salvation to others.

In closing, we ask a moment's attention to this blessed truth: He that watereth shall himself be watered. Nothing increases our own goodness like doing good. "It is more blessed to give than to receive." The surest way to obtain a blessing is to bestow one. The way to be revived is to revive. The gracious One grant us the grace unitedly to enter his vineyard and work.

"SUNDAY AND SABBATH."

A friend has sent us the weekly *Inter-Ocean* of Feb. 10th, having in it the following:

Sunday and Sabbath.

FOREST CITY, Iowa.

1. How long has the Seventh-day Adventist Church been established? 2. What difference is there between Sabbath and Sunday? 3. Was the Sabbath ever changed; if so, when, and by whom?

A. L. ABBOTT

Answer.—These inquiries cover three of ten questions which are asked concerning the general subject of the Sabbath. We reply in general to the queries, thus giving what information may be sought in the smallest space. 1. The Seventh-day Adventists originated in 1844. Their headquarters are at Battle Creek, Mich., where they have a large and flourishing book-establishment. 2. The Sunday is of heathen origin, and means the "day of the sun," or "sacred to the god of the sun." It does not occur in the Bible, but is now in common use for the first day of the week, which has taken the place of the Jewish Sabbath, and should be properly called the Lord's day, as the day of the resurrection of Christ. These are Dr. Schaff's remarks on Sunday. The Sabbath was the name of the seventh day of the week among the Hebrews, dedicated to an entire cessation from worldly labor; it began on Friday evening, and extended to the evening following. The great majority of the Christian churches celebrate the first day of the week, Sunday, instead of the seventh (Sabbath). From the same Biblical authority quoted above, we learn that there is the fullest warrant for the change. Upon the first day of the week Christ arose from the dead. We find the disciples, before the ascension, assembled on that day, and Christ appeared to them. According to tradition, which is confirmed by every probability, the outpouring of the Holy Spirit on the day of Pentecost was on Sunday. Paul preached at Troas on the first day of the week, which was evidently among those Christians the day of religious service. The same apostle tells the Corinthian Christians that every one is to lay by him in store upon the first day of the week as he is prospered. John on Patmos saw the opened door of heaven upon the Lord's day, as he called it. From the times of the apostles, therefore, the first day of the week was kept sacred by Christians in commemoration of the resurrection of Christ, and it is invariably designated as the Lord's day by the Fathers of the primitive church up to the edict of Constantine, when the name Sunday became common.

On the answers to the second and third questions, we offer a few remarks, and ask the attention of the *Inter-Ocean* to them.

We agree with the *Inter-Ocean* that the "Sunday is of heathen origin, and means the 'day of the sun.'" Webster says it was "so called because this day was anciently dedicated to the sun, or to its worship." There is no Scripture warrant for calling it "the Lord's day." This phrase occurs in Rev. 1: 10, but there is nothing whatever in the Bible going to show that it means the first day of the week. We know what *men* say about it, and we also know that what they say is not found in the Scriptures, and therein lies the difficulty.

All know, who know anything about it, that the seventh day of the week is the Sabbath of the fourth commandment. We also know that the great majority of Christians observe the first day of the week, but without any Scripture warrant. It may be that Christ rose from the dead on the first day of the week, but that does not confer any sacredness upon it. To do this requires an act performed specifically for this object. To make the seventh day sacred required a separate act performed on purpose. The statement, that the disciples, before the ascension, assembled on the first day of the week, and that "Christ appeared to them," is a loose and misleading one. No meeting for religious purposes was held upon the first day of the week by the disciples between the resurrection of Christ and his ascension. On two occasions the disciples were together in their own hired house, in the evening. On the first occasion, the eleven were present, eating their supper, but did not believe that Christ had risen, and Christ appeared to them and reproved them for their unbelief. The second was after eight days from this, and was also in the night; and as unbelieving Thomas was there, Jesus appeared to them and convinced Thomas that he had risen from the dead. At a glance, then, it will be seen that these were not religious meetings, held in view of the sacred character of this day. It may be that Pentecost occurred this year on the first day of the week, but who knows it to be so? And if it was so, what of it? Was the day on which it fell made sacred by that event? It was still Pentecost, and had no other sacredness than attached to Pentecost. If Pentecost fell this year on the first day of the week, and this day was made thereby sacred, why does not the narrative say something about it? The meeting at Troas was in the night, and not in the day time, as see Acts 20: 7–11, and continued all night. Does the mere fact that the apostle held a parting meeting with the brethren at Troas make the time on which it occurred sacred? The collection at Corinth was a private affair, a matter to be attended to at home, and not in the public assembly. No public meeting was held.

The statement, that "from the times of the apostles, therefore, the first day of the week was kept sacred by Christians, in commemoration of the resurrection of Christ, and it is invariably designated as the Lord's day by the Fathers of the primitive church up to the edict of Constantine, when the name of Sunday became common," is worse than loose, as it is false in every particular. In the Bible, which is our only teacher on this subject, there is not one word about keeping the first day of the week to commemorate the resurrection of Christ, or for any other purpose. We ask Bible statements on this subject, and not these stale assertions of men.

The phrase "Lord's day" is found in Rev. 1: 10, but there is no evidence from Scripture that it means the first day of the week; nor is there any certainty that it occurs in the history of the church until the year 200; but the word "Sunday" occurs in the year 140. It is older in church history by sixty years than the phrase "Lord's day." To these statements we should add that in the earlier days of the church no one defended the practice of holding public religious services on the first day of the week on the ground of Scripture requirement. It was a thing that grew up like many others in those times, so fruitful of human inventions. It was only a human ordinance. The plea that it was kept to commemorate the resurrection of Christ, is purely human. The ordinances appointed by Christ to commemorate both the *facts* and *doctrine* of redemption are baptism and the Lord's Supper, and these cover the whole ground, and are in every way suited to such a purpose. Why should men add to these some contrivance of their own, as if they were not sufficient? We protest against these foreign admixtures. If we are religious in the name of God, let his Word be our guide.

THE SUNDAY LAW IN PENNSYLVANIA.

The following article, copied from the *National Baptist*, in which those acquainted with Eld. Joel Greene will readily recognize the fruits of his logical mind, and the editorirl indorsement following are particularly appropriate to the occasion:

TO the Editor of the National Baptist:

I am indebted to your generosity in referring to the effort, now being made, in behalf of Religious Liberty. It is natural that those who are particularly oppressed by the Sunday Law of 1794, should look for sympathy to the great Baptist denomination in the United States, as their friends and allies, in view of an impending crisis.

Religious Liberty, under God, is the child of the Baptist denomination; if it may not rather be said, that the Baptists, and our national greatness, all our beneficent institutions, are largely the offspring and fruit of that principle. The man who dared to assert that principle "in troublous times," and was driven into exile for doing so, had the principal honor of moulding the predominant Christian sentiment and the governmental policy of one of the greatest of existing nations. Such are the ways of Providence. The stone which the builders reject becomes "the head-stone of the corner!" The advocates of the scheme to place all the so-called "Christian usages of the government on an undeniable legal basis in the fundamental law of the land," are evincing a zeal and address worthy a better cause. They charge those who religiously keep the original Sabbath, with Sabbath breaking, because they labor on the first day as confidently as though the fourth command did not require the secularization of the first day of the week, and enjoin, most authoritatively, the hallowing of the Sabbath! What a solecism! To show their love of their fellow-Christians, and their zeal for their Lord of hosts, they are now pressing the passage of a law to increase the penalty for the secularization of Sunday by Seventh-day men, more than six fold, while hundreds of thousands of First-day (no day) men are breaking the law every week in the State, aye, before their eyes, with perfect impunity, having no notice taken of them, legally. The Sunday Law of 1794 is a fair index of the address and sagacity of the legislature which passed it, and of those who persistently retain it on the Statute Book. It is impossible to enforce that law without breaking its provisions. If a man performs worldly business on Sunday, he is arrested and fined; property to satisfy the fine and costs not found, he must be sent to the workhouse or jail of the county, and kept at hard labor six days, on bread and water only! He can not be arrested till Monday morning. It will require most or all of the day to obtain a warrant, arrest and commit him; and in the absence of property to satisfy fine and costs, he must be committed forthwith to jail, and there kept for the term of six days. Say he is committed Monday evening, which would be as soon as it could be done, he must be kept at hard labor on Sabbath-day, and Sunday both, for working moderately, quietly, at home, on Sunday, or a portion of it. No court has any discretion in such case. It must be six days at hard labor. No more, no less, no otherwise!

GREENE.

—We gladly publish the above appeal in regard to the Sunday-law of 1794. We have often expressed our mind about this matter. Society has a right to protect worshipers on Sunday from disturbance. But to forbid any one to use the day as he pleases, so he does not interfere with the worshiper, and so as he does not violate common morality and decency, is a violation of religious liberty. The present law is peculiarly oppressive in its bearing on persons who conscientiously observe the seventh day as the Sabbath. And the law is very offensive, in that it lets all great offenders go untroubled, while it reserves its terrors for peaceable, inoffensive citizens like Dea. Waldo.—*National Baptist.*

TO CORRESPONDENTS.—The RECORDER heartily welcomes correspondents to its columns, and would gladly have twice as many. For their guidance, and for the gratification of our readers, please note:

1. Do your best in composing. Don't hurry, but give yourself time. Write about matters of general interest, and not of things of local interest merely.

2. Put your composition in the best shape you can for the compositor.

3. Be careful not to write in an offensively personal manner. This is more likely to wound one than to reform him.

4. Be careful to either sign your name to your communication, or to give it to the editor, who is responsible for what he publishes without giving the proper credit. There are now lying upon our desk letters sent for publication, the writers of which are unknown to us. It is unpleasant to be forced to treat these with seeming neglect, but we can not do otherwise under the circumstances.

5. Please never write for the public anything of such a character that a sensitive person would be ashamed to have it appear over his own name.

ANOTHER TESTIMONY.—J. P. Lundquist, of Concordia, Kansas, has published a tract in defense of the Sabbath of the fourth commandment. From his letters we take him be an earnest Christian man. We are unable to determine in our own mind whether he is a Dane or a Swede, but incline to think the latter. He is a zealous but poor man, and the publication of his tract has cost him all the little property he had, or nearly so. Of the merits of this tract we are unable to speak, as we can not read it. We have submitted it to a thorough German scholar, but the difficulty is not thereby fully overcome. We trust the blessing of God will rest upon this brother and his generous outlay for the truth, and that neither his family nor himself may come to want because of the offering he has made in the interest of truth.

EXPLANATION.—Often, with the notice of the death of an individual, there comes several verses of poetry. The poetry never, or scarcely ever, appears in print, and we have often feared the reason of this was not understood, and therefore hearts, already bruised, would be further wounded. The reason of this is not that we do not sympathize with the sorrowing nor respect their wishes, but were we to open the paper to these communications, they would occupy so much space that too great injustice would be done to other interests, to be permitted. If the subjects of the lines, sometimes beautiful, were persons of distinction, the case would be different, but often they are children, or persons not widely known, so that in their case no other than a general interest can be felt.

GOOD NEWS.—Our heart has been made exceedingly glad recently on account of the good news that has come to us concerning the revival of the Lord's work in some of our churches. At one time we were thinking that perhaps we might be called to pass over the river without again feasting on this reviving and sustaining food. We have known something of the precious fruits of these refreshing seasons during our somewhat lengthened life, and it is our daily prayer that it may not be cut off until we shall again behold the blessed sight and personally mingle in the inspiring scene. We bid a hearty God-speed to the workers in the Master's vineyard, whether pastors or evangelists, and pray the blessing of the Master to richly rest on their labors.

REVIVAL AT ROCKVILLE, R. I.—Dea. A. B. Burdick, 2d, of Ashaway, writing under date of Feb. 20th, says: "A visit to Rockville shows that the prayers of God's people there are being answered. He is making Eld. J. L. Huffman and Dr. Irish instrumental in bringing souls to Christ. Six were baptized Feb. 5th, ten yesterday, and still the work goes forward. Eld. Huffman preaches at Niantic to-morrow evening, returns to Rockville Tuesday, and remains there until Feb. 28th, when he goes to Niantic to aid Eld. Horace Stillman in a series of meetings."

THE INTERNATIONAL REVIEW for March presents its readers with the following valuable table of contents: "The Solid South," by Edward Atkinson; "Modern Public Debts," by Henry C. Adams; "The Scientific Relations of Modern Miracles," by William A. Hammond; "Ireland, II.," by Leonard Courtney; "The Irish Land Question," by Justin McCarthy; "The Early Days of Fox," by Henry Cabot Lodge; "Jacques Offenbach," by William F. Apthorp." Published by A. S. Barnes & Co., 111 and 113 William Street, New York. 50 cents a copy; $5 a year.

WIDE AWAKE for March is more than usually pictorial, no less than five full-page drawings being given, in addition to the ballad "The Beggar King," which has six full-page pictures, while all the other articles are also lavishly illustrated. There are also four Money Prizes offered to students in history for the four best essays on given subjects. $2 a year. Ella Farman, editor. D. Lothrop & Co., publishers, Boston, Mass.

Communications.

BOOKS AND PAPERS FOR THE FAMILY.—No. 3.

If I should remind *some* parents who say they are not able to furnish reading matter for their families of their tobacco bills, tea and coffee bills, and bills for other things which merely gratify the appetite, or things which gratify a pride of personal appearance, and mildly suggest that a fraction of the money thus spent would every year afford a generous supply of books and papers, I am afraid it would produce a reaction against me, and, so far as they are concerned, defeat my object in writing. For this is a tender point with many. Therefore, I pass it by. Still I can not help thinking that there would be some force in the suggestion. But I may at least venture to say that many families might simplify a little their mode of living, with advantage both to health and purse, and thus leave a margin for books and papers. And I will be bold to say that it is infinitely better to deny the body a little than to utterly starve the mind. It is written, "Man shall not live by bread alone." Bear in mind, my object at this time is not to advocate bodily self-denial, as a question of principle, but to suggest that in case people are not able to supply generously the wants of both body and mind, it is unreasonable that the mind should suffer alone the deprivations that poverty entails. The body should bear its proper share of the burden of poverty.

The one thing needed to prompt parents in straightened circumstances to provide for the mental wants of their children is to feel that it is a necessity; for, except in cases of extreme poverty, a way will always be found to meet the demands of necessity. Poor folks will provide physicians and medicines in case of sickness at considerable expense, for most people regard these as necessities. What is wanted is some just standard by which we can judge as to what things are necessities. It is agreed that it is necessary to provide for the healthy physical growth of a child, and also for the sustenance of the body after maturity. And to this end protection, warmth, and nourishment are necessities. But a garment of coarse texture is capable of furnishing the requisite protection and warmth; hence, a garment of *fine* texture is not a necessity. Plain bread and milk and vegetables are found to contain all the necessary nutritive qualitives to keep the body in good health; hence pies, cakes, puddings, and a generous meat diet are not necessities. Experience proves that water is sufficient to quench thirst, and to moisten food when that is desirable; hence tea, coffee, and other drinks are not necessities.

It would be an insult to the intelligence of any reader to attempt here to show that the mind is superior to the body, and hence that proper provisions for its healthy development is, to say the least, of equal necessity. If, then, it is agreed that the healthy growth of the mind is a necessity, it follows that the appropriate means for that growth is a necessity. A thorough training in the academy and college is very desirable, but not a necessity; for Franklin, Lincoln, and many others who enjoyed no such advantages, still

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JACKSONVILLE, Fla., Feb. 18th,

LETTER FROM SENATOR HORAT

HARRISBURG, Pa.,

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But some may say, "We make sufficient provision for the intellectual growth of our children in the common school." It would be as reasonable to say that to furnish food for the body up to the age of eighteen or twenty is sufficient, that the body needs no nourishment longer. The body indeed reaches a limit to its growth, but will need nourishment as long as it lives. On the other hand, the mind reaches no limit of growth so far as our present experience goes, and if the Creator has set no limits to its capacity, it follows that the means of growth are needed continuously. Parents themselves need mental food as well as their children. They may not be conscious of this need, and hence are starving themselves. If they had enjoyed in youth the advantages for forming a taste for and a habit of reading which I am trying to persuade them to give to their children, it would have been otherwise. To withhold from the mind its appropriate mental food, is to dwarf it. A human being dwarfed in mind is a more pitiable object than one dwarfed only in body.

Finally, as mental food is a necessity to the mind, and as pies, cake, meats, tea, coffee, tobacco, and fine clothes are *not* necessities to the body, it follows that none who can furnish all or any of the latter for themselves and their children, can reasonably say they are not able to furnish a proper selection of books and papers.

C. A. B.

TENT WORK.

To the Editor of the Sabbath Recorder:

I have concluded tent meetings here in Jacksonville, Fla., and am about to move to Palatka, seventy-five miles from this place, on the St. Johns river, for a series of tent meetings.

Six have accepted the Bible Sabbath here during our short tarry and time of labor; two of the converts will go with us to Palatka, one as organist, and the other as assistant. The city has been salted down with tracts from our Depository, and the messages of present truth have been presented in the tent to many scores and hundreds of people, from all parts of our Union. The interest here has somewhat exceeded the interest at Binghamton last Summer, and been better sustained. I praise the Lord for his mercies attending this Florida mission thus far. My heart doth magnify the Lord. Greatly blessed to my soul has been my coming and labor on this needy and promising field.

Not finding any one duly called of God and consecrated to this work, I came alone; and yet not alone, for God has been with me, and has now raised up helpers on the field. Can I doubt his tender mercy? Praise the Lord with me, all ye that love the Lord. I think this a promising field of labor, but can speak more intelligently and advisingly when the Winter campaign is over. It seems a mismomer to call this Winter. It is now here like the last of May or the first of June in Central New York. It has been exceptionally cold here for Florida, but by putting a stove in my tent, I have made the place safe and comfortable, even for invalids, and have lived in the tent, day and night, most of the time of my tarrying here. My tent, with the improvements I have put on it, has been just the thing I needed. May God bless the brother who gave us the use of it. My faith in tent work, North and South, groweth exceedingly. May the Lord put it into the hearts of our people to enlarge the place of their tents, and stretch forth the curtains of their habitations.

L. C. ROGERS.

JACKSONVILLE, Fla., Feb. 18th, 1881.

LETTER FROM SENATOR HORATIO GATES JONES.

HARRISBURG, Pa., Feb. 24th, 1881.

To the Editor of the Sabbath Recorder:

I am still engaged in fighting "the world, the flesh, and the devil," and find the work a very hard and exhaustive one. Had I some one to join me in the battle by vigorous assaults on the citadel of the foe, I should be more hopeful of the final result. My bill in favor of Religious Liberty is now on third reading, and ere long its fate will be decided. The contest for United States Senator has engaged almost wholly the thoughts of Senators, but I have kept up the even tenor of my way, and each week have presented petitions in favor of the bill. My old foes are keeping quiet, but this means mischief. I find myself daily praying that the counsels of Ahithophel may not prevail. My health is far from good, and I can not undertake to debate the bill until I feel better, nor am I willing to have it come up unless all my friends are present.

In the midst of my labors I am often cheered by visits from Seventh-day friends, who are always sure to find my seat, and the warm grasp of their hands and their earnest "God bless you Senator Jones," re-invigorates me. Among those who called were Rev. D. C. Long, of New Enterprise, Pa., and Mr. Silas C. Burdick, of Alfred.

To-day I was again cheered by a letter and petition from Great Britain. It seems that Rev. W. M. Jones informed Eld. J. N. Loughborough, pastor of the Seventh-day Adventist Church of Ravenswood, Southampton, that I was fighting the battle of Religious Liberty in the Senate of Pennsylvania, and he at once had a petition signed.

HORATIO GATES JONES.

SABBATH REFORM NOTES.

Bro. O. U. Whitford was in Chicago on the Sabbath, the 12th inst. He says, "It was very stormy. About twenty persons were out to the meeting; not as many as usual. Bro. N. O. Moore published the *Sabbath Chronicle* for January last week. He had quite a quantity at the service for distribution. It is a paper started on his own individual responsibility. We have encouraged him in the undertaking by promising to obtain subscribers to aid in defraying the expense, and also to furnish items and articles for its columns. It may be that out of this enterprise great good may come to our cause. There are four more Sabbath converts who have come to our services. One of them, Mrs. West, has two married daughters, living at Dundee, Ill., and keeping the Sabbath. Others there are said to be keeping it also. I think an opening will be made there soon for Sabbath lectures."

If any wish to subscribe for the *Sabbath Chronicle*, or if they desire a specimen number, let them send their orders to N. O. Moore, 1511 State St., Chicago, Ill.

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

Home News.

Verona, N. Y.

FEB. 22d, 1881.

The storms and unpleasant traveling with us have passed. We have deep snow, fine weather, and the best sleighing since New Years.

The long anticipated visit of Eld. Joshua Clarke is being enjoyed. He has been with us only a few days, and already good audiences, deep interest, and religious awakening, greatly encourage us. We hold the meetings both day and evening. So soon, we hear the cry, Pray for me, that I may become a Christian. Brethren, pray for us.

C. M. LEWIS.

Lincklaen Centre, N. Y.

FEB. 21st, 1881.

To the Editor of the Sabbath Recorder:

We are still striving, through God's help, to sustain the interest of our beloved Zion, though at times most discouraged, so little interest is manifested. The past Winter has been so cold, and the roads most of the time in such a condition, that the people could not get to the church on the Sabbath, so our meetings thus far have been thinly attended. Our trust is still in God, and our only hope is in him, for he has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The Advent people occupy our church every other Sabbath for worship, our people meeting with them and they with us. Thus far, nothing has occurred to injure the feelings of any one on either side. I think if we had some one of our own faith and order to go in and out before us, the Church would be in a more prosperous condition, and might be a bright and shining light in the world. We have had no Seventh-day Baptist minister preach to us for some time, and we are anxious to hear them. A year ago, Eld. Alexander Campbell came and labored with us some four weeks, trying to revive the interest of our beloved Zion. Eld. Stephen Burdick and Eld. A. W. Coon spent a short time with us last Summer. Since then, we have had no one to preach to us but Adventists.

Our beloved deacon, William G. Crandall, has not been able to meet with us for the year past, being confined to his house by sickness; and we fear he will never be able to meet with us again. We miss him very much in the sanctuary and in the society where he lives.

Dear brethren, may we have an interest in your prayers, that the little Church in Lincklaen may not dwindle away and die?

W. A. PALMER.

Condensed News.

THE FUNDING BILL.—The effect of the anticipated passage of the new Funding Bill has been unfavorable in financial circles; but whether the result has been entirely legitimate, or is in part fictitious for effect upon the fate of the bill, which has not yet passed the House, is not beyond question, as is apparent from the following dispatch from Washington, of Feb. 25th, which we clip from the Elmira *Advertiser:*

"There seems to be a growing impression with many members of the House who voted for the Funding Bill, that the measure was ill-advised. Some acknowledge that had they fully realized the effect of the 5th section, they would not have voted for it. It is even intimated that sufficient opposition can be developed in the House, if the bill can be taken from the Speaker's table, to defeat it. Pending the action of Congress, Secretary Sherman will exercise all his discretionary power to relieve the threatened stringency."

A ROYAL WEDDING.—The marriage of Prince William, eldest son of the Crown Prince Frederick William, of Prussia, and Princess Augusta Victoria, of Holstein-Augustenburg, took place at Berlin, on the evening of Feb. 27th, in the chapel of the Royal Castle, by the chief Court Chaplain. A grand Court reception was afterwards held in the White Hall, followed by a state banquet, at which the Emperor toasted the bride and bridegroom.

PREPARATIONS are being made on a large scale for the inauguration of President Garfield next Friday. After that event, the business of "Cabinet making," which has engrossed so much of the time of the politicians since the election, will be at an end.

THERE seems to be a diminution in the crop of measles in this vicinity, for want of subjects, we suppose, as it would seem that nearly every one liable has already had them.

AN agreement has been entered into between the United States and Spain providing that all claims for injuries done to the citizens of the United States by the authorities of Spain in Cuba, since the first of October, 1868, which have not heretofore been presented to the Commission now sitting in Washington, shall be so presented within sixty days. In cases where reasons for delay shall be established to the satisfaction of the arbitrators, the period for presenting claims may be extended, not exceeding thirty days longer. The commission shall decide every claim thus presented within a year from May 12th, unless delay is necessary for justice.

There seems but little doubt of a strike of the Fall River spinners. Secretary Howard called a special meeting of the Spinners' Union for last Monday. The call said: "Your committee feel the time has arrived for action. All the arrangements have been perfected relative to the mills to be struck, and you will be called upon to say if their number and selection meets your approval. Our opinion is that the iron might as well be struck while it is hot."

The Earl gang of burglars, thieves, and highway robbers, were sentenced at Syracuse —Leon and Charles Earl to sixty-five years each in the State prison at Auburn; Emma Earl, their sister, and receiver of stolen property, to fifteen years; the other members, Thomas and Jaques, forty years each; Frank Richards to twenty years; and Annie Sterling to five years. The gang operated for the past two years in the central counties of the State.

The Agricultural Society of France has adopted a resolution demanding of the Ministry to commence negotiations with the United States for a revocation of the alleged decision of the United States forbidding the landing of French wines at American ports, on the pretext that they are injurious to health. The society believes that the decision is simply in reprisal for the interdiction by France of the importation of American bacon.

The Catholic Orphanage at Hyde Park, Pa., occupied by the Sisters of Charity, under whose charge were forty children from six to twelve years old, was burned on the night of Feb. 27th, and seventeen children perished, mostly by suffocation.

It is said to be the intention of Secretary Sherman to pay out all funds received from the banks in retiring their circulation, in the purchase of bonds, thus relieving, as far as possible, any stringency likely to arise in the money market.

The contest in the Pennsylvania Legislature over the election of a United States Senator culminated, Feb. 23d, in the election of Hon. John I. Mitchell, of Tioga county, a member of the present House of Representatives.

The census shows that the total value of the finished silks manufactured in the United States for the year ending June 30th, was $34,410,000, the number of factories 38, and the capital invested $18,899,000.

A severe engagement took place Feb. 27th between the Boers and the British, under Gen. Colley, in which the latter were defeated. The British force consisted of 22 officers and 627 men, of whom it is reported that only about one hundred escaped, Gen. Colley being among the killed.

The lower House of the Arkansas Legislature, by a vote of 66 to 17, has passed a joint resolution proposing an amendment to the constitution prohibiting the sale of liquors in the State.

The Secret Service agent in Chicago has taken possession of 184 counterfeit one hundred dollar notes, manufactured by Brockway, Smith and Joyce, discovered near Nevada, Mo.

The President has signed the Naval Appropriation bill, and also the bill transferring the management of the affairs of the Freedmen's Bank to the Comptroller of the Currency.

It is reported that gold and silver have been discovered on a farm at Hamburg, Eric Co., N. Y. The quartz yields thirty ounces of silver and 382 ounces of gold to the ton.

Until further notice the Treasury Department will redeem the bonds embraced within the last call, on presentation at the Department, with interest to date of presentation.

The Senate observed Washington's birthday by adopting a resolution appropriating $30,000 for a monument to mark the birthplace of the Father of his Country.

Particulars of the destruction of the United States salmon hatching works on McCloud river during the recent storm by the freshet, places the loss at $15,000.

The call by the Secretary of the Treasury for $16,663,000 registered five per cents, includes bonds belonging to eighty-nine national banks, amounting to $8,445,000.

United States Senator Matthew H. Carpenter, of Wisconsin, died at his residence in Washington, on the morning of Feb. 24th, of Bright's disease of the kidneys.

The Obelisk was formally presented to the City of New York, Feb. 22d, by Secretary Evarts, in behalf of the Khedive. There was a large attendance.

The Kansas Senate has defeated the joint resolution to submit to the people the question of a female suffrage amendment to the constitution.

The hundred Indians recently attacked a settlement near Caraltoo, Mexico, and killed several women and children, and plundered the place.

The President has approved the Pension Appropriation bills, and the act concerning the boundary between New York and Connecticut.

By direction of the President a general order has been issued prohibiting the sale of intoxicating liquors at military posts and stations.

The Northern Central Railroad reports its net earnings and receipts for the past year at $2,043,000, and no floating debt.

The Arkansas Senate has adopted a joint resolution fixing the pronunciation of the name of the State as Arkansaw.

The Postmaster-General has issued an order that all partially written matter must be prepaid at regular letter rates.

The Supreme Court of Kansas has decided that the prohibition amendment to the constitution was legally adopted.

Two hundred and three sailing vessels and sixteen steamers of all nationalities were reported lost during December.

The court-house at Greenville, Ark., was burned on the night of Feb. 24th, and the records were destroyed.

The estimated losses of cattle on the great Western ranges, during the cold spell, are half a million head.

Over ten thousand pounds of diseased American pork have been seized in France within a few days.

Private telegrams received in London state that peace has been declared between Chili and Peru.

The Western Nail Association last week decided to advance the price of nails to three dollars.

Eight persons perished in a burning building at East Liverpool, Ohio, Feb. 23d.

President Hayes has been made a LL.D. by the Johns Hopkins University.

LETTERS.

Mary F Fox, L E Livermore, Mary F Trask, J B Clarke 4, L C Rogers, G B Utter, H W Randolph, L A Utley, Geo H Rogers, C D Potter, E W Vars, S Burdick, Thos R Reed, D H Burdick, D E Lewis, A J White, H W Randolph, O P Clarke, Mrs Allen Butterfield, Mary A A Davis, A B Burdick, 2d, J E Mosher, Mrs B F Burdick, L A Platts, S S Griswold, W N Burdick, Alling & Cory, Mrs P J Munson, N Wardner, Lyman Saunders, Z T Burdick, Thomas Champlin, A M West, P M Green, J M Todd, A H Lewis, Geo W Hills, F C Dunn, M S Wardner (both will appear some time), F E Stillman, E M Dunn.

RECEIPTS.

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

	Pays to	Vol.	No.
Mrs Chas Woolworth, Alfred Centre,	$2 00	37	52
Wells N Burdick, Alfred,	1 00	37	34
Mrs S M Estee, Canisteo,	2 00	37	52
J S Coon, West Edmeston,	2 00	37	52
Morell Coon, "	2 00	37	52
Mrs R S Langworthy, Brookfield,	2 00	—	—
Mrs R A Rogers, Oxford,	2 00	37	52
Mrs E J Purdy, Smethville Flats,	2 00	38	7
C Potter, Adams Centre,	2 00	37	52
Mrs D T Burdick, Andover,	2 00	37	52
Daniel Davis, Lowville,	2 00	38	7
Mrs Rowse Burdick, Rapids,	2 00	38	6
D H Burdick, "	2 00	37	52
P J Davison, "	2 00	37	52
Mrs L B Burdick, "	2 00	37	52
Mrs G N Brown, "	2 00	38	11
Mrs D Edwards, Nile,	2 00	38	7
I L Cottrell, Independence,	2 00	37	52
Eusebia Stillman, Wellsville,	2 00	37	52
Mrs B F Burdick, New York,	2 00	38	13
Mrs A M Crandall, South Brookfield,	2 00	38	6
Mrs P J Munson, Newark Valley,	1 00	37	35
A L Clarke, Unadilla Forks	2 00	37	52
Mrs C W Murphy, Leonardsville,	2 00	37	52
A R Hall, "	5 24	37	6
Mrs L Rogers, "	2 00	37	52
H S Crandall, "	2 00	37	52
E S Weaver, "	2 00	37	52
H D Clarke, "	2 00	37	52
Morris Bassett, "	2 00	37	52
Abert Whitford, "	2 00	37	52
E M Stillman West Almond,	2 00	37	52
R A Crandall, Walworth, Wis,	2 00	38	6
Mrs F W Maxson, "	2 00	38	7
O U Whitford, "	2 00	37	52
Mrs L B Ayars, "	2 00	38	7
J S Green, Berlin,	2 00	—	—
G W Lanphear, Milton,	2 00	38	4
O Vincent, "	2 00	37	52
E M Dunn, "	2 05	37	52
C L Clarke, "	2 00	38	9
G Hall, "	2 00	37	52
L G Baldwin, "	2 00	38	26
F L Green, Stevens' Point,	3 43	36	52
Mrs J R Wells, Ashaway, R I,	2 00	37	52
Miss L A Utley, "	2 00	38	7
Mrs M E Vars, Niantic,	1 00	37	33
Silas C Saunders, Rockville,	2 00	38	7
H C Rolf, Eidsvold, Norway,	2 50	37	52
Mrs A M F Isham De Soto, Mo,	2 00	37	52
M A A Davis, De Graffe, Ohio,	2 00	38	13
Thos J Watkins, Pratt,	5 00	—	—
Mrs P F Randolph, Dunellen, N J,	2 00	38	7
W D Randolph, Plainfield,	2 00	37	52
Mrs Jane Titsworth, "	2 00	37	52
L Saunders, Farmington, Ill,	2 00	37	52
Thos Champlin, Mineral,	2 00	37	52
Mrs A Brown, Dodge Centre, Minn,	*1 00	37	34
FOR LESSON LEAVES.			
Lynn Maxson, West Edmeston,		$3	37
E W Vars, Niantic, R I,			75

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Feb. 26th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 20,366 packages; exports were 3,640 packages. The market is another week nearer new make, with old stock about the same and the demand showing no improvement. The fact is, the butter trade has a good deal to contend with. First there is oleomargarine fresh from the churn, 28,000 packages of which, it is said, were sold to home trade in this city in January. Next there is deodorized lard, which with 10 per cent. butter makes very good table grease for 14 @ 16 cents, and which has been so largely purchased that its price has advanced to 11 cents. Then there are the prairies of the West turning corn at 18 @ 20 cents per bushel into butter, and sending it here fresh all Winter, and finally to cap all comes the claim of the "Silos" that five cows can be carried where one was kept before, thus quadrupling the production of milk in New York and New England. The supply of substitutes fills up a demand that before took early made butter, and the Winter new milchs make creameries are getting to be sufficient to supply the finest trade. Hence, it would seem there must be a continuous production and sale of fresh butter—the cow must be carried through the Summer and into Fall instead of carrying the butter made from her, and the production of milk must be still further transferred from Summer to Winter make. Exporters have hitherto been buying a little State butter in the neighborhood of 20 cents, but have now stopped shipping, and medium grades of it are very dull. Fresh new milch Winter creamery make sells at 33 @ 35 cents. We quote:

Fine present make Western creameries	32 @ 35
Finest Fall make State creameries	28 @ 30
Early make " "	22 @ 25
Entire dairies, Southern tier counties	20 @ 24
" Northern Welsh	20 @ 22
State butter, off qualities, faulty	15 @ 18
Western imitation creamery	25 @ 28
" factory, present make	20 @ 25
" early make	14 @ 16
" common, low grade	12 @ 14

CHEESE.—Receipts for the week were 19,761 boxes; exports, 28,214 boxes. There has been more doing in the finer grades of cheese, and the market had a little more tone. Holders of inferior and second grades were looking more for actual business than to maintain nominal prices, and these kinds were freely offered. We quote:

Factory, regular made, fine	13 @ 13¼
" good to prime	12 @ 12¼
" fair to good	11 @ 12
" off flavor, faulty	8 @ 10½
" half skimmed	9 @ 11
" full skimmed	5 @ 8

EGGS.—Receipts for the week 3,258 packages. Extras sold on Friday at 23 cents. Offers were made to sell deliverable at any time next week at sellers' option at 19 cents. Market closes firm to-day at 21 @ 21½ cents for extras. We quote:

Fresh eggs, Pennsylvania, State, etc.	21 @ 22
Limed eggs	none

BEANS.—The market is very firm. We quote:

Marrows, per bush., 62 lbs	$1 90 @ $2 15
Mediums, " "	1 90 @ 2 15

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	8 @ 8½
" " fair to good	6 @ 8
State and Western, quarter apples	4¾ @ 5
Apples, North Carolina, sliced	4 @ 6
Peeled peaches, evaporated	25 @ 28
Unpeeled peaches, halves and quarters	6 @ 6½
Raspberries, dried	22 @ 23
Blackberries, "	7 @ 8

BEESWAX per lb., 23 @ 24 cents.

DRESSED POULTRY.—We quote:

Turkeys, per lb	14 @ 16
Ducks, per lb	14 @ 17
Fowls and Chickens, per lb	10 @ 14
Geese, per lb	8 @ 11

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

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

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

LORD's Prayer Illustrated, and the Commandments combined, size 14x22. Chromed in 14 colors and gilt. Over $3,000 made by one agent. Sample copy 25 cts. (Sells for 50 cts.) and terms to agents for this and other brand new goods. A. E. Pratt & Co. 27 Park Place, New York. 10

Selected Miscellany.

A MOTHER'S ANSWER.

BY LILLIE E. BARR.

Over the lofty Ben-Lomond
The charm of the sunset fell;
And sweet in the purple twilight
The chime of the old kirk bell.
And lo! in the grassy kirk-yard
Was the white-haired Dominie;
Men and women on either hand,
And the children at his knee.

And there in the still, warm evening,
Low sitting among the dead,
The good man took the Sacred Book
And the trial of Abraham read;
Until, in the solemn shadows,
The sorrow grew wondrous near,
Fathers looked at their own bright sons,
And the mothers dropped a tear.

Thoughtful all sat a little space,
And then the Dominie said:
"David, could thou have done this thing?"
And the old man bowed his head,
And standing up, with lifted face,
Answered, "I think I could,
For I have found through eighty years
That the Lord our God is good!"

"Janet, you've been a mother oft;
Could your faith have stood this test?"
She raised her grandchild in her arms,
And she held it to her breast.
"God knows a mother's love," she said,
(While the tears dropped from her eyes),
"And never from a mother's heart
Would have asked such sacrifice."

"Oh, mother wise!" the preacher said,
"Oh, mother wise and good!
A sweeter depth than man can reach
Thy heart hath understood.
Take Janet's sermon with you, friends,
And as your years go by,
Believe our Father no poor soul
Beyond its strength will try."

—*Christian Union.*

"POOR UNCLE SI."

I shall never forget that bright, sunny afternoon, when my father stood looking down at us, my two brothers and myself.

We had been planning, with great glee, how we would dress up some dark night, and in the characters of ghosts, frighten a certain timid schoolfellow of ours.

"It will be jolly fun, boys, I can tell you!" I exclaimed, with a shout of laughter at the idea.

"Jolly fun to you, Harry, but what will it be to him?" asked a deep, reproachful voice from the doorway, and glancing up, there stood our father with a pained look on his face.

It was a new idea! It would be fun to us, but what would it be to him, the poor unoffending boy we were planning to frighten so cruelly?

We had never thought of that side of the question at all; boys, aye, and men too, are only too apt to look at one side only, and that side the one that pleases themselves the most.

Our father stood a moment in thought, and then he came into the room and sat down.

"My sons," he said, "I see the time has come for me to tell you a story of the long ago, when I was a boy, so full of life and fun, that, like you, I did not stop to think whether my fun might not be just the opposite to some one else."

He paused awhile, and a sad, pained shadow crept over his face, a look I had often seen there, and learned to connect with a certain man who dwelt in a little cottage near by.

He was a large, strong man, about our father's age, but alas! the light of his life, his reason, had gone out forever; he was a lunatic, gentle and harmless, and for the most part cheerful and playful, but there were times when he would fall prone on the floor, quivering with terror, and shrieking out wild appeals to be saved from the ghosts that were about to seize him.

My father often visited this poor fellow, "poor Uncle Si," we boys called him, and on a few occasions he had taken me, his eldest boy, with him; he never went with empty hands, but always carried some little gift, a picture-book, candy, cake, or a toy; and even at such times I noted that weary, sad expression creep over my father's usually cheerful face, and remain there like a cloud, long after our return home. I knew too, that it was he, who, with my Uncle John's assistance, paid the rent of the lunatic's cottage, clothed him, and provided for the old woman who lived with and took care of him.

And sorely had all this puzzled me, for I knew that "Uncle Si" was in no wise related to my father or mother, and that the money expended in his support, could ill be spared for that purpose.

Often my father had promised to tell the story "when the right time should come;" and it had come now, it seemed, for the first words were of "Uncle Si."

"My boys," he said, "I am going now to tell you the story of Uncle Si, and it is the saddest story of my life. When you have heard it, you will know why I think it my duty to tell it to you just now.

"I would give ten years of my life if I had no such story to tell. But it is my cross, and one of my own making, so I must bear it patiently as my punishment. When I was a boy going to school, there was among my schoolmates a bright little fellow, a good scholar, but a very nervous, timid boy. His mother was a poor woman, who worked hard to support herself and him, and it was her greatest ambition to see him win his way up in the world.

"We all liked Silas, he was so gentle; but at the same time we took advantage of his good temper and his timid nature, and were always playing jokes on him.

"His mother was an Irish woman, and was full of queer superstitions. There seemed nothing too marvelous for her to credit, and Silas had inherited this superstitious tendency in a great degree.

"We boys soon found out his weakness, and nothing pleased us more than after the afternoon session was over, to sit on the school-house steps and vie with each other in inventing the most outrageous and startling stories of ghosts, robbers, and murderers. Si would listen, with his blue eyes almost starting from their sockets, and his cheeks turning white and red, finally becoming excited to such a pitch that he would jump at every sudden noise, the slamming of a door, or the stamp of a foot on the pavement.

"One afternoon we had been indulging in our favorite amusement until the sun had almost gone down, and darkness began to steal across the fields and woods around us.

"'Oh, what shall I do!' exclaimed Silas, looking fearfully around. 'I must go over to Farmer Brown's before I go home, and it will be dark before I can get back.'

"'To Farmer Brown's!' said I, winking at the other boys; 'then you'll have to cross the old bridge over Long Pond, Si, and they say that the ghost of the woman who drowned herself there haunts it after nightfall; that's only on the anniversary of her death, though, so—but I say, boys, what day of the month is this?'

"'The tenth,' was the answer.

"I drew in my lips in a long whistle, and looked hard at Silas.

"'Then I'm glad I don't have to go that way to-night,' I muttered in a low tone, but not so low but that he heard me, as I meant he should.

"'Why, why?' he stammered, turning white as a sheet; 'is it—'

"'Yes, it is, since you must know. But do not be afraid, old fellow, I don't believe the story, anyhow. Who ever heard of a ghost with fiery ribs and fiery spots all over his face? Pshaw, it's all humbug.'

"But poor Silas was thoroughly alarmed; indeed, I intended he should be, and thought his terror fine sport, or rather the beginning of some fine sport, for I had made up a plan of which this was only the prelude.

"While Silas hesitated, divided between the fear of meeting the ghost and the certainty of a whipping if he did not perform his errand, I called my brother John aside, and in a hurried whisper told him of my plan, which we decided to keep to ourselves.

"As a result, John proposed to accompany Silas on his errand, an offer the poor fellow gratefully accepted, and so they started off together, and the rest of our party started for home.

"I made some excuse to turn off before I reached my own home, and ran with all speed to the drug store where I bought a stick of phosphorus; then I darted home, and succeeded in getting possession of a small sheet, and in slipping off again unnoticed.

"Very soon I found myself at the bridge, and there, hidden behind a bush, I proceeded to trace over my dark jacket the outline of skeleton ribs, and very startling they looked—the white, glowing lines shining out clear and distinct through the darkness, for by this time it was entirely dark. Then I put some of the phosphorus on my hands and face and wrapped the sheet around my waist, leaving it to trail behind me.

"Thus prepared, I posted myself a few yards beyond the bridge, on the side the boys would reach first, on their return path.

"Directly I heard Silas's voice,

"'O, John, I'm afraid, I'm afraid.'

"'Nonsense,' answered my brother. 'The idea of a ghost. I only wish there was such a thing. I'd like to see one.'

"'Oh, don't, don't say that. Oh, o-h!'

"Such a cry of intense, utter horror I hope never to hear again, and as Silas uttered it he fell all in a heap on the ground. John, according to our agreement, shrieked also and started to run, as if terribly frightened. An instant Silas lay there, and my heart gave a great leap. Was he dead? Had I killed him! But no, my boys, I had done nothing so merciful as that.

"Silas sprang to his feet again, and uttering shriek after shriek, rushed headlong down the road towards the bridge. By this time, seeing how terribly in earnest he was, I began to think that my fun had gone quite far enough, so I followed at full speed, calling out to him that it was all a joke and no ghost at all.

"But he never heeded a word I uttered; on and on he ran, shrieking all the way, until he reached the bridge, and there, to my horror, he sprang with one leap over the wall down into the soft, slimy mud and water at the margin of the pond.

"John had turned back, and tearing loose the sheet from around my waist, I rushed with him down the steep bank to the spot where Silas was. There was more mud than water just there, as we well knew, and the force of his descent had sent him down into the deep, yielding slime until only his head and shoulders were above the surface, and to our further alarm we saw that he was slowly sinking down, down, down.

"Something must be done, and that speedily, or he would be buried alive before our eyes. Some heavy planks were lying on the shore, and seizing these we dragged them out into the mud until we had formed a line reaching to the spot where poor Silas was still shrieking, 'The ghost! the ghost! the ghost!'

"How we two boys contrived to drag him out of that oozing slime, I can not understand. But we did it somehow, and between us we got him back home, though he broke away from us several times with the old cry of 'The ghost!'

"He was very ill for weeks after that, and when his body got well the doctors said his mind would never come back again, and from that time to this he has been just as you see him now.

"As long as his unhappy mother lived your Uncle John and I helped her to take care of him, and ever since her death, long years ago, we have entirely supported the miserable victim of our cruel 'fun,' though it was more my sin than your uncle's, for I was the ringleader.

"My sons, that piece of jolly 'fun' has saddened my whole life and clouded its brightest moments."

My father ended his story, and sat looking down at our awe-struck faces as we murmured in sorrowful tones,

"Poor Uncle Silas!"

"Well, my sons," he said, after a while, "I am waiting to hear what that plan is that it will be such fun to play off on Sam Harrow."

We hung our heads in silence, and he smiled gently.

"Ah, I see you know why I have told you my sad story to-day. You have read its lesson. And now, boys, I can trust you, I know; but lest you might forget, I want each of you to lay his hand on this Holy Book, and, remembering that our Father in heaven is listening to you, promise never to indulge in any sport that may injure or distress your fellow-creatures."

And then, standing at our dear father's knee we each gave a solemn pledge that we have never broken, and our lives have been the better and happier for it.

My boy reader, and you also, my girl reader, I plead with you to go and do likewise, for so shall you obey the Savior's command to "Do unto others as you would that they should do unto you."—*Christian Weekly.*

"MAKE A VACANCY, OR I WILL."

During the late administration of Grant there chanced to be a young man in one of the departments, who, like many others, then and now, had entered on that horrible declivity which begins with the gilded tippling saloon and ends—who shall say where? He was a capable clerk, and his sprees and shortcomings were condoned for the sake of the memory of his honored father, Senator ——. But the road was sure; and in time, with a discharge in his pocket and a drunkard's record behind him, step by step he passed the down grade of dissipation, until wife, children, and friends cut loose, and the quondam gentleman slept in the parks and lived on charity. He was abandoned by all—all save the angel of mercy hovering near, though unseen. A temperance reform movement claimed him as a trophy, and he began the upward struggle. Wife and children came back; but who believes in a "reform drunkard?" It was a struggle for years to find bread for his little one, but he fought bravely, and, disappointing those who looked for his failure, he held on, and even saved others from going over the precipice. President Grant, who had known his father, heard of his struggle, and sent for him. Congratulating him upon his reform, he said:

"I want to help you; what can I do?"

"I want work," was the reply.

"You shall have it. Where would you prefer to go—in new scenes or old?"

The young man said: "Send me, sir, where I left a blackened record. It may encourage others if I regain a good name, and I would be more useful in my former position."

The President wrote a note to the Secretary of that department and handed it to the young man, who left, but ere long returned with an anxious face.

"The Secretary sent out word that my application would go on file!"

The President, with an iron-clad expletive, said: "You can't put your wife and children on file, can you?" Writing another note and handing it to him, he said: "Give this in person and bring me an answer." Armed with this missive, he confronted the awful presence beyond the baize doors, and met an impatient refusal.

"What shall I tell the President?" he calmly inquired.

"That there are no vacancies."

When this is delivered at the White House the importurbable Grant, biting the end of a cigar, seized a red-ink pen, and wrote across the face of his former note: "Make a vacancy, or I will!" "Take that and bring his answer!"

Yet again did the young man return unsuccessful. The President obtained temporary employment for his friend, taking him in person to another Department, and awaited the Cabinet meeting the following day. Here the President seemed as quietly imperturbable as a sphynx. As the members left the room the President followed Secretary —— to the door, and said: "By the way, Mr. Secretary, who would you recommend for your successor?" The astonished gentleman replied, and passing into another Department, wrote a hasty resignation and sent it in. He was relieved of his portfolio the following day.

That young man made excellent use of the faith shown in him by this wonderful judge of character, and rose to a position of eminent usefulness and respectability, which he occupies to-day in one of the largest cities of our land. So did the friendless stranger win his place and the honorable Secretary lose his, because the warrior chief had traced his course in lucid characters, not with his sword tip, but with pen: "Make a vacancy, or I will;" and now, as of yore, to say was to do, and the man who "would fight it out on this line," etc., undeviatingly kept his word.—*Washington Republican.*

If God permit sin, he never sanctions it; it is always and everywhere the abominable thing which he hates.

HOW CATTLE ARE SHIPPED TO ENGLAND.

There are several steamers, not belonging to any regular line, which are chartered as needed by commission merchants in this country, to go to any part of Europe. These steamers average generally from 1,200 to 1,500 tons. One firm alone controls no less than thirty such unattached vessels. Besides, every passenger steamer for Liverpool, London, and Glasgow, carries a cargo of cattle, except on two lines. The cattle are shipped to Antwerp, Havre, Glasgow, and Deptford, which is about fifteen miles from London. The vessels taking cattle to England also carry general cargoes, which they discharge on the continent, after first landing their cattle. The reason of this is, that there is a greater demand for small general cargoes on the continent than in England, and vessels are not allowed to carry over their net tonnage, on account of the insurance.

Cattle are taken on and under deck in stalls measuring two feet eight inches on vessels sailing from New York, and two feet six inches on those from all other ports of the United States. These stalls are built under the supervision of an Insurance Inspector. The rate of freight this season has ranged from £4 15s. to £5 10s. a head, in advance. This rate includes covered room for necessary fodder, and passage to destination and back, for one attendant for every thirty animals. During the Summer, shippers prefer to ship on deck, as the cattle get more air and come out fresher at the end of the voyage. On deck, the steamships carry between 150 and 175 animals; the under deck about 225 head. Drinking water is condensed by steam process on board for their use, the ocean itself proving a never-failing source of supply. The rates are exacted in advance, as cattle are considered not so safe a risk as wheat and other commodities. The cattle are generally put on the steamer in the stream, after it has left the dock, an old ferry-boat usually being used for the purpose. The number of cattle to be taken is regulated by the Insurance Inspectors, and cattle exporters must pay the entire freight, according to his report, even if they do not ship the entire number.

Sheep and pigs are stowed away in stalls on deck, where there is not enough room for the cattle. Sometimes in the early Spring, when the sea is liable to disturbances, some of the cattle get overboard, and then a lively time ensues in getting them out. The cattle are hoisted on board usually, and lowered, two at a time, by a winch, into the hold. The allowance of water is from six to ten gallons a day to each bullock. The amount of fodder averages one ton to each animal. The rates of insurance apparently vary. Some shippers give it as from 3 per cent. in Summer, to 10 per cent. in Winter. There is more risk to the cattle from perils of the sea in the latter season, as a heavy storm may make it necessary to lighten the ship by throwing the entire deck-load of cattle overboard. Shipments in Winter are not very heavy, although, last year, a handsome profit was realized on a selected lot of fine cattle, sent to supply the English with their Christmas roast beef. The New York shippers allow more space to the cattle than shippers at other points. The carrying capacity of the vessels, of course, varies; but the average, as given by an old shipper, may be put safely at 200 head at a shipment, taking large and small vessels into account. On some of the large steamers, the number has reached 500; and one Boston steamer has carried as many as 841 head. The largest shipment from New York, by one steamer, was 650 head.—*Pittsburgh Stockman.*

Bird-nest Pudding.—Take one cup of tapioca, soak over night, then cook in water enough to cover it, steam until soft; take three eggs to one quart of milk; beat the eggs, add the milk, tapioca; sugar to taste, a little butter, a little nutmeg; take nice tart apples, pare and take out the cores, leaving the apples whole, pour over the mixture, and bake until the apples are done.

Apple Charlotte.—Beat two cups of nice apple-sauce, well sweetened and flavored to a high froth, with the whipped whites of three eggs; make into a mound in a glass dish, and cover with lady's fingers or other small sponge cakes fitted neatly together; serve with sugar and cream.

You should never give advice. If the person to whom you offer it is wise, he doesn't need it; if he isn't, he won't take it.

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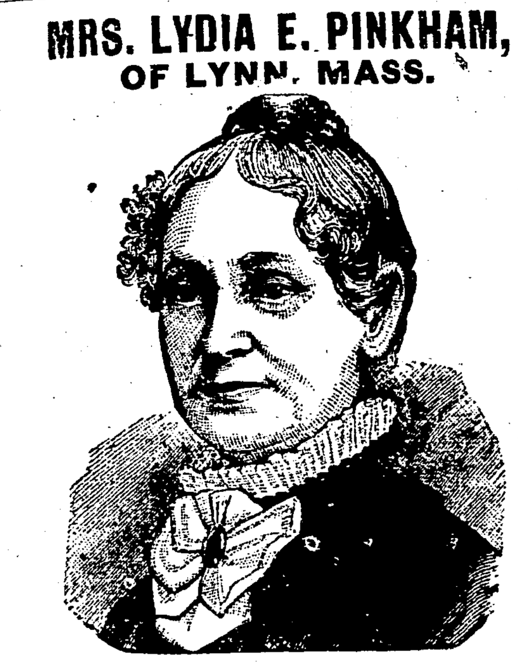

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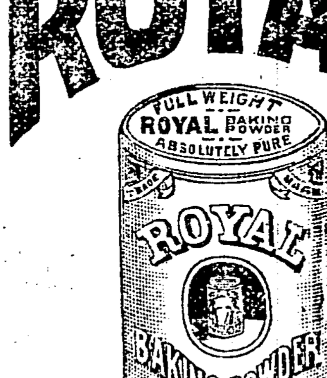

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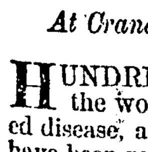

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ABSTRACT OF TIME TABLE. *Adopted Nov. 15th, 1880.*

EASTWARD.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

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

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, 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, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	....	7.15 PM	9.00 AM
Port Jervis	10.55 "	....	....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	....	12.45 PM	....	....
Andover	....	1.05 "	....	....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	....	3.40 "	5.13 "	....
Arrive at				
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

Sunday Train 1 will run between Salamanca and Dunkirk.

*Daily.
‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

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

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

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

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.40	.....	8.40	.....	1.10	.....
Custer City	7.28	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.55	.....	9.50	1.35	3.18	.....
Leave		A. M.				P. M.
Bradford	8.00	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.45	6.55	10.45	3.20	4.55	7.20

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

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

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INTERNATIONAL LESSONS, 1881.

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Jan. 1. Zacharias and Elisabeth. Luke 1: 5-17.
Jan. 8. The Song of Mary. Luke 1: 46-55.
Jan. 15. The Prophecy of Zacharias. Luke 1: 67-79.
Jan. 22. The Birth of Jesus. Luke 2: 8-20.
Jan. 29. Simeon and the Child Jesus. Luke 2: 25-35.
Feb. 5. The Boyhood of Jesus. Luke 2: 40-52.
Feb. 12. The Preaching of John the Baptist. Luke 3: 7-18.
Feb. 19. The Preaching of Jesus. Luke 4: 14-21.
Feb. 26. Christ Healing the Sick. Luke 5: 12-26.
March 5. Witness of Jesus to John. Luke 7: 19-28.
March 12. **The Sinners' Friend.** Luke 7: 36-50.
March 19. Review.
March 26. Missionary Lesson: Preaching the Kingdom Luke 9: 1-6.

LESSON XI.—THE SINNERS' FRIEND.

BY W. R. POTTER.

For Sabbath-day, March 12.

SCRIPTURE LESSON.—LUKE 7: 36-50.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,
38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
39. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.
40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?
43. Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.
44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.
45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.
46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment
47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.
48. And he said unto her, Thy sins are forgiven.
49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
50. And he said to the woman, Thy faith hath saved thee; go in peace.

(Commit to memory verses 47-50.)

CENTRAL TRUTH.—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1.

DAILY READINGS.

1. Luke 7: 36-50.
2. John 8: 1-11.
3. Luke 19: 1-10.
4. John 15: 9-27.
5. John 10: 1-11.
6. Matt. 9: 1-13.
7. John 14: 13-21.

GOLDEN TEXT.—"He said unto her, Thy sins are forgiven."—Luke 7: 48.

TIME.—A. D. 31.

PLACE.—Probably Capernaum.

RULERS.—Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; and Herod Antipas, of Galilee.

DEFINITIONS.

Phar-i-see—A dominant sect of the Jews, whose religion consisted largely in external rites and ceremonies.

Al-a-bas-ter—A sort of stone, resembling marble, often very costly.

Si-mon—That hears or obeys.

OUTLINE.

I. Friendliness. v. 36.
II. Penitence. v. 37, 38.
III. Instruction. v. 39-46.
IV. Forgiveness. v. 47-50.

QUESTIONS.

Introduction. How were the people affected by the miraculous healing of the widow's son? What rumor of him went throughout Judea? What prophet yet living sent two of his disciples to Jesus? What question were they instructed to ask him? That there might be no question in the mind of John the Baptist as to the Messiahship of Jesus, what was done in the presence of these messengers? Then what answer did Jesus make to their question? In his eulogy of the prophet, what comparison did he make? What was the result of this teaching? What classes rejected the counsel of God? To whom did our Lord liken such?

I. Friendliness. v. 36. Who desired that Jesus should eat with him? Of what religious sect was Simon? What were their distinguishing religious practices? Does Jesus refuse the invitation on this account? What truth is by this act made important in its bearing upon our own Christian lives? Can you mention other occasions on which Jesus set a like example? In the light of this and kindred examples, define the proper relations of Christians toward the world. See Matt. 9: 11, 12.

II. Penitence. v. 37, 38. Who is specially mentioned as having followed Jesus to Simon's house? Is it probable that others went also? Mark 2: 1, 2; Luke 15: 1, 2. What invitation had Jesus uttered shortly before this? Matt. 11: 28-30. What did she bring with her? What use did she make of it? What disposition did this indicate on her part toward the friend of sinners? What condition of heart would prompt her to this act? Does true penitence come to the sinner's heart without humility? What lesson does it teach us who are already Christians? What us who are not?

III. Instruction. v. 39-46. When the Pharisee saw what was being done, how did he reason in his heart? Who understood all his thoughts? What did Jesus say? Repeat the parable. What did Simon say to Jesus' question? What was Jesus' reply? State the comparison Jesus made between Simon and the woman.

IV. Forgiveness. v. 47-50. Repeat the "wherefore" of Christ's comparison. Do those who are considered the greatest sinners usually feel themselves to be such? Are we to understand, then, that the greatest forgiveness necessarily comes to such as are really the greatest sinners, or to such as have the keenest sense of sin, and therefore feel the greatest need of forgiveness? In this instance, what was the measure of the sinner's love? Was this a small or great thing for one like her to do? What is the natural impulse of the new-born soul toward its Savior? In what does it always find its fullest expression? Does not a comparative indifference to the claims of a religious life upon us, furnish a true measure of our lack of love for Christ and his cause?

REMARKS.

As we find in the first part of this chapter Jesus performed a great miracle in the city of Nain, "And there came a great fear on all, and they glorified God," &c. Jesus, the Nazarene, had thus early in his public career, come to have a large following, notwithstanding his scathing denunciations of the Pharisees and scribes, who afterwards gave him so much trouble. Wherever he appeared now, the curious, the diseased, the seekers after truth and the higher life throng his pathway. His fame as a healer, as a performer of miracles, had already spread over the land, and the sinner, by whose burning words of love to man and God had felt the divinity of his presence, had sought and found salvation from sin. This last was not the least irresistible impulse that led to his following, and was the immediate occasion of the incidents of this lesson.

COMMENTS.

I. **Friendliness.** v. 36. **One of the Pharisees.** Simon. This was a common name of which nine different ones are mentioned in the New Testament. **Sat down.** Rather, reclined, as upon a couch, after the manner of Orientals at the present day. This act of Jesus shows at once that he thoroughly understood the nature of his mission in the world, and that the conventionalities of social life were not to be lost sight of or undervalued as a possible means of doing good to men. If this illustration of the existence of the common brotherhood of man, could always find its proper place in our relations to the world about us, the distance between man and man would be less difficult to measure, because of the natural sympathy that would bring us closer together, which would assist in the mutual good we might be to each other as Christians, as well as enable us to more easily reach those that are out of Christ.

II. **Penitence.** v. 37, 38. **And behold a woman which was a sinner.** One that led an evil life. It has been supposed by some that this woman was Mary Magdalene, but there is no ground whatever for this supposition. The anointing, of Matt. 26: 6-13, was a year and a half later, and in Bethany, not in Galilee. This was at the house of Simon, the Pharisee, and that of Simon the leper. **Ointment.** A costly mixture of oils and perfumes, a sort of aromatic balsam, costly. **Kissed his feet.** A special mark of respect. Although to us this may seem a small service to perform for the great Master, an inadequate token of esteem, yet it was doubtless all she could do, and to him who knew the inmost experience of her soul, it was sufficient. Are we as ready to humble ourselves in the dust as this poor outcast? Do we find anything in our hearts to suggest the keeping back of a part of what belongs to Christ?

III. **Instruction.** v. 39-46. **Spake within himself.** He thought. He did not speak his thoughts, but the great Searcher of Hearts knew his thoughts, even as he knows ours. He answered the thoughts of Simon by the parable which follows. **Master.** Teacher. **Five hundred pence.** About $75. A penny was about 15 cents. **Fifty pence.** About $7 50 our money. **Forgave them.** Excused them from paying. **Nothing to pay.** The condition of us all; every sinner's condition. **I entered.** Jesus was bidden to the feast, not because Simon wished the honor of serving him, but as a mark of respect to Christ, and yet he omitted all the customary civilities to invited guests: gave him no water to wash his feet, greeted him with no kiss, nor did he anoint his head with oil. He had not been treated as an honored guest, hence, the attentions of this humble woman were in unfavorable contrast to Simon's shabby treatment. Indeed, as our Lord put the case, it was a severe reproof to this proud Pharisee.

IV. **Forgiveness.** v. 48-50. **Thy sins are forgiven.** These loving acts of service were a true index of the state of her heart, and beyond them, no words were needed to indicate to Jesus her supreme faith in his teachings, or her loyalty to the Prince of Peace. According to Jesus' own declaration, her sins were forgiven, not because of her love, or manifestation of it, but because of her faith, which was beautifully attested by the humble service. See James 2: 22.

The teaching of this lesson involuntarily brings us to make comparisons which will suggest our own needs as aliens from the Lord's Christ:

1. Do we feel that we are sinners? "I came not to call the righteous but sinners to repentance." Luke 5: 32.

2. Are we such great sinners that we have no hope of salvation? "It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom I am chief." 1 Tim. 1: 15.

3. Do we feel that our sins hang over us like a cloud? "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Isa. 44: 22.

4. Are your sins innumerable? "The blood of Jesus Christ his Son cleanseth from *all* sin." 1 John 1: 7.

5. Do you wish God would cease to remember you as a sinner? "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 12.

6. Does your weary soul sigh for rest? "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt 11: 28.

7. Do you long for an interest in Jesus? "If any man thirst, let him come unto me and drink." John 7: 37.

8. Are you trying to come to him? "Him that cometh to me I will in no wise cast out." John 6: 7.

THE POWER OF THE SPIRIT.

BY A. H. LEWIS.

The lesson for Sabbath, Feb. 19th, contained a most important truth for teachers and preachers. Christ preached "in the power of the Spirit." If Christ needed thus to seek aid from God, much more we. History and experience show that there is no real power except through the Spirit. Eloquence, skill, personal magnetism, great erudition, and shrewdness, all fail to move men's hearts unto obedience, if the power of the Spirit be wanting.

Every teacher should consider these facts, and seek earnestly for the endowment from above. The power of the Spirit in teaching, as in the "new birth," is seen in its effects rather than in its mode of operation. How it is that a teacher guided by the Spirit is enabled to teach as no one else can, is a mystery; the teacher himself can not explain it. It is the power which fastens truth in the heart. It covers the seed in the softened soil, that it may spring up and bear fruit. Words are its vehicle, but hearts still more. And the teacher whose heart, inner life, is aglow with its presence, does more by that silent influence than by words. Or when the presence of the Spirit sanctifies all other powers—skill, learning, eloquence—then is the teacher most powerful.

Truths taught in the power of the Spirit remain in the memory, even of the disobedient, with a divine vitality. They may be covered, but they can not die; and sooner or later will bear fruit in the repentance of that heart, or its more bitter condemnation. We once heard a preacher claim that the Spirit "gives no aid except through the Word, *i. e.*, the Bible." He also claimed that in his earlier ministry he held to the doctrine of *direct* aid through the Spirit. Those who knew him best said that his preaching lost power as he laid aside the important truth that men may come, as did Christ, proportionately, in the power of the Spirit. His preaching did not lack in finish, eloquence, or human sympathy; it did lack in power to move men to obedience.

Sabbath-school teachers should watch with double care lest they fail by not seeking *direct* aid from the Spirit in teaching.

HINTS FOR THE BLACKBOARD.

THY SINS ARE FORGIVEN.

In impressing this thought, add an interrogation point, and make it a personal question to each one.

A SINNER'S
PENITENCE,
PARDON,
PEACE.

THOU HAST NOT?
HIS WOMAN HATH!

MUCH LOVE FOLLOWS FORGIVENESS.

THY FAITH HATH SAVED THEE.

THE International Lessons for 1882 are all in the Gospel of Mark, and include the entire book. This is intended by the committee as a concession to the senseless cry of a "mutilated Bible" raised against the plan of selected lessons. By the time any teacher gets through with this experiment, he will be ready to go back to the present plan.

THE publication of the New Revision of the New Testament is postponed until May; meantime, subscriptions for copies of the first edition are received at ten dollars each. An enterprising publishing house in New York promises to have a cheap thirty-cent edition printed in twenty-four hours after its first appearance.

THERE are 300,000,000 people in China, or six times as many as there are in the United States, yet how insignificant in magnitude are the efforts for their salvation.

SPECIAL NOTICES.

☞ REV. L. C. ROGERS requests his correspondents to address him at Palatka, Putnam Co., Florida, until further notice.

☞ THE next Quarterly Meeting of the Churches of Scio, Stanard's Corners, Nile, Richburgh, West Genesee, and Portville, will be held with the Church of Portville, beginning with a prayer and conference meeting Sixth-day evening, March 5th, 1818. Preaching services as follows: Sabbath morning by J. Summerbell; evening after Sabbath by G. P. Kenyon; First-day morning by M. S. Wardner. Preacher for First-day evening will be announced during the meeting. C. A. BURDICK.

☞ SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

☞ PRAYER MEETING TOPICS for use of Seventh-day Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay postage. Address SABBATH RECORDER, Alfred Centre, N. Y.

A GREAT ENTERPTISE.—The Hop Bitters Manufacturing Company is one of Rochester's greatest business enterprises. Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every household in the land.—*Graphic.*

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

MR. IRVING SAUNDERS will be at his Photograph Gallery in Friendship from March 9th to March 15th.

THE REV. R. W. TODD, of Dover, Del., says humanity needs, sometimes, to unbend itself to innocent recreations and amusements. Man is the only animal that laughs, and this fact indicates, I think, the necessity and propriety of "a time to laugh." If any one should hear Dr. Villers and not think that time has come, it would, in my judgment, be a sufficient ground upon which to suspect him of lunacy.

Dr. Villers will give one of his strictly moral entertainments at Chapel Hall, Alfred Centre, March 7th, 1881, commencing at 8 o'clock P. M.

THE ladies who some time since were unable to go out, having taken LYDIA E. PINKHAM'S VEGETABLE COMPOUND, are quite recovered, and have gone on their way rejoicing.

ONE CENT WILL BUY A POSTAL CARD, on which send your address and receive a 100 page book, which treats of all diseases of the Liver, Headache, Jaundice, Constipation, Malaria, etc. Address DR. SANFORD, 164 Broadway, New York. (Mention this paper.)

AS ICE DISAPPEARS UNDER A JULY SUN, so that hacking cough disappears under the use of *Hamilton's Cough Balsam.* It soothes and heals the membrane of the lungs, it remedies the night sweats and tightness across the chest, and is universally declared to be the best balsam extant. Those having uselessly tried many other remedies are speedily relieved by this. Sample bottles, 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

DON'T FORGET.—If you are suffering from any of the numerous diseases of the stomach, bowels or liver, it is your own fault if you remain ill, when you have at hand *Parmelee's Blood Purifier*, a sovereign remedy in all such ailments. Price $1 per bottle; sample bottles 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"BUSINESS PRINCIPLES."

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

"GAINED TWENTY-FIVE POUNDS."

NORTH CLYMER, N. Y., Dec. 24th, 1875.

DR. M. M. FENNER, Fredonia, N. Y.:

Dear Sir,—About a year ago my health was so poor that I was hardly able to do business at all. Had no appetite, could not sleep nights, coughed a great deal, and had, in fact, begun to contemplate the necessity of breaking up my business and going to a different climate for my health. I had tried most everything recommended for such cases, but found no relief. I took five bottles of your Blood and Liver Remedy and Nerve Tonic, and gained twenty-five pounds in weight and feel as well as ever.

Yours truly, J. H. NEWELL.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

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

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

Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. For sale by dealers.

Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WILLIAM R. BURDICK, Alfred, N. Y., and RANDOLPH COMPANY, New Salem, W. Va.

THE ART OF PROLONGING LIFE.—Sickness and premature death are almost always due to violation of the laws that govern our physical being. It is strange so many people will suffer with dyspepsia, indigestion, constipation, sour stomach, and general debility, when *Parmelee's Dyspepsia Compound*, that great remedy, is to be found in every drug store. Sample bottles, 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

NOT SO BAD.

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

NO HOSPITAL NEEDED.—No palatial hospital needed for Hop Bitters patients, nor large-salaried talented puffers to tell what Hop Bitters will do or cure, as they tell their own story by their certain and absolute cures at home.—*New York Independent.*

MAKE A NOTE OF THIS.—When you want something to attend strictly to business, and cure ear ache, sore throat, pain in the chest, quinsy, pleurisy, rheumatism, etc., get *Parmelee's Universal Liniment*, the greatest pain destroyer known. It is warming and penetrating. As a family liniment it meets the wants of every household. A fair trial is all that is necessary to prove the astonishing curative properties of this invaluable remedy. Sample bottles, 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

MARRIED.

In Verona, Oneida Co., N. Y., Feb. 17th, 1881, by Eld. C. M. Lewis, at his residence, Mr. HERMAN R. WILLIAMS and Miss MINNIE A. NEWLAND, both of New London.

At the residence of James Greenman, Farina, Ill., Feb. 21st, 1881, by Rev. W. C. Titsworth, Mr. B. F. TITSWORTH and Miss JENNIE ZINN, both of Farina.

DIED.

In Little Genesee, N. Y., Feb. 6th, 1881, of kidney disease, very suddenly, MRS. ADDIE SMITH, daughter of Jabez and Mary Burdick, aged 42 years, 9 months, and 6 days. She will be greatly missed by her relatives, and among the sick, for she was very kind in ministering to their wants. M. S. W.

"The righteous shall be in everlasting remembrance." Mr. ALBERT B. CRANDALL, of West Genesee, N. Y., died of congestion of the lungs, at his own home on Deer Creek, Feb. 15th, 1881, aged 70 years, having survived his wife only about six months. He was born in Brookfield, Madison Co., N. Y., Dec. 8th, 1810, where he lived until he arrived at manhood. March 11th, 1832, he was married by Eld. Daniel Coon to Miss Fannie S. Stillman, with whom he lived until about six months ago. They both professed religion when young, and were members of the Third Church in Brookfield, as it was then known. In 1833 he removed with his family to the wilds of Allegany county, on the Holland Purchase, on the Allegany river, now known as West Genesee, and selected a location that has been his earthly home for many years, where he built a log house and commenced subduing the forest. He was the first settler in Deer Creek Valley. He raised a large family of children, of whom but two are now living. He lost three sons in the late rebellion, two of them in Andersenville prison. At the organization of the Church on Dodges Creek (West Genesee), he removed his membership from Brookfield, and was one of the constituent members, and one of its principal supporters until removed by death. In the neighborhood he will be greatly missed. He was a counselor to many, and a father and benefactor to the poor. He had been prospered in business until he was in possession of a competency, and his benevolence was in proportion to the things that he possessed, as may be seen in his liberal contributions to the benevolent institutions of his own denomination, and the Church to which he belonged, and wherever he saw an opportunity of doing good. In his bequests the church and the cause have not been forgotten. "He being dead yet speaketh." His sickness was of but a few days duration. He retained his reason until the last moment, trusting in God, in whom he believed. It may truly be said of him, his house was set in order. He was buried on the 17th. Sermon by Eld. M. S. Wardner. He was in the habit of reading the Scriptures and praying in his family every morning. The mark where he had last read was at the 8th chapter of Romans. Says his son, "That chapter never appeared so precious as now, being the father's last Bible lesson, and his last message to his family out of God's holy book." Though dead he will live again. W. B. G.

In Hartsville, N. Y., Feb. 21st, 1881, LEVERN D. CLARKE, aged 12 years, 4 months, and 23 days. He was the son of Joseph and Nancy Clarke. An abscess of the head, following the measles, terminated the earthly career of this beloved youth, and casts a shadow over this family, invaded for the first time by death. Five children are still spared to comfort the afflicted parents and each other. L. L. C.

In Hartsville, N. Y., at the home of his son, Feb. 24th, 1881, RUSSELL WOODRUFF, in the 91st year of his age. He was born in Litchfield county, Conn., and came to Allegany county, N. Y., about fifty years ago. Has been through his unusually long life an industrious and hard-working man, a kind neighbor, and good citizen. His funeral was held in the Second Alfred church, conducted by the pastor. "Now when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." —Psa 71: 18. D. E. M.

In Brookfield, N. Y., Dec. 15th, 1880, of organic disease of the heart, LEANDER BABCOCK, aged 68 years and 1 day. Brother Babcock made profession of religion in 1837, and was baptized into the fellowship of the Second Seventh-day Baptist Church on the 9th of December of that year. He lived in and enjoyed the hope of the gospel, and that same gospel hope and faith sustained him in his sickness and death. For him "to die was gain." Funeral services were held on the 17th, at the family residence, conducted by the pastor, and the lifeless form, now free from pain, was laid to rest in its mother earth, to await the resurrection of the just. Bro. Babcock's family consists of his wife and five children, all of whom, with one exception (Mrs. Jacob Williams, of Harvard, Neb.), were present at the funeral. The day was a very stormy one, but large numbers of neighbors and friends were present to sympathize with the stricken family in their bereavement. "The memory of the just is blessed." J. M. T.

In Westerly, R. I., Feb. 16th, 1881, after a painful illness of nearly four and a half years, CHARLES MAXSON, of the firm of C. Maxson & Co., in the 68th year of his age. Mr. Maxson was one of the constituent members of the Pawcatuck Seventh-day Baptist Church, in whose fellowship he lived and died. He was a man universally loved. A more extended notice will be forwarded in due time. L. A. P.

In Waterford, Conn., Feb. 8th, 1881, at the home of her son-in-law, Joshua C. Maxson, Mrs. MARY S. BEEBE, widow of Brother Ezekiel Beebe, aged 81 years and 6 months. Sister Beebe made a profession of religion in early life, and united with the Seventh-day Baptist Church in Waterford, of which she remained a consistent member about sixty years, until called home. During the latter part of her life, on account of infirmities of age, she was unable to attend public worship, but found Jesus sweet to her soul at home. Her loving disposition, her patient and genial manner, endeared her to many friends, who greatly miss her, especially the family where she spent the last years of her life, but they find comfort in the remembrance of having done what they could for her while with them. When the summons came she was ready. To her there was no death; it was simply changing the mortal for immortality, the corruptible for the incorruptible, life's uncertainties for a safe and abiding place with Christ. E. D.

At Cartwright's Mill, Wis., Feb. 5th, 1881, of congestion of the brain, LIZZIE IDA PUTNAM, daughter of J. P. and Ida Putnam, aged 6 years. This is the first death in the society. She was a member of the Sabbath-school. The hope of the gospel comforts the bereaved. J. B.

In Albion, Wis., Feb. 12th, 1881, of typhoid pneumonia, HARLEY ASHER, son of Charles M. and Al Vernelia Williams, in the 7th year of his age. S. H. B.

At Albion, Wis. Feb. 23d, 1881, HORACE BLIVEN, aged 62 years. He came to Wisconsin in 1839, from Alfred, his native town, and settled at Milton. He was a boy under age, but was employed by Joseph Goodrich. He was a candidate at the first baptism of Seventh-day people in Wisconsin. He assisted in making benches for the first Seventh-day Baptist meeting held in Wisconsin; was baptized in Goodrich Lake by Elder Daniel Babcock, in 1841, and was one of the charter members of the Milton Church. By industry and economy he saved means to purchase a farm, and settled in Albion in 1843, where he has since resided. He was also a charter member of the Albion Church. He was married in 1843 to Charlotte Clement, who died two years ago. He leaves a family of eight children, five sons and three daughters, all of whom were present at his funeral, save the youngest daughter, who resides in New England. He was industrious, peaceable, benevolent, and honest; was one of the six or seven most liberal in support of the Academy. He was always poor people's friend. The respect in which he was held was manifest in the large number who attended his funeral. A. R. C.

At Hart Hill, Scotland, Jan. 24th, 1881, of apoplexy, Mr. WALTER MENZIES, aged about 50. Brother M. practically embraced the Sabbath during my residence in Scotland, though he had for years been convinced, theoretically. He became a very earnest and self-denying worker in the cause, distributing many thousands of Sabbath tracts, visiting for that purpose, mostly on foot, the villages and cities within twenty miles of his home, besides contributing some money to help publish tracts. He was a frank, genial, noble, conscientious man. He only survived the shock ten hours. Thus an earnest and true yoke-fellow has passed away. N. W.

PUBLISHED BY THE AMERI

VOL. XXXVII.—NO

The Sabbath

PUBLISHED WE
BY THE
AMERICAN SABBATH T
—AT—
ALFRED CENTRE, ALLEG

As the Denominational Paper
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ments, the interests and tastes o
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BE STRONG, O

Be strong to bear, O heart
Faint not when sorrows
The summit of these hills
Touch the blue skies of
So many burdened ones th
Close toiling by thy side
Assist, encourage, comfort
Thine own deep anguish
What though thy trials ma
Thy strength is known t
And pathways, steep and r
To pastures green and b

Be strong to love, O heart
Live not for self alone;
But find, in blessing other
Completeness for thine o
Seek ev'ry hung'ring heart
Each saddened heart to c
And where stern justice st
In mercy draw thou near
True, loving words and hel
Have won more souls for
Than all the dogmas and t
By priest or sages given.

Be strong to hope, O heart
Look not on life's dark s
But just beyond these gloo
Rich, radiant days abide
Let hope, like Summer's r
Scatter thy falling tears,
And let God's precious pro
Dispel thy anxious fears.
For every grief a joy will
For every toil a rest;
So hope, so love, so patient
God doeth all things best

BRO. M. S. WARDNER'S

LITTLE GENESEE, N.

To the Editor of the Sabbath Reco

I enclose herewith a copy
in reply to a package of tra
and a copy of my reply wi
you deem them worthy of
are at your service. I on
man's initials. Yours

ATLANTA,

Dear Sir,—I have recei
read them as carefully as
terial duties will allow.
your exposition of the te
in Rev. 1: 10. It was t
week, according to your c
"Did Christ or his apost
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