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LESALE PRODUCE MARKET.

e New York markets for butter, cheese, e week ending Jan. 8th, reported for DER, by David W. Lewis & Co., Pro- mission Merchants, No. 85 and 87 Broad w York. Marking plates furnished ed.

Receipts for the week were 17,556 pack- were 3,531 packages. Prices moved onward from June last, and there was to the market all through the Summer exporters buying and prospects appar- ing with good expectations for mid- he final closing out sales of old make in In the meantime, in England and on the late Summer and Fall feed was the Winter mild and pleasant, so that n of butter there has all the time in- being fresh in make, and meeting and ith American butter longer from the his latter into an eclipse, and our exports certain we shall have no considerable ut a reduction in price; but it is possible be a year like 1876, that shall prove nipotence of the home demand for but- when we have active markets, and re- emark of that eminent French traveler were a people of many religions, *but* vy, and that was butter. We quote:

make Western creameries	33 @ 34
ake sour cream creameries	— @ 30
sweet "	26 @ 28
ake, early	22 @ 25
choice, fresh	26 @ 28
arly firkins, choice	22 @ 24
ff qualities, faulty	18 @ 20
ammery	24 @ 26
ory, present make	18 @ 22
June make	15 @ 17
common, low grade	12 @ 14

Receipts for the week were 11,058 rts, 24,755 boxes. Receipts being ports liberal has inspirited the market, embers are more firmly held. Other me as before. We quote:

Sept	13 @ 13¼
made, good to choice	11¾ @ 12¼
, fair to good	10 @ 12
skimmed	8 @ 11
skimmed	4 @ 6

e supply continues light, demand good, ry with the thermometer and weather We quote:

gs, per doz	34 @ 38
per doz	28 @ 31

his market is quiet at former prices.

bush., 62 lbs	$1 70 @ $1 90
" "	1 50 @ 1 75

UITS.—We quote:

pples, ring cut, choice	8 @ 9
" fair to good	7 @ 8
estern, quarter apples	5 @ 5½
h Carolina, sliced	4 @ 6
es, evaporated	28 @ 30
ches, halves and quarters	6 @ 8
dried	25 @ 28
"	7 @ 8

per lb., 23 @ 24 cents.

OULTRY.—We quote:

lb	12 @ 13
b	11 @ 14
hickens, per lb	8 @ 11
	8 @ 10

PLES.—We quote:

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

IES.—We quote:

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

—We quote:

per bbl	$1 50 @ $2 00
"	1 75 @ 2 00
"	1 75 @ 2 00
"	1 50 @ 1 75

We quote:

e per bbl	$5 00 @ $5 50
"	3 25 @ 3 50

B, CHEESE, EGGS, BEANS, ETC.

ly and Entirely on Commission.

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

D W. LEWIS & CO., NEW YORK.

s sufficient both for goods and letters.

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. 3. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 20, 1881. WHOLE NO. 1876.

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

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☞ 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.

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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.

CHRIST ON EARTH.

BY PAUL HAMILTON HAYNE.

Had we but lived in those mysterious days
When, a veiled God, 'mid unregenerate men,
Christ calmly walked our devious mortal ways,
Crowned with grief's bitter rule in place of bays—
Ah! had we lived but then!

Lived to drink in with every wondering breath
A consciousness beyond all human ken,
That, clothed in flesh, as long conceived in faith,
We viewed the Lord of life and Lord of death—
Ah! had we lived but then!

To see all Nature quickening when he trod
By golden glebe, waste wave, or shadowy glen;
While a new sweetness breathed from leaf and clod,
As through man's image they divined their God—
Ah! had we lived but then!

Wild birds above him passed on reverent wing,
And savage sovereigns of dark dune or den
Outstole to greet him with mild murmuring—
Soft as a nested dove's song in the spring—
Ah! had we lived but then!

At "Peace! be still!" the storm-wind ceased to roar,
And the lulled waters seemed to sigh, "Amen!"
Fear—the heart's mightier tempest—surged no more,
But a strange silence fell on sea and shore!
Ah! had we lived but then!

With our own ears to catch the words He said
(Their magic pondering o'er and o'er again)—
The wine of wisdom quaff from fountainhead,
Mark the lame leap, and watch the uprising dead—
Ah! had we lived but then!

The world grows old! Faith once a mountain stream,
Now crawls polluted down a poisonous fen;
The Bethlehem star has lost its morning beam;
Thy face, O Christ! wanes like a wasted dream—
How changed, how cold since then!

Ah! 'tis our dreary lives whose promise fails!—
These languorous lives of low, lost, aimless men.
Through mockery's mist our Lord's pure aureole pales,
Yet tenderer than the Syrian nightingale's,
His voice sounds *now* as *then!*

—*Christian Union.*

CHRISTMAS SERMON.

The Name Above all Names.

BY REV. D. E. MAXSON, D. D.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, in heaven, and in earth, and under the earth."—Phil. 2: 9, 10.

If you could turn back the finger on the dial of time eighteen hundred and eighty years, and stand beside that manger in the stable at Bethlehem, you would hardly see how the little babe, lying there on the straw, would ever come to bear a name above every other name of the whole universe of created intelligences. His parents, who are tenderly watching him, can do nothing to exalt his name above the humble class to which they belong, up in the obscure and despised little village of Nazareth of Galilee. "The son of a carpenter," is all the "simple annals" of his nativity can say of him. True, there are some swarthy, turbaned strangers from the East, astrologers, star-gazers from Persia, come to see him and worship him as he lies in the manger, and to leave some costly presents for him; but these mysterious strangers came and went, and died, and not so much as the name of one of them has ever been known to Christendom.

When Paul, sixty years after, used the jubilant words of the text, how strangely they must have sounded to the Cæsar ruling in imperial Rome, the mighty capital of a world-empire, by whose authority Jesus had been sent to the ignominy of crucifixion with thieves. To be crucified by decree of Rome, was to be consigned to the deepest infamy possible, both to Roman and Jewish conceptions, and yet it was of that crucified Jew that the great apostle made the prediction that his name should come up from its ignominy, and at length tower high above all other names.

There were many great names already on the rolls of fame; scholars, statesmen, warriors had lived and won their places in imperishable fame. Abraham, Moses, Joshua, Isaiah, David, had lived and illustrated the annals of the Hebrew nation; Macedon had furnished her conqueror of Greece, and his son Alexander had led the Grecian phalanx in triumph over the world; Julius Cæsar had led the Roman legions victorious over all Gaul, and spread the Roman power over well nigh the whole known world. Greater names than these were yet to come into history. Napoleon was to build his mighty fabric of despotic ascendency, and wear his iron crown of despotic rule over all Europe. Luther was to achieve immortality as the fearless opposer of the Roman hierarchy, Bacon and Newton in science, Milton and Shakespeare in letters, Burk and Chatham, Webster and Sumner in law, Cromwell and Washington, Lincoln and Grant at the head of mighty nations, were to achieve immortality of renown; and yet, backward and forward over all these, the apostle sweeps his prophecy, and predicts, for the babe in the manger, afterwards the crucified Nazarene, a name above them all; a name above that of Gabriel, and all the archangels of the mighty hosts of heaven.

Rome has passed away, the Cæsars have died and gone to common dust with the millions that feared them. Jerusalem, with the splendid temple, in whose courts Jesus poured his hot invectives against the titled and hypocritical leaders of the soulless formalities that had taken the place of the pure worship of the Jehovah of Israel, has been demolished and plowed under, till not one stone lies upon another of its old-time greatness. Jewish Sanhedrin and Roman soldiers, who conspired to crucify the Son of Mary, for long centuries have existed only in the annals of their infamous conspiracy. These have all gone down, all merely human greatness has passed like the flower before the frost of time, while the name of Jesus has been rising higher and higher till already not a human being lives who dare stand up and claim equality with him, and more and more, as the transforming power of his life and his gospel are felt among men, do men ascribe praise to him, as the one supreme man who gathered into himself not only all actual and all possible human excellencies, but also as the one man, of all men, "in whom dwelt all the fullness of the Godhead bodily." Every line of human history interprets to us the prophecy of supreme greatness in the text, and points with unmistakable certainty to the Christ of history, as the one supreme name, around which all human events are to stand together in heavenly order. But it is not so much the purpose of discourse to-day to dwell upon the fact and past history of Christ's supremacy, as upon the reasons for it, and of its deep, divine significance to us as his professed followers. The supreme name of Jesus is not a far-fetched misnomer to suit the end of partisan adherents, nor is it an arbitrary arrangement of the divine author of our religion, to give it popularity in the world. The supremacy of his name comes from the supremacy of his character. Jesus of Nazareth is to be *esteemed* the highest, because *he is the highest*, and herein is to be the final standard of all esteem. Jesus could not be lifted to the highest place *if he were not the highest.* In what respect then is Jesus the highest; in what respect is he the supreme character of history, so as to be entitled to "a name above every name," in heaven, in earth and in the under world, "to have every knee bow to him in all the universe of God?"

1st. Then upon the final and true scale of honor, Jesus is highest from his *origin.* He was the "only begotten Son of God," and out of his divine Sonship there came into him a fuller measure of the divine goodness and greatness than into any other being of all the universe of God. He was "God manifest in the flesh." "In the beginning was the word, the word was with God, and the word was God." The one only person, so purely and grandly divine that ever came out of the world above the world, to set foot upon this earth and mingle in human affairs; and

2d. He was greatest in the mode of his mingling with men, *i. e., greatest in his office.* The office or function of Jesus was the highest ever intrusted to any being on the earth or in the heavens. His office was to interpret the love of God for his children in sin, in wicked rebellion against his good government. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not *perish* but have everlasting life."

When you can measure the breadth and depth of the distance that separates a soul eternally lost, lost and forever to wander away in the black deeps of the eternal gloom of that "outer darkness," where "there is weeping and gnashing of teeth," "where their worm dieth not and the fire is not quenched," and that other one saved, forever dwelling in the sunshine of God's infinite love, and in the fellowship of all goodness; the awful and infinite difference between these two conditions gives the measure of the magnitude of the office Jesus bears as a man among men; a magnitude before which that of all other offices sinks away out of sight. The whole race, doomed to endless perdition in the everlasting fire prepared for the devil and his angels as a fit and natural result of its wicked rebellion against the rightful and beneficent rule of Him who made the world, and its wonderful adaptation to the best ends of the race, needs a Savior—a savior from this awful, burning, endless perdition! Can such a savior be found? Yes, one; only one in the whole vast range of universal being. Only one name given among men whereby they may be saved; and that, the name of Jesus. Precious name must it be, then! And who shall deny that one name, Jesus (Savior), pre-eminence among all names. Truly it is God that hath given him a name that is above every name, by sending him from his heavenly home, his high court of glory, to come down to the manger, up to the cross, down to the grave, and up to his heavenly home again, bearing back with him, as heirs with him of all the glory and dominion and power of his Father's kingdom every one who believes on him, "that whosoever believeth on him might not perish, but have everlasting life." Who shall have name highest if not such a Savior, such a Jesus?

3d. But if we consider the work of Jesus in fulfilling his highest office among men, must we not find ample reason for giving him the name that is above every other name? If we can conceive ourselves back in his position in the historic unfolding of the human race, looking backward and forward, what do we see? Behind him, the pomp and splendor of great nations, great sects of philosophers, and schools of learning. There was the lascivious luxury of Babylon, the glittering splendor of Ninevah, the grotesque greatness of Egypt; but their splendor and pomp and power stood out in humiliating mockery to the suffering and oppressed millions whose very life had been crushed out to create and keep up the splendors of kings and courts. For the nobler natures and highest wants of men they had done nothing. There, behind, is the rich culture of Greece in her golden age of art, eloquence, and literature; but Greece had done nothing to awaken the hopes and lift up the lives of the ignoble poor. Amid all her unequaled architecture of temples, palaces, and theaters, there stood no asylum for the poor, no home for the friendless. No one of her wisest and best had ever reached the conception of the true nobility of forgiving an enemy. The best that Grecian morality could do was done when Achilles tied Hector to his chariot and dragged him furiously around the walls of Troy after he had conquered the city and captured its noble leader. He was esteemed the best man who could do most damage to an enemy, as well as the greatest favor to a friend.

Rome had organized states, and lifted jurisprudence to its loftiest heights; but she had not learned to legislate for the finer wants and higher nature of man. Her culture was like that of the iceberg, standing in its glittering stateliness across the path to warmer climes and sunnier seas. Till Christ came, not a man of all the world had touched and awakened the heavenward side of the human nature.

Then turning forward, we see in the sunbeam that goes before him, radiating with divine effulgence from him, a new life, springing up all around. Heavenly charities gathering the sick and suffering to their warm embrace; homes more happy and refined; laws more lenient and lasting; manners a kindlier courtesy, and sorrow a softer touch; and the tempted a stronger hope, as the voice comes from the lips of Him once tempted in all respects as they, saying, "Be of good cheer, I have overcome the world." Even the grave gives up its gloom as the One who burst its bonds says, "In my Father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also." See how the burdens begin to fall from weary shoulders as the great burden-bearer says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Such is Christ's relation to humanity. Everything noblest in our institutions, sweetest and holiest in our domestic relations, truest and strongest in our characters; everything richest in art and purest in literature, in short, everything that lifts the condition of the best Christian society above the worst heathen society, has come of the work that Christ has done for humanity. The earth would no sooner shiver to its center and stiffen to icy death were the sun to be withdrawn from the physical heavens, than would humanity congeal to icy stiffness, and death sieze with iron grasp all its moral susceptibilities and spiritual forces, were the Sun of Righteousness to shine no more from his high plane as the Savior of men, the Lamb of God that taketh away the sin of the world.

When, then, the origin, supreme office, and beneficent work of Him born in a manger, the Savior from sin and its awful perdition, the uplifter and upholder of the weak, are considered, who shall deny the eternal fitness of the prophecy that his name shall rise above every other, and that every knee shall bow to him, the rightful King of kings and Lord of lords? Think of our own prosperous and happy country to-day, with its homes, schools, churches, and asylums, and helps for every form of suffering men; and with its Bible societies and publishing houses, one of which is printing a complete copy of the Bible every minute of time; and then contrast it with what the world, our part of it with the rest, would be, had it kept right on as it was when Nero from his throne in the Seven-hilled City, ruled the world in the interest of a supreme selfishness and a heathen religion. Who does not shudder to think of the world, as it would be to-day all round its habitable surface, had not Christ come and wrought in it, and lifted it up to the true conception of man's spiritual nature and of his true relation to God, the infinite and eternal Spirit? Who dare think what the world would be a half century in the future were the Bible and the gospel, with all the religious institutions and impulses that grow out of them, to cease their teachings and their inspirations? Who of the most highly cultured Christians of the most highly-favored town of Alfred, would dare trust his chances for a ripe old age, and a home in the heavenly mansions, were he, from this day onward, to shut out, as far as he could, all gospel influences, all Bible teachings, and religious inspirations? If we are so far behind and below what we ought to be with them in full blaze of light and heat upon us and all around us, what dwarfage and emaciation should we not reach were this light and heat to be withdrawn! Oh, yes, Christian believers, followers of Christ, this world is blossoming with blessings instead of bristling with curses, all because our Christ has been in it, and fulfilled his divine redemptive office to its sin-stricken inhabitants, and worked out a great salvation for them. A beautiful author (T. Star King) says, "Wherever a church is built to the universal Father, the hand of Christ is laid in consecration upon its altar. Wherever a bloody law has been expunged, it was the finger of Jesus that swept across it. Wherever sounds a rebuke of slavery, a plea for the poor, an appeal for a charity; in whatever voice we listen to an appeal for the common brotherhood and common rights of man, it is only the onswelling chorus that started on the plains of Bethlehem eighteen hundred years ago, rolling on through the arches and corridors of the centuries." Must not the name of the world's greatest benefactor rise above all other names, so sure as the world's heart is capable of the divine emotion of gratitude; to the author of its best institutions and its noblest liberties, purifier of its homes, quickener of its hopes, and regenerator of its loves? But high as was his office, beneficent and broad as was his work, there is another respect wherein his title to supremacy rests far beyond all competition, and that is,

4th. The spirit he manifested amid the strifes and oppositions and hatreds of those he came to save. The clearest revelation of what is divine must come through what is human, since the human nature, in the high order of its creation and capacity, stands up nearest the divine nature, and the center-point of the human nature which lies closest in to the divine is the heart, the home of its love, the seat of its affections, for "though I speak with the tongues of men and angels, have faith to remove mountains, and even though I give my body to be burned, and have not love, I am nothing, and all my pretensions and professions of religion are no better than the clatter of sounding brass and tinkling cymbals." If heaven ever opens to us it will be through the deep, warm, holy impulse of love to God, and good, such as leads us straight to all faithfulness, and zeal of obedience to all the holy commands of God. Right here, in this sweet spirit of obedience to all his Father's commands, and in holy love of all his creatures, Christ vaults to the climax of his right to be highest. What name shall offer itself in challenge of his supremacy on this field of his spiritual beauty and holiness? What name that is illustrious on the field of human heroism and sacrificial devotion to human good, does not count it a glory higher than all to be counted a meek disciple of the meek and loving Jesus? But up here, in the Alpine grandeur and sunny loveliness of the spirit that, from the cross, could look down upon his murderers and cry, "Father, forgive them," all analysis fails, all words falter, and only to the heart that throbs with the divine love and forgiveness can the supreme love and life of Jesus be interpreted.

Through the eternal ages of the redeemed shall we be drinking deeper into the meaning of the prophecy of his own growing greatness when he said, "And I, if I be lifted up, will draw all men unto me." Happy he who can look into his inmost soul and find such a spirit there as can truly exclaim:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round his head sublime."

But what the significance of this transcendent name of Jesus to us, his disciples and followers! The significance of Jesus to us is all dependent upon the faithfulness of our discipleship. To once know and feel the power of his divine life thrilling our own, and then by neglect to foster and feed it with its own true nutriment, let it die out of us, and we go back to the control of our sensual propensities and animal appetites, back into bondage to the world, the flesh, and the devil, is only to have the weight of the highest name and nature in the universe against us, a weight under which we shall sink to deeper perdition than if we had never heard it.

It is a momentous truth that the gospel of Christ is a savor of life unto life, or of death unto death, according as men use it; momentous significance to us all, this name above all names. Says he who bears it, "He that is not for me is against me." To be for Jesus and have him for us, or to be against him and have him against us, is the most momentous and awful alternative that ever comes to a human life; and yet, to every human life, to every one of us it comes, and stays by us, with never ceasing pertinacity; we can not escape it. It is with us to-day, it will be with us next Christmas day, and with us a million years from to-day, with us *forever.* The supreme personage of history, the Judge of the living and the dead, the King of kings and Lord of lords, for us, or against us, now and forever! and all with us to choose the alternative, and determine which it shall be. To be with Christ, and remain with him in loyal fealty, places the human soul in the inheritance and indefeasible possession of that soul's greatest possibility of good; to be against Christ and remain against him, places the soul under the greatest weight of its possible calamity. To be a friend of Jesus is to be a son of God and co-heir with Jesus, to all the glory of the everlasting kingdom of his Father and ours. "Be of good cheer, I have overcome the world," are words of most precious import which the Savior speaks to his friends, for he guarantees to them all the power by which they too may overcome, and go up to sit with him in stable and everlasting supremacy over the world. Hear his great word of promise to the Christian that holds out faithful in his love, and persistent in his service, the one who overcomes in the conflict of the good with the evil, that is within him. "To him that overcometh, will I give to eat of the tree of life which is in the paradise of God." Everlasting life and heath in the home of all the good and great of all the ages—the home of God.

"On the banks beyond the river,
We shall meet no more to sever,
In the bright, the bright forever,
In the Summer land of song."

Again, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

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.

ONLY one more subscription of $25 is needed to complete the list of subscribers to the $1,000, for the China Mission House Fund.

THE Baptist Chinese Mission, of Portland, Oregon, gave last year for benevolent purposes $440 20. This speaks well for the liberality of recently converted Chinese.

THE work performed by the Baptists through their schools for the Freedmen of South, is full of promise for the future of the colored race. An educated and faithful colored preacher is a great power for good among his people.

REV. R. G. WILDER, editor of the *Missionary Review*, writes the following: "I am glad and thankful you can speak of a growing missionary interest among your people. May it deepen and widen still more. A happy and useful New Year to you." We reciprocate the fraternal wish.

WE are sure the friends of the RECORDER will be much pleased with its greatly improved appearance. This would have been said a week ago, were it not that the printers want the "copy" for this department on Tuesday of the week preceding publication, which will oblige us to say some things rather late.

A BENEVOLENT man in New York City sent a check of $25, as a Christmas present, to each of thirty-two missionaries employed by the Baptist Home Mission Society, the salary of no one of them exceeding $500. Years ago this man invoked God's aid in his business, at a trying period, and promised, as he might give prosperity, to give one-tenth of his income to religious objects.

THE Corresponding Secretary of the American Baptist Home Mission Society, Rev. Dr. Morehouse, says that "the religious mastery of the Great West will be practically determined in the next five years." Then, with what greatly increased zeal ought we to prosecute our own home mission work. It is counted wise, by means of railroads, mining, manufactures, and agriculture, to increase the capacity of a new country for the production of material wealth; is it any less wise to seek, by every means in our power, to enlarge its capacity for the production of the riches of truth and righteousness?

THE Methodist Board of Church Extension gave to churches last year for the building of meeting houses, $66,857 84, which secured the erection of 271. The sum of $15,100 was also loaned for the same purpose. A house of worship is, in the opinion of the general missionary of the Congregationalists for Dakota, about the first thing needed in a missionary field, being as essential to the preacher as a bank to the banker, a store to the merchant, or an office to the lawyer. "Give us meeting-houses to begin with, and we will come to self-support in half the time that we now do, and accomplish twice as much good."

L. P. BROCKETT, M. D., of Brooklyn, N. Y., begins a series of papers in *The Home Mission Monthly* for January, upon the States and Territories of our great Western empire, taking Montana first. This Territory has an area of 92,016,640 acres, being larger than New York, New Jersey, Pennsylvania, Delaware, and Ohio, together. The grazing lands, which include three-fifths of the whole extent, are generally covered with very nutricious grass. The climate is healthful and pleasant; and although there are a few very severe days in the Winter, the air is dry and bracing. The valleys are very fertile, and the plateaus and mountain slopes form the best grazing regions in the world, while the mineral wealth, in gold and silver, is vast. Communication has been difficult in the past, but there are now three railway lines within the territory, and with increasing facilities for travel and transportation, the growth, already rapid, will be greatly accelerated.

The four great enemies of true religion in the West are heathenism, Mormonism, Romanism, and infidelity. The last has thus far made great conquests in Montana, at the forts, trading posts, and mining camps; and, as the natural fruits, licentiousness, intemperance, and gambling abound, one town of less than a thousand people having, a few months ago, twenty-two drinking and gambling saloons in full blast, every day in the week. Men are attracted westward by visions of earthly riches, or earthly homes; "before their spiritual gaze must be presented vivid views of the riches of grace in Christ, and visions of the heavenly glory," and the heavenly home. "Brethren, the field is large, the work is great, the time is short!"

FROM THE HOME FIELD.

—Bro. H. B. Lewis reports as follows concerning work at New Auburn, Minnesota: Weeks of labor, 5; churches supplied, 1; sermons, 23; other meetings, 1; families and persons religiously visited, 81. Some very cold and stormy weather has interfered with the labors of our missionary, still quite a number have been revived, and many encouraged and blessed, for they had heard but little preaching for more than a year. A pleasant meeting-house has been recently built here, 24x40.

—Bro. Horace Stillman, missionary pastor at Woodville, Niantic, and Green Hill, R. I., reports for the current quarter: Meetings held, 36; sermons, 30, families and persons religiously visited, 10. Extra meetings have been held at Woodville, L. A. Platts preaching six times, and S. S. Griswold and A. E. Main each one evening.

—Bro. Varnum Hull writes that the Bible-school at Jackson Centre, Ohio, will contribute toward the support of our mission schools in Shanghai—information which we thankfully receive. We are glad to know that the statistics given from time to time in this department help to furnish Bro. Hull with weapons that he uses against the enemies of Christianity.

—Bro S. D. Davis, who has been laboring on Robinson's Fork, Lick Run, and Cove Creek, W. Va., reports the following: Miles traveled, 733; sermons preached, 79; days of labor, 73; contributions received, $9 85; persons baptized, 24; added to churches, 13; converts to the Sabbath, 8. About fifty-five are believed to have embraced religion, many of whom, it is hoped, will yet be baptized and join some church. Other neighborhoods were visited, among these being Auburn, Brown's Creek, Elk, Horn Creek, West Union, and Greenbrier; many families were called upon for religious conversation; the work and claims of the Missionary Society were presented to the people, and the subjects of baptism and the Sabbath received such treatment as the circumstances seemed, to our missionary, to demand.

At the Stone Lick school-house an invalid woman, who had heard but two sermons in twelve years, had the privilege of hearing Eld. Davis preach, being taken to the meeting in his own carriage. On Brown's Creek, he preached in a new house, into which the family were about to move, the owner wisely preferring this to a dance which the young people desired to have in it. Towards the close of the last meeting on Cove Creek, persons who were seeking the Savior were invited to come forward, "and two ladies came at once and sat in front of the stand. They were instructed and prayed for, and in a few minutes arose rejoicing in the Savior's love. Then another lady came forward, who was soon relieved of her load of sin; and while we were rejoicing with her, we heard a voice saying, Give place, and, looking around, we saw two gray-haired men who had come from the further end of the house. They were men of about 65 years, who had been made the subjects of special prayer; and their coming forward was hailed with great joy. While some shouted for joy, others cried for mercy; and when the time came to close the meeting there was an excitement we could not control, and so I announced that those who wished to be baptized, instead of waiting for examination, should meet me the next morning at William Flesher's, and then dismissed the meeting. One woman who seemed to have lost sight of everything but her wretched heart, was borne out by two other women, while the most piteous wails came from her lips. The next day, amid wind and snow, the people came, filling Bro. Flesher's house to overflowing, whereupon a log heap was built and set on fire, in the outer yard, around which they could gather for warmth. At the appointed hour we examined the candidates, then repaired to the water, and before a large congregation administered the beautiful and impressive ordinance of baptism."

In some of his meetings, Bro. Davis was aided by Eld. U. M. Babcock, of whom he speaks as a true yoke-fellow. It is thought that a church should be organized on Cove Creek, and another on Middle Island, near West Union.

A later communication than that from which the above is taken, informs us that as the result of meetings at Greenbrier, eight have already joined the church, and eight more will probably be baptized.

—Bro. S. R. Wheeler reports one and one-half months labor at North Loup, Harvard, and Long Branch, Neb. Sermons preached, 28; families religiously visited, 58. Prayer and conference meeting at almost every preaching service. Attended one Yearly Meeting, and two important church meetings, and assisted in one ordination and six Bible-school services.

By the advice of the missionary, seven Bibles were purchased, one for the North Loup pulpit, and six by individuals. At Grand Island a boarding-house is kept by a widow, who was led to embrace the Sabbath by the preparation she tried to make to convince Sabbath-keepers that they were in the wrong. She appears to be a woman of strength, who is likely to do good.

Harvard is in a fine-looking country, with good soil and good markets. This becomes another point for reflecting light concerning the Sabbath and other Bible teachings, and another place where Sabbath-keepers may find homes.

The Long Branch Church occupies an important point, providing the only preaching enjoyed by that locality. It is taking steps looking toward securing the services of Bro. D. K. Davis as pastor; and with many young people and children, should it have an efficient leader, it ought to become a church instrumental in saving many souls, adding much strength to our denomination, and advancing the general interests of Christ's kingdom.

Bro. Wheeler had a few days of unusually hard work: sixty miles of travel in a farm wagon over bad roads, and one sermon was once the work of two days; and forty-six miles of travel and four sermons was again the work of a like period.

"In conclusion, it can be said that there is much to encourage us in these parts. The missionary spirit is developing, as will be seen in any financial statement made to the Treasurer. And, thanks be unto God, the prospect is that the Pardee Church will erect a house of worship in the year 1881. Do pray for us at this important time. Contributions for outside objects may be hindered a little at present, but I do feel encouraged that this church will be of more strength to the cause of Christ and to the denomination than ever before."

FROM SHANGHAI, CHINA.

I intended sending a part of these items in the last mail, but was unable to get them ready in time.

The weather is very fine at present, and we are feeling stronger as a result. It is not necessary that I say we are still pressing on over the rough and rugged ways of the Chinese language, and I presume it is quite difficult for our people to realize the amount of study and work necessary to the acquisition of this most strange and difficult dialect. We are thankful to Him who giveth us strength that we have been able to endure the work thus far.

The work of opening the canal that passes by our house is progressing rapidly, without the use of steam, dredge, horse-power, wheelbarrow, shovel, hoe, or pick-ax. It would be amusing to our American friends who are accustomed to do things after modern plans, to see how simple and inexpensive a way the Chinese have of doing things, though it may not be the easiest way. The only machinery employed besides the Chinaman himself, is a flat stick about four feet in length, usually of bamboo, two baskets made of the same material in the shape of a large dust-pan, minus the handle, to the sides of which, at equal distances, are attached three ropes or cords, about three feet in length, and joined at the other end. To complete his equipage, he has a large iron hook, much like a potato hook only much heavier, with a long bamboo handle. The whole outfit costs about fifty cents. With his hook he digs the steep embankment into a stairway, or makes a flight of stairs with turf; with his hook he scrapes the earth into his baskets, and carries them, one on each end of his flat stick, on his shoulder, up the stairway. The canal is lined with Chinamen carrying up the earth. I am told they get for a day's toil at this work only ten cents, and they buy their own rice. I doubt whether America, with all its improvements and labor-saving machinery, could do this work as cheaply as the Chinese will do it.

The missionary conferences have been resumed. The first of the season was held at our house on the evening of Nov. 15th. The subject of discussion was, "How can we win the Chinese from their idolatrous and superstitious practices, and cultivate in them a higher Christian life?" The conference being held at our house, according to the usual custom your humble servant acted as chairman, and opened the discussion; after which, Dr. Murehead, being called upon to speak, said: Besides having the Word and the Spirit, and preaching constantly, the missionary must acquaint himself with the philosophy and practical bearings of the heathen practices. He must bring himself into as close sympathy and contact with the Chinese mind as possible; he must be able to think after the mode of the Chinese mind, and feel, if possible, after the manner of a Chinese heart. He must stand on the same platform, and then bring him away from idolatry to Christ.

Dr. Young Allen was the next speaker. He said: Following on in the same line of thought that had preceded, that, in the great work, the question contemplated, we were to teach the Chinese the three relations: 1st. Their relation to God. 2d. Their relation to their fellow-man. 3d. Their relation to things. The first required the teaching of the Scriptures and religion. The second required the teaching of morality. The third required the teaching of science. He said in his mission work he endeavored to teach all these relations, and he had what he called his religious, his moral, and his scientific work. He said he believed the Christian religion was built upon all of these relations, and that Confucianism ignores them, and for this reason is, as a Chinaman acknowledged a short time since, rootless and fruitless.

Rev. Mr. Thomson spoke next, and said: The missionary, to win the Chinese to the gospel, must teach by his example. There were those who did very little in writing Chinese books, but their influence had done much to forward the cause of Christianity in China. He thought the missionaries should acquaint themselves with what is called the Chinese classics, and be able to write Chinese; but with this, to be a power for good, he must have the influence of a consistent Christian life. He also thought that the missionary should speak not as the scribes, but after the manner of Christ, with authority; and that being clothed with this divine authority, he must teach the regenerating truth of the gospel.

Dr. Farnham said that he was thankful to the kind Providence that had watched over the various missions in Shanghai; for as he reviewed their history, he could see a great work wrought, even though this place is regarded by some as one of the most difficult and unpromising fields in China. The subject is the same that has engaged the Christian church ever since the days of Christ. To break up the old superstitions of this heathen nation is a great work, and how to accomplish this most successfully is worthy of our most prayerful thought. We need the constant presence of the Holy Spirit.

Rev. Mr. Reed, of Naziang (Methodist mission), was present, and expressed himself as very happy in enjoying the privilege. He thought the question had been very profitably discussed, and would only add a few remarks. He had discovered that one important point for the missionary to guard against was giving the Chinese the impression that when they are received into the church, they are all right, and need to make no special effort in divine things. He had found that many supposed if they were in the church they were safe; and how true this is with many in churches of Christian countries. He said that the gospel must triumph over all the superstition of this nation, and build them up in the Christian life. Light is positive in its nature. Darkness is negative. Wherever light is introduced darkness must be repelled. The positive always prevails over the negative. The darkness of the heathen superstition must give way by the preaching of Him who was and is the true light of the world. It is the work of the missionary to unveil the glorious face of the Sun of Righteousness to those who now sit in the region and shadow of death.

After the close of the discussion, it was proposed that it would be of interest to have the remarks offered on the various topics of discussion recorded in brief from time to time in a book; whereupon your missionary was elected recording secretary of the conference; and after singing, and prayer by Dr. Allen, the conference was adjourned.

D. H. DAVIS.

Nov. 16th, 1880.

Last Spring I wrote a letter to the *Bible Scholar*, in which I told the children that our Sister Rebeca, from Le-oo, had been to visit us, and that she was very anxious that her youngest son should be in school. I also wrote that Rev. Dr. Farnum had offered to take him in his boys' school for $18 per year until we could make other arrangements for him. In a few weeks after that time, Erlow went to Le-oo, thinking to bring the boy home with him; but he decided not to do so, as he did not seem to be a very bright, active boy.

Thinking that the children at home would surely raise the money for him, and so would be disappointed, I asked Erlow if he knew a clever boy I could have in his place; and after a w[illegible] he brought one for me to see. It is abo[illegible]s boy that I now wish to tell you. Erlow knows his parents, and says they are very poor, and have a large family, and have always been anxious that this boy should be educated. He is a bright, healthy boy, twelve years of age, and can already read a very little, and his p[illegible]nts are glad to get rid of him because of their poverty. He is now at Dr. Farnum's school until we can further arrange for him. His board and schooling cost $18, and his bed and clothing are $7 extra, making a total of $25 per year for him. It was best to have the agreement in writing, so that when he is old enough to learn a trade he can not be taken from us. For this reason, I borrowed Dr. Farnum's formula, and had the writings drawn from that, and they so read that if he does not prove to be a governable boy, or one that we shall want, we can send him away at any time. We are to have the entire control of him, and to betroth him whenever and to whom we see fit, and he is to remain with us until he is married.

Some of you may think I might better have waited until we can have a school of our own before I begin such work; but there are several reasons why I have thought best to do as I have. I have already written the first reason for taking him. Second, it is not every day, even here, that one can have a bright, smart boy given them, especially one who has ambition to learn. Again, he may be of great service to us in our own schools if he gets a good start. When we go in the city on the Sabbath, we pass very near the school where he is at the South Gate, and can take him with us to our meeting, and I have him already in my little class in Sabbath-school. After a little, I expect to have him accompany me when I go in the city to work. This will be not a little help, as I could not go alone, and have no Chinese woman to go with me. But, best of all, I hope he will be converted and become a Christian. If we pray for him in faith, believing, will not our prayers be answered? His name was, or rather he was called Number Three, but I have named him Nathan, in honor of our ministers by that name; and ought he not to grow up a wise and good man? I notice, too, that the meaning of the name is a "gift." Do not forget to pray that he may prove to be a good gift, and, in addition to this name, receive a new one—a gift from Him who gave himself for us.

In regard to his support, I have taken the whole responsibility, but I expect the children in the Sabbath-schools at home will be glad to contribute some of their pennies toward it. I do not expect to tell him that the children at home will take any particular interest in him, or in his support, any longer than he is a good, obedient boy. Should he prove faithful, he will be able to earn his support, ere many years, by teaching. I trust that our people will regard little Nathan as their own, and pray and do for him accordingly.

I find, by conversing with missionaries, that there are two sides to the question of having individual pupils supported by friends at home, and that different circumstances entirely alter different cases. As for myself, I incline to a middle ground between the two extremes, and think that much depends upon what the children here are told by the missionaries, and also upon the facts of the particular cases. I hope to write you from time to time in regard to little Nathan, and I hope that all, and the children especially, will not forget to pray the kind heavenly Father that he may be brought out of his present heathen darkness into the light of truth and Christianity. Should he prove unworthy, it will only be a repetition of what has many times been known; but if faithful, we have the promises of God. Let us not doubt.

A. E. NELSON.

Nov. 23d, 1880.

The three great Pedobaptist foreign missionary societies in America (Presbyterian, Congregationalist, and Methodist,) report an expenditure for the year 1879–80 of $1,478,639, and 11,471 converts; the Baptist Missionary Union an expenditure of $314,860, and 4,834 converts—the former, one convert for each $128 of expense, the latter one for each $65.

It is estimated that within nine years past more than seven hundred temples have been turned from religious to secular uses in Japan.

Education Depa

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

"LET THERE BE LIGHT

ADDRESS OF PROF. W. C. KEN

To Class of 18[illegible]

Ladies and Gentlemen,—I formed your last exercise in you education at this Seminary, it r mains for us to give a parting has been our privilege and o during the past five years, to co most daily on the relations, the responsibilities of active life. In our range of instruction has b and various, that we have noth offer you to-day; and were it n relations in which we have stood and teachers, is this day to te should remain in silence.

You are our witnesses how e how zealously we have presented the fundamental facts of physic ual, and moral education. T done not as a task, nor a mere fo as a sacred obligation. While w in the place of parents to you, it in our hearts never to be rec high trust. Whatever may ha invaluable instructions given yo neath the parental roof and parental altars, we have not deen at liberty to omit giving you "li and precept upon precept."

It will not, we trust, be ded place on this occasion, to give a of what has been demanded of y der our care, and how you hav yourselves.

The course of education throug have passed at this Institution selected with reference to securi est intellectual developments, t mental discipline, the higest m ments, and the ability to meet e duties and interests that are fast on you. The stirring events of all the vast hopes of a country than any other land upon wh shines, in agricultural and miner in mechanical and commercial and in the genius and liberality tutions, have admonished us th women are demanded of great disinterested philanthropy, of dev ism, and of unconquerable habits It has been our business to train age, and for your station as Am zens; to train you to be the doers good works, to "quit yourselves to be among the *leaders*, and not the ever upward and onward pro ciety, in the grand march of min sal empire. Whether you have upon to drill in the Greek and La in Mathematics, or in the Natura Sciences, the ultimate object ha the same. Our highest ambitio that your education should cons tribute to make you plain, ma common sense, independent th actors, who could give a reason fo and your practice, on all subjects it has devolved upon us to dire course of study, and in your man suing it, we have not felt ourselve to relieve you from any amount or mental toil required for the folding of your innate capacities a We have not strown your pathwa nor lulled you to repose by the s ease and luxury. We have not milk, but strong meat. We hav you as babes, but as men and wo assume the mighty trusts of a gr civil, political, and religious. We

Correspondence.

TEACHERS' SEMINARY, Ju

W. C. KENYON:

Dear Sir,—Your Address to th Class, delivered on the 10th inst., produ liveliest gratification. The views, sug advice presented therein, appear to us to produce extensive good. These and the desire to secure the last advice *Mater*, in some permanent form, have request a copy for publication.

LYMAN ALLEN,
GALUSHA AND
A. M. J. RAND
MISS S. DORR,
MISS L. M. GR
Committee for Gradu

ALFRED ACADEMY, Ju

Messrs. Allen, Randolph, and others, express my sincere thanks for the kind you have seen fit to bestow upon my lo you. It was prepared under great pres and has not that finish which I should under other circumstances. It is, how ted to you to dispose of as you may de

I am, ladies and gentlemen,
Your humble and obedient s
W. C

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A. E. Nelson.

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

"Let there be Light."

ADDRESS OF PROF. W. C. KENYON, A. M.

To Class of 1851.

Ladies and Gentlemen, — Having performed your last exercise in your course of education at this Seminary, it now only remains for us to give a parting charge. It has been our privilege and our pleasure, during the past five years, to counsel you almost daily on the relations, the duties, and responsibilities of active life. In doing this, our range of instruction has been so wide and various, that we have nothing new to offer you to-day; and were it not that the relations in which we have stood as students and teachers, is this day to terminate, we should remain in silence.

You are our witnesses how earnestly and how zealously we have presented and enforced the fundamental facts of physical, intellectual, and moral education. This we have done not as a task, nor a mere formality, but as a sacred obligation. While we have stood in the place of parents to you, we have had it in our hearts never to be recreant to our high trust. Whatever may have been the invaluable instructions given you while beneath the parental roof and around the parental altars, we have not deemed ourselves at liberty to omit giving you "line upon line, and precept upon precept."

It will not, we trust, be deemed out of place on this occasion, to give a brief outline of what has been demanded of you while under our care, and how you have acquitted yourselves.

The course of education through which you have passed at this Institution, has been selected with reference to securing the largest intellectual developments, the strongest mental discipline, the higest moral attainments, and the ability to meet efficiently the duties and interests that are fast coming upon you. The stirring events of the age, and all the vast hopes of a country richer far than any other land upon which the sun shines, in agricultural and mineral resources, in mechanical and commercial enterprise, and in the genius and liberality of its institutions, have admonished us that men and women are demanded of great intellects, of disinterested philanthropy, of devoted patriotism, and of unconquerable habits of industry. It has been our business to train you for this age, and for your station as American citizens; to train you to be the doers of great and good works, to "quit yourselves like men," to be among the *leaders*, and not the led, in the ever upward and onward progress of society, in the grand march of mind to universal empire. Whether you have been called upon to drill in the Greek and Latin Classics, in Mathematics, or in the Natural and Moral Sciences, the ultimate object has been still the same. Our highest ambition has been that your education should constantly contribute to make you plain, matter-of-fact, common sense, independent thinkers and actors, who could give a reason for your faith and your practice, on all subjects. So far as it has devolved upon us to direct in your course of study, and in your manner of pursuing it, we have not felt ourselves permitted to relieve you from any amount of physical or mental toil required for the perfect unfolding of your innate capacities and energies. We have not strown your pathway with roses, nor lulled you to repose by the syren song of ease and luxury. We have not fed you on milk, but strong meat. We have not treated you as babes, but as men and women soon to assume the mighty trusts of a great empire, civil, political, and religious. We have never intentionally removed or thrown out of your path what you could remove yourselves. We have never helped you carry a burden that you *could* and *ought* to carry yourselves, and you have ever shown yourselves made of sterner materials than to want any such aid.

Yours has not been a position of indolence, but of toil—close, patient, long-continued, laborious toil—such as is a "weariness to the flesh." Envy and avarice have sometimes looked at you in your Academic retreats, and said that "ye were drones, too lazy to work, livers on others' industry." Such assertions have been as unfounded, and as unjust, as they have been envious and malignant. You have been in seclusion, and hard you have worked, and how much you have done, even your dearest friends at home can hardly realize. While many of your own age, and of your early associates have been busied in various ways, some in scraping together a little more or a little less of this earth's dross, some in spending the precious hours of their existence in idle gossip, in thridding the mazy dance, or in running the round of pleasure in some way, and others in absolute dissipation, and alike reckless of the laws of God or man, you have been gathering golden fruit from the tree of life. Your minds have been wakened to the generous inspirations of science and literature. You have been treasuring up waters to pour out, and refresh and revivify the scorched, and barren, and withered wastes in this moral world. You have been prudently filling up your storehouses with corn, and oil and wine, that your brethren might, in time of dearth, come to you and buy, and eat, and live, and not die. You have been making those attainments, that shall by the favoring of Judah's God, cause the desert and solitary places to be filled with gladness and rejoicing.

We are your witnesses how attentively you have listened to our instructions, how kindly you have received our admonitions, and how faithfully you have addressed yourselves to your duties; with what courage you have grappled with the higher part of Mathematics, with what unceasing industry you have plied yourselves to classical Literature, and with what facility you have mastered the elements of Natural, Intellectual, and Moral Sciences. This has been, at no point in the course, a superficial work. You have dug deep and laid a firm and durable foundation. What has been done has been done thoroughly, and will stand the test of time.

Your pathway thus far up the Hill of Science has often been rugged, and obstructed by rocky and icy barriers. And you have shown yourselves no less resolute in subduing and surmounting obstructions than in resisting the allurements to luxury and indolence. In your reliance upon yourselves—upon your reasonings and upon your judgments—you have become independent thinkers and actors, and not servile co-priests. You have learned that the victory belongs to him who has the heart and will; that success depends upon yourselves and not upon your "stars." And as you have surveyed the moral world, you have learned that men are needed who have the spirit to "beard the lion in his den," to scale the Alps, to swim the Rubicon, and smite the Goliaths single handed; and that women too are needed who have the spirit and the heart, the firmness and the intelligence, to be the trainers of youth who shall become such men.

It may not be improper to add, in this connection, that your teachers have been neither idle nor indifferent spectators of your course of study and discipline. They participated alike in your joys and your sorrows. However unequal to the sacred trust, their consciences, this day, bear them witness, that in the matter of your education, they have been keenly sensible of their fearful responsibilities, and have never neglected a known duty. With untiring assiduity they have stood as sentinels on guard. They have watched with anxious solicitude, over the physical, intellectual, and moral developments of your being.

When they have seen the pale cheek, the anxious expression, and the languid eye, they have hastened to ascertain the cause, and advise the remedy. When through negligence or ignorance of the laws of health, you were perceived to be sowing the seeds of disease, they have pointed you to the violated law, and warned you of the danger. When, as has sometimes happened, the canker has gnawed at the vitals, they have watched by your bedside, by day and by night, if need be, with parental care. And when, in the Providence of God, you have been called to mourn departed worth, they have mingled their tears with yours.

In your literary and scientific pursuits, they have encouraged you by precept and by practice. They have assured you that what others had done, you might do, and much more. They have dove deep, and brought up the brilliant pearls and sparkling gem, and bid you imitate their example. They have scaled the rocky precipices in advance, lifted the cloud from the summit, and showed you the bright bow of promise, and beckoned you onward. They have pointed you to the foot-holds upon the projecting rocks, and bid you press forward. They have pointed you to the illustrious examples of intellectual and moral greatness among the living and the dead, and bid you emulate their attainments, their virtues, and their deeds. They have shown you the legitimate rewards of a well-spent youth, the satisfaction arising from a consciousness of possessing light and knowledge, and the disposition to diffuse them for the good of an intelligent universe.

In these arduous labors, they have been ably sustained by the legal guardians—the Trustees of the Seminary, who, with watchful eyes, are ever awake to all the emergencies of a young Institution. Of these emergencies and struggles, you know but little and the public still less, nor is it needful that either you or they should know more. Those only can know who take upon themselves the responsibility of establishing a first grade Seminary. But when clouds have gathered dark, and the contest has seemed doubtful, your cheerful presence and that of your associates, have nerved the hearts of both Teachers and Trustees, to redouble their exertions and make the conquest sure. But the labors of both, so far as your education is concerned, are ended. We this day confer upon you the highest honors of the Institution. In doing this we charge you:

First, continue to be diligent students. What has hitherto been done, is only a preparation for still higher and more successful efforts. You have as yet only just learned to study. You may have dug deep and laid the foundation broad and firm, so as to be immovable by all the storms and mountain torrents on earth, and the superstructure is to be created. The edifice reared upon such a foundation should be simple, proportional, beautiful in design and grand in execution. Without a diligent hand and systematic labor, it can not be done. Systematic study can alone make you permanently useful, and produce results really worth living for. The mere vaporings, arising from spasmodic efforts at study, may cause one to shine for a time, but for all substantial purposes are nearly valueless. Whatever is produced in neglect of faithful protracted study, will perish in a night, will be as evanescent as dreams. The same mental habits that have rendered your minds quick in perception, ready in combining, comprehensive in design, and strong in reasoning, will be required to keep in vigorous action the powers upon which these mental acts depend.

Do not imagine that mere reading as ordinarily attended to, is study in the sense we are now contemplating. It can never give the mental firmness and energy required for the conflicts of this busy world. As the laborer accustoms his arm to wield the sledge hammer, if he would be able at any moment to break the flinty rock, so you must accustom your mind to grapple with the abstruse and complex theories and questions of philosophy and science, if you would be mentally equal to the great emergencies that will inevitably occur in your experience. Your Mathematics and your Classics must not be forgotten. If you would construct a logical argument, irresistible in force, for the defense of truth, for shielding penury, and protecting innocence, come to your work with your mental acumen sharpened, your zeal quickened, and your judgment rendered deliberate by careful reviews of your Homer, your Demosthenes, and your Euclid. These exercises will be of immensely more value to you than consulting what others have thought and said upon the same or similar subjects. It will enable you to look within, and draw truths from the depths of your own souls. It will give you richness of thought and cogency of reasoning. Such preparations, accompanied as they ever must be to give them crowning excellency, with an intimate communion with the Spirit of God and with his commandments, will make a man mighty in the defense of truth.

Habituate yourselves to master every subject that claims your attention. Go to the foundation. Make yourselves familiar with every line, every mark, and every point. Examine every element. Learn its primary and secondary properties, its actions and reactions in every possible combination.

We are in earnest in this appeal, because by neglect of study many of the finest scholars at graduation never realize the hopes of their friends. They soon sink to mediocrity, and then to bsolutes mental imbecility. Such men may be found in all professions, a burthen to the world. They make no progress. They grow not in wisdom and in understanding. They grumble much because their talents are not appreciated, and are early cast off as old and useless lumber. The polished metal unused, will soon tarnish. The soil, deep and rich by careful culture, must yet be nursed with a generous hand, or its fertility will be exchanged for barrenness. Plow deep, and scatter plentifully the fertilizing elements, if you would reap a rich harvest. If nature, with a lavish profusion, has enriched and is still enriching the soil, yet the desert winds may scatter the sands wide over all that is luxuriant, fair and beautiful. Build the defenses firm and high. Let them reach the heavens, based on eternal rocks.

We charge you in the second place, appreciate the spirit of the age, and your position in the world. The events of this age are stirring and full of interest. Society is making wonderful advances. The mighty energies of the human mind are aroused, and quickened into vigorous life. They are subduing the earth, bringing out its concealed treasures, opening new avenues and sources of trade, hastening transportation and communication, and multiplying with astonishing rapidity the means of human elevation or degradation. It is not the mind of the few, but of the millions, that is moving. The *people* read and think, travel and talk, see and imitate. Mind stirs up mind; enterprise begets enterprise. The fine farm-house built upon one hillside demands the building of a better one upon the opposite hillside. The splendid mansion built upon the banks of the Hudson demands the building of a more splendid mansion on the ridges of the Alleghanies, or on the banks of the Mississippi, the Sacramento, and the Columbia. The thorough repair and refurnishing of the house where no congregation worship demand the building of a new and more costly structure where another congregation worship. The bell of twenty-five hundred pounds, that calls one people to prayers, demands one of thirty-five hundred to call their neighbors to prayers. The Brussels' carpets, burnished sofas, and scarlet tapestry, purchased by one family, demand a more costly outlay by another family. A railroad threading its course through one line of valleys, demands one of wider track and firmer build to thread its course through another line of valleys. And in this matchless agitation and resistless march of mind, new and mighty forces and agencies are everywhere called into action. The machinery of society is becoming more complex and more difficult of management. And this is equally true in all the industrial, civil, political, and ecclesiastical relations of society. A higher order of intelligence is demanded to adjust, adapt, and direct these complex forces and movements. Qualifications that would have met the exigencies of society ten years ago, are unequal to the exigencies of society to-day. As the ship pushes out into unknown seas, she will require a skillful commander, experienced seamen, and an extraordinary outfit. As she passes from her harbors and anchorages into the broad ocean, although she will have more sea-room, yet she will encounter more terrible tempests and wrathful waters. Men are needed at the helm and at the ropes, who have steady nerves, fearless hearts, determined wills, and unshaken confidence in their vessel. Be you such men. Society commands you to be such. Your country commands you. The world commands you. The church, freighted with all the interests of humanity, commands you. And in redeeming the high expectations of friends, you can not be regardless of these commands, nor act an indifferent part. The American experiment of Republicanism is working out the civil and political redemption of the world, and you must gird yourselves for the work.

Again, we charge you, in conducting the reform, and progressive movements of the age, be wise and judicious in your plans and your means of executing your plans. You will come in collision with prejudice, with ignorance, with obstancy, with selfishness. The wheels of reform will be choked, apparently, and you will be apt to get out of patience, and yet you *must* be satisfied to see your most cherished plans for doing good assailed with bitterness and your motives impugned.

The renovation and elevation of the human family are slow processes. The wilderness must be passed, and many a good man die without ever seeing the land of promise, except by an eye of faith. The great and substantial reforms of the world have always moved slow. Appeal to the reason of men, enlighten the judgment, reach the heart's deep affections, move the understanding. One man attached to your cause from an enlightened conviction of its truthfulness, and the magnitude of the interests involved, will be worth scores who may be attached by feeling, fancy, or caprice. Avoid, also, denunciation and proscription, so common among modern reformers. Reason aud Revelation alike forbid it. You may pound a man till he shall remember his bruises for months, but you do not win his love and his co-operation by the means. Thousands of good people are in this way driven from enterprises of genuine benevolence. Be attentive in building up your own structures rather than in pulling down others. Save your strength to expend in beautifying your own edifice; this will give much better satisfaction to yourself and to the world than to expend it in defacing others. Be sure that your course is founded in truth, and then magnify it within the limitations of truth; not by defaming and denouncing men who may honestly or dishonestly differ from you, but by *showing* the intrinsic excellency of your cause. Never let either envy or jealousy have any place in your hearts. They are the offshoots of a little soul, a narrow mind, an ignoble spirit. Do not suppose all wisdom and knowledge are concentrated in your own little party or society; but take a liberal view of men and things, that you have good heads, great hearts, generous souls.

Finally, we charge you, let the grand motive to action be always drawn from a clear appreciation and a full conviction of your relations to God and man. Study profoundly and master perfectly the knowledge of the great laws of moral rectitude. These laws have their elemental existence in your own hearts, are written in divine Revelation, and are enforced in the government of God in the events that are daily transpiring around you. A pervading sense of God's presence, and the excellency and supremacy of his laws; an unreserved acquiescence in his right to rule, and the unequaled justice of his government should shape and direct all your plans of life. This high utilitarian age and country call for talents thus consecrated. The attachments to materiality, the reckless rush of the masses to share in the pelf of this earth, the endless perversion of wealth in securing mere animal gratification, as if they were the sum of human felicity, all demand the counteracting and restraining influence of unyielding moral principle and religious faith, both in theory and practice.

The perplexities, the anxieties and disappointments of every week's experience need the soothing and tranquilizing influences that can only be realized from strong faith in God and the supremacy of his government. The breaking of human ties, the crushing of fond hopes, the storms of affliction that must make up the experience of every human being, demand a faith that penetrates beyond the skies and reveals the mysteries of immortality, and listens to the song of angels, whispering peace and hope. Be yours the Christian's God and the Christian's faith.

To you, as students, our best counsels are given—our benedictions attend you. We have done.

Four Kinds of Readers.—Coleridge says that there are four kinds of readers. The first is like the hour-glass; and their reading being as the sand, it runs in and runs out, and leaves not a vestige behind. A second is like the sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third is like a jelly-bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. And the fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, retains only pure gems. Make it a rule to read a little every day, even if it be but a single sentence.

All church members ought to be active in keeping things up. One of the great faults in our churches is that so much is left to church officers and other officials of societies. Whereas, each member ought to be personally active in that in which he is interested; and he ought to be interested in every good work. The way to make healthy and useful church officers is to back them. Do not make it necessary that officers in the church and societies should drag you along. You were not designed to be dragged, but to walk and to run, with a voluntary, glad step.—*Christian Intelligencer.*

Gen. Grant is writing an article for the February number of the *North American Review*, advocating the Nicaragua Canal Scheme. The same number of the Review will contain a contribution by Judge Tourgee, author of "The Fool's Errand," entitled "Aaron's Rod in Politics," and one by Oliver Wendell Holmes, on "The Pulpit and the Pew."

International Lessons.—We have received from Howard Gannett, Publisher, Room 25 Tremont Temple, Boston, a copy of Part I. of Rev. R. R. Meredith's Notes on the International Lessons for 1881, which for convenience and substantiality seems all that could be desired. Price, $1 a year; 10 cents a single part.

Correspondence.

Teachers' Seminary, July 11, 1851.

W. C. Kenyon:

Dear Sir,—Your Address to the Graduating Class, delivered on the 10th inst., produced in us the liveliest gratification. The views, suggestions, and advice presented therein, appear to us well adapted to produce extensive good. These considerations and the desire to secure the last advice of our *Alma Mater*, in some permanent form, have induced us to request a copy for publication.

Lyman Allen,
Galusha Anderson,
A. M. J. Randolph,
Miss S. Dorr,
Miss L. M. Graves,
Committee for Graduating Class.

Alfred Academy, July 11, 1851.

Messrs. Allen, Randolph, and others,—Allow me to express my sincere thanks for the kind consideration you have seen fit to bestow upon my last Address to you. It was prepared under great pressure of duties, and has not that finish which I should have desired under other circumstances. It is, however, submitted to you to dispose of as you may deem proper.

I am, ladies and gentlemen,
Your humble and obedient servant,
W. C. Kenyon.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 20, 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."

THE MORNING STAR ON THE SABBATH.

The *Morning Star* of January 12th, has an article on the Sabbath, the leading object of which seems to be to show the value of the institution, and deprecating any custom of society tending towards its overthrow. It dates it from the beginning, and regards it as designed for the human race and not simply for the Jews. In the course of the article, however, the *Star* makes some statements that demand notice for the purpose of showing how widely they differ from the Scriptures. It says:

"Jesus and his disciples ever honored it, so all the early Christians, as shown by universal testimony. But under the gospel it was freed from Jewish strictures, carried out in its original import, and adapted to the nature of the more spiritual, beneficent dispensation. Hence it was appropriate to make the day of its observance commemorative of the resurrection of Christ, his crowning work of redemption. The change to the first day of the week under the authority of the risen Savior and his inspired apostles, and the consequent usage of the church since, does not affect the nature and purpose of the institution. The proportion of time, one day in seven, is retained, also separation from worldly toil and care, and under the broad spiritual design of the gospel, consecration to religious devotion and worship."

Admitting that Jesus removed certain Jewish additions to the Sabbath law, how does it follow that it was made to commemorate the work of redemption by commemorating Christ's resurrection? The Scriptures say nothing of this. How then does the *Star* know it? Will it have the kindness to quote the passages that speak of celebrating Christ's resurrection, or the work of redemption, by keeping the Sabbath, or any other day? Do the Scriptures say anything about changing the Sabbath "to the first day of the week under the authority of their risen Savior and his inspired apostles?" Of all this we have never read anything in the Bible. Will the *Star* tell us where this can be found? To the above, among other things, it adds:

"Now and henceforth it has all the old sanctity and authority, with the new force and beauty of its adaptedness to the glorious gospel day."

How is this that the first-day Sabbath has all the force of the seventh-day Sabbath? Let us see. The Bible says God rested on the seventh day and blessed and sanctified it. It also reveals the fact that to secure its proper observance, he wrought miracles in its favor; and when he wrote his law on stone tables, one of the commandments to his chosen people was, that they should remember to keep holy the seventh day, and from this onward it was interwoven with their history in both the Old and New Testaments, and in all there is not one word concerning the keeping of the first day, and yet the *Star* says it has all the "sanctity and authority" of the old day. How can the *Star* say this when in the Bible not one word is said about the "sanctity" of the first day of the week, or about its observance?

To all the *Star* says concerning the value of the Sabbath to society, we can heartily respond, and we believe the world would still be abundantly more blessed in it had not God's Sabbath been driven out, and its place supplied by a human institution. The Sabbath was God's chosen witness that he made this world. It was appointed as his witness against atheism and every form of idolatry and unbelief, nor has he ever called this witness from the stand, and surely its testimony is needed to-day as much as ever. By the way, where did the *Star* ever read in the Bible anything about the "Christian Sabbath?"

THE TRUE INSPIRATION TO WORK.

At no recent period in the history of the church has there been so many agencies employed for the spread of the gospel, and the culture of Christians as at the present, whether we contemplate the home or the foreign fields. This of itself presents a hopeful view of the case. That Christianity is a working force is clear. Nothing is more apparent than this. Another thing is equally clear, and that is that in its work it employs human powers, and this of necessity signifies that imperfections will attend its work at every step. Men at their best estate are imperfect, and none more clearly feel and readily concede this, than those of the broadest knowledge and widest experience. But in how many instances does the history of Christian activity reveal departures from the simplicity of Christ, not simply as to the form of work, but its inspiration also. To do Christian work properly we must be moved by the Spirit of Christ. We must abhor evil as he did and love the good as he did. He was filled with divine compassion for sinners, and those who do service for him need to be filled with the same spirit. The hearts of those who are seeking the salvation of others must be warm with the life of Christ. How often have we witnessed the power of those who have just come to know the blessedness of salvation, to move others to "come and taste of this blessed gift." They speak "from the heart," and their words "reach the heart." All art is, for the time being, lost in the fervor of holy love. They do not so much recite their experience as declare it. It wells up and overflows from within. When the wonder-smitten woman of Sychar said, Come, see a man that told me all things that ever I did, there was something strange and fascinating in her voice and manner. The words came from her heart and touched the hearts of those who heard her.

But we do not hold that all the power is in the manner of the speaker. What we urge is that manner and matter shall be in harmony with each other. Between these there should be no discord. Too much attention can not be given to the matter communicated. Any attempt to add strength or weight to the gospel by the garb in which it is invested will prove a failure. To reform and save men, nothing is so potent as the pure gospel. What so affecting as the simple story of the cross. What a revelation of sin does it make. It was sin that reared the cross and nailed to it the Son of God. And what an expression of the divine compassion was given when God yielded up the life of his Son. The cross is the gospel's central point. To attempt to preach the gospel and to leave out the cross, is to undertake an impossible thing. And this must be made personal to the sinner. He must feel that Christ died for him, and he also must feel that without that death there is no life for him.

He, then, who enters into the work of saving men, must be impelled by that love that moved the divine One to give his Son to die for many; and happy is he who, impelled by this love, goes forth to this work.

RELIGIOUS LIBERTY PETITIONS.

It would be a source of mortification to us if, under the circumstances, our people should show a want of interest in the coming struggle on the question of Religious Liberty in the Legislature of Pennsylvania. To this subject several members of that body have committed themselves, under the leadership of Senator Jones, no one of them observers of the seventh day, and yet the law of 1794 bears more heavily upon the observers of that day than upon all others. Nor is this all, for recently an organized movement of the most determined character has been made against any such modification of this law as is demanded in the interest of justice and fair dealing, and it also demands that the penalty for the violation of this law shall be increased from four dollars to twenty-five dollars. This movement is not only active and determined, but is supported and pushed on by some of the most powerful religious organizations of the State. These stand firmly by their friends in the Legislature, and are really the "power behind the throne." They circulate their petitions everywhere and by every agency in their power seek to press the Legislature to action. On their side is power. They have influence and wealth, and equal to these is their determination. Only one thing is against them, and that is the injustice of their cause. On the other hand how weak, looking at the matter from the human standpoint, are the friends of religious liberty. In numbers how few and in wealth how feeble. Among them, outside of the Legislature, not a notable person; among them no ex-Governors, Congressmen, Senators, Members, or other persons of fame. Here and there over the State are little clusters of observers of the seventh day; persons as pure in life and as noble in purpose as any the land produces, but how insignificant in comparison with their oppressors, as to numbers and influence.

But there is another feature of this case that we must not allow to pass without notice, and that is this: a number of persons, Members of the Legislature of Pennsylvania, led by Senator Jones, solely from a sense of duty, and from a love of justice, have espoused the cause of the oppressed, and, with a courage that has won them everlasting honor, have thrown themselves into the gap and defended the right. Not one of these professes the faith of those who observe the seventh day. It is not in the interest of this they struggle, but in the interest of the principle of equal rights before the law for all.

Now shall these men go up to this work alone? Shall they toil and sacrifice while we rest and slumber? Are they alone interested in this matter? That they have a personal interest in the principle involved is true, but upon whom does it bear practically? *It is upon the observers of the seventh day.* And God grant that upon them the curse of Meroz may not rest. Let the petitions be called for, signed, and sent to Hon. Horatio Gates Jones, Harrisburgh, Pa. Let every man's name be obtained possible, whether Jew, Christian, or unbeliever. Let them circulate from Maine to California, and then let them, by the thousand, pour in upon the Legislature of Pennsylvania. Let the friends of religious liberty be able to meet every petition from the other party with one from their side, and keep the "ball rolling." Friends, go into this matter with a will!

ANSWER TO A CORRESPONDENT.

A correspondent asks us to give, through the RECORDER, the meaning of Isa. 12: 3, 4. To do this at length would occupy considerable space, and we must, therefore, content ourself with an outline statement only.

In the tenth chapter of this Prophecy, reference from the fifth verse onward to a threatened invasion of *Judah* by the *Asyrians.* In the prophecy in the previous chapter of the invasion of Ephraim, is foretold the desolation of Samaria, and the captivity of the people; but in the Assyrians, invasion of Judah, God's interposition is foretold, and also the humbling of Assyria. Having said these things in the tenth chapter, in the eleventh the prophet proceeds, in a general way, to comfort God's people with assurances of deliverance from threatened evils. He proceeds in this way until becoming filled with his theme, he seems to wander in a triumphant strain from the matters spoken of in the previous chapter. In the twelfth chapter he proceeds to say that in the day previously spoken of, Israel will praise God for the deliverance wrought by the Messiah, though they deserved distruction by his hand. He then proceeds, in the second verse, to praise God and to acknowledge that from him alone comes salvation, and declares that in him he will trust, and that he also is his strength and his song. In the third verse reference seems to be had to the work of the Holy Spirit, and this was the opinion held by the ancient Jews, and perhaps this was drawn from the custom of drawing water from the fountain of Siloam at the feast of dedication, in a golden cup, and pouring it on the sacrifice on the altar. Everywhere in the Bible, salvation is compared to water, than which no more beautiful figure could be used. See Isa. 55: 1, John 4: 13, 14; 7: 37, 18, Rev. 22: 1, 2.

We have said nothing of the particular interpretations referred to by our correspondent as they are in no way directly referred to in the verses named.

"TESTIMONY OF THE AGES, or Confirmations of the Scriptures from Modern Science and Recent Discoveries; Ancient Records and Monuments; the Ruins of Cities and Relics of Tombs; the Greek and Latin Classics; Assyrian Inscriptions and Egyptian Hyeroglyphics; Antique Sculptures, Coins, Gems, and Medals; the Ordnance Survey of Sinai; the late Exploration of Palestine; the Literal Fulfillment of Prophecies, as attested by the Writings of Heathen Nations; etc.," is a book of rare value. The author, Herbert W. Morris, D. D., is a person well known in the world of science and Bible literature. Published by J. C. McCurdy & Co., Philadelphia, Pa. Mr. Perry F. Potter has the agency of this book for Alfred, and we should be glad to know of his success in its sale.

HARPER'S MAGAZINE for February has The Gospel History in Italian Painting, by Rev. Henry J. Van Dyke, Jr., with eleven illustrations; Asleep, a poem, by Rose Terry Cooke; The English Lakes and their Genii, III., by M. D. Conway, with twenty-two illustrations; Pottery in the United States, by Miss F. E. Fryatt, with fourteen illustrations; The Old New York Volunteer Fire Department, II., by G. W. Sheldon, with eleven illustrations; Literary and Social Boston, by Geo. P. Lathrop, with eighteen illustrations; Anne, a novel, by Constance Fenimore Woolson, with one illustration; The Fire-Fly, a story, by Margaret S. McLean; The Early History of Charles James Fox, by John Bigelow; Puss Tanner's Defense, a story, by Richard Malcolm Johnston; A Laodicean, Book the first—George Somerset—by Thomas Hardy, with one illustration, and the usual able Editorial departments.

SUNNY SIDE.—We find the following in the *Narragansett Weekly* of Dec. 30th:

PRESENTATION.—On Friday last, Rev. Mr. Main, of Ashaway, was presented with a purse of about one thousand dollars, contributed by friends who wish him to build a house in that vicinity, and make it the home of his family.

We hardly known which of these parties to congratulate most, Brother Main or the donors. In the gift they honor both themselves and their faithful ex-pastor, and we sincerely pray the blessing of God upon them both.

NEW subscriptions to the RECORDER can no longer commence with No. 1 of the present volume, as that number is exhausted. It was supposed there was a sufficiently large edition to supply all demands likely to be made upon it, but the call for specimen numbers was greater than was anticipated. No. 2 can be supplied if desired.

TO CONTRIBUTORS.—A number of communications are delayed for want of space, but they will appear in due time. We are glad to have them, and hope no one will withhold their thoughts because all can not be published at once.

Communications.

THE MEMORIAL BOARD.

Many of the readers of the RECORDER being interested in the transactions of the Trustees of the Seventh-day Baptist Memorial Fund, the Secretary was instructed by vote of the Board, Nov. 7th, 1880, to prepare such a synopsis of the transactions of each regular meeting as he may deem of general interest to the denomination, and send the same to the RECORDER for publication.

At that meeting there was nothing of special interest.

At a meeting of the Board held in Plainfield, Jan. 2d, 1881, there were present C. Potter, Jr., in the chair; I. D. Titsworth, Geo. H. Babcock, E. R. Pope, J. A. Hubbard and L. E. Livermore.

Bro. Jonathan Maxson of Westerly, R. I., being in Plainfield, was invited to be present.

After prayer by the Secretary, the minutes of the last session were read.

The committee appointed to prepare resolutions expressive of the sense of loss experienced by this Board in the death of Dea. Clark Rogers, presented the following, which were adopted:

WHEREAS, it has pleased God in his righteous providence to call our beloved brother, Dea. CLARK ROGERS, from his earth-life to his final rest in heaven, thereby taking from this Board one of its most efficient members, wise in his counsels, charitable in his judgments, and generous in his benefactions, having made the largest individual contribution to the Memorial Fund; therefore,

1. *Resolved,* That while we hereby express our sense of the great loss we have sustained, still we bow reverently and submissively to the will of Him "who doeth all things well."

2. *Resolved,* That we hereby tender our deepest sympathies to the bereaved companion and family of our deceased brother, and hopefully commend them in this time of great affliction to the consolations of the gospel of Christ and the tender mercies of our common Father, who doth not willingly afflict, and who has given the comforting assurance, "My grace is sufficient for thee."

I. D. TITSWORTH,
GEO. H. BABCOCK, } *Com.*
L. E. LIVERMORE,

The Treasurer, who was requested at the last meeting to report to the Board the whole amount of interest due on the Memorial Fund up to Jan. 1st, 1881, stated that he had not been able to collect all the information necessary to a complete report at this meeting, but would have it in readiness for the meeting in March.

The annual statement of the agent in charge of the Burdick Farm was read, giving account of a more prosperous year than for some time past. Thus far, the farm has produced no revenue for the Fund. It has about paid its own expenses.

The Treasurer reported $2,000 loaned on first Bond and Mortgage on property in Plainfield worth at least $7,000, in favor of the Chair of Homiletics in the Theological Department of Alfred University.

Orders were voted on the Treasury to pay taxes on the mill property on 3d and Madison streets to the amount of $50 70; on house on 4th street, $19 76; also to Wm. B. Maxson, Esq., commissioner for taking evidence in the foreclosure suit against the Trustees of Albion Academy, $13 90.

The President, Secretary, and J. A. Hubbard were appointed a committee to repair the house on 4th street; also to make certain repairs on the mill property, 3d and Madison streets.

Adjourned to meet at the residence of C. Potter, Jr., in Plainfield, N. J., March 6th, 1881, at 9 A. M.

L. E. LIVERMORE, *Secretary.*

LETTER FROM SENATOR JONES.

Among other things said by Senator Jones, in a letter to the editor, is the following:

My chief object in writing you, was to say that my heart was greatly rejoiced by receiving the following letter from a minister of your own faith, whom I have never met, viz., Rev. W. M. Jones, of London. Such a letter, received January 1st, was indeed a New Year's gift of great price, and I shall keep it and treasure it most highly. The letter is as follows:

15 MILL YARD, Goodman's Field,
LONDON E., Dec. 21st, 1880.

To the Hon. Horatio Gates Jones, Philadelphia:

Dear Sir,—I have long admired your sense and courage on the Religious Liberty question in Pennsylvania, and I hope that you will permit a stranger to convey to you words of encouragement in battling for so precious a right, which, I take it, your ancestors, as well as mine, imperiled their lives to secure. The notice in the RECORDER, for the 9th of November, reached us in time to be remembered by the little band constituting the mother Seventh-day Baptist Church, namely, the day of prayer, that God would turn the hearts of Legislators to do justice in this thing.

It seems strange that while here in the Old World the State is seeking to let religion care for itself, a party in the New should seek to ally church and State, by making the Constitution Christian, or rather, *Presbyterian!* It is my humble opinion that the Presbyterian brethren should remember what their fathers have done, and be ashamed and put on sackcloth and ashes, rather than to seek, by the civil power, to enforce their ideas of Christianity upon the people.

I suppose that I was introduced to your father, in 1843, in Hollidaysburg, at the Baptist Convention. It was Bro. Gillette, I think, who said to your father, "Let me introduce to you a namesake of yours." . . . No one could make the acquaintance of the pastor of "Lower Marion" without remembering him as long as he lived. I suppose he long since passed away.

In closing, permit me to say that I see more and more clearly that the Sunday question must in the end rest with the conscience and not with civil law, as I feel I must ever contend for the Sabbath. It should rest with the conscience. It needs, no more than Baptism, the tinkerings of Legislatures and Parliaments. The time of the citizen belongs to him and not to the State. I send you the *Sabbath Memorial* which please accept, with kind regards,

I am dear Sir, yours very truly,
W. M. JONES.

The person whom he met in 1843 was no doubt my esteemed father, who bore the name I now bear, and the brother Gillette referred to was Rev. A. D. Gillette, D. D., now of New York. My father was pastor of the Lower Marion Baptist Church, in Montgomery county, Pa., near Philadelphia. He entered into rest Dec. 12th, 1853. He was a warm friend of the late Rev. Thomas B. Brown, who was at one time a member of Lower Marion Church. If the letter of Bro. Jones is deemed worthy of publication, you can put it it the RECORDER.

Yours for the truth,
HORATIO GATES JONES.

WIN SOULS.

Who are to win souls, and how are they to be won? The wise man says, "He that winneth souls is wise." Who are the wise? Are they the people that build costly churches, provide elegant organs, and employ the best talents the land can produce for a speaker? The Master says, "Ye shall know them by their fruits." Matt. 7: 16. And he expects from his vineyards some precious fruits; but, alas, how sadly grieved the blessed Master must be to find "nothing but leaves."

Again, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Let the lights so shine that others may be won over on the Lord's side. The church is the great light-house, and its members should see that the lights are all burning; and if the lights shine as Christ would have them, others will be led to glorify the great Head of the church.

The question of Nov. 18th, "What is the real difficulty?" brings up the second thought suggested, How are they to be won?

Bro. L., in his article of Dec. 9th, gives some very good ideas how they are not to be won; and also speaks of the vast amount of machinery the church is trying to run. Are we doing too much, or do we fail to do it in the right way? The adaptation of the machinery may not be as God has designed. Has not the church adopted a new patent regulator, instead of the old one that was used by the apostles? The old method did not work fast enough for the times, and we must have the new one; the machinery must be run faster, for we must turn off so much. The result is, the stock is run through so quick the fabric is good for nothing when thrown into the great world's market. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths and walk therein, and ye shall find rest for your souls." The prophet is here pleading for his people to return to the old paths.

In the RECORDER of Dec. 16th, "Beta" seems to think that everything is about right; that there is no ground for alarm; and yet he gives no light, nor does he show any way to make the difficulty appear less or to over-

come it. He seems like one charm
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ROCKVILLE, R. I., Jan. 6th, 1881.

WHAT IS THE DIFFICULTY

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JAN. 1st, 1881.

Leonardsville, N. Y.

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reduction of salary, for mis

anuary 1st, was indeed a New great price, and I shall keep it most highly. The letter is

MILL YARD, Goodman's Field, LONDON E., Dec. 21st, 1880.

o Gates Jones, Philadelphia:

I have long admired your sense the Religious Liberty ques- lvania, and I hope that you tranger to convey to you words ent in battling for so precious I take it, your ancestors, as mperiled their lives to secure. the RECORDER, for the 9th of ched us in time to be remem- little band constituting the h-day Baptist Church, namely, ver, that God would turn the slators to do justice in this

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Look back on our churches for thirty or even forty years, and can you not see a change? And is all this change for the better? Then we had such men as Elders Matthew Stillman, John Green, Wm. B. Maxson, Daniel Coon, and many more we might mention. Where are the men to stand in their places? Their preaching, you may say, was simple, but there was a power in it that would make sinners feel that they believed all they said; but when a man reads a dry production and seems to hardly believe what he is reading, it has but little effect. When a man speaks out the honest sentiments of his own heart, enforced by the divine Spirit, the winning power of God's love, acting through the speaker, constrains sinners to fall in love with the blessed Master.

I hope this question will be discussed until we find the true remedy. Woe to them that are at ease in Zion. J. P. PALMER.

ROCKVILLE, R. I., Jan. 6th, 1881.

WHAT IS THE DIFFICULTY?

To the Editor of the Sabbath Recorder:

In your issue of Dec. 9th, you published an article from my pen under the above heading. The question was one of your own asking in your paper a short time before. I took it for granted that that opened the question for inquiry, and upon that idea I wrote the article you published. In your issue of the 16th you publish an article over the signature of "Beta," headed "Is it an honest growl?" in which he makes flippant use of the terms "dogs," "bark," "growl," etc., indicating that the dog was barking at his own shadow. Would that that was all the difficulty in the church at the present day. The terms used by your correspondent in his address to me, or my article, seems so much like those applied to the poor at Nazareth by the Jews, scribes, and Pharisees, that I do not feel like replying further to the communication. This is my only excuse to those that might reasonably look for a reply from me.

E. LANPHEAR.

Home News.

Christmas at Waterford.

The Church and Sabbath-school in Waterford, Conn., held a very pleasant entertainment in their house of worship, on the evening of Dec. 30th. The gathering was postponed from Christmas to this date to celebrate, in connection with other exercises, the fiftieth anniversary of the marriage of Bro. D. P. Rogers and wife, who were present, and took an active part in all the festivities, which were a decided success, and thoroughly enjoyed by all present.

After prayer, declamations by members of the school, interspersed with singing by the choir, led by the superintendent, Bro. O. Maxson, and his daughter, the organist, came a bountiful supper in the vestry, at which more than a hundred participated. On the center of the table was a large, highly decorated loaf of cake containing, in golden figures, the dates of 1830 and 1880, presented to the bride of fifty years, by her daughter.

Then came the unloading of two beautiful, stately trees. From tree No. 1, furnished by Bro. D. P. Rogers, every member of the school, and various others, received presents, valuable and useful. Tree No. 2 was also relieved of its numerous and beautiful contents, to the great joy of all present, both children and adults, while some valuables were sent to the absent. At the last shake of the tree came a beautiful gold-headed cane, which was presented, in behalf of the school, to Bro. D. P. Rogers, in grateful remembrance of his services as their former superintendent.

In common with others, the pastor and his family were kindly remembered in the distribution from both trees, while he had, in envelope form, signed, sealed, and delivered, quite a sum of that, which the love of, is the root of all evil. E. D.

JAN. 1st, 1881.

Leonardsville, N. Y.

JAN. 13th, 1881.

As our communication failed to reach the RECORDER office during the holidays, we will again make the attempt.

The proceeds from our Christmas tree (or rather from the ten cent fee at the door) amounted to over $30. This money is to be used for the purchase of Sabbath-school books. Among the gifts on that occasion was a check for $100 from Mr. J. O. Wheeler, for the benefit of our Sabbath-school library.

Our beloved pastor, Eld. Stephen Burdick, is to remain with us the coming year. The Church and society also voted to give him two months' time this coming year, with no reduction of salary, for missionary labor among the feeble churches of this Association. We are trying to be a missionary church. Let others do likewise.

Since the burning of Bro. H. D. Babcock's foundry and machine shop last month, he has been very busy fitting up for his business the hoe and fork factory formally owned by DeV. St. John. From fourteen to eighteen men are now in his employ, building mills, presses, cultivators, engines, and all kinds of job work.

Our graded school is in a flourishing condition, having three departments, and drawing many pupils from surrounding districts and villages.

We have a "case of Sunday desecration" on hand at present here. The crime (?) was hunting on Sunday, but as the offender is a "First-day man," he will probably be released from paying his $20 or $25 fine.

The RECORDER comes to us, neat and interesting. The "Home News" in number one of this volume was a feast, and especially the words from our faithful sisters, Cook and Thomas, of Norwich and Binghamton. May God bless the little bands of Sabbath-keepers along our lines. They are few in numbers but strong in faith. "One shall chase a thousand and two put ten thousand to flight." God and truth outnumber the millions of worshipers of the Pope's Sunday. Let the blessed Sabbath truth be heralded, though but a score accept it till Jesus comes.

"Sweet Sabbath-day, divinely blest,
Memorial of Jehovah's rest;
How dear to me thy hours have been
Amid the world's unceasing din;
How dear to me thy rest shall be
When I have crossed life's troubled sea."

H. D. C.

Quarterly Meeting in Pennsylvania.

The Quarterly Meeting of Hebron, Hebron Centre, Honeoye, and Bell's Run Churches, met with the Church at Hebron Centre, on Sabbath evening, the 7th inst. This Quarterly Meeting had some features of marked interest. The sleighing was excellent, which secured a good attendence at all of the appointments. Eld. Burdick preached, on Sabbath morning, a timely sermon upon building up the walls of Jerusalem, after which a large number took part in the covenant meeting. The communion followed, and it was a matter of general observation that almost the entire congregation remained through the service. We were pleased to greet Eld. Summerbell in time for the evening meeting. Bro. Dye came with a heart overflowing with praise to God. We enjoyed a very interesting season of conference after Bro. Summerbell's sermon. On First-day morning Bro. Summerbell preached an earnest sermon, which pointed to removing the stumbling blocks.

There were a number present at this meeting who were not usually with us. Veterans who had seen almost every stump cut, from Coudersport to Hebron Centre. Children also spoke whose heads were scarcely above the seats. These all in harmony testifying to the love of Christ. On First-day evening; after Eld. Burdicks sermon, several who had been long indifferent, expressed their determination by confession and tears. A few just beginning a Christian life, asked for the prayers of God's people. It was most evident that the blessing of the Lord came in answer to prayer. Bro. Summerbell and Bro. Dye remain for service on Monday evening. Bro. Burdick expects to remain as pastor and missionary upon this field the coming year. Pray for us. L. M. C.

Mt. Hecla, Texas.

JAN. 4th, 1881.

The little Los Valley Seventh-day Baptist Church has been passing under a cloud. We ask the prayers of all lovers of truth.

We have had the severest Winter so far that has ever been seen in this county; have four inches of snow at this time.

Bro. C. N. Maxson, of West Virginia, is teaching our community school. He gives general satisfaction. We would like to have more of his kind come to this country. M.

OUR WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., January 14th, 1881.

The Funding bill has had careful consideration during the week, and is being gradually worked into such shape that it will pass the House and go to the Senate. The first section of the bill will provide for $650,000,000 of three per cent. bonds, redeemable in two years, and payable in ten years, the interest on the outstanding sixes to cease after thirty days notice, instead of ninety days, as formerly provided for.

The second clause of the fourth section gives enlarged powers to the Secretary of the Treasury, so that he can use the surplus revenues of the government in excess of the requirements of the sinking fund, for the purchase and cancellation of outstanding bonds.

The fifth section provides that after a certain date the only bond receivable for national bank circulation and from depositories of U. S. funds shall be the three per cent. bond.

The House Committee on Agriculture agreed to ask a suspension of the rules to take from the calendar the bill to make the Agricultural Department an independent department, and its head a Cabinet officer.

General Logan's bill entitled "A bill to place Ulysses S. Grant, late General and ex President of the United States, upon the retired list of the Army," has met with a good deal of opposition on the part of both Republicans and Democrats.

Now that the claims for arrears of pension are getting to be so large, the business of pension agents has increased enormously. There is not the least necessity for employing an agent in the matter of collecting pension money. The pension office in Washington will furnish blanks and all the necessary information, and thereby much money to the applicant can be saved. AUGUST.

Condensed News.

COINAGE AT THE U. S. MINTS.—The following is a statement of the coinage executed at all the United States Mints during the calendar year 1880:

Denomination.	Pieces.	Value.
Double eagles	887,456	$17,749,120 00
Eagles	2,160,016	21,600,060 00
Half eagles	4,567,353	22,831,765 00
Threee dollars	1,036	3,108 00
Quarter eagles	2,966	7,490 00
Dollars	1,636	1,636 00
Total	7,628,493	$62,283,279 00
Silver dollars	27,397,355	$27,397,355 00
Half dollars	9,755	4,877 50
Quarter dollars	14,955	3,738 75
Dimes	37,355	3,735 50
Total silver	27,459,420	$27,409,706 75
Five cents	19,955	$997 75
Three cents	24,955	788 65
Cents	38,964,955	389,649 55
Total minor	30,009,865	$391,395 95
Total coinage	74,097,778	$90,084,381 70

"Hill-top," an observing farmer of the Connecticut valley, tells the Boston *Cultivator* how he and his father have for fifty years always thinned their potato vines at hoeing time to two stalks in the hill; with an increase of large, handsome potatoes. Six or seven per cent., all told, of second rate potatoes, is mentioned as an ordinary proportion under this treatment. Of course, the large, strong vines would be saved.

It is reported from St. Petersburg that the Czar and the Czarewitch have at length been completely reconciled, and that accordingly there will be no further talk of an abdication of the Emperor Alexander. From the beginning of the new year the Czarewitch is to be associated with his father in the government of the empire, but the Czar will retain complete control over the foreign policy of Russia.

A court martial in the case of Cadet Whittaker has been ordered to convene at West Point on Jan. 18th. The court will consist of Gen. Miles as President, Col. Morrow, Lieut. Col. Lugenbeel, Lieut. Col. Brannan, Maj. Merrill, Maj. Sumner, Captains Frank Craig and Barber, and Major Gardner as Judge Advocate.

The latest dispatches report that the Peruvian army had encamped at Chorilos, nine miles south of Lima. The Chilians are at Lurin. A battle was believed to be imminent. Lima was guarded by the police and foreign residents. A number of dynamite mines had been placed at various points outside of the city.

It is asserted that while in almost all parts of Ireland tenants are making trouble about rent, the estates of the great London companies are an exception. The rents are light, and there is a lease given which practically amounts to fixity of tenure. The companies have held their lands for nearly 300 years.

The revenue books show that during the year 1880 $3,561,300 were received for revenue stamps from the match manufacturers of the United States. This would make the number of matches consumed 35,613,000,000, or about 700 matches per year to every man, woman, and child in the Union.

The Ladies' Chicago Women's Christian Temperance Union are actively prosecuting cases of violation of the laws against selling liquor to drunkards and to minors and keeping open Sunday. They have challenged the Liquor Dealers' Association to an open discussion of the liquor question.

A famous herd of Jersey cattle, numbering fifty-two, perished by the burning of the stable on the Coleman estate, Lancaster, Pa., Jan. 14th. Thoroughbred dogs, goats, and game chickens were also burned, besides many cattle valued at $3,000 each. Total loss $30,000.

William E. Dodge and others of the General Assembly of the Presbyterian church, presented the House Indian Affairs Committee a memorial, urging the granting of lands in severalty to Indians and the abolition of the reservation system.

Outside of the California delegation, the general sentiment in Congress is favorable to the Chinese treaties under which it is thought that the United States will reap substantial advantages. It is understood that they will be ratified.

A stage on Jan. 8th, was captured by the Indians in Quittman Canon, Texas, one hundred miles west of Fort Davis. The driver and the team were killed. Everything, including the mail, was cut to pieces and carried away.

The exports of grain from the port of New York during the year 1880, reached 107,000,000 bushels, an excess of nearly 13,000,000 bushels over the exports of any previous year.

The Secretary of the Interior recommends an appropriation of $50,000 for the survey of Yellowstone reservation with a view of the allotment of the lands in severalty to the Indians.

Thomas Harrison, "the boy preacher," is holding a series of successful revival meetings in Rev. I. J. Lansing's Methodist Episcopal Church at Meriden, Conn.

Congressman Walbridge Field has accepted the tender of the vacancy on the Massachusetts Supreme Bench, caused by the resignation of Justice Ames.

The Republican members of the Ohio Legislature held a caucus and nominated Secretary Sherman for United States Senator, by acclamation.

The Republicans of the New York Legislature have nominated Thomas C. Platt for United States Senator to succeed Senator Kernan.

The new Congressional Library building in Washington, according to the plan adopted by the joint committee, will cost $3,000,000.

Of the 2,250,000 steamboat passengers carried in the Gulf States and the Lower Mississippi last year, not a single life was lost.

A Montreal dispatch says that Vennor has been offered an important position in the meteorological service in Washington.

The Republicans of the Connecticut Legislature have nominated Gen. Hawley for United States Senator by acclamation.

Alaska turns out $1,680,000 in furs annually, and $800,000 worth of fish, with the products of its mines unreported.

Mr. Fair, Nevada's first Democratic Senator, states that his chief aim in the Senate will be to secure free coinage.

Bradstreet's Agency reports that the cotton crop of last year reached nearly six million bales, the largest ever known.

Many lives have been lost, and much damage has been done to property, by snow slides in Utah.

The World's Fair Commission in New York starts with $1,000,000 assured subscriptions.

Phelps, ex-State Treasurer and defaulter, died of consumption in the penitentiary at Albany.

Joseph Armour's will leaves $100,000 for a mission church in Chicago.

Gen. Grant has accepted the Presidency of the New York World's Fair.

Canada is said to have a public debt of $200,000,000.

SPECIAL NOTICES.

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

ASHAWAY, R. I., Jan. 13th, 1881.

☞ 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.

☞ SYSTEMATIC BENEVOLENCE.—It has been determined to use lighter and smaller card for the introduction of the plan of systematic benevolence, by which the cost will be materially reduced, without detriment to their utility. Cards will be furnished at this office for 40 cents a hundred, or will be sent by mail, postage paid, for 50 cents a hundred. Envelopes will be supplied here at 20 cents a hundred, or mailed, post paid, at 25 cents.

☞ 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.

MARRIED.

In Independence, N. Y., Jan. 8th, 1881, at the parsonage, by Rev. I. L. Cottrell, Mr. EDD. D. SHAW and Miss CARRIE COOK, both of Alfred.

DIED.

In Albert Lea, Minn., Nov. 30th, 1880, of typhoid fever, at the age of 15 years and 7 months, GRANT TWIST, son of Mr. and Mrs. S. Twist. His body was taken to Alden for interment, where the family has another child buried.

In Albert Lea, Minn., on the morning of Dec. 31st, 1880, of typhoid fever, Mrs. S. TWIST, aged 47 years and 6 months. Mrs. Twist was the daughter of Mr. Nathan and Mrs. Sally Pierce. She was born in Alfred, N. Y., July 29th, 1833. When eleven years of age, her parents moved to Waushara county, Wis. Here she was married to Mr. S. Twist, and with him came to Carlston, Freeborn Co., Minn., twenty-one years ago. For the past three years, the family have resided in Albert Lea. Soon after coming to this State, Mrs. Twist was happily converted to Christ, and was baptized into the Carlston Seventh-day Baptist Church, of which she was a consistent member the remainder of her life. Mrs. Twist will be remembered as an exemplary Christian, a devoted wife, a wise and affectionate mother; a true home-keeper for husband and children, to whom she was greatly endeared for her sterling qualities and noble worth. Two children have gone on before her, one but a short month ago, and now the husband and seven remaining children deeply mourn their great bereavement. In this double affliction the sorrowing family have the sincere sympathy of many friends and acquaintances. Funeral services were held in the Albert Lea Baptist Church Sunday morning, Jan. 2d, 1881, at 9 o'clock, and the remains taken to Alden for burial.

LETTERS.

E R Green, S C Stillman, J. B Kagarise, L Coon, S L Howell, B Clark, I L Cottrell, J A Sanford, A C Sanford, Mrs Morris Clark, R J S Rogers, Horace Stillman, I D Thompson, B F Stillman, J E Mosher, E M Fenner, M W B Carpenter, M S Wardner, J A Millikin, Morgan Calkins, A E Main 2, S S Griswold 2, Kate A Babcock, H W Stillman, Isaac Clawson, L E Livermore, Mrs J C Bullock, N F Hoyt, Lois Townsend, W H H Davis, M Babcock, Wm F Kilmer, J B Whitford, B G Stillman, J Tappan, O Maxson, E S Bliss, J B Clarke, A P Saunders, Peter Ring, W H H Coon, C A Burdick, Mrs A N Crandall, A B Prentice, B D Townsend, Mary A A Davis, Wm Willson, O D Sherman, A B Lawton, E M Dunn, B I Jeffrey, Martin Olson, N Wardner, A B Ayres, E H Congdon, Geo Greenman & Co, A B Burdick, 2d, J R Irish, A S Davis, V Hull, J T Hamilton.

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 Lucy A Cornelius, Alfred Centre,	$2 00	37	52
E Potter, "	2 00	37	52
J G Allen, "	2 00	37	52
Samantha Potter, "	2 00	37	52
Miss Amelia E Stillman, "	2 00	37	52
Joseph Davis, Alfred,	2 00	37	52
N M Lanphear, Andover,	2 00	37	52
Benj Clark, Alden,	1 00	37	27
Mrs E Maxson, West Edmeston,	2 00	37	52
J D Thompson, Castorland,	2 00	37	52
W F Andrews, "	2 00	37	52
B F Stillman, Watson,	2 00	37	52
J F Davis, "	1 00	36	27
A S Crandall, "	1 00	37	26
Mrs E I Maxson, Portville,	2 00	37	52
Geo P Kenyon, "	2 00	37	52
Geo H Case, Ceres,	2 00	37	52
Mrs H Edwards, "	2 00	38	2
W H Merritt, Wellsville,	2 00	38	6
Mrs Angeline Page, DeRuyter,	1 00	37	26
Mrs G W Haight, "	2 00	38	13
C J York, "	2 00	38	52
Mrs Lorenzo Burdick, "	1 00	37	32
D G Whitford, Berlin,	2 00	37	52
E R Green, "	2 00	37	52
Finette Greenman, "	2 00	37	52
David K Green, "	2 00	37	52
Wm D Green, "	2 00	37	52
R H Satterlee, "	2 00	37	52
A A Brundridge, Adams,	2 00	37	52
Mrs A Trobridge, "	2 00	37	52
Bailey Potter, "	2 00	37	52
T P Jones, Adams Centre,	2 00	37	52
Mrs Polly Coon, "	2 00	37	52
Silas Maxson, "	2 00	37	52
Mrs Margaret Hull, "	1 00	37	26
Thomas Spicer, "	50	37	13
A J Green, "	2 00	37	52
Olive Acker, Purdy Creek,	2 00	38	2
J B Kagarise, New Enterprise, Pa,	4 50	37	52
Mrs M E Howe, Shingle House,	2 00	37	52
R J S Rogers, Wyalusing,	4 00	37	52
A U Davis, Sizerville,	2 00	37	52
H Stillman, Woodville, R I,	2 00	37	52
Sands Palmer, Ashaway,	2 00	37	52
A R Kenyon, "	2 00	37	52
I C Chapman, Westerly,	4 00	38	26
J N Barber, Rockville,	2 00	37	52
Jared Barber, "	2 00	37	52
C Matteson, "	2 00	37	52
J P Palmer, "	2 00	37	52
A S Babcock, "	2 00	37	52
A B Kenyon, "	2 00	37	52
Benj Kenyon, "	2 00	37	52
H Lanphear, "	2 00	37	52
N V Crandall, "	2 00	—	—
Mrs Martha Chipman, Hope Valley,	2 00	37	52
M C Green, "	1 00	37	27
Joseph Crandall, "	2 00	37	52
Joseph Langworthy, "	2 00	37	52
B P Langworthy, "	2 00	37	52
B W Crandall, "	2 00	37	52
B F Crandall, "	2 00	37	52
Mrs Tacy Langworthy, "	2 00	37	52
C H Chipman, "	2 00	37	52
A G Boss, "	2 00	37	52
M K B Sunderland, Wickford,	1 50	38	6
Mrs J E Cardner, Taunton, Mass,	2 00	37	52
Mrs Lon Weston, Brockton,	2 00	38	2
John Gardiner, New London, Conn,	2 00	37	52
Mrs Julia M Powers, "	2 00	37	52
E Darrow, Waterford,	2 00	37	52
W N Walden, Montville,	2 00	37	26
Wm E Maxson, Mystic River,	2 00	37	52
N T Chipman, Mystic,	2 00	38	26
Warren Lewis, Mystic Bridge,	2 00	38	32
T S Greenman, "	2 00	37	52
Geo Greenman, "	2 00	37	52
Wm B Haynes, "	2 00	38	2
Mrs Lydia Barber, "	2 00	37	52
David Langworthy, "	2 00	38	13
D L Crandall, Pendleton Hill,	2 00	37	52
Mrs R G Burdick, Utica, Wis,	2 00	37	52
Oliver Coon, "	2 00	37	52
Mrs W S Burdick, "	2 00	37	52
W H H Coon, "	2 00	37	52
Mrs S H Coon, "	2 00	37	52
Kate A Babcock, Albion,	2 00	37	52
Paul S Edwards, Edgerton,	1 00	37	26
J A Heritage, "	2 00	37	52
J T Hamilton, Whitewater,	1 00	37	26
J A Sanford, Bruel City, Dak,	2 00	38	26
Peter Ring, Big Spring,	6 25	37	52
M Olson, Marshall,	5 00	36	52
U P Nelson, Dell Rapids,	1 00	37	26
James Burt, Dubuque, Iowa,	2 00	37	52
Maxson Babcock, Garwin,	2 00	37	52
P S Vanhorn, "	2 60	37	52
Lois Townsend, Lime Spring,	1 50	37	52
Mrs J G Nichols, Traer,	2 00	37	52
Mrs Susan Stillman, Plainfield, N J,	2 00	37	52
O C Green, "	2 00	37	52
S Carpenter, London, Eng,	2 50	37	52
J A Millikin, Mt Hecla, Texas,	3 50	37	26
Carrie D. Marsh, Farina, Ill,	2 00	38	1
D B Irish, "	2 00	37	52
Amos Colgrove, "	2 00	37	52
L Andrus, "	2 00	37	52
I H York, "	2 00	37	52
H W Glaspey, "	2 00	37	52
A S Coon, "	2 00	37	52
Belle Satterlee, "	1 00	37	26
E W Whitford, La Clede,	2 00	37	52
A P Saunders, Farmington,	2 00	37	52
FOR LESSON LEAVES.			
E R Green, Berlin,		$6	75
J A Millikin, Mt Hecla, Texas,		1	50
O Maxson, Waterford, Conn,			15

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE. } ss.

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

Selected Miscellany.

IN THE CUP.

There is grief in the cup!
I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad
In the love of her fair, noble son; but oh! sad,
Oh, so sad; a year had passed by,
And the soft light had gone from her beautiful eye,
For the son that she loved with a love strong as death,
In the chill hours of morn, with a drunkard's foul breath,
And a drunkard's fierce oath, reeled and staggered his way
To his home, a dark blot on the face of the day.

There is shame in the cup!
The tempter said, "Drink!" and a fair maiden quaffed
Till her cheeks glowed the hue of the dangerous draught;
The voice of the tempter spake low in her ear
Words that once would have started the quick angry tear;
But wine blunts the conscience, and wine dulls the brain;
She listened and smiled, and he whispered again;
He lifted the goblet; "Once more," he said, "drink!"
And the soul of the maiden was lost on the brink.

There is death in the cup!
A man in God's image, strong, noble and grand,
With talents that crowned him a prince of the land,
Sipped the ruddy red wine—sipped it lightly at first,
Until from its chains broke the demon of thirst;
And thirst became master, and man became slave,
And he ended his life in a drunkard's poor grave.
Wealth, fame, talents, beauty and life swallowed up,
Grief, shame, death, destruction are all in the cup.

ONLY A FARE.

"Fare, ma'am," said the conductor.

The passenger took no notice. She was a shabby-looking old woman, in rusty-looking black, with a frayed lace scarf around her neck, and an old-fashioned, heavily-worked lace veil fastened around her bonnet-brim.

"Fare!" repeated the conductor.

The passenger looked at him, dipped her hand into her pocket, rumaged in a queer little reticule she carried, and after exhausting all the patience a car conductor is supposed to be possessed of, said slowly:

"I haven't got a penny. I supposed I've lost the change, or else I've had my pocket picked, and I'm going to —— street, too."

There was a pause. The conductor looked at the passenger and hesitated. It was a damp, misty evening. The street was ankle deep with mire. It was three miles to —— street, and the car was not half full. It seemed only common humanity to permit an old woman to ride to her destination, whether she had her fare or not. But there on the platform, staring through the glass door, our conductor saw the face of a car-spy—a spotter, the men called him—who was watching him with eager, green eyes, anxious to catch him tripping.

Poor as his place was, twenty men were waiting for it. His receipts must tally with the number of passengers recorded by the dial provided by the company for that purpose, or off went his head on Saturday night. Still he could not put the old woman off the car; only one alternative remained—he could pay her fare.

Now, a fare on the road was only five cents, but 6 o'clock was coming, and he was hungry, and the supper he would have just time to snatch before his evening trips would cost him ten cents—five cents for bread and cheese, five cents for a cup of coffee. He gave up one of these if he paid that old woman's fare. You see there was another old woman whom he called Granny, to be cared for, and clothes of some sort must be worn, and there were no pennies to spare. But it was the memory of old Granny that rose in his heart as he dropped in the coin, touched the bell, nodded "all right" to his passenger, and as he stepped from his car to take a brief rest he handed the old woman to the curbstone, and saw her safe upon her way.

"No, I don't want anything but the coffee," he said, waving away the restaurant-keeper's boy, as he pressed the basket of sandwiches and rolls upon him. Take that stuff away."

The bread was out of reach before he felt quite safe; he was very, very hungry.

At that moment an old woman touched the car-starter upon the arm.

"Tell me the name of the conductor on car No. 5," she said. "There he sits under the shed, drinking some coffee."

"That's Varnham—Tom Varnham," replied the starter, rather eagerly, for he had a relative waiting for a place. "If you have any complaint to make, there's the office." But the old woman toddled away.

Oh, the long, long Winter, cold and cruel—a Winter full of terrible storms of snow and sleet. Two drivers on the —— were badly frozen. Many died of lung complaints. The conductors suffered, too; though not so terribly, and Granny had been sick, and there was money to be spent for medicine and nourishing luxuries, and Tom Varnham's old great coat was stolen one night by a thief who made his way into the crowded lodging-house.

After that he went without it, and he often wondered what it would be to be warm, and to sit at a satisfying meal. Life seemed very hard, but to give up that poor situation and seek for better was not to be thought of, with Granny on his hands.

The passengers who rode in car No. 5 often snubbed their conductor, took him to task for the inconveniences they suffered, and abused him at their dinner tables, or as they sat before their warm grates toasting their toes, while he shivered on the car platform. Perhaps the shabby old woman with the worked lace veil may have done it also, for she rode in the car very often, though she never found herself again without a fare.

"What's the matter?" asked a passenger.

"Three cars ahead stopped—some one hurt," replied the other. "What is it, conductor?"

"Conductor No. 5 dropped down," was the response. "Some say he's dead."

Tom Varnham lay in the midst of a little crowd, quite senseless and very pale. The men were talking about him.

"He's been starving himself, and freezing, too," said one. "A sick old grandmother on his hands; and he was a clerk, or something never used to out-of-door work. I've seen it coming for days."

"You are the doctor, sir?" asked a shabby old woman, laying her hand on the arm of a gentleman who knelt beside poor Tom. The gentleman looked up.

"You said last week that I did not deserve to be called one, Madame Hover," he said demurely.

"Oh! Dr. Jones! Well, that was when you couldn't cure me of the neuralgia," replied the old lady. "But I want you to do something for me. Have this young man brought to my home; he did me a favor once, and do your best for him, and send the bill to me."

The doctor nodded, and when Tom Varnham came to himself he lay in a great old-fashioned feather bed, in a room he had never seen before, and the old woman whose fare he had paid rocked to and fro beside his bed.

"You are not to talk," she said, waving a black fan at him, "but everything is all right. Your grandmother's board is paid to that old woman, and you needn't trouble your mind about anything. Go to sleep. You went without your bread and butter to give me a ride once, and I shan't forget it, though I happen to be a rich old woman instead of a poor one, as you thought me."

Tom listened, found himself incapable of making any remark, and fell asleep again. But hard times were over for the poor fellow. When he was able to work again there was a fine position open for him in a great wholesale house, and he was able to keep a pretty suite of rooms and a servant for old Granny, and to live with her, to her great joy. And, moveover, it is well known that old Madam Hover, who has neither relatives nor hobby, has made her will leaving her great fortune to Tom Varnham.

"Don't ask me why," she said to the lawyer. "Perhaps you wouldn't think it much to go hungry on a stormy Winter evening for the sake of a poor old woman. I could have called a coach, and I'd only lost my purse, but he didn't know that, and I always remembered just how he looked when he sent that bread away. I knew he was a good fellow, and so he is, and I've a right to leave my money according to my fancy."

WRONG TO SELL TOBACCO.

The following resolutions by a store-keeper on selling tobacco is worth quoting as an example for others:

1. I will not sell tobacco, because I consider the habit of using it degrading, selfish, sensual, indolent, and injurious, and feel it to be my duty to do all I can by example and precept, to put an end to a practice pernicious and detestable.

2. Because smoking has been the means of ruining thousands of young men with bright prospects, who have received excellent and religious educations; but who, to imitate the fop, have, during a walk after the hours of business, taken the cigar or the pipe; the mouth has become dry, the tongue parched, and to allay which, they have resorted to the saloon; the glass has been called for, and emptied; another glass is taken, and thus the novice becomes a habitual smoker and drinker, and in time falls a prey to intemperance with its inevitable consequences—loss of character, health, property, body and soul.

3. Because I believe it to be wrong to encourage a custom which necessarily occasions a sinful waste of property, when so many distressed families, benevolent societies, and the cause of the Redeemer require pecuniary assistance, and are dying for it.

4. Because I believe that much valuable time is squandered upon the pipe by professing Christians, and even by ministers, which might and ought to be devoted to the distribution of tracts, the instruction of the young, visiting the sick, and doing good.

5. Because it is a well-ascertained fact that a large proportion of those who have been reclaimed from intemperance, and have returned to their former habits, have attributed their downfall to the continuance of the practice of smoking. The temperance cause can not advance while tobacco hedges up its way.

6. Because experience has proved to me that I could not effectually induce the smoker to abandon his habit while I continue to sell, the usual reply being, "If it is wrong to buy, it is wrong to sell."

7. Because I feel assured that though it may be a loss to me in a pecuniary view, still I shall be more than recompensed for the sacrifice made by an inward satisfaction of having acted conscientiously and with a sincere desire to promote the welfare of my fellow-men. A Christian woman says, I and my husband have brought up eight children, and, as you say tobacco is injurious, if we give up the sale of it, I know that God will provide something else for us to sell instead of it. We will sell no more. "Set a mark," said God to the man with the writer's inkhorn by his side, "upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst of Jerusalem," and will not he, the righteous God, observe those who forego the gains from tobacco for conscience sake? He will observe; yes, and observe, too, the callous venders of the pernicious drug, which mars the visage, demoralizes the soul, and exchanges health and happiness for sickness and domestic sorrow. Let all who derive gain from selling tobacco remember that theirs is a course in opposition to the command, "Thou shalt love thy neighbor as thyself." Tobacco tends to destroy both body and soul.—*Christian Statesman.*

A JOKE ON A HORSE.

One of the commission houses on Woodbridge street has a horse which was the terror of every pedestrian who got within three feet of his head. The animal has teeth like a shark, and up to a few days ago he'd bite anything within reach except a pile of grindstones. Whipping had no effect, and he would get rid of muzzels as fast as they were put on. The firm had paid out considerable money to settle for his bites, and was wondering what they could sell him for, when along came a man who guaranteed a cure for $5. He was told to go to work, and his first move was to get an old suit of clothes and stuff it with straw. The horse was driven down the street. A full pound of Cayenne pepper was then rubbed into and sprinkled over the garments and the straw stuffing, and the joke was ready.

The horse came jogging back, and the driver left him standing within six feet of the man of straw. The old biter's eyes had a twinkle as he saw a fine chance to use his teeth, and as soon as left alone he began edging toward the post. When ready for business he made a sudden lunge and caught the "man" by the shoulder. That old horse meant wickedness, but he had a surprise in store for him. As he lifted the figure off its feet and gave it a shake it fell apart and his mouth, nose, and eyes were filled with the smarting powder. Great tears rolled down his long nose, he sneezed and snorted and coughed, and he was just as chagrined at the general laugh on him as man would have been. He backed away from the remnants, opened his mouth to cool it, and hung his head in shame. He did not cease weeping for a day, but when he got so he could look the public square in the face he was a changed horse. Anybody can pull his ears or rub his nose with impunity. In fact, he courts caresses where he defied them, and on the approach of a stranger will shut his eyes and mouth as if fearful of another dose.—*Detroit Free Press.*

THE CHRISTIAN'S DEATH.

Even the Christian often looks forward to death with a shrinking, nameless dread. No man need expect to avoid death by translation or renewed youth. The dying hour will come, but with it the Christian may expect dying grace.

A chamois hunter of the Alps climbed one of the mountain sides in pursuit of his game; out of the vale of Chamouni up the Mer de Glace, up among the snows beyond. Suddenly the snow gave way beneath him, and he fell down, down, several hundred feet. He was not harmed, but as he arose and looked up, he saw that a wall of ice reared on each side towards the sky, and the blue light of heaven alone looked down upon him. How hopeless! Better that he had died at once than in that tomb and in a slow death. But just at his footsteps ran on the thread of a stream. A thought struck his mind. Streams sometimes flow out from the glaciers of the Alps, bursting from their base into the valley beyond. He thought, "I will follow that little thread of clear snow-water;" and so while it broadened and deepened, he followed on, climbing over the ice, until he at last came to the broadened pool into which the stream sank away. The water was dark, and swirled around and around, and sank in the center, and the wall on the other side rearer itself before him, and all was lost. The thread of hope seemed extinguished in that dark pool. "But no," he says, "there is one chance yet." He kneeled upon the snow; he cast beside him all his trapments, and lifted his heart to the God of the eternal mountains. He plunged into the pool. There was a moment of darkness, unconsciousness, and then he was thrown upon the bosom of the stream, in the midst of the singing birds and the green hills and fields and blooming flowers of Chamouni.

So shall it be with us when our footsteps tread upon the dark pool. It shall be but a moment's plunge into the icy depth, a moment's unconsciousness, it may be, and then into the vale whose flowers are more fragrant, whose fields are brighter than any Chamouni, amid the songs of the angels to the welcoming hands of God, our spirits shall joyfully go. Fear not death.

"BRICKS WITHOUT STRAW" are made now, but none without clay. Milch cows and hens are manufacturers, but they can not make something out of nothing. They must have the raw materials, or they can not produce milk and eggs. And when they have the materials, the abundance and quality of production will depend upon the machinery being kept in good working order—not cold or frozen up. A shivering cow or hen is in poor condition to produce well. So give them good shelter. The cow will pay you back for a warm mash of cut feed and bran or richer meal. Likewise the hen for a frequent dish of warm boiled potatoes or mush, in a warm place. Gravel for her "mill," and ground bones or oyster shells for egg shells are needed. A hen may lay a shell-less egg, but she will not keep it up intentionally. . . . The "bricks without straw or clay" idea, is of wide application as to farm animals generally—to cows and hens making milk and eggs; to sheep making wool; to growing colts, calves, lambs, pigs, etc., making flesh and bone; to working animals making muscle to supply the place of that used up by exertion of strength; to all animals, human included, making fat to supply that used up constantly in keeping the body warm, especially in Winter. All must have the raw materials to manufacture from, and among these water, not ice cold, or nearly so, in full supply, is one of the indispensable elements—not the only one. No more profitable study is there for the keeper of animals, than to carefully learn and know what materials, and what mixtures of them, yield the largest returns at the least expense; as well as the condition of the manufacturing machines, or animals, as affecting their producing capabilities.

DANIEL WEBSTER'S FAITH.

The Rev. Dr. S. K. Lothrop, who was Daniel Webster's pastor in Boston for more than thirty years, says, in a recent letter concerning his visit to Mr. Webster on the day after his son, Major Edward Webster, was buried: "It was approaching dusk; the light in the room was a struggle between the firelight and the waning light outside. He came into the room with a subdued, yet grand and solemn air; our greeting was a silent pressure of hands, and we sat down. I did not feel that it was for me to speak first in his presence, and he did not speak, and I watched his face. He looked at me, not as expecting or demanding that I should speak, but as if my simple presence was an expression of sympathy grateful to him. At length, after the silence seemed to me to become very oppressive, though I suppose it did not last very long, he turned to me and said, 'I feel at this hour, Mr. Lothrop, that all that gives dignity and glory to man is contained in the religion of Jesus Christ of Nazareth, and I could wish that on my tombstone at Marshfield, where I hope to be buried, after my name and the dates of my birth and death, there might be simply this inscription, "He was a believer in the gospel of Christ," the best thing that can be said of any man.' He then went on, I, of course, having only a very secondary part in the conversation, to speak of the strength and comfort which his Christian faith afforded him, and then of Christ's wonderful life, character, and instructions as a help, guidance, and inspiration to any one who would so pass through this life as to be prepared for a future and higher life."

THE PROMPT CLERK.

A young man was commencing life as a clerk. One day his employer said to him:

"Now to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolving to begin very early in the morning he instructed the laborers to be there at half past four o'clock. So they set to work and the thing was done; and about ten or eleven o'clock his master came in and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as any one of the partners. He was a religious man, and went through a life of great benevolence, and at his death was able to leave his children an ample fortune.

A SAND BAG.—One of the most convenient articles to be used in a sick room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove, make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this, you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time; and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.—*Evening Post.*

OREGON has hit upon a new expedient to keep her citizens sober. Every man who drinks is required to take out a license costing $5 a year. Unless armed with this document, he can not get his bitters at any hotel or saloon, for it is a penal offense for the proprietors of these establishments to sell to any person without a license. Every six months the names of the persons who take out these licenses are to be published in the local papers, so that the public may know who are and who are not authorized to drink.

OUR thoughts are often worse than we are, just as they are often better than we are. And God sees us as we are altogether, not in separate feelings or actions, as our fellow-men see us. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We don't see each other's whole nature.

THE best recipe for going through life in an exquisite way with beautiful manners is to feel that everybody, no matter how rich or how poor, needs all the kindness he can get from others.

IF you govern yourself, you can govern others.

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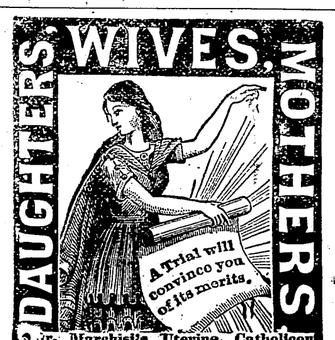

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Catarrh was considered an incurable disease. I had then suffered for eighteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which would not be cured, followed, with deafness and ringing in the ears, soreness of the throat, disgusting nasal discharges, weak, inflamed eyes, hawking, raising of vile matter, black, and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head, until dyspepsia, indigestion and liver complaint made me a wreck, and incapacitated me for my professional duties, and confined me to my bed. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up the physicians, compounded my CATARRH SPECIFIC, and wrought upon myself a *wonderful cure.* Now, at the age of sixty-seven, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole thirteen years, the slightest return of the disease. EVERY PHYSICIAN who has examined my Specific, says it is *certain and thorough and perfect.*

Compelled by the calls of fellow-suffering friends, I have given my Specific to the public. The great success that has followed has given rise to a host of imitators. Thousands now are suffering ailments of various kinds which have their source in various forms of catarrhal malady. Many thousands who should be cautious and not trifle with health, go to the nearest druggist's and buy one of the many "cure-alls" that advertise "catarrh" among all the other ailments the body is heir to. This method of seeking relief is not only useless, but positively dangerous, and many victims, after spending large sums in trying this class of remedies, realize, perhaps when it is too late, that catarrh can not be trifled with, and should be met in the same determined way that it attacks the system. T. P. CHILDS.

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the throat. Its indications are hawking, spitting, *weak, inflamed eyes,* frequent soreness of the throat, dryness and heat of the nose, *matter* running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, *dullness* and *dizziness* of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestion usually attends catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only a part.

Very little pain attends catarrh, until the liver and lungs are attacked in consequence of the stream of pollution running from the head into the stomach.

All persons thus affected take cold easily, and have frequently a running at the nostrils. The breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice is harsh and unnatural; he feels disheartened; memory loses her power, judgment her zeal; gloomy forebodings hang overhead. Hundreds, yes, thousands, in such circumstances feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

There is one other form of catarrh that we must refer to. A hard substance forms in the head, becomes very painful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will eat through and discharge itself by the side of the nose, making a terrible gangrenous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, the stench and acrid matter all gone.

For All Afflicted With Catarrh In Any Of Its Developments, CHILD'S CATARRH SPECIFIC Affords A

SAFE, SURE AND PERMANENT CURE.

My Treatment.

By my manner of treatment the applications are made to reach the diseased parts in the most thorough manner possible, immediately penetrating every cavity of the head that communicates with the nasal passages, and subjecting every portion of the lining membrane to the cleansing, soothing and healing action of the remedies employed, with the most salutary effects. So effective is our plan, that a single application generally produces decided relief, the cavities are thoroughly cleansed of the accumulated mucus and morbid matter, the offensive smell, if any exists, is removed, and relief from all the other troublesome symptoms is almost immediately obtained. The discharges soon become lessened, the irritation is soothed and allayed, the inflammation subsides, ulcerations are made to heal, the constitution soon rallies and is built up, so that the whole system, relieved from the drain of the poison, is in a manner revitalized and made new, and finally a radical cure is effected.

To All Who Suffer With Catarrh.

60,000 Catarrhal Cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers and business men.

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REV. T. P. CHILDS:—I have the pleasure of informing you that after a faithful use of your remedy for eight weeks ending March 23, 1879, I am completely rid of a stubborn case of catarrh of three years' standing—breathing tubes clear as a whistle, appetite good and digestion good. Yours, *THOMAS B. HAND.*

DR. CHILDS: *Dear Brother.*—This is to certify that I have used your *Catarrh Specific and Cold Air-Inhaling Balm* in my family with most beneficial results. My son, now in Madison University, New York, was so badly afflicted with catarrh, I feared for a time he was incurable; and when I applied to you for medicine my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become very much reduced by a residence in Farther India as a missionary, has derived great benefit from your *Inhaling Balm.* I can most heartily commend these medicines to the afflicted, believing they are all they profess to be. *THOMAS ALLEN, Dayton, O.*

REV. T. P. CHILDS: *Dear Sir.*—I think you have the true theory and practice for cure of nasal catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.
Yours very truly, *E. B. FAIRFIELD, D.D., LL.D.,*
Chancellor of the University of Nebraska, Lincoln, Neb.

REV. T. P. CHILDS: *Dear Sir.*—About three years ago a severe attack of measles left my daughter with catarrh of the head. A severe cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well—all the horrible disease gone. Your treatment is marvelous in its effects. *JOHN W. ELLET, U. S. Express Ag't, Troy, O.*
Ofahoma, Leake Co., Miss., May 23, 1880.

REV. T. P. CHILDS:—Since receiving your Specific I have been *hitting hard.* It takes hard hitting to make such an enemy as catarrh surrender—at least it did in my case. There remain still some symptoms of bronchial irritation, but that is now so slight, and the symptoms appear so seldom, that I scarcely regard them. Whatever may be said of other cures effected either by your remedy or any other, mine is really a marvelous one. I feel as if I had almost taken a new lease on life, so great is the change of my whole being. I am close to sixty-nine years old, and can endure nearly as much labor as I did at forty. I have a good appetite, not ravenous, but a healthy one; good digestion, and enjoy excellent sleep, undisturbed by any of those symptoms of strangulation of which I wrote last fall. *R. E. MELVIN.*
Petrolia, Pa., April 12, 1880.

REV. T. P. CHILDS: *Dear Sir.*—It affords me great pleasure to notify you that I have (as I sincerely believe) entirely recovered from that loathsome disease, catarrh, through your very beneficial treatment. Very respectfully yours, *B. BENEDICT.*

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To The Reader.

Child's Catarrh Treatment is not sold in the drug-stores as a patent medicine, because it must be adapted to the wants and constitutional needs of each patient. A knowledge of this is of importance, and of this we make a special study. We desire communication with the sufferer, that the treatment may be suited to his case. We *especially* seek to treat those who have tried other remedies without getting the expected benefit. We send to any one earnestly seeking the cure of this most vile and distressing disease, on receipt of a three-cent stamp, a full statement of method of home treatment and cost, with scores of testimonials from those who have been cured. Address

Name this paper. **Rev. T. P. CHILDS, Troy, Ohio.**

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HAVE YOU Ever Known

Any person to be seriously ill without a weak stomach or inactive liver or kidneys? And when these organs are in good condition, do you not find their possessor enjoying good health? PARKER'S GINGER TONIC always regulates these important organs, and never fails to make the blood rich and pure, and to strengthen every part of the system. It has cured hundreds of despairing invalids. Ask your neighbor about it.

HOP BITTERS,
(a Medicine, not a Drink)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION, and the purest and best medical qualities of all other Bitters.

They Cure
All diseases of the Stomach, Bowels, Blood, Liver, Kidney, and Urinary Organs, Nervousness, Sleeplessness, and especially Female Complaints. Ask your druggist for Hop Bitters, and try them before you sleep. Take no other. Send for circular.
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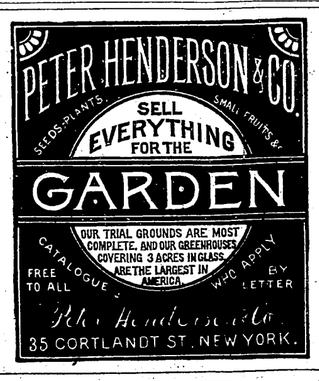

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S. S. Department.

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

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

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

FIRST QUARTER.

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.

V.—SIMEON AND THE CHILD JESUS.

BY J. J. WHITE.

For Sabbath-day, January 29.

SCRIPTURE LESSON.—LUKE 2: 25-35.

25. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
28. Then took he him up in his arms, and blessed God, and said,
29. Lord, now lettest thou thy servant depart in peace, according to thy word:
30. For mine eyes have seen thy salvation,
31. Which thou hast prepared before the face of all people;
32. A light to lighten the Gentiles, and the glory of thy people Israel.
33. And Joseph and his mother marveled at those things which were spoken of him.
34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35. (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

CENTRAL TRUTH. — Salvation through Christ.

DAILY READINGS.

1. Luke 2: 25-35.	4. Isa. 42: 1-9.
2. Isa. 9: 1-7.	5. Isa. 52: 7-15.
3. Isa. 40: 1-11.	6. Isa. 55: 1-13.
	7. Isa. 60: 1-13.

GOLDEN TEXT.—"For mine eyes have seen thy salvation."—Luke 2: 30.

TIME.—B. C. 4.

PLACE.—In the temple in Jerusalem.

RULERS.—Herod the Great, King of Judea; Augustus, Emperor of Rome.

OUTLINE.

I. **Simeon's expectation of the Christ.** v. 25-27.
II. **Simeon's reception of the Christ.** v. 28-30.
III. **Simeon's testimony concerning the Christ.** v. 30-35.

QUESTIONS.

I. v. 25-27. Describe the character of Simeon. What do "just" and "devout" mean? What is the consolation of Israel? Isa. 40: 1. In what sense was the Holy Ghost upon him? What is the Holy Ghost? What is the peculiar office or work of the Holy Ghost? How is he related to the Father and Son? What is meant by his coming "by the Spirit into the temple?"

II. v. 28-30. What was Simeon's first act on meeting Jesus? Mention the three points noticed in his act of receiving Christ. See Analysis. What is it to "bless God?" What is it to be blessed of God?

III. v. 30-35. What was the salvation here spoken of? To what prophecy does he refer in verse 31? See Isa. 9: 2; 42: 6; 49: 6; Matt. 4: 14-16. Why did Joseph and Mary marvel? How "set for the fall and rising of many?" Do you receive Jesus as your Savior?

COMMENTS.

I. **Simeon's expectation of the Christ.** v. 25-27. **Simeon.** There seems to be nothing positive known of this good man beyond what is related in this narrative. In Simeon's expectation of the Messiah, there appears the following: (*a*) **His religious character,** "and the same man was just and devout." **Just.** This word is also translated righteous, and means conforming to law. Here it means conforming to all God's revealed will and known requirements. **Devout.** This word literally means taking hold well and surely, and hence careful, circumspect, wise, pious, reverent. In his relation to truth and a holy life, Simeon took hold well and surely. (*b*) **His faith.** "Waiting for the consolation of Israel." This expresses faith in the Word of God concerning the coming of the Messiah and the nature of his mission. **Consolation** is a noun derived from a verb that means to call along side of, and expresses here the nearness of the Lord Jesus to his people, bringing to them with himself his aid, help, comfort, sympathy, consolation. (*c*) **His inspiration.** "And the Holy Spirit was upon him," &c. See also v. 26. Is not this same inspiration possible to any person of Simeon's religious character and faith? (*d*) **His prompt obedience to the Holy Spirit's influence.** "And he came by [in] the Spirit into the temple." By promptly yielding to the Holy Spirit's influence, Simeon was in the right spirit at the right place at the right time, and the great longing of his heart was realized unto him.

II. **Simeon's reception of the Christ.** v. 28-30. (*a*) It was without hesitation; "and when the parents brought in the child Jesus, . . . then took he him," &c. (*b*) It was with thanksgiving; "then took he him up in his arms and blessed God." **Blessed.** Literally, to speak well of, to praise. (*c*) It was with perfect satisfaction. v. 29, 30

III. **Simeon's testimony concerning the Christ.** v. 30-35. (*a*) **Salvation.** v. 30, 31. This word is probably better understood by deliverance. This deliverance, 1. *Perfect*, "Which thou hast prepared" (made ready); it is all done and ready. 2. *Plain*. "Before the face of all people." There was to be no reason for not seeing and receiving God's deliverance. (*b*) Knowledge. v. 32. **A light,** &c. This word means also daylight. It expresses a plain, clear, unmistakable light. It is used as a metaphor for joy, deliverance, happiness, victory, all of which may be best expressed by the one thought, the knowledge of God. **To lighten,** &c. To disclose, &c. (*c*) *Character*. v. 32. "And the **glory** of thy people Israel." This word glory means more than an outward appearance; it means thought, sentiment, opinion, character. How expressive is this saying; for such is the Lord Jesus in his people. (*d*) *Judgment*. v. 34. The question for humanity is, "What think ye of the Christ?" The decision made concerning him decides the fate of the soul so deciding. The same thoughts are expressed in Matt. 7: 24-27; also Rom. 9: 33; also Matt. 21: 44. "And whoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." Paul says, 1 Cor. 1: 23, 24, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And again, 1 Cor. 16: 22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha." The word **again** in this 34th verse gives a wrong meaning to the reading. It should read, "Behold this one is set for the fall and for the raising up of many," &c. "And for a sign which shall be spoken against, that the thoughts of many hearts shall be revealed." Still the thought of judgment or decision. **Sign** means, literally, a mark by which something is known. In reasoning, it means proof. The natural heart considers Christ. Christ stands as a proof or sign against that heart, and the heart speaks against him because of the disclosure made. It is just as the physical man looking into a mirror: he replies against the mirror, but the mirror faithfully reveals the man all the same.

HINTS FOR THE BLACKBOARD.

MINE EYES HAVE SEEN
THY SALVATION.

A **LIGHT**
TO
LIGHTEN THE GENTILES.

SET { FOR THE FALL / AND RISING AGAIN } OF MANY.

A SIGN WHICH SHALL BE
SPOKEN AGAINST.

Either or all of the above may be used. If all, let them be taken in rotation, one at a time.

OUR SABBATH-SCHOOLS.

Milton, Wis. Our Christmas festival was held on Sunday evening, Dec. 26th. The church was tastefully trimmed with evergreens, and the walls were decorated with appropriate mottos, such as, "Behold, I bring you glad tidings of great joy," "Hark, the Herald Angels sing," "Glory to our newborn King," &c. The decoration of the church was executed by a committee, of which Miss Clara E. Dunn was chairman. The church was filled to overflowing.

The following programme was presented:

1. Prayer by Rev. J. Bailey.
2. Song, Miss C. M. Hakes
3. Christmas carol, Willie Stannard
4. Music.
5. Class exercise—"Prophecies relating to the coming of Christ." Prepared by Mrs. T. A. Collins.
6. Meaning of Christmas, Superintendent, W. F. Place.
7. Address, Rev. T. R. Williams, D. D.
8. Music.
9. Address, Rev. E. M. Dunn

During the exercises, the audience, and especially the children, had looked in vain for a tree, bower, or pyramid laden with gifts, as is usual on such occasions, but nothing of the kind was visible. The pastor, in his address, expressed some surprise and dissatisfaction because no presents were on hand, and as he was repeating, for the entertainment of the children, the familiar poem, "'Twas the night before Christmas," and had gone as far as the words, "I knew in a moment it must be St. Nick;" the door was thrown open, and "St. Nick" was drawn down the aisle by a team of eight boys and girls laden with bells, in his chariot, which was gorgeously decorated and laden with presents. Nick and his outfit were hoisted upon the rostrum, and the presents distributed. The presents were too various and numerous to detail. There were bundles and books, elegant albums, &c. Among the more valuable presents were two volumes of "Smith's New Dictionary of Christian Antiquities," presented to the pastor of the Church by his Sabbath-school class. The whole affair passed off pleasantly and quite to the satisfaction of all. Q.

Farina, Ill. We at Farina had no exercise on Christmas really, but afterward, on Wednesday evening, there was a holiday affair that served as a substitute and answered every purpose. For some years it has been the custom in this village to alternate between the Seventh-day Baptist and Methodist Churches in giving entertainments of this kind, to which the other is invited. This year it fell to us to entertain. The plan adopted was to have a few short exercises of a literary nature to precede the distribution of presents. The church was beautifully decorated, and the arch with its accompanying evergreen trees was loaded with countless expressions of affection and friendly esteem. Although the mercury indicated sixteen degrees below zero outside, the comfortable audience-room, the brilliant lights and the dazzling beauty of the scene strongly suggested the propriety of pinching one's self to realize that we were not really in fairyland.

The exercises preceding the distribution were entertaining and instructive, and were as follows:

Anthem, by the choir.
Scripture reading, by pastor.
Prayer by Rev. Mr. Mulvany.
Singing, by the school.
Reading of Christmas story, Miss Mattie Carlile
Address to children, W. C. Titsworth, pastor
Singing, by the school.

Had the superintendent, who was East on a visit to friends, been present to enjoy with his school this truly enjoyable occasion, the conditions would have been complete. He has since learned the truthfulness of the old couplet:

"When the cat's away,
The mice will play."

W. R. P.

Berlin, N. Y. The Sabbath-school connected with the Church at Berlin held their Christmas entertainment on Tuesday evening, Dec. 28th, 1880. The exercises consisted of declamations and dialogues interspersed with singing, and were rendered in a manner which reflected credit upon the performers.

At the close of the literary exercises, ice cream and cake were served, engaging the attention of the audience for about an hour, after which the Christmas tree was divested of its load of presents, and many hearts, both young and old, were made glad.

An essay, written and read on this occasion by Miss Jennie M. Davis, in memory of three members of the school, who had recently died, was requested to be published in the Sabbath-School Department of the RECORDER.

The weather was propitious, and the church well filled, and all seemed to enjoy the occasion. W.

SATISFIED.

The impelling force in all physical enterprise is dissatisfaction with present attainments. This fact accounts for the numberless inventions by which the world is flooded for the more perfect and rapid accomplishment of labor in the arts and sciences. Were mankind satisfied with present methods and present results, progress would stagger and sink, and man, in all the phases of his experience, would go round and round with no desire but to exist, and no aspiration but to live and die as Pope's "one man."

This thought comes to us sometimes when we see a pastor shouldering a church that refuses to go ahead any other way, or a superintendent that has to drag his whole school by main force to adopt any new methods of work, and which regards any suggestions for improvement in ways and means as bald innovations. Let well enough alone is the inevitable plaint of such. Many Sabbath-schools as well as churches seem to possess a holy horror of anything that has the least appearance of formalism, and this sentiment has become so thoroughly ingrained with many of us that we have come to appear absolutely vulgar rather than conform to the amenities and proper courtesies of our public worship and Sabbath-school service. By thus doing, we deprive ourselves of the blessing that would otherwise accrue to us by stultifying the sympathy and the proper reverence for the time and place which we should have.

It is too often the case that the Sabbath-school is where this disposition takes root; it certainly is where it is fostered. As Sabbath-schools, composed of intelligent people, we should be quick to make use of all avenues of labor that are obviously legitimate, or any forms of service that make for our spiritual good, whether old or new. When we can readily do this, we are in a fair way to progress and improvement. We should be willing to adopt any measure, or second any effort, that the leader of the school may recommend, whether it be in exact accordance with established usage or not, and do it heartily, relying upon his good judgment, remembering that from his standpoint he has a better opportunity to know the needs of his school. There is such a thing as being hypocritical, and let us hope that our schools may be altogether relieved from this inexcusable hindrance. *

A GREAT WASTE OF MONEY.—The *New York Tribune* is authority for the statement that the taxes paid, in this country, on cigars and tobacco, amount to the sum of $40,000,000 annually. This is nearly one dollar for every man, woman and child in the country, and more than all the money paid for preaching the gospel. But this is only the tax and represents but a small part, say one-fifth to one-tenth of the money which is spent in this country every year for a worse than useless habit, a defiling, stupefying custom. And yet the cause of God languishes for want of funds.

"I DON'T WANT THAT STUFF," is what a lady of Boston said to her husband when he brought home some medicine to cure her of sick headache and neuralgia which had made her miserable for fourteen years. At the first attack thereafter, it was administered to her with such good results that she continued its use until cured, and was so enthusiastic in its praise, that she induced twenty-two of the best families in her circle to adopt it as their regular family medicine. That "stuff" is Hop Bitters.—*Standard.*

THE highest hopes and interests of the race rest on the purity, health, and strength of womanhood. We take pleasure in referring our readers to the remarkable efficacy of LYDIA E. PINKHAM'S Vegetable Compound in all that class of diseases from which women suffer so much.

"WOULD LIKE SOME MORE."

PLYMOUTH, Ind., Oct. 5th, 1877.

HERMAN & BEECHER, Oberlin, O.

Gentlemen,—When I was in Ohio, I bought some of Dr. Fenner's Blood and Liver Remedy and Nerve Tonic at your store. I never took anything that did me so much good in so short a time. I would like to get some more of it, as I can not find it here. Will you let me know what I can get one-half dozen bottles for, and oblige.

Yours truly, MARY MEDROURN.

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 WM. R. BURDICK, Alfred.

"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.

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.

DYSPEPSIA.—If you have a sense of weight or fullness in the stomach, a changeable appetite, a morbid craving, low spirits after a full meal with a severe pain, wind rising on the stomach, vomiting and fluttering at the pit of the stomach and soreness over it, nausea, headache, or some of these symptoms, you are suffering from Dyspepsia. *Parmelee's Great Dyspepsia Compound* will speedily relieve and permanently cure you. Sample bottles, 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A STUBBORN AND HARRASSING Cough that will not yield to ordinary remedies, may be thoroughly cured by *Hamilton Cough Balsam*, a most effective remedy for all Bronchial and Pulmonary disorders, and a certain cure for croup, diphtheria, whooping cough and other affections to which children are liable. Sample bottles 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

EXPERIENCE THE BEST TEACHER.—We know from experience that *Hamilton's Cough Troches* are just what they are recommended to be. They give almost immediate relief in Bronchitis, Throat Affections, and Hoarseness. They also give relief to catarrh, a form of chronic throat disease. Price 25 cts per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

BILIOUSNESS.—Are you bilious? Do you suffer from sick headache, sick stomach, dizziness, constipation? Does your appetite fail? Are you averse to all exertion, dull and languid? Is life almost a burden? If so your *blood* is impure, your *liver* torpid; you need a medicine that will relieve you. *Parmelee's Blood Purifier* will meet your case in every instance. It is simple but *efficacious*. Price $1 per bottel; sample bottle 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"DOMESTIC BIBLES," published by Hubbard Bro.'s, also "The Complete Home," the best book published, furnished by the Agent,

JOHN SHELDON, Alfred Centre, 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.

IRVING SAUNDERS will be at his Friendship Gallery from Jan. 19th to 26th.

"WOMEN NEVER THINK."—If the crabbed old bachelor who uttered this sentiment could but witness the intense thought, deep study, and thorough investigation of women in determining the best medicines to keep their families well, and would note their sagacity and wisdom in selecting Hop Bitters as the best, and demonstrating it by keeping their families in perpetual health, at a mere nominal expense, he would be forced to acknowledge that such sentiments are baseless and false.—*Picayune.*

SIXTY THOUSAND PATIENTS AFTER THIRTEEN YEARS.—The treatment of sixty thousand patients should establish without doubt the effectiveness of Rev. T. P. Child's "Catarrh Specific," the advertisement of which appears in this issue of the SABBATH RECORDER.

Mr. Childs gives his own experience after thirteen years of relief from the dread disease. No doubt many of our subscribers will find their own cases stated with startling clearness. The discovery of his cure for Catarrh has attracted great attention. Leading men everywhere publicly state that Child's treatment has cured them or their families of Catarrh or of throat difficulties, not obscure, unknown men, but men whose reputation is national—among them clergymen, physicians, lawyers, merchants, bankers and business men. Editors and publishers of our leading periodicals and many others have personally investigated the facts, and they are satisfied that Mr. Childs has made such a study of the disease known as Catarrh as to have enabled him to treat it with extraordinary success. The statement of the causes and symptoms of the disease given in the advertisement are wonderfully accurate, and the sufferings endured by those afflicted are certainly appalling. That Mr. Childs has been able to cure himself and heal the ravages made in his own system by the disease, and then, after thirteen years of perfect health, to make the assertion that he has never once had a return of the disease is wonderful, and shows the power and effectiveness of the remedy.

He has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of a few of those he has cured, that any who desire may inquire of the patients themselves what Child's Catarrh Specific has done for them. To judge from the published statements of some of his patients, the medicine Mr. Childs contrives to place, by the use of his inhalers, just where it is needed, must be the most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Mr. Child's hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call attention of such to the advertisement of Mr. Childs. Catarrh is a common and disgusting disease, but Child's Catarrh Specific may be relied on as an effective and certain cure, and you may recommend it to your friends with every confidence.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Jan. 15th, 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 21,177 packages; exports were 8,832 packages. Following the line of last week's remarks, it is well to note the bearing of the present severe Winter on butter production and on its consumption. The thermometer has sunk quite near zero at Little Rock and Memphis, and parallel points, a temperature almost unheard of in that latitude of country, and the whole upper tier of Southern and the lower Middle belt of States have had heavy snow falls and shrinking weather for cattle, which must have lessened milk production and increased the consumption of milk product. This in a lesser measure is true of all New England and the North and Northwest, and to accelerate consumption, there are good times and humming industries, an unheard of influx of British gold and good crops in the reciprocal markets of the South everywhere. Here this week there has been more inquiry for really desirable State stock and sale of lines State firkins at 20 @ 21 @ 22 @ 23 cents, good Welsh dairies at 21 @ 22 cents. Bulk of sales for export were fresh make Western at 20 @ 22 cents. We quote:

Fine present make Western creameries	33 @ 34
Fine Oct. make sour cream creameries	— @ 30
" " sweet "	26 @ 28
Creamery make, early	22 @ 25
Farm dairy, choice, fresh	26 @ 28
" early firkins, choice	22 @ 24
" off qualities, faulty	18 @ 20
Imitation creamery	24 @ 26
Western factory, present make	18 @ 22
" June make	15 @ 17
" common, low grade	12 @ 14

CHEESE.—Receipts for the week were 39,829 boxes; exports, 42,137 boxes. There has been active export demand all the week, and market closes with lessened stock and firmer prices. We quote:

Factory, fine Sept	13¼ @ 13¾
" late made, good to choice	12 @ 13
" early, fair to good	10 @ 12
" half skimmed	8 @ 11
" full skimmed	4 @ 6

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

Fresh laid eggs, per doz	34 @ 38
Limed eggs, per doz	28 @ 31

BEANS.—This market is quiet at former prices.

Marrows, per bush., 62 lbs	$1 70 @ $1 90
Mediums, " "	1 50 @ 1 75

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	8 @ 9
" " fair to good	7 @ 8
State and Western, quarter apples	5 @ 5½
Apples, North Carolina, sliced	4 @ 6
Peeled peaches, evaporated	28 @ 30
Unpeeled peaches, halves and quarters	6 @ 8
Raspberries, dried	25 @ 28
Blackberries, "	7 @ 8

BEESWAX per lb., 23 @ 24 cents.

DRESSED POULTRY.—We quote:

Turkeys, per lb	12 @ 13
Ducks, per lb	11 @ 14
Fowls and Chickens, per lb	8 @ 11
Geese, per lb	8 @ 10

GREEN APPLES.—We quote:

Baldwins	$1 75 @ $2 00
Greenings	— @ 1 75
Mixed lots of Winter fruit	1 50 @ 2 00

CRANBERRIES.—We quote:

Cape Cod Cranberries, per bbl	$6 00 @ $7 50
Jersey " per crate	1 75 @ 2 25

POTATOES.—We quote:

Peach Blows, per bbl	$1 50 @ $2 00
Early Rose, "	1 75 @ 2 00
Snow Flakes, "	1 75 @ 2 00
Peerless, "	1 50 @ 1 75

ONIONS.—We quote:

Onions, white, per bbl	$5 00 @ $5 50
" red, "	3 25 @ 3 50

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.

PUBLISHED BY THE AMERIC

VOL. XXXVII.—NO.

The Sabbath R

PUBLISHED WEE

BY THE

AMERICAN SABBATH TRA

—AT—

ALFRED CENTRE, ALLEGA

As the Denominational Paper of Baptists, it is devoted to the expos tion of the views of that people. all reformatory measures which sh improve the moral, social, or phy humanity. In its Literary and In ments, the interests and tastes of a will be consulted.

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No advertisements of objectio be admitted.

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The office is furnished with a material, and more will be added demand, so that all work in that l with neatness and dispatch.

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All communications, whether publication, should be addressed BATH RECORDER, Alfred Cen ty, N. Y."

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

For the Sabbath Rec

RETROSPECTIO

The evening shades are fal
The day its course has ru
The clouds gleam fair and
Slow sinking, sets the su

The darkness slowly gathe
From toil and labor free,
O, happy home of childhoo
We turn our thoughts to

In fondest recollections,
We see those vanished da
When free from all life's er
We trod those sinless wa

Our hearts so free and jovo
Ne'er knew the weight of
And nature's magic fingers
Made music everywhere.

Those days, so fair and hap
Too happy, far, to last,
Have gone with other treas
All numbered with the p

In many lands, far severed,
Are friends that then we
The parents, brothers, siste
With love so pure and tr

But now in memory's garla
Among its faded flowers,
There's none so sweet, so f
As vanished childhood h

In all our soul's deep yearn
Our longings, full of pa
We hope, in heaven's brigh
To live them o'er again.

ALFRED CENTRE, Jan. 8th, 188

DENOMINATIONAL LIT

A paper presented before the held at Little Genesee, N. Y. publication in the SABBATH RE

BY ELD. O. U. WH

Have we the right to be
If we are a separate people
religious truths which othe
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for the truth's sake. It
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Truth is a living principle,
and uncompromising in its