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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. 46. ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 17, 1881. WHOLE NO. 1919.

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.

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

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

For the Sabbath Recorder.

GOD'S WILL BE DONE.

BY ANNIE L. HOLBERTON.

His will be done! 'Tis sweet to feel
The Lord presides in woe and weal;
In joy's decree or sorrow's thrall
His mighty arm is over all.
When blessings prosper all our ways,
With grateful hearts give God the praise;
Securely rest, serenely sleep,
While angel-guards their vigil keep.

We dimly see through blinding tears
When sorrows shroud the passing years;
When foes are bitter, friends unkind,
'Tis hard indeed to be resigned.
But those may count their triumph sure
Whose faith is strong, whose hearts are pure;
Who bravely lift their thoughts above,
And humbly trust in Jesus' love.

Be it our care, through good and ill,
To meekly do our Master's will;
Whether the world may smile or frown,
To bear the cross and wear the crown.
His be the glory, ours the strife,
For whom he gave his precious life
That we, when life's short race is run,
May gladly say, "God's will be done."

THE COVENANT.

Some time since I wrote to the RECORDER, showing that the covenant made on Sinai, referred to in Galatians 4: 24, and in Hebrews, 8th, 9th, and 10th chapters, concerned only the "book of the law," containing the typical and cermonial law, consequently did not include the ten commands or moral law of God, so that whatever might be said of the adumbrative character, or its limitation, or otherwise, can not apply to the moral law. I further showed, by Exod. 24: 6–12, that when the covenant was made on Sinai, between God and Israel, and was "dedicated with blood," the moral law had not been given in a formal manner at Sinai, and was not, therefore, included in the Sinaic covenant. If there was a covenant concerning the moral law, it must be found outside of the Sinaic covenant. There was the best of reasons why it should not be confounded with the Sinaic covenant, or that the moral law should not be included with the ceremonial law in that covenant. I will restate the recorded facts. After the history of the transaction, as to the covenant made on Sinai, as recorded in Exod. 24: 3–9, the reckord says, v. 9, "Then went up Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel," . . . then v. 12, "And the Lord said unto Moses, come up to me into the mount, and be thou there: and I will give thee tables of stone, and commandments which I have written; and a law, that thou mayest teach them." From the above statement it will be seen that the law written on stone was not a part of the law, concerning which the Sinaic covenant was made. This is too clear to admit of a question. I repeat with emphasis. If there was any covenant respecting the law written on stone, it was not the Sinaic covenant. That there was a covenant made respecting the moral law, is equally certain. See Deut. 9: 11, "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." Not the tables, the covenant, but the tables *of* the covenant, that is, the table concerning which a covenant was made. We are not told where this covenant was made; we have to reach that fact by consulting Deut. 4: 1, 2, "And Moses called all Israel, and said unto them, hear, O Israel, the statutes which I speak in your ears this day, that ye may keep and do them. The Lord our God made a covenant with us in Horeb." At the 9th verse, Moses proceeds to rehearse the ten commands. It is certain, therefore, that the covenant here referred to was made in Horeb, and related to the moral law. Chap. 4: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine eyes, all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, that they may hear my words, that they may learn to fear me all the days that they shall live upon the earth." Moses here refers to the transaction recorded in Exod. 19: 5, and onward, where we have the covenant formally made and entered into between God and Israel, and God's order to Moses to "gather the people together," and sanctify them. God tells Moses that on the third day he would come down on Mount Sinai. The statements are so made in Exod. 17, and in Deut. 4, as to show beyond controversy that in both instances Moses refers to the same facts, showing that the covenant concerning the ten commands was made on Horeb and not on Sinai, as is usually held. The two covenants, then, were made at two different places, and at different times, and concerned different things. In every instance where a covenant is referred to in the Scriptures, it is done in such a manner as not to confound the two, thus showing in a clear manner their separate character. Serious errors have been committed by not making a due distinction between them. If God has made two covenants, one concerning the moral, and one concerning the ceremonial law, there were reasons why he should do so. To disregard those facts is to mislead ourselves.

I have a few things to say about a covenant. As has often been said, a covenant is an *agreement* between two or more parties in which they bind themselves to do, or not to do, certain things, upon certain conditions. The covenant, and the subject matter of the covenant, are two things. The law might have existed without the covenant. The moral law did exist twenty-five hundred years before a covenant was made concerning it, and the people were bound by the most sacred ties to obey it. The covenant in no way increased that obligation. It was a simple recognition of a previously existing fact. God was no more the God of Israel after the formation of the covenant than before, nor did God take upon himself any new relation, or obligation. Israel was equally bound before as after the formation of the covenant. The law did not, therefore, depend for its existence on the covenant. The covenant might be removed and the law left as before, in full force. Should the covenant, therefore, be dissolved, the law would exist as before. There has, however, been no abrogation of the Horeb covenant, nor the law that it concerned, although both have often been affirmed to be abrogated.

The proof relied on relates to the Sinaic, and not to the Horeb covenant. Still further, the covenant relating to the ceremonial law might have ceased and the law still remain. There has been quite too much assumed in the discussion of this question. The moral law knew nothing of Christ, existed before Christ was needed, or man had sinned, and was based on the moral relations of man. There was no reason why it should recognize Christ in any respect. The typical law was "added because of transgression." "Christ was the end" of that law; he was the end in the sense of being its grand idea, its sublime object. It was the "shadow of good things to come." I prefer altogether, the reading of the new translation, "Which are a shadow of things to come, but the body is Christ." Barnes explains "The reality, the substance, Christ, was the end in that sense, and was its grand thought; he was its *spirit*, its life, and center thought. Christ accepted was the writing of the very life of that law on our hearts." See Heb. 8: 8–10. There was simply a form of expression. It was no more to be expressed in shadowy form by outward signs, but inwrought into the soul. Paul does not say that any law was to "vanish away," but far otherwise. The covenant concerning these outward shadowy forms ceased, and a new covenant was entered into when the sum of those shadowy services were written in the heart, or "formed within, the hope of glory." I will read with pleasure any criticisms my brethren may think due. It has been with hesitancy that I have given utterance to my views on this subject, knowing them to be a departure from the generally reeeived notion. V. HULL.

NOTES ALONG THE WAY.

On the way west it was our privilege to attend the last monthly meeting of the Board of the American Sabbath Tract Society, at Plainfield, N. J., and we want to say to the friends of the Society, that we can assure ourselves that its work is still in the hands of men who zealously purpose to spread abroad a knowledge of Sabbath truth, and who will build up our publishing interests.

At the Forty-second street depot in New York we pay $20 for a ticket to Chicago, via New York Central and Hudson River Railroad, and the Lake Shore and Michigan Southern, and with the ticket receive an order on the agent of the latter road in Chicago for $10 25, thus reducing the fare to $9 75.

The frowning palisades, the noble Hudson, the Catskills gray and grand, and the picturesque valley of the Mohawk, are as interesting as ever. The dull colored foliage of the woods along the route seems to be a mourning dress for the season's widespread drought.

At Poughkeepsie, "all trains stop ten minutes for refreshments;" at Syracuse, "twenty minutes for supper;" at Rochester, the train takes on Wagner Sleeping Coaches, and at Cleveland, at 7 A. M, there are "full twenty-five minutes for breakfast before this train goes west."

The incoming legislature of Ohio, will, it is said, vigorously push measures for the adoption of the town instead of the district system in the management of the common schools of the State a plan which we wish could be adopted in all the States, East and West.

The Cleveland *Leader* of this morning calls attention to such a lamentable lack of police protection in that city of 175,000 inhabitants, that it is possible for a man to be shot at night in the public square and near the post-office, and no one know it but the parties in the affray. It could be devoutly wished that all through the land, in country, village, town, and city, there were less indifference to the value of order, property, and life, and less of a sentiment misnamed mercy, and a more thorough and practical recognition of the stern but really humane doctrine that law, to be truly a protection for the law-abiding, must be made a terror to evil doers.

To be in Cleveland, where rest the remains of the nation's honored dead, is to think anew of the valley of the shadow of death through which we have passed, and of the darkness that will so slowly recede from the hearts of millions. May sorrow for the dead long abide, to soften and sanctify our national heart and life.

As we cross Northern Ohio, the waters of Lake Erie look beautiful in the bright sunlight, and meadow, pasture, vineyard, and woodland, though Autumn-hued, can not but reflect the day's brightness and beauty, while the level and green fields of Winter wheat look all the more fresh and promising.

At Berea, North Amherst, and Brownhelm, between Cleveland and Sandusky, are quarries of the Ohio sandstone, which is used for building purposes, in the construction of piers, etc. It is of a grayish color, and when first quarried is quite soft, and easily worked, but afterwards becomes hard. We also pass through a few lumber districts, with great piles of boards and, we should say, of material for hoops and the staves of barrels and tubs.

At South Bend, Ind., there are extensive wagon and plow works. In the Oliver Chilled Plow works, 60,000 pounds of iron are said to be used each day, and a plow is made every minute; while in one of the wagon manufactories a new wagon is made about every six minutes.

The brightness of the morning hours gave way first to a cloudy sky and then to falling rain. So do the smiles and hopes of early life sometimes change, in later years, to tears and sighs. M.

TRACT BOARD MEETING.

At the regular meeting of the Executive Board of the American Sabbath Tract Society, held in Plainfield, N. J., Nov. 6, 1881, there were present I. D. Titsworth, J. F. Hubbard, Geo. H. Babcock, A. H. Lewis, Stephen Babcock, C. Potter, Jr., J. D. Spicer, T. H. Tomlinson, and L. E. Livermore; also visiting brethren A. E. Main, Geo. B. Carpenter, and Wm. R. Potter.

After prayer by A. E. Main, the visiting brethren were invited to participate in the deliberations of the Board.

The minutes of the last meeting were read, and, after remarks, were amended so that the item relating to advertisements in the RECORDER should read, "That the committee be instructed to secure the removal, as soon as practical, of all advertisements of patent medicines, and all other objectionable advertisements." The minutes were then approved.

The committee to inquire into the legal status of the Tract Society, and to answer certain questions raised at the last meeting, reported.

The report was accepted, and the committee were instructed to make any further investigations which they might deem necessary, and then forward their entire report for publication in the SABBATH RECORDER. The report was also ordered placed on record.

The committee appointed to examine the manuscript of Bro. Joel Greene submitted the following report, which was adopted:

Your committee to wham the manuscript of Bro. Joel Greene was referred, recommend,

1. That the author be requested to consider the question of condensing the same, both as a matter of economy in printing, and to insure a more favorable reception of it by the public.

2. That this Board appropriate the sum of sixty dollars for publishing said manuscript, according to the plan proposed by Bro. Greene in his letter accompanying it; and that the details as to time and manner of payment of this appropriation be referred to the Corresponding Secretary and Treasurer.

C. POTTER, JR., } *Com.*
A. H. LEWIS, }

The committee appointed to take an inventory of the property of the Tract Society in Alfred Centre made a report in detail, which was adopted, and ordered placed on file.

The Corresponding Secretary reported that favorable responses had been received from the brethren invited to act as temporary editorial supply, and that they had already entered upon their work. These brethren, representing the five Associations, are A. H. Lewis, L. R. Swinney, Stephen Burdick, D. E. Maxson, and E. M. Dunn.

Upon the suggestion of the General Agent, it was voted to change the time fixed at the last meeting for holding the stated meetings of the Tract Board to the second First-day of each month, in order to give time for the reception of the Agent's report of the previous month.

The manuscript of Bro. A. H. Lewis, containing his Chautauqua address on the "Sunday Laws, Past and Present," was accepted, and placed in the hands of C. Potter, Jr. and J. F. Hubbard for publication.

The following were appointed a Prudential Committee, to act for the Board in matters requiring immediate attention at such times as would be inconvenient for the assembling of the Executive Board: Geo. H. Babcock, Stephen Babcock, J. F. Hubbard, L. E. Livermore, and A. H. Lewis.

In addition to the above abstract of the transactions of the Board, important initiatory steps were taken looking to a more extended, and, it is hoped, successful, dissemination of Sabbath truth.

L. E. LIVERMORE, *Sec.*

The United States Consul at Constantinople writes regarding the prevalence of cholera at Mecca and Aden, that should the disease appear in Constantinople and other Turkish places, the result could not be foretold. Vast quantities of filth, the accumulations of years, are to be found in the heart of the densely inhabited quarters of Constantinople, and the drainage is of the very worst description. Many other cities are even worse.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association was held with the Independence Church, Nov. 9, 1881.

The roads were very bad, and during the forepart of the day, there was a driving storm, so that the attendance was small. The afternoon and evening were comparatively pleasant, and those attending seemed to enjoy the season of good cheer very much.

James Summerbell preached the opening sermon, from Matt. 25: 3, "They that were foolish took their lamps, and took no oil with them."

The Secretary of the last session, D. E. Maxson, called the Conference to order.

J. Summerbell was chosen chairman, and I. L. Cottrell Secretary.

Remarks and criticisms were made on the sermon by D. E. Maxson, I. L. Cottrell, J. Summerbell, and F. M. Bassett, and the Conference adjourned after prayer, until 2½ P. M.

The afternoon session was opened with prayer by W. S. Livermore.

D. E. Maxson was invited to open the discussion on, "Sermon preparation." Jas. Summerbell, Jared Kenyon, and A. D. Cottrell made additional remarks.

"How to conduct prayer-meetings" was spoken to by J. Summerbell, Wm. S. Livermore, I. L. Cottrell, D. E. Maxson, and J. Kenyon.

"How to conduct Sabbath service" was opened by I. L. Cottrell, and J. Summerbell, D. E. Maxson, J. P. Livermore, and A. D. Cottrell joined in the discussion.

On motion, D. E. Maxson, D. K. Davis, and B. E. Fisk were appointed a committee to prepare a programme for the next session of the Conference.

The Conference then adjourned until evening, after prayer by J. Kenyon.

The evening session was opened with prayer by N. R. Crandall.

On motion, C. A. Burdick, Lewis Kenyon, and J. Summerbell were appointed a committee to present a programme at our next session, for the following session.

It was voted to hold the next session of the Conference at Richburg.

The sermon on "Church Discipline," was presented by D. E. Maxson, and criticisms made by members present.

The "closing exercises,"—a prayer and conference meeting, led by J. Kenyon—was a feast in which brethren and sisters present participated.

On motion, the Conference adjourned with a benediction by the Chairman.

I. L. COTTRELL, *Secretary.*

A BEAUTIFUL INCIDENT.

A man blind from his birth, a man of much intellectual vigor, and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him, and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved their parents. An eminent French surgeon while in this country called upon them, and examining the blind man with much interest and care, said to him: "Your blindness is wholly artificial; your eyes are naturally good, and could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply, "so you but enable me to see." The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose; he had smelt one before, but had never seen one; then he looked upon the face of his wife, who had been so true and faithful to him; and then the children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears. He then exclaimed: "Oh, why have I seen all these before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor." And when he was pointed out to him, he embraced him with tears of gratitude and joy. So, when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No, we shall say, "Where is Christ? He to whom I am indebted for what heaven is; show me him, that with all my soul I may adore and praise him through endless ages."
—*Christian at Work.*

WHILE the mother lives, a man has one friend on earth who will not desert him when he is needy. Her affections flow from a pure fountain, and ceases only at the ocean of eternity.

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.

BRO. L. F. RANDOLPH writes that at Ritchie, W. Va., the wandering are returning to the church and to duty. The meeting-house is drawing toward completion, and will be ready for dedication in a few weeks. He has recently assisted in the organization of a new church on Bear Fork, of eleven members.

THE zeal of a teacher of children in the Bible-school at Honeoye, Penn., in helping her class to do something for missions, is to be commended. With a little pains, might not many teachers succeed in cultivating the missionary spirit in the hearts of children, and in raising money for the support of our schools in China?

A PART of our Lord's commission is to baptize. In the light of the progress of doctrine in the New Testament, under the guidance of the Holy Spirit, it is not too much to say that baptism was to signify obedience, confession, and initiation. To submit to baptism is to render obedience to a truth very plainly and forcibly taught by the Savior and some of his apostles. To be baptized is to openly confess our faith in Father, Son, and Holy Spirit; our purpose to die unto a life of sin and selfishness, and live unto God and Him who died and rose again; and our belief in the great doctrine of the resurrection. To observe this Christian rite, which was committed to the care of the church, should be understood, we believe, to mean that the baptized person takes upon himself not only Christian, but church, obligations—the laying on of hands, if observed, and the right hand of fellowship—that follow, being little more than a recognition of what has really taken place in baptism. That is to say, the natural and Scriptural place for baptized believers is in the church, keeping its appointments, helping to bear its burdens, and enjoying its privileges; and the place for ministers, missionaries, and evangelists, to leave those whom they baptize, is, we think, with very rare exceptions, in the church.

HOW TO DO IT.

Sometimes we see things done, almost doing themselves. We wonder more, in the nature of things, that they should not be done than that they should be. A water dam too full must overflow. How not to do it becomes the question. I remember the great freshet in Leonardsville. The long rain sent the water down the hills into the Unadilla, filling it full. The tide rose higher and higher by a power all its own, until it began to find the low places, seeking ways of escape, because it could not help it. Then the anxious question that thrilled the excited people, as they saw the dam, the bridge, mills, factories, and roadway, in danger of instant destruction by the abundant waters, was how not to do it. Here was a mighty power that must do something; would it be good or evil? would it work the mills or sweep the mills away? Mills, wheels, and lathes were all still now, and this great force threatened their destruction. The question, How not, remained unanswered, and the ruin came; came itself.

It was quite otherwise a Summer before. Then long continued drought left the hills dry, and without grass or blossom. Thirsty cattle came to the river for drink, and the mills stood still for water to turn them. Now the question was, how to do it. How to get water from clouds that would not rain and from rivers that would not run.

People, when prosperous, sometimes are at a loss "where to bestow their goods," whether miserly to hoard them, prodigally spend them, or proudly to cast their gifts into the treasury. But with the poor widow, of our Savior's time, it was different. Her two mites were all her living. They stood for house to live in, for bread to eat, and clothing. They were not her wealth, but her penury, and if she should give them both, who would know, or what be the better for it? But love that believeth all things and doeth all things told her how to do it, and she did it, and the blessed Lord who "sat over against the treasury" saw, and said she outdid them all. How can others do likewise? A sister of the Honeoye Sabbath-school answers in this way: She and her little class are not rich, and they have not many ways of earning money, so she teaches them to make something for Jesus, for his mission in China. Whatever it is she buys it, paying them the money which stands for their own work, and goes to the treasury. A wee bit of a girl has made a block for a quilt, neat and pretty. At my suggestion, the sister offers it for sale at auction through the RECORDER, placing herself among the bidders. This she does to inspire others, and to teach children. J. SUMMERBELL.

CORRESPONDENCE.

From David H. Davis.

SHANGHAI, China, Sept. 16, 1881.

The more I see the needs of the work, the more I desire to be clothed with power from on high for it. The aspects of the field are in many respects discouraging. The night of darkness is so deep with the shades of death, that unless one's faith is founded on the word of Him who rules the universe, he will be apt to arrive at the conclusion that gospel light is never to spread over this vast empire, illuminating the minds and hearts of this ignorant people; and with this conclusion of doubt he will lose his purpose and zeal in the work. One who really entertains such a doubtful mind can not, from the very nature of the case, be successful. The secret power of success and efficiency is wanting. I believe this is not only true of missionaries, but also of denominations. The people that are doubtful respecting their work can not attain to any great degree of success. The measure of their success attained is the measure of their faith. This was the principle embodied in Christ's words when he said, "According to thy faith be it unto thee." Therefore a people divided can only be half successful, and hence the necessity of a unity of faith and purpose. I feel that this unity needs to be cultivated more among our people; not that it is entirely wanting, but we need to see eye to eye more than we do at present. I refer to our denominational work as represented by the two Societies, Missionary and Tract. It is my opinion that Bro. S. R. Wheeler, in his article of July 21st in the SABBATH RECORDER, has spoken to the point respecting the relations that ought to exist between these Societies. I say this, not because I have any desire to see one society assume greater importance than the other. It should not be a question with any of us, "Who shall be greatest," but how can we best serve the cause we wish to advance? The church is represented as a body with one head and its various members. Now it would be difficult to suppose that the head would organize the work of the members of the body so as to cause embarrassment between the members. The office of one does not in the least infringe on that of another. Although a denomination in its working may not arrive at such perfection as this, yet this should be the constant aim. I thought I would say this much to you on the question of consolidation, which is not consolidation, but simply an adjusting of the work of the two Societies to their proper relations.

Since becoming settled in our new quarters, I have resumed my study of the language. The forenoons are spent in study, the afternoons in looking after our personal wants, attending to the native assistants, and aiding them in their preaching. Sabbath morning, I have a Bible-class, a part of the Sabbath-school held now in the new house. The back rooms are arranged with folding doors, and when thrown open, we have a very convenient place for services. I am endeavoring to teach the native Christians the word of life, and show them its relation to practical life, and that unless they possess the life of the word they will be of no special benefit to their countrymen. Doubtless the members of our little church here are as well indoctrinated in the truth as any Church in China, and yet there is a great want of a practical exemplification of the doctrines professed. It is too much a profession, and not enough a living energy in the soul. But I would not have you think that this is only found among Chinese Christians. I fear there is more of it among Christian churches at home than ought to be.

I have been greatly cheered of late in the interest manifested by our teacher, the son of Chau-Chung-Lau. Prayer was requested for him; but behold, he now prayeth for himself. He says he knows he is a new man, by faith in Christ. I heard him pray a few days ago for the first time. He prayed that God would bless, forgive, and bestow his Holy Spirit, helping him to understand the example of Christ, and to be able to follow it, that he might not learn the example of the Pharisee, but be like Christ and his true disciples. I trust he will have an abiding interest, and soon receive baptism. The other man to whom reference was made some time ago, at one time wanted to be baptized; but it was thought best to give him a little probation, advising him to continue his search and prayer until he was more thoroughly convinced of a change of heart, and could see more clearly that Christianity had no fellowship with heathen rites and ceremonies. This man is now quite sick, and in the time of his trouble reaffirms his determination to be a Christian. I called on him a few days ago with Zah-Tsing-Sah; we were most cordially received, and the occasion was a good opportunity to preach the Word to him and his family. We pray that God may lead him into the light.

On the 28th of August, we were visited with a most severe storm; all day long the wind and rain continued to come in torrents, and the tide rose much higher than it has been known to rise for several years. Much damage was done to the cotton and rice crops, and many houses were also damaged, some unroofed. One large building in the settlement was so badly shaken that it is now considered unsafe, and about to be rebuilt. Our house received no special injury; it was found to leak around the chimneys, which will be put right by the contractors the coming week.

We are cheered at the prospects of growth among our people, and we continually pray that perfect harmony may prevail with all the people, and that the future may show much advancement in the work of the Master.

I remain your humble servant,

D. H. DAVIS.

From Miss A. E. Nelson.

SHANGHAI, China, Aug. 29, 1881.

We have been having by far the severest storm of any since our arrival in China. We have learned to-day that there has not been a similar one since 1856. Buildings have been unroofed, numbers of Chinese houses swept away, and in many parts the country is completely flooded with water. The rice and cotton crops are doubtless much injured by it. What the disasters on the waters are, we are as yet unable to learn; but it is to be feared that there is great loss of life as well as of property. The wind forced the water under the tiles, and caused our roof to leak considerably; but this was doubtless true of houses in general here. We feel very thankful for so comfortable a place to be sheltered in during such a terrific storm.

I send you one of the little books which I use in my school; it may be something of a curiosity to you, but is quite otherwise to me. I am getting so I almost invariably open to the back part of any book I take up to read.

We are all in very good health at present. We shall greatly miss the society of Rev. and Mrs. Holt, of the Presbyterian Mission, who expect to leave for America by the next steamer. They go on account of his poor health.

INFANT CLASS MISSIONARY EXERCISE.

Congregation rise and sing,

"From Greenland's icy mountains"

(one stanza, while class take their places).

Class, in concert, "For God so loved the world," etc. (recite whole verse).

Recitation, "Have you heard of Jesus?" Designed to be recited by five little girls, standing in a row, each turning to the child at her left as she repeats the last two lines of her verse,

"Little child so bright and fair,
Have *you* heard of Jesus?"

First little girl—

"Little child so bright and fair,
By my pathway straying;
Eyes of blue, and golden hair,
Pleasant face beyond compare,
Have you heard of Jesus?
Little child so bright and fair,
Have you heard of Jesus?"

Second little girl—

"Yes. He was born in Bethlehem,
Cradled in a manger;
King, without a diadem:
Wise men brought him spice and gem,
Brought the little stranger.
Little child so bright and fair,
Have *you* heard of Jesus?"

Third little girl—

"Yes. Little children, in his arms
He was wont to take them;
There they rested from alarms,
There they felt his tender charms;
He would ne'er forsake them.
Little child so bright and fair,
Have *you* heard of Jesus?"

Fourth little girl—

"Yes. But there is a stranger tale,
Which to learn I'd have you:
How this Jesus stooped and died,
How with spear they pierced his side,
From your sins to save you.
Little child so bright and fair,
Have *you* heard of Jesus?"

Fifth little girl—

"Yes. Little children bright and fair,
He would have you love him;
From his throne he watches there,
Cast yourself upon his care;
There's no friend above him.
I'm glad these children bright and fair
(looking down the line of children)
Have heard so *much* of Jesus."

Chanting. Tune in "Prize."

"Jesus, only Jesus,
He is all we need,
He who doth forever
For us intercede,

"Jesus, gracious Jesus,
He for us has died.
What a gracious Savior
Is the crucified!

"Jesus, faithful Jesus,
Ne'er will he forsake:
From his daily presence
May we courage take."

Chorus—

"Jesus, blessed Jesus,
At thy feet we fall;
Precious Savior, Jesus,
Thou art all in all."

PART II.

Girl—

"But are there not some little ones
Away in their heathen homes,
Who've never been told how Jesus
Once said, 'Let the little children come?'

"I'm told they have no Bible,
No holy Sabbath-day,
No teacher, friend, disciple,
To teach them how to pray."

Singing, solo—

"Can we whose souls are lighted," etc.

Class sing as *chorus*—

"Salvation, oh, salvation."

PART III.

Girl. Ques.—Who are the heathen?

Class in concert ans.—Those who worship idols, and have no knowledge of the true God.

Girl, Ques.—And do they know nothing of Jesus Christ who came into the world to save sinners? Have they never heard that the Bible says, "*Whosoever* shall call upon the name of the Lord shall be saved?"

Class in concert ans.—"How then *shall* they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they *hear* without a preacher, and how shall they *preach* except they be *sent.*" As it is written:

Girl.—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Ques. Boy.—Is there not something the *children* can do to send the Bible and a preacher to those little ones over the seas?

Ans. by singing.—Solo and chorus. No. 27 Primary Songs.

"There is something on earth for the children to do."

Ques. Girl.—What are those people called who go to teach the heathen?

Ans. Boy.—Missionaries. We have examples of them in the Bible.

Girl.—"*Isaiah* heard the voice of the Lord, saying, Whom shall I send? He answered, Here am I, send me."

Boy.—"The word of the Lord came unto Jonah, saying, Arise, go unto Nineveh, and preach unto it the preaching that I bid thee."

Girl.—*Christ* also sent out missionaries. "He appointed other seventy also, and sent them two and two, before his face, into every city and place whither he himself would come."

Boy.—"*Paul* was sent to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

Girl.—Christ *himself* was a missionary. "The Son of Man came not to be ministered *unto,* but to *minister,* and to give his life a ransom for many."

Boy.—*We* mean to follow Christ's example, and be missionary workers trying to "do with our might what our hands find to do."

Singing, solo and chorus. No. 24 Primary Songs, changing the word "pilgrim" to *worker,* thus:

"I'm a little worker."

PART IV.

Girl. Ques.—How does Christ regard what we do for him?

Class in concert ans.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Boy. Ques.—We can not *all* go to the heathen: what *can* we do?

Class in concert ans.—We can "*pray* the Lord of the harvest that he would send forth laborers into the harvest."

Girl. Ques.—Is *prayer all* that is necessary?

Class in concert ans.—It is *not.* We must *give.* Faith without *works* is *dead.* "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Boy. Ques.—*How* should we give?

Class. Ans.—God loveth a *cheerful* giver.

Recitation by girl—

MISSIONARY MUSIC.

"Have you ever brought a penny to the missionary box,
A penny which you *might* have spent like other little folks,
And, when it fell among the rest, have you ever heard the ring,
Like a pleasant song of *welcome,* which the other pennies sing?

'This is missionary *music,* and it has a *pleasant sound;*
For pennies make a shilling, and shillings make a pound.
And many pounds together, the gospel news will send,
Which tells the distant heathen that the Savior is their friend.

"Then, missionary children, let the music never cease:
Work on, work on in *earnest,* for the Lord, the Prince of Peace.
There is *praying* work and paying work for every heart and hand,
Till the missionary chorus shall go forth through all the land."

Girl. Ques.—What petition in the Lord's prayer refers to the heathen?

Boy. Ans.—"Thy kingdom come, thy will be done, in earth as it is in heaven."

Girl. Ques.—What, then, is the duty of all, both old and young?

Class in concert.—To *work, pray, give,* and so obey the Savior's command, which says, "Go ye into all the world, and preach the gospel to every creature."

Congregation join children in singing,

"Waft, waft, ye winds, the story," etc.

—*Helping Hand.*

CHINA.

A Half-hour of Missionary Work.

BY MISS E. J. NEWTON.

A loud noise is heard in the yard, and looking out, we see a large company of women and children approaching. Here they come—two nicely dressed ladies, with skirts of scarlet silk, and long, loose sacks of purple brocade. They wear no bonnets, but they have jewels of gold and silver and precious stones, with beautiful flowers arranged in their smoothly-oiled black hair. Rings and bracelets, and sheaths of silver to protect the long finger-nails, of which they are so proud, form a part of their decorations. Their lips are painted red, their eyebrows blackened, and plenty of white powder used. But their feet—how shall I describe them? Tiny embroidered shoes, two and a half inches in length, conceal the painful deformity, and, leaning on the arm of her slave, each lady ascends the stairs. Five other women follow, dressed less richly, but with feet nearly as small; and children—so many we will not stop to count them all—some cleanly and well fed, and others with soiled garments and unwashed faces.

They are here, there and everywhere—in the rocking chairs, rubbing their fingers on the doors and windows, etc. "Oh, you are very good; your house is very nice, and oh, so clean! You must be very peaceful and happy here. People have told us of your goodness, and we wanted to come to trouble you to let us see your house," are some of the sickly flatteries to which we listen as our guests seat themselves. "How old are you?" "How long have you been here? you speak the language so plainly!" Perhaps, meanwhile, only with difficulty have they understood our broken Chinese; but they seem to consider this one of the compliments they are bound to pay us. After some commonplace remarks, we ask, "Have you ever heard the Jesus doctrine?" "No, never," is the reply; the truth of which we proceed to test by further questions. "God is not like your idols; he is everywhere," we continue. "Oh, yes; the lady's doctrine is very good. Why, you do not wear any ear-rings! Do you comb your hair every day?"

A toy velocipede is produced, to attract their attention, and we ask, "Can your idols walk about like that?" Then we tell them that this is only a toy, and for a moment they seem to see the force of the comparison. Now for an opportunity to put in a few more words of truth.

They listen for a few moments, and we try to tell them of Jesus' dying love for us, for we are all sinners. "It is very reasonable, very reasonable," they say over and over again. "But some one who came here before said you had some pictures and a glass to look at them through; let us see them." "Where do you sleep? Can we go to your bedroom and see?" "What a nice bed!" exclaims one woman, as she lounges upon it; while another commences an examination of what is beneath the spread. "What do you have two pillows for? Can I come here and sleep with you?"

The photographs of father and mother hang on the wall, and we carefully explain that we burn no incense before them, but only look at their faces to remember the dear ones who have passed "over the river." Here is a chance for a little gospel truth, and they listen attentively while we tell them of the blessed Christian hope of reunion with our loved ones in heaven, so different from the blank despair which death brings to them. But they soon turn away, and are lost in admiration of "Wide Awake" or "Fast Asleep." The latter, especially, seems to take their fancy; and one woman asks, "Will she wake up if we call her?" Now for one more attempt to "talk doctrine" to our visitors. We go to the organ and play and sing a hymn, then read over the words and explain them. "It is very good," they say; "but we could not be Christians, for our friends would laugh at us." "Have you anything more for us to see? Now we must go home. You are extremely good, extremely good. We have caused you much trouble" [one of their set phrases of politeness]. "Please to sit" [their good-bye], and our guests are gone, leaving us glad and sorry—glad that we have had another opportunity to tell the story of the cross, and sorry that it has seemed to make so little impression.—*Life and Light.*

CHINA.—In *The Gospel in all Lands* for May, the following are given as the latest statistics of missionary work in China: Ordained missionaries and physicians, 276; female missionaries, 124; native preachers and helpers, 1,139; communicants, 19,668. This number is devoted to China, and gives an amount of historical information and recent missionary intelligence in regard to that country which can not be found elsewhere in so convenient and readable form.

THE Turkish government would seem to be bringing down destruction upon its own head. Traveling is quite as dangerous in and about Constantinople as in the remote parts of the Empire, and the authorities are doing little or nothing to enforce order. How far this can go on without the active interference of other nations whose citizens are so frequently molested remains to be seen.

WE learn that the number of missionaries, male and female, sent into foreign lands is 1,829; ordained native helpers, 1,090; unordained, 4,236; native communicants, 189,771; gain in communicants for the year, 16,949. The total foreign missionary income was $2,976,731.

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Education Department.

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

"LET THERE BE LIGHT."

AKIN BY SUFFERING.

BY M. E. H. EVERETT.

Although with careless smiles I greet their faces,
My heart doth hold them nigh of kin and dear,
Who tread alone life's wild and desert places,
With steps of buoyant cheer.

They scatter flowers to glad the later comer,
Their own feet bleeding on the cruel stones,
They sing as blithsome as the birds of Summer,
To stay this heart's vain moans.

Scarce for a moment are their masks uplifted
To show the pallid faces hid beneath,
Weary with watching for the ships that drifted,
Wrecked by the storm king's breath.

Akin by suffering, I give you greeting,
No tie of blood like this close bond endures,
Wear no false guise—so swift our life is fleeting,
But clasp my hand in yours.

Or, if as strangers ye have looked upon me,
I know you still by many a nameless sign;
And from the crowd your wistful eyes have won me
To claim your griefs as mine.

JOHN WICKLIFFE.

BY O. D. WILLIAMS.

Take from men the Bible and the Christ spirit which pervades and illumes it, and you take from them the charter of their rights and equality. The Romish Prelacy had succeeded, not only in doing this, but also gradually withdrew the vital element of power, knowledge, into their own hands; and the power ordained of God to bless man was used as a power to crush him to the earth. While a few enjoyed its light, they hid it in the cloister; and the mass of their fellow-men groped under their walls in the darkness of deepest midnight.

Thus it was in the latter half of the fourteenth century, when the man of the age, John Wickliffe, arose. We call him the man of the age, who, into the dead past, sows the seed of a living future. This John Wickliffe did. The supreme and binding authority of the Holy Scriptures, as the guide of Christian faith and practice, and the right of all men, without distinction, to the possession of these Scriptures, were among the fruitful ideas which he cast into the soil of the fourteenth century. They inspired the labors of his active life. They culminated in the great gift to the Anglo Saxon race of the Holy Bible in the common tongue. Being a profound theologian, and occupying a position as Doctor of Theology at Oxford, he had an opportunity for disseminating truth to the seeking minds of the age. During the years of his Professorship here, he sent out scores of zealous advocates of the truths he taught. Ever busy himself, lecturing and writing through the week, on Sunday he preached the gospel to the poor. But his course was narrowly watched, and finally he was expelled from Oxford, the last resort of religious and intellectual freedom. He retired to Luterworth, where his long-cherished idea of giving the Bible to the people was fully developed; and calling in the ripest scholars among his followers, he commenced his labors, at once, and while the task was vigorously prosecuted, it was carried on in silence, and was doing its work among the people, before its existence was suspected by the clergy. The yell of rage with which they greeted its appearance betrayed their consciousness that the ancient foundation of their power was shaken. Soon after the completion of this great work, Wickliffe was summoned from his stormy earth-life to the presence and joy of his Lord.

This ancient version was not, indeed, from the original sources, Greek and Hebrew. No copies of these then existed in all Western Europe; hence Wickliffe only submitted to a necessity in translating from the Latin Vulgate. But there is a glory about Wickliffe's Bible, which can not be affected by its critical deficiencies. It was the virtual settlement of the great question, "Shall the people have the Bible?" It was the prophecy and earnest of Protestantism. It has claims to grateful reverence, from the nations speaking the English tongue, which have never been realized. It was England's first Bible, and for a hundred and thirty years, her only one. With the exception of Wickliffe's own writings, it was the first book of any magnitude ever written in the English language.

Wickliffe, the practical reformer, had not undertaken this great work as a mere experiment. He had his eye on a definite, practical result, which he had the means to accomplish.

Aside from the demands for the Scriptures, excited by his influence during a long public career, he had at command one of the most effective agencies of modern publication. The active, hardy itinerant preachers whom he had sent out during his Professorship, to preach the gospel to the poor, now became colporteurs. They had traversed every part of England, and knew how the people longed for the bread of life, and eagerly counted the days till the return of their missionary; and what a consciousness of worth would steal into their hearts, when they heard, for the first time, the words of the Bible, in their own tongue, and learned what God had done to redeem them. Nor would the missionary be permitted to depart until they had obtained at least some portion of the Holy Word.

For twenty years, Wickliffe's writings rapidly multiplied, and the one hundred and seventy copies of the Bible, more or less complete, which have come down to our own time, are an index to many times that number, which perished by use, by accident, or by the Romish bonfires. The rapid spread of Wickliffe's sentiments fully justified the apprehensions of the clergy. All things seemed to indicate the speedy fulfillment of all that the lovers of truth could desire; but these bright anticipations were destined to disappointment. The Papacy was not so easily to be deprived of its prey.

The next quarter of a century was one of priestly tyranny. Gross darkness settled down upon the land. The flower of martyrdom, spoken of by Wickliffe, was won by a noble line of Christians. Throughout this period, the writings of Wickliffe, and especially the Bible, were everywhere regarded as the source of heresy, and the possession of them was punished as a high crime.

Driven from the wealthier classes, truth had taken refuge among the unnoticed poor, and, in silence and obscurity, was nurturing the influences which were to insure her triumph in the happier time to come.

During this persecution, a sentence was passed against the dead body of Wickliffe, directing that it should be burned to ashes, as an expression of the abhorrence in which his memory and doctrines were held by the Church of Rome. The decree was executed in 1428, on the banks of the Swift, and the ashes were thrown into the river. The enemies of truth took this as a presage of the speedy and final overthrow of his doctrines. But they were false seers. "The Swift," says Fuller, "conveyed his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean, and thus they are emblematic of his doctrine, which now is dispersed over the whole earth." His views found ready acceptance among the enlightened Bohemians, and strong advocates in the persons of Huss and Jerome. Their reformation flowed into that of Luther; and when Luther's reached England, its waters mingled with the earlier stream, whose sources we have traced in the personal labors of Wickliffe. Thus the prophecy was fulfilled.

The mind stands amazed at the mighty consequences, to our race, flowing from a life of a single individual. John Wickliffe stood alone in his devotion to truth and virtue, turning a deaf ear to the entreaties of friends to give up such unpopular truths. Despised, and despised by the popular clergy, he was firm as the adamantine rock; and, as a result of his unselfish life, the Word of God was placed in the hands of the poor and down-trodden, and its inseparable companion, knowledge, was rekindled among them, thus lifting them up from a slavish bondage to the priesthood into the light and freedom of truth. If anything could surprise us, in the matter, it is that such services to humanity should be forgotten, and that the very existence of this apostle of modern Christianity should become almost a myth in the land of his nativity; but so sure as truth is to triumph, and the last vestige of priestcraft disappear, his name will grow brighter as the ages pass. So all true worth will grow brighter with use, the rough storms of persecution will bring out its luster.

TANAGRA TERRA-COTTA.—The latest excavations made by order of the Athens Archæological Society at Tanagra, the well-known place in Bœotia whence come the charming terra-cotta figures, have yielded important results. On the northern side of the town, in front of the principal gate, fifteen tombs were discovered which were completely untouched. They contain some sixty clay figures, most of them perfect, and measuring between ten and thirty-five centimetres in height. They represent satyrs and women standing and sitting, and one is a group of two figures. Besides these many vessels were found, amongst which some twenty lekythoi (paint and oil vials) with antique-painted ornaments. Unfortunately most of these were broken. One vase which was found in a stone case shows an artistic inscription which designates it as a work of Teisias. We may also mention that fourteen scraping irons were found, and also that in two of the tombs some fifty small terra-cotta ornaments were discovered, most of which were brightly colored, and some covered with thin gold. The excavations became even more important after April 1st. The published report mentions twenty vessels, some broken, ten of which are ornamented with paintings. Two of these are said to be particularly fine. Of the numerous clay figures only eight could be got out in a tolerably perfect condition. Of these two are reported to be the most perfect figures ever found at Tanagra. One represents a winged youth who is about to raise himself into the air; before him is a maiden on her knees, her dress forming an arc above her; the youth holds her by the arms as if he wished to take her along with him in his flight. The other masterpiece is an Aphrodite rising from the sea, diving up out of a shell as it were.

WHAT ARE YOU GOOD FOR?—Our materials and our movements are all judged by their uses. The boy at home and the statesman in Congress confront the same question, "What are you good for?" The age preaches with varying phrases, but with uniform application from its favorite text, "By their fruits ye shall know them," drives out the drones, stops the mouths of the verbose, despises the frivolous, permits the man whose brain is filled with chimeras to beg or starve, and looks out for the floods and the winds, and builds upon a rock. It fosters a love for realities, and ridicules us when we strike at the shadows. It awakens the superficial but the ever-ready activities of the mind, as it furnishes immediate rewards. The pluck and the courage of men are tested in every-day affairs, as well as in great enterprises, by the most persistent competitions. The stripling David advances to the front because his skill in the use of the sling, as well as his faith in God, has made him confident of success.

SAYINGS.—*Jackson*—"The Union; it must be preserved."

Scott—"A hasty plate of soup."

Taylor—"A litttle more grape, Captain Bragg."

David Crockett—"Be sure you're right, then go ahead."

Seward—"The irrepressible conflict."

Rufus Choate—"Glittering generalities"—the Declaration of Independence.

Tom Corwin—"Welcome with bloody hands to hospitable graves."

Calhoun—"State rights."

Douglass—"Squatter sovereignty."

Butler—"Contraband."

Grant—"Fight it out on this line." "I propose to move on your works immediately." "Unconditional surrender."

Lincoln—"With charity for all, and malice toward none."

Garfield—"A pound of pluck is worth a ton of luck."

VERSUS DARWINISM.—Doctor Jacoby, in his recent work that has gained the prize of the Madrid Royal Academy of Medicine, gives a very appalling explanation of the reason why there are no more Homers and Shakespeares, and one which scarcely seems to harmonize with the theory which evolves the brain of man from the tip of a plant radicle. In brief, Dr. Jacoby's conclusion is that whenever any member of a human family becomes illustrious, that family pays by rapid degeneracy and ultimate extinction for the comparatively momentary *eclat* acquired. Humanity hereafter will not be the posterity of the powerful, the rich, the intelligent, the learned, the energetic, but of laboring peasants, necessitous *bourgeois*, humble and little people. The future belongs to physical mediocrity; every conquest of intelligence hastens the extinction of the race, and the school board is the precursor of a depopulated world.

THE GREAT LIGHT.—There are many things we can not see—save in the dark. The stars shine all day long, but we can not see them till night comes on; and it is the same with many other starlights. *We* need the dark to see them, and God kindly lets some shadow fall upon us, and we grumble at him for his thoughtful goodness! It is only in the dark that the glowworm is to be seen, and if you *will* take your lamp to it, you shall not see it. Symbol, truly, of many of the glowing lights of God's truth. Persist in looking at them by the light of *your* lamp, however well trimmed that lamp may be, and you shall not see them at all. They must be looked at in that Great Light, which is their own!

"YOUNG MEN talk of trusting to the spur of the occasion. That trust is vain. Whatever you win in life you must conquer by your own efforts, and then it is yours. In order to have any worthy success you must resolve to carry into your work a fullness of knowledge, not merely a sufficiency. To carry on the business of life you must have surplus power. Be fit for more than the thing you are now doing."—*Garfield.*

A BORE is a man who spends so much time talking about himself that you can't get any time to talk about yourself.

THE REINDEER.—The reindeer, which in one way or another manages to be almost the entire support of the Lapps who have herds, is a large, heavy animal, with remarkable independence of character. He will not accept shelter under cover, no matter how inclement the weather may be. Neither will he eat any food that is offered him; he prefers to seek his own sustenance, which consists principally of a peculiar moss, and as this grows very slowly, requiring about seven years in which to reach maturity, the Lapp must shift his home from time to time to meet the necessities of his herd. In midwinter the moss may be covered by several feet of snow, but the deer digs a hole with his feet, and disappears from the surface, burrowing his way through the snow as he follows his nose from one tuft of grass to another. The flesh of the reindeer is quite palatable and nutricious, his skin makes very warm garments as well as durable harness, and cheese made of reindeer milk is very rich, although the quantity of milk yielded per day seems scarcely worth the taking, as it amounts to a mere teacupful.—*John Habberton, in Harper's Magazine for November.*

DOES "THE CHURCH" BAPTIZE?

BY REV. J. L. BURROWS, D. D.

[In his review of the positions taken by Dr. Graves, in his late book, on "Landmarkism," the Rev. J. L. Burrows, D. D., makes the following able answer to one of his leading propositions.]

Another of Dr. Graves' propositions reads thus:

"It is the inalienable and sole right of a Christian church to administer the ordinances of baptism and the Lord's Supper."

If this be so, then it is a right and duty which never has been and never can be exercised and performed. No ekklesia—as such—ever did, ever can administer baptism or the Lord's Supper. It would be a novel and amusing spectacle to see a congregation of two hundred members marching down into the water to immerse two or three candidates. How would they all take hold? Would each one have a separate part to dip? How could the thing be managed anyway? O, the reader exclaims, Dr. G. did not mean that! Why then not say what he did mean? He says, "It is the right and duty of a church to administer the ordinances." As his proposition stands it is simply absurdity and nonsense.

He thus subsequently explains his meaning: "I mean by these expressions that they are under the sole control of the organization; and they can be administered only by the organization as such, and when duly assembled and by its own officers and those she may appoint *pro tempore.*"

Now there ought to be some scriptural precept or example to sustain a proposition like this. That there are no inspired instructions to this purport, Dr. G. seems to admit by not referring to any. He probably would have found such if they were to be found. That there is no example of a church claiming or exercising authority over the ordinance of baptism, I propose to prove by citing every case of baptism recorded in the New Testament to show that no church ever was consulted or gave any authority to an administrator of baptism. Whence then do Dr. G. and his disciples obtain their warrant for enacting such a law for Baptist congregations? I no more regard his authority to legislate for Christian assemblies than I regard the Pope's Bull for dispensing with wine at the Lord's Supper.

Let us see, then, if the examples recorded in the New Testament indicate that the churches exercised authority over the ordidance of baptism.

1. John the Baptist certainly had no authority from any church to immerse the thousands that thronged the banks of the Jordan to listen to his preaching. According to Dr. G.'s own showing, no church had yet been organized.

2. Jesus who, by his disciples, baptized more persons than John, needed not and could not have had authority from any church to baptize.

3. As to the baptisms at the Pentecost, not the slightest information is given that the apostles were authorized by a church to immerse the converts.

4. "The men and women" won to Christ through the preaching of Philip in Samaria, so far as the record shows, were immersed without any church organization. Acts 8 : 12.

5. The Ethiopian official could not have been baptized by any church order or consent, for from his conversion to his immersion he was alone with Philip. Acts 8: 26, 40.

6. There is no hint that any one but Ananias had anything to say concerning the baptism of Saul of Tarsus. Acts 9.

7. The first Gentile convert, Cornelius, and those associated with him, were baptized by the personal directions of Peter. "He commanded them to be baptized in the name of the Lord." Acts 10: 48.

8. There was no church at that time at Philippi to authorize the baptism of Lydia by Paul. Acts 17: 12, 15.

9. There could not have been a church meeting in the prison at Philippi to authorize the baptism of the converted jailer, for he was immersed between midnight and dawn.

10. No word intimates that any church took action concerning the baptism of Crispus and the Corinthians. Acts 18: 8.

11. If the twelve disciples of John were rebaptized, there is no word of reference to any church direction in the matter. Acts 19 : 5.

These are, I believe, all the cases furnished in the New Testament of the baptism of individuals, and in no one of them is there the remotest hint that there was a vote taken in any church authorizing the administrators to baptize these converts.

Nor in any allusions to baptism or to the baptized in the epistles do we find any intimations that the ordinance of baptism is so committed to the churches that their action authorizing it is necessary to its validity.

In neither of the versions, of what is called the commission of Christ to his disciples, do we find any allusion to such a custom, or any prospective direction of such purport.

Upon this whole subject of church authority over the ordinances, the Scriptures are silent. Like infant baptism, this dogma is "without precept or example," and the proof that it is the law for Christ's ministers or churches "must be made out in some other way."

In the nature of the case the fellowship of an ekklesia can be gained only by the assent of its members. Baptism of itself gives no one fellowship or membership. The vote of fellowship is the door into the local church.

The point which I wish very emphatically to make in this article is this: That no man, editor or theological professor, no church or association has a right to enact as ecclesiastical laws anything that Jesus and his apostles has not settled. They may not say to me as a minister of Christ, you shall not baptize a convert without the vote of a church, or we will visit upon you the pains and penalties of our disfavor and disfellowship. We enact that all baptisms shall be administered by authority of the churches. If a minister of Christ, in the exercise of his own best judgment, deems it his duty to baptize one who does not propose to unite with a particular assembly, or who does propose to unite with some other evangelical society, there is no scripture to forbid him, and no ecclesiastical authority among Baptists to censure him. It may be said that he is inconsistent, illogical, acting contrary to usage, etc., but "where there is no law there is no transgression."

There is rather a strong disposition among some like Dr. Graves to raise the deductions of their own peculiar "logic" to the sphere of legislation, and to make their own conclusions the inflexible rule by which others are made to walk. "There is but one Lawgiver who is able to save and to destroy; who art thou that judgest another?" "To his own Master he standeth or falleth."—*Baptist Weekly.*

"MAKE IT RIGHT."

There are few persons who are not conscious of having wronged their fellow-men. They may dispute it, question it, or deny it; but they know that it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution—not in scrimped and scanty measure, but liberally, heartily, and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him, in a manly and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God without correcting their mis-statements or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis that often overhangs the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrong-doings of leaders and managers who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival," than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion which comes in on top of old grudges, misrepresentations, dishonesties and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock and snag and shoal that studs the channel will reappear, and the sailing will be no better than before.

A religion that is not founded upon righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and gospel hymns, will make amends for wrong, robbery, slander, and abuse, will probably find out their mistake before the day of judgment comes; but if they do not, will certainly find it out then.—*South-Western Presbyterian.*

A CUP of cold water placed in the oven when too hot, has saved us from many a scorched piece of meat and burnt cake. A basin, inverted over a small roast, will keep the juices in and make it very palatable.

A MAN can stand out longer against ten other men's wisdom than against the wit of one pretty woman's tongue; he showed his weakness in the Garden of Eden, and it has been growing on him ever since.

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"AFTER MANY DAYS."

BY A. H. LEWIS.

It is a dull November afternoon. I have just finished reading a long letter that came by the last mail. Its black-bordered pages tell of the death of the "precious mother," whose going home left a great place vacant in a loving household, and an invalid daughter to the less loving hands of hired attendants. Nevertheless, as a whole, it is not a sad letter, for it tells how this orphaned invalid, matured through suffering has at last found strength to make open profession of faith in Christ, "after many days," and the consequent peace which those only know who obediently trust. I write an outline of the story, hoping that it may help some one who may read these lines, or give encouragement to some who may feel that words are sometimes in vain, and that prayers remain unanswered.

About 1865, a young girl, in a country village in New England, temporarily visiting in a neighboring town, became deeply interested in some religious meetings, which she incidentally attended. She was especially awakened by a sermon from the text, "I will arise and go to my Father." She found strength to "go forward for prayers" on a given evening, because the invitation urged that "any one," stranger or otherwise, might come, and in the prayer the "young stranger" was remembered. The pastor felt that the case was a hopeful one, and urged the stranger to make open profession of Christ on her return home. For a year or two after, the parties sometimes met, one occasion being a funeral, at which the pastor preached from the text, "Behold, I stand at the door and knock." On this occasion, by a single remark after the service, the preacher again urged the duty of professing Christ. This was at least fifteen years ago. Soon after this the girl became a confirmed invalid, not having publicly acknowledged Christ. Long years of weariness and pain have followed, lightened mainly by the tender care of a "precious mother," who herself at last yielded to disease, something more that a year ago, went home to the eternal resting, leaving the stricken daughter doubly alone. During all these years, the blessed Holy Spirit lingered in the heart of the sufferer, and a few months ago she found strength to make open profession of that faith in Christ which had been kept from fuller development by a mistaken sense of "unfitness"—a mistake not infrequently made, by conscientious souls, wherein they wait for an eminent degree of Christian perfection, forgetting that obedience is the pathway to light, joy, and strength. And now after these years in which the memory of the incidents related had well-nigh gone from the mind of the pastor, comes this letter, written at intervals because of little strength, full to overflowing with its thanksgiving to God and to his servant for the sermons and words spoken so long ago. One little incident must be told to encourage and comfort my brethren in the ministry. On the evening when the writer of the letter first came forward for prayers, there was evidently no great enthusiasm in the meeting, and possibly the pastor was a little discouraged. Of that time the letter says:

"On an evening or two when you entreated those who were wanderers to arise and take the first step toward their Father, by going forward, I *wanted* to go. But the evil spirit kept saying, 'No, he does not mean you; you are a stranger here.' But on the following Monday evening, contrary to your usual custom, you repeated the invitation, adding, 'Whoever you are.' I knew that scarcely any one there knew whether I was a Christian or not; but if you had said, 'We are all waiting for you,' I could have hardly been more conscious of it; and as I went forward I felt that a sort of thrill ran through the congregation, and you half stepped aside saying, 'It pays to wait if only one more will come.'"

The incident may seem trivial, but this is the lesson: In our work for God, in seeking to save men, we should never for a moment yield to discouragement. Little things and casual words are sometimes fraught with the destiny of souls. Scores of similar scenes have come to the writer since that time, and until to-day that scene was wholly out of mind. But with deep gratitude I now thank God that he led me then to wait thus, and to speak thus.

"After many days." How God watches over words of truth, spoken in his name. How blessed to feel that his Spirit lingers with all hearts wherein it is welcomed, teaching and patiently waiting until they find strength to acknowledge him. What comfort to the workers these words bring, "after many days." There are many precious things in the memories of that first pastorate; and this letter from the "stranger," whose face I can not now recall, is not least among them. How it reveals God's goodness unto his servants, that their poor words should thus be the gateway of eternal life unto seeking souls. How it proves that we can not toil in vain. How it tells of the everlasting power of simple truth, and of Christian sympathy. If the story of this incident shall help some reader of these lines, seeking Christ; or some hesitating soul, fearing to profess faith in him; or some half-discouraged worker to renew his entreaties to the wandering and unredeemed, disheartened, because he sees no immediate fruit, I shall be glad that I have written them here. Gratefully indeed does the writer hereof acknowledge God's goodness in thus blessing efforts put forth in feebleness, and without the hope, that after so many days the fruitage would appear.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Nov. 8, 1881.

AMUSEMENTS.

Winter is coming, and so are our young folks. God bless them, let them come; yea, bid them come. It is no sin to be young, nor any more to be old. Every old man has been young, and every young man *may* be old. In the true conception of life in its entirety, what is an old man but a *grown up* young man? Each end of life reflects beauty and glory upon the other. "Children's children are a crown of glory to the old man, and the glory of the children is their fathers."

That young girl there in the home, in the school, in the fashionable party, is all the while putting into her storehouse the materials to be made up into the old woman that is coming to take her place, coming to be *herself*. Personal identity goes on and on through the vast evermore of every human life. Whatever outward coverings may be thrown off as we go along from one stage of life to another, we shall have to carry ourselves all the way. Young people are the material out of which old people are made. It is not possible to make a good building out of bad material. What shall our young people do with the long Winter evenings that are coming on? Young life is bounding, impulsive. It was made to be so; young people will not, *ought not* be old people. Each phase of life has its own qualities, and the problem is not, how to be rid of those qualities, but how to make the best of them. Oh, it is beautiful to see young life rejoicingly true to itself. But it hath responsibility. "But know thou that for all these things God will bring thee into judgment." Not into *punishment*, but into account for how faithful thou hast been to all the privileges and duties that belong to thy youthful days.

In the high pressure of our American life for wealth and position, we deny ourselves the recreations and amusements we need, to make ourselves the happy people we ought to be. Nature is strong, head-strong and heart-strong, in the young, so that if you drive it out with whatever instrument of torture, it will come back, as the old Latin classics have it. Not how to drive it out, but how to give it generous culture, is the problem of our domestic life. Wealth would be of more worth, and character would be smoother and richer if acquired among genial delights and every-day rejoicings. A dollar's worth of pure pleasure is worth more than a dollar's worth of anything else that a dollar can buy. A handsome picture, smiling down from the wall of the parlor into the faces of our children every day, may be of vastly more value to them than the money it cost would be if hoarded for them to inherit. A jolly jaunt over some rough road, down some romantic ravine, may have vastly more solid value in it to Charley and Maggie than the money it cost to hire the livery that jaunted them.

What childhood needs more than fine clothes is freedom to romp and frolic, make mud-pies and cob-houses, climb trees, chase butterflies, pluck wild flowers. And it needs, too, appreciation; it needs grown-up men and women to look on and laugh; and it wouldn't hurt the primest woman or the most proper man in the world to go into the ring, and be a child again with the children, while it could hardly fail to add largely to the children's pleasure.

Well, children soon become young men and women; and while they may outgrow the *methods* of amusement and recreation, they do not outgrow the *need* of them. What shall be the methods *now?* We have scarcely a more difficult problem on our hands. And the difficulty is enhanced by our tendency to forget that we were once young, and needed just what those *now* young need. We get tired of our day's work, and when the long Winter evening sets in, we are glad to sit down to a snooze in the corner till the lazy old clock strikes nine, and then go to our restful couch, and wonder how the young folks can keep awake so long and late. While our clock has run down, theirs has on a full spring of vitality, which needs vent in some way. The *boys*, it is true, have let off some of theirs in the snow-ball battle, or the snow house architecture, out of doors. But the girls, just discovering themselves to be young women, and very properly refraining from the rough sports of the boys, what shall they do? Be old women? No, not yet. Go to the dress party, and play the agreeable? Yes, once in a while; but it does not take long for that to get into the rut of routine, and become burdensome. A good writer has said, that "a healthy social life does not consist in packing a hundred distressingly-dressed people into an over-heated parlor, feeding them with jells and ices, and sending them home in the small hours of night, with aching heads, damaged eyes, and a first-class chance for diphtheria." But the young must have social life just as much as the eye must have light, or the stomach food. How to have it without danger to health, detriment to morals, and dissipation of life force, but with real enhancement of all these is the question. The desideratum is to so unite healthy culture of all manly and womanly qualities with recreation of life forces as to be making real gain toward our best. We can not afford to turn recreation into dissipation, so as to make it wasteful instead of recuperative of our *vis vita*.

Whatever we can make count as valuable material for our character-building is lawful, is needful, and therefore to be sought; but whatever is useless, or detrimental to the beauty and strength of character, every young person ought be constructing, is unlawful, and therefore ought be discarded. The laws of life and of encharacterment are imparative; they have Sinai thunder behind them, and they have calvary wooing before them.

Dancing and theatre-going and billiards, if they *might* be made valuable instruments of amusement along with culture, have been so thoroughly sold out to base purposes, that they will not be likely to be reclaimed, nor need they; there is something better.

OUR PAPER—THE SABBATH RECORDER.—No. 2.

We desire to add a few thoughts to our article of last week on *Our Paper*. It is immaterial in what order they are stated. Whoever is to be our editor, if he makes a good paper, will be under the necessity of calling to his aid some outside assistance. Our best religious papers usually have a corps of assistants. How shall he obtain them? While a general invitation should be extended to all, to write for the paper, the editor should be at liberty to select such individuals as *he may prefer* and request them to write. And we think he should also suggest, for the most part, what topics they should write upon; at least they should counsel with him as to the subjects to be treated, for it is to be presumed, that he will know best what subjects need to be discussed, in order to give vaniety and instruction. The persons whom he would naturally select are our busiest men and women, and their time is valuable, hence they should be compensated. But how? We think our Tract Board should place a fixed amount at the disposal of the editor to pay for articles that are valuable.

I think the men we refer to would be best satisfied with a small compensation; but something is better than nothing, and a little remuneration would secure more carefully written articles. The editor, knowing what amount he has to dispose of in this way, could divide it pro-rata according to the character of the articles furnished, and I think the contributors would be satisfied if the compensation were left entirely with the editor; but let it be something. Without some such arrangement many articles are likely to be sent to the office of such a character, that the contributors ought to pay something for their publication, and the reader should also be paid something for perusing them.

With the cutting off of some of our advertisements that our Tract Board have recently and wisely voted, there will be more columns to be filled with reading matter; say seven pages. How are these seven pages to be filled every week? There is a large quanity to be supplied from some source. Let more space be devoted to local news of a social and *religious* character from all parts of our denomination. This is far more appropriate in our paper than in any other, because of the fact we are all personally accquainted with each other, from Rhode Island to Oregon, and South to Florida. Special pains should be taken to secure such articles from pastors and others located wherever we have any members. Such items would doubtless be furnished without any compensation, and they make a very insteresting part of the RECORDER.

Then we have our Missionary Department which occupies a page, which is edited by the Corresponding Secretary of the Missionary Board, and if that continues to be as interesting as it has been, let Bro. Main occupy two pages every week. The Presbyterians are considering the propriety of giving up their Missionary Magazines, and publishing all their missionary news, etc., in their regular weekly religious papers, for the reason, it brings such matters more directly before the masses who are interested. Again, why may not the RECORDER publish a sermon every week, as a number of other papers do? Let it be solicited, not from the same person, but from various ministers in our denomination, as the editor may choose, and not necessarily from our own denomination. The *Examiner and Chronicle* publishes one each week, and they are chiefly Spurgeon's, but occasionally there is one from Dr. Parker of London, and others. When I open my paper, I am always gratified if the sermon is not one of Mr. Spurgeon's. So let us have sermons, one a week, from our ministers and from others, from Dr. John Hall, Dr. Wm. M. Taylor, Dr. Cuyler, and so on, and occasionally it might do to insert one of Talmage's, provided it was an expurgated copy.

Why may we not have a page of our paper devoted to literature, science, and art, where will be found, among other things, reviews or notices of the new religious and scientific publications of the day? These will be carefully read by many, for we have our share of intelligent and studious readers. If it be objected that our editor can not afford to buy books for the sake of reviewing them, we reply, when once publishers see that we can write an intelligent review, they will be glad to place gratuitously on our editorial table a copy of their new publications, as they do with others. Now if our columns are not filled, resort must be had to the *shears;* but in all conscience let the selections be made by the editor, or what is sometimes better, by his wife, but not by the printers' devil and any and everybody that may be employed in the office. The *shears* must be used in making a paper and used considerably, but wisely. There is no part of an editor's duty that requires better judgment than this.

E. M. D.

P. S.—Thanks to Bro. Stillman for his prompt correction of what he calls my *mistake*. *Alfred* is indeed the *Centre*.

E. M. D.

OUR DENOMINATIONAL NAME.

The name of our denomination is happily chosen from the Bible, and concisely expresses our two great doctrines, and finds its strength in the command of God and example of Jesus Christ. While the name Methodist was applied incidentally to the Wesleys for their exceeding carefulness, in that lax age, in the performance of their religious duties, the name Presbyterian simply because of the form of church government; the name Episcopalian to those who prefer to be ruled by bishops, the name Seventh-day Baptist was adopted by our fathers as the appropriate title by which those Christians keeping the Sabbath of Jehovah, and insisting on baptism by immersion, should be known and called. In England, and in their early history in this country, they were styled Sabbatarians, but that name becoming misleading, as the custom became more common among the Scotch churches of calling the first day of the week Sabbath, it was decided, and that most wisely, that our people should adopt, use, and insist on the name Seventh-day Baptist, because that term gave prominence to our distinctive belief, and showed in the very title wherein we differ from all other denominations of Christians, and why. And this it does in the most concise and expressive terms:

1st. God says that the seventh day is the Sabbath, so we take the words seventh-day directly from the immutable law of God and give them the first and highest place.

2d. We read that John baptized the Lord Jesus Christ, in the Jordan, as the initiatory rite of his earthly ministry, and commanded his disciples to baptize; so we take the word baptist as the truest and most expressive term to indicate this ordinance of Christ.

Now, in regard to this name, we repeat:

1st. They are Bible words.

2d. They state distinctly our doctrines.

3d. They were adopted after careful consideration *by our people* as the best name *for our people*.

4th. They are a constant reminder whenever read or spoken, that the seventh day is the Sabbath of the Lord, and that baptism by immersion is the initiatory rite of the Christian Church.

5th. They find their strength in the command of God and example of Jesus Christ.

L. R. S.

Home News.

Sixty-five Years.

FARINA, Ill.

Nov. 3, 1816, Leman Andrus and Wealthy Cobb were united in marriage. Nov. 3, 1881, about forty neighbors and friends of this aged couple "surprised" them at their home, it being the sixty-fifth anniversary of their wedding. Although beginning to feel some of the infirmities of age, the Elder is still hale and active, and the faculties of both bright and keen. The occasion seemed to be greatly enjoyed by hosts and guests. Some time was spent in friendly greetings, reminiscences of olden time, stories, &c.; then, as by magic, a substantial and tempting dinner appeared from the depths of sundry baskets and pails, brought by the company. The table-cloths used were spun from home grown flax by Mrs. A., more than sixty years ago. A large cake presented by the ladies to the "bride," and appropriately trimmed and lettered, occupied a conspicuous place.

After full justice had been done to the material part of the feast, Eld. L. D. Ayers made some remarks and offered prayer. A hymn written for the occasion by Mrs. M. A. Dean, was then sung. Eld. Andrus gave an interesting history of himself and wife when they lived in Vermont, including the periods of their childhood, courtship, and marriage; also a brief review of their subsequent life and work, down to the present day. He wore his wedding vest (with high standing collar and much too small for him), the sole remaining article of his wedding garments. Only one person present, on this occasion, was born when their marriage took place, and only one witness of the original ceremony is now living.

After singing "Nearer my God to Thee," the company dispersed, with many kind wishes for the venerable pair. In the evening, the Elder lectured in the church to an attentive audience, on the subject of marriage, and its influence, as set forth in the Bible. Enclosed herewith is a copy of the hymn.

O. B. I.

Hymn written for the sixty-fifth anniversary of the marriage of Eld. Leman Andrus and wife, by Mrs. M. A. DEAN.

How sweetly, o'er the lapse of years,
Comes to this aged pair
Who've braved life's ills, outlived its fears,
And shared its blessings rare,

The mem'ry of that best of days—
Bright with a cloudless sun,
When holy bonds, their sep'rate ways
United into one.

The lot of "three score years and five"—
They've learned, as one, to bear
Its toil and care—for them has wrought
The silver crown they wear.

Lord, bless this aged man and wife,
At this late marriage feast,
That *they* who've drunk the wine of life,
May find the last the best.

Oh! Savior, let thy love divine
Inspire their hearts anew;
Oh! make them both more wholly thine,
And each to each more true.

So let their ling'ring sun go down
As softly falls the night;
So let them, as the morning dawn,
Behold the heavenly light!

And may the glorious crown they wear
Alike, beyond the grave,
Be studded thick with jewels, rare,
The souls they worked to save!

And may the blessed, heavenly rest
Their failing life renew,
That they may walk and work abreast,
The endless ages through!

Surprise.

The children and some friends of Mr. Charles Eaton and wife, of Andover, N. Y., wishing to make the 72d birth-day of Mr. Eaton a very pleasant one for himself and all concerned, made them an unexpected visit Nov. 4, 1881. Of course Mr. and Mrs. Eaton had to be got out of the way, when possession was taken of the house, and a splendid dinner was prepared for parents and friends. What a joyful expression rested on these aged faces when they returned and found all of their children and grandchildren and others in the home of their old age; but

We read that John baptized the Lord Christ, in the Jordan, as the initiatory his earthly ministry, and commanded ciples to baptize; so we take the word as the truest and most expressive term cate this ordinance of Christ.

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there was surprise when they went into the dining-room, for they did not know whose hands had covered the table with such luxuries. It was a good time, and we thought how blessed are those parents who have such loving children. More precious are they than silver and gold. Happy are those parents who have the strong arms and loving hearts of children to lean upon as they go down toward their setting sun. J. K.

An Evening at Fordsville.

It is always pleasing to hear news from those who are out in the field, especially if they have anything of interest to tell. As it is generally known that I have been some weeks on the Kentucky field, many may be anxious to know something of what I am trying to do in the Master's name.

I went to Fordsville, Ohio county, on the 25th of October, and gave notice, through the school and otherwise, that I would preach in the evening. Had a fair attendance, and gave notice of a meeting the next evening; was met by a fair congregation. I then gave notice that the next evening my theme would be the Sabbath doctrine. At the appointed time, the house was filled in every part by an interested congregation, who gave good attention, while for an hour and a quarter the main points of the Bible doctrine of God's holy Sabbath were presented, and the claims of the first day of the week to sanctification reviewed, and shown to be wholly without foundation in the Word of God. The congregation was composed of Baptists, Disciples, Methodists, and others belonging to no sect. At the close, I gave tracts to all who said they would read them, and it was one of the scenes long to be remembered, to see the eager throng press forward, reaching out their hands to receive the little messages of truth, and appeared to be so interested in the theme which they present. "My heart's desire and prayer to God is, that they may be not only hearers, but doers, of the word."

Brethren and sisters, remember to pray for the success of the work, and the laborers on this field. J. M. TODD.

West Virginia.

It is customary in this country for each minister to hold, during the year, a protracted meeting at each of his appointments. As some of the ministers have eight, ten, and even twelve places for preaching, they are engaged nearly all Winter in revival work, and among the many denominations, almost every neighborhood enjoys a revival meeting. During the meetings, which are invariably union, all but necessary work is postponed; generally the school closes, and the whole community make a business of going to meeting day and night. This Fall, the meetings have begun earlier than usual, and have been remarkably blessed of the Holy Spirit. For two weeks I have been with our brethren on Hacker's Creek, where a precious work for souls was enjoyed. Last Sabbath and First-day I spent with the brethren at the West Fork Church, where a blessed work for the Lord was in progress. May God continue the good work till all are revived and multitudes converted.

To-day is the funeral of our beloved brother, Abram Batten. L. R. S.

Resolutions.

To the Editor of the Sabbath Recorder:

During the Conference at Farina, a gentleman, whom I know well, handed me the resolutions which follow, with the request that I would present them at some meeting of the Conference; but the time was entirely filled with business, and there was no opportunity. I know something of the work of the man named in the first resolution, and am sure that it is a good and worthy one, and any help which is given him in the line of furnishing books, papers, &c., will be an assistance to a good cause.

I send the resolutions to the RECORDER because I promised to call the attention of the Conference to the matter, and know of no better way of putting the matter before the people. W. C. TITSWORTH.

ASHAWAY, R. I., Oct. 31, 1881.

WHEREAS, the field for Christian labor presented by the United States Prison Mission, to wit, the supplying the inmates of our penitentiaries, jails, houses of correction, &c., with good reading, to the end that they may be made better members of society upon their return thereto, is a worthy one; therefore,

Resolved, That this body heartily endorses this good work, so fitly undertaken, and so faithfully prosecuted by Rev. W. D. A. Mathews, of Onarga, Ill., under the auspices of the Western Seaman's Friend's Society.

Resolved, That we, the clergy of the Seventh-day Baptists, here convened, will take the matter home, lay it before our respective congregations, and seek to enlist them in this labor of true philanthropy and Christian love.

West Hallock, Ill.

Nov 9, 1881.

Eld. Huffman has so far recovered that he talks of going to Wisconsin the last of next week, to remain with his people until he is able to work.

I would be glad to know more perfectly the object and manner of work of the "Excel Band." W. H. E.

Condensed News.

IRELAND.—The large reductions of rent by the sub-commissions under the land act are causing an outcry on the part of the landlords and the demand for government compensation, while reports from all parts of county Cork disclose a most extraordinary eagerness on the part of farmers to go before the land courts. In some districts large sums are being subscribed toward a mutual protective fund.

President Arthur has called the attention of Acting Secretary of the Treasury French to the loose system of bank examinations. He says the Newark defalcation shows that the Bank Examiners are either inefficient or their inspection of the banks is merely nominal. This indicates a purpose on the part of the President to have the examinations mean something.

Albert H. Emery, a civil engineer of New York, has been awarded the grand medal of honor, at the exhibition of the Massachusetts Charitable Mechanic's Association, for a testing machine, capable of testing, with equal accuracy, an ingot of steel or a horse hair. The examining committee considers it the greatest invention in mechanism of the present century.

Judge J. K. Porter, of Albany, N. Y., counsel for the government, arrived at Washington on the morning of Nov. 12th, and consulted with District Attorney Corkhill and W. D. Davidge the greater part of the day, preparing for the trial of Guiteau, which was to commence on the 14th.

A skiff ferryboat, with nineteen persons on board, was swamped by the swell of three propellers, while crossing the Hudson river from Troy to Port Schuyler, on the evening of Nov. 12th, and nine persons were known to have been drowned, and it was feared that others were lost.

The subscriptions in New York to the Michigan relief fund now amounts to $129,000. Patti will give a concert for the benefit of the fund. The President, the Cabinet, the Governors of the States, and all the prominent men in the Union have been invited to attend.

In consequence of an open switch, a freight train on the International and Great Northern road, ran into a convict gang at Riverside, Texas, on the night of Nov. 10th, killing twenty-three convicts and wounding many more.

It is said that a vigorous effort will be made during the coming session of Congress to throw the Indian Territory open to settlement. The railroads are reported to have bought up all the remaining Indian claims.

The election in this State, last week, resulted in the success of the Republican State ticket, excepting Husted, for Treasurer, who was beaten, running 11,000 behind his ticket. The Legislature will be Democratic.

Rev. Dr. Henry Highland Garnet, colored minister to Liberia, sailed from New York Nov. 12th. A large number of colored people saw him off. Songs of regret were sung and feeling addresses made.

A man, aged sixty years, was arrested in New York the other day, for sending letters to Jay Gould, threatening to kill him. He gave his name as Col. J. Howard Welles.

Advices from Curacao state that Baez and Gonzales are preparing for a military expedition against San Domingo. Two vessels are being rapidly equipped for the object.

By the fall of a three-story tenement house at the corner of South Fifth Avenue and Grand Street, New York, Nov. 9th, seven persons were killed and many injured.

Ten boilers exploded at a lumber and salt factory near East Saginaw, Mich., Nov. 13th, killing four persons and doing $25,000 damage. Want of water was the cause.

The steamer Brunswick and the schooner Carlingford collided on the morning of Nov. 12th, on Lake Erie, and both vessels sank. Four persons were drowned.

Mrs. Dinsmore, the former wife of Guiteau, now residing at Leadville, has been summoned to appear as a witness at the trial of the assassin.

There have been serious earthquakes recently, at Chios, Austria, and the village is sinking into the earth, the inhabitants having fled.

Fort Wadsworth, in New York harbor, was abandoned Nov. 12th, but it is thought that it will soon be refitted and re-garrisoned.

Forty houses and three churches were burned at Woodstock, N. B., on the night of Nov. 12th. Loss, $80,000.

At the latest dates the cholera was increasing rapidly at Mecca, 484 deaths having occurred there in three days.

The Readjusters carried the election in Virginia, thus breaking the Democratic solidity of the South.

The Massachusetts Paper Company, at Springfield, Mass., has failed, with liabilities of $300,000.

Snow this morning, Nov. 14th.

MARRIED.

In Independence, N. Y., Nov. 6, 1881, by Rev. I. L. Cottrell, Mr. NATHAN B. EDWARDS and Miss POLLY BAKER, both of West Union.

TREASURER'S REPORT.

STEPHEN BURDICK, *Treasurer*,

In account with the AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

DR.

To balance in Treasury, Sept. 26, 1880		$1,138 61
Collection at Anniversary, Little Genesee, N. Y.		116 96
Frank Davis, Watson		1 00
Jeremiah Clarke, Independence,		5 00
First Church of Brookfield, $6 21, $9, $5 84, $3 71, $4 65, $5 62		35 03
Books sold by J. B. Clarke		50
Books sold by H. D. Clarke, $1 20, 60 cents		1 80
Dr. J. B. Somers, Linwood, N. J., $5, $5		10 00
Joshua Clarke, DeRuyter, N. Y.		5 00
Mrs. Ida R. Davis, Fresno, Cal.		5 00
R. D. Ayars, Unadilla Forks, N. Y.		10 00
Women's Auxiliary Sabbath Tract Society, Plainfield, N. J., $19 45, $16 50, $19, $13 75		68 70
Net proceeds from the rental of West Edmeston shop		46 83
Church of DeRuyter, N. Y., $13 29, $5 68		18 97
Women's Auxiliary Sabbath Tract Society, Second Alfred, $13 24, $10, $11 34		34 58
Mrs. Amy Babcock, Westerly, R. I.		5 00
Church of Welton, Iowa, $6, $4 60		10 60
Mrs. Emma J. Purdy, Smithville Flats, N. Y., for tent work, $5, $1		6 00
Sabbath-school at Preston, $4 88, $1 50		6 38
Zero, Milton Junction, Wis., to benefit of right hand		50 00
Mrs. Susan Goodrich, Milton, $5, $5, $5		15 00
A. P. Harris, Venango, Pa.		5 00
Ladies' Aid Society, Brookfield, N. Y., $16, $28, $5, $18 25, $16 80		84 05
S. N. Stillman, Alfred Centre, for Eld. Velthuysen		5 00
Women's Auxiliary Sabbath Tract Society, Milton Junction		5 96
Mrs. M. T. Jones, Newburg, Mich.		5 00
Mrs. Phebe Brown, Leonardsville, N. Y.		50
Church of Southampton, Ill		22 00
Church of Berlin, N. Y., to constitute J. B. Whitford L. M.		20 00
Russell Maxson, Leonardsville		5 00
Women's Auxiliary Sabbath Tract Society, West Edmeston, $20 78, $7 33, $10,89		39 00
R. T. Stillman, birthday mite-offering		61
Prof. W. A. Rogers, Cambridge, Mass., on salary of L. C. Rogers		15 00
Mrs. Grant, New London, N. Y.		50
Church of Shiloh, N. J., $30, $11, $19 66		60 66
Dr. E. R. Maxson, Syracuse, N. Y.		5 00
Mrs. E. B. Irish, to constitute Herman Irish L. M.		20 00
Church of Adams		53 24
Harriet S. Rogers, Preston		10 00
A Friend, "		1 00
Collection at South-Eastern Association, Middle Island, W. Va.		20 00
" Eastern " Berlin, N. Y.		34 46
" Central " Scott,		18 56
" North-Western " Albion, Wis.		46 57
Church of Genesee		46 91
A Friend, Hebron, Pa.		2 00
Mrs. W. B. Gillette, Nile N. Y.		2 00
Collection at Western Association, Scio		15 00
A Friend, for tent work, Milton Junction, Wis.		1 05
Church of Walworth		13 00
H. W. Stillman, Edgerton		5 00
Mrs. Humphrey, Albion		2 00
C. D. Potter, per A. B. Prentice		64 60
Abel Stillman, Leonardsville, N. Y.		10 00
E. K. Burdick, Nortonville, Kan.		5 00
Church of Waterford, Conn.		17 48
Mrs. Lorenzo Coon, Albion, Wis.		1 00
Church of Plainfield, N. J.		15 84
Women's Auxiliary Sabbath Tract Society, Hartsville, N. Y.		12 00
W. B. Stillman, Saginaw, Mich.		2 50
Collection by A. B. Prentice, on Kentucky field:		
Hamilton Maxwell	$5 00	
H. H. C. Q. James	5 00	
Mrs H. H. C. Q. James	50	
Mrs. J. W. Meador	50	
A Friend	25—	11 25
Collection by L. C. Rogers:		
Church of Preston, N. Y., $2 35, $2 97	$5 32	
Fanny Rogers, "	10 00	
C. Potter, Jr., Plainfield, N. J.	25 00	
Books sold	1 20—	41 52
Women's Auxiliary Sabbath Tract Society, Norwich, N. Y.		
Mrs. B. A. Wilson	$2 00	
Mrs. Frances Aldrich	2 00	
Mrs. Satterlee	50	
Mrs. S. S. Buell	5 00	
Miss S. J. Brooks	1 00	
Miss A. F. Barber	3 00—	13 50
A Friend, Genesee, for tent work		1 00
Interest on New Berlin Bond $3 50, $3 50		7 00
Transferred from Recorder Fund, on account of General Fund, in hand of Publishing Agent		115 90
Women's Auxiliary Sabbath Tract Society, Leonardsville, N. Y.		70 00
Church of West Edmeston, $2 11 for Velthuysen, 43 cents		2 54
Mite Society, Shiloh, N. J., to apply on L. M. of Eliza Swinney		5 00
Church of Pawcatuck, R. I.		100 00
Mrs. Mary R. Berry, Westerly		5 00
Chas. Potter, Sr., Adams Centre, N. Y.		10 00
Philip Burdick, Union Dale, Pa.		25 00
Estate of Mrs. M. J. L. Benjamin, per Executor, W. H. Langworthy		10 00
A. M. West, Leonardsville, N. Y.		2 00
Church of Honeoye, Pa., per G. B. U.		1 86
Estate of A. B. Crandall, per Executors		100 00
Church of Independence, N. Y.		1 25
Church of Farina, Ill.		14 56
Sabbath school, "		4 02
Sabbath-school, New Market, N. J.		6 25
Church of Friendship, N. Y.		11 00
Church of Richburgh		28 04
Sabbath-school, "		3 17
Received by General Agent:		
Publications sold	$12 32	
First Church, Alfred, $18 57, $16 72, $20 22, $14 99, $11 03, $9 87	91 40	
Women's Auxiliary Sabbath Tract Society, Alfred Centre, $37 59, $19 80, $14, $15 13	86 52	
Mrs. J. B. Cottrell, Alfred Centre	1 00	
Western Association, tent fund	23 21	
Miss A. F. Barber, Norwich	1 00	
E. R. Crandall, Little Genesee	5 00	
Oliver C. Babcock, Gowanda	23 00	
Mrs. Electa Wood, Binghamton	1 35	
C. L. Stillman, Westerly, R. I., tent fund	12 00	
J. R. Irish, Rockville	4 00	
E. L. Ellis, Treasurer, Dodge Centre, Minn.	7 00	
Dodge Centre Church, by J. Tappan	20 00	
Daniel Clarke, Alden	75	
Mrs. H. A. Redfield, Howard	25	
B. D. Townsend, Lime Spring, Iowa	73	
M. M. Jones, Boscobel, Wis.	2 50	
J. A. Baldwin, Beach Pond, Pa.	1 68	
W. R. Gorgas, Harrisburgh	3 00	
Dorcas M. Kent, Pleasant Valley, $15, $12	27 00	
Farina Sabbath-school	4 98	
J. P. Lundquist, Concordia, Kan.	40	
From Treasurer, per W. A. Babcock	13 00	
For postage	25—	342 84
		$3,215 65

(To be continued.)

In Alden, Minn., Oct. 5, 1881, by Eld. James E. N. Backus, Mr. ANTHONY J. MANOR and Miss MARY S. BAKER, all of Freeborn county.

At the residence of the bride's parents, Mr. and Mrs. Joel Tappan, in Dodge Centre, Minn., Nov. 10, 1881, by Rev. G. M. Cottrell, Mr. ELLIS AYRES, of Plainfield, N. J., and Miss ANNA C. TAPPAN.

DIED.

Nov. 7, 1881, of paralysis, FANNY, wife of Lewis B. Fish, aged 69 years and 1 month. Mrs. Fish has spent most of her life in Independence, N. Y., and was a very hard-working woman, until a few years since, she began to lose her mind, which difficulty increased until death. She has left a husband and quite a large family of children. J. K.

In West Edmeston, N. Y., Oct. 22, 1881, very suddenly, BENJAMIN STILLMAN, in the 89th year of his age. Bro. Stillman was born in Rensselaer county, and at the age of four years his parents removed into the vicinity of Brookfield, where all of his long life has been spent. He was baptized when about thirty-five by Dea. Joshua Maxson, and became a member of the West Edmeston Seventh-day Baptist Church, in whose fellowship he continued until called to his eternal reward. J. B. C.

In Sharon, Pa., Sept. 28, 1881, CHARLES BRIGHTMAN, aged 29 years, 8 months, and 19 days. He leaves a devoted Christian wife and a large circle of relatives and friends to mourn his early departure; but he was willing to die, and died cheerfully and without a fear.

At Lost Creek, W. Va., Nov. 7, 1881, ABRAHAM BATTEN, aged 71 years, 11 months, and 12 days. It is remarkable that these two surviving sons of Dea. Abner Batten, William and Abram, who were so nearly of an age, baptized together, lived so closely and lovingly for over seventy years, should have been taken sick at the same time, of the same disease of the stomach, and then so peacefully pass away, only a few days apart. Surely these brethren were beautiful in their lives, and in their death were not long divided. How much they will be missed in the church, their families, and in society. Bro. Abraham was a very devoted Christian, but he conscientiously felt that he could not take any public part in speaking or prayer; but in our meeting three years ago, after he had been a member of the Lost Creek Church fifty years, he began to speak and pray in public; and after he commenced this precious duty, he loved it so much that he most always was the first one to pray or speak. Indeed, he seemed to get so near the throne, that he drew all hearts towards heaven. Bro. Abram leaves five children, twenty-one grandchildren, and two great-grandchildren, and may his blessed mantle rest upon them all. L. R. S.

At 360 West Randolph St, Chicago, Nov. 5, 1881, of small-pox, ALLIE MAY ORDWAY, only child of A. K. and Libbie P. Ordway, aged 8 months. "Of such is the kingdom of heaven." O.

SPECIAL NOTICES.

☞ QUARTERLY MEETING.—The Seventh-day Baptist Churches of Southern Wisconsin will, by divine permission, hold their next Quarterly Meeting with the Church at Albion, commencing on Sixth-day evening before the last Sabbath in November (25th). A full attendance from sister Churches is earnestly requested.

In behalf of the Church,

BARTON EDWARDS, *Church Clerk.*

ALBION, Wis., Nov. 8, 1881.

☞ THE YEARLY MEETING of the Seventh-day Baptist Churches of New Jersey and New York city, will be held in New Market, N. J., commencing Friday, Nov. 25, 1881, at 10½ A. M. Introductory Sermon by T. L. Gardiner, of Shiloh.

L. E. LIVERMORE, *Moderator.*

T. L. GARDINER, *Secretary.*

LETTERS.

C. V. Hill, Mrs. S. Saunders, C. J. Sindall, Geo. H. Babcock 2, G. D. Clarke, R. Hoag, W. S. Kagarise, W. F. Place, J. M. Todd, L. B. Stuller, E. P. Saunders, J. J. Smith, Ezra Goodrich, Joseph Harris, D. N. Meredith, E. R. Green, G. H. Johnson, Mrs. Angeline Page, L. H. Babcock, C. L. Stillman, N. A. Brightman, Bettie Woods, Wm. Penniman, Alice Jordan, L. R. Swinney, Wm. N. Allen, Julius T. Babcock, O. U. Whitford, W. C. Whitford.

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.

	Paye to	Vol.	No.
Mrs. J. T. Burdick, Friendship,	$2 00	38	52
Albert Maxson, Richburgh,	2 00	38	52
Albert Clarke, Petersburgh,	3 00	37	52
Ezra Goodrich, Milton, Wis.,	4 00	37	45
C. C. Stillman, Westerly, R. I.,	2 00	38	52
C. Latham Stillman, "	2 00	39	6
W. Penniman, Woodburn, Ill.,	88	38	25
Alice Jordan, Charlestown, Mass.,	2 00	38	35
R. Hoag, High Forest, Minn.,	2 00	37	52
W. S. Kagarise, New Enterprise, Pa.,	5 00	38	10

FOR LESSON LEAVES.

D. N. Meredith, Berea, W. Va., 84c.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Nov. 12th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 20,872 packages; exports, 3,818 packages. The market is steady, but lacks life and activity. Butter is arriving freely, and there is a tendency to an accumulation of stock of all grades, except choice fresh make, both State and Western. Sellers, however, are firm in their views, and the market closes with last week's prices well sustained. Sales have been made of the finest creamery make at 36@37c; fine high flavored half-firkin tubs, 32@35c.; and prime State dairies, 25@30c.; the latter extremes. Fairish kinds of State butter is offered at 18@22c., and goes slowly. Early make Western and low grades are dull and lower. We quote:

Creamery, fancy, fresh make	36 @37
" fresh, fair to choice	26 @32
" summer firkins	26 @28
Sweet cream creameries, October make	30 @31
" " " Summer make	22 @25
Dairy butter, finely made, October	30 @35
" " fair to choice, fresh	24 @28
" " sour, cheesy or rancid	15 @22
Entire dairies, as in quality	22 @30
Imitation of Western creamery, fine	25 @30
Western factory, all kinds	14 @20

CHEESE.—Receipts for the week were 37,221 boxes; exports, 13,356 boxes. The market has ruled dull and heavy all the week, and prices easier and lower at the close. We quote:

September make, fine full cream	— @ 12½
" " fair to good	11 @ 12
Early make good cheese	10 @ 11
Factory, partly skimmed	7 @ 11
" poor skims	2 @ 4

EGGS.—Receipts for the week, 6,658 barrels, and 2,527 boxes. There is good active demand for all the fresh laid stock that arrives, and prices are higher. There are a good many lots stale State eggs on the market which go hard, and for such stock buyers make their own terms. We quote:

Near-by marks, fresh laid	28 @ 29
Limed eggs, as in quality	20 @ 22

BEESWAX.—Pure wax 21 @ 23 cents.

BEANS.—We quote:

Marrows, 1881, per bushel	$3 20 @$3 30
Mediums, " "	3 00 @ 3 20

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	13 @14
" " fair to good	11 @12½
State and Western, quarter apples	6½@ 7
Apples, North Carolina, sliced	6 @ 9
Peeled peaches, evaporated	35 @40
Peeled peaches, sun dried	18 @25
Unpeeled peaches, halves and quarters	7 @ 8
Raspberries, dried	28 @30
Blackberries	12 @18
Cherries	19 @20
Plums	15 @17

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb	10 @12
Fowls, " per lb	10 @12
Ducks, per pair	50 @75
Chickens	10 @12½

DRESSED POULTRY.—We quote:

Turkeys, dry picked	13 @ 14
" scalded	11 @ 13
Chickens and fowls, dry picked	11 @ 13
" " scalded	10 @ 12
Ducks, per pair	10 @ 13

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Selected Miscellany.

IT MAY BE YOUR TURN NEXT.

Judge not too harshly, oh my friend,
Of him your fellow-man,
But draw the veil of charity
About him if you can.
He once was called an honest man,
Before sore trial vexed;
He stepped from out the narrow way—
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go staunch his wounds and quench his thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless, vain pretext;
A fellow-mortal bites the dust—
It may be your turn next.

You heard one day a single word
Against a person's name;
Oh, bear it not from door to door,
To further hurt his fame.
If you're the man you claim to be,
Remember, then, the text,
To "speak no evil," true or false—
It may be your turn next.

The world is bad enough, we own,
And many need more light;
Yet, with true love to all, may we
Help in the cause of right;
Lift up the sinful and the weak,
The soul by care perplexed,
Well knowing that to drink the gall
It may be our turn next.

—*Downsville News.*

A VICTORY OF LOVE.

BY H. H.

It was a glorious victory; and in it both conquered and conqueror were heroes. A mother was the conqueror, and a little child the conquered. The boundaries of the surrendered kingdom are only to be measured by the boundaries of the life of human souls; and upon the joy of this kingdom both conquered and conqueror entered together, to dwell therein forever, after this glorious victory.

The battle began, like all battles since the world was created, in a little thing.

The child was tearing up paper and scattering it on the floor. The mother said, not dreaming of provoking any contest with her usually obedient little son:

"Don't do that, Charlie. It makes a great litter on the floor. Put the pieces on the table."

Just at that minute, in Charlie's mind, the whole gist of the pleasure of tearing up paper happened to lie in the scattering of the pieces on the floor after they were torn. So he kept on, tearing up more paper and scattering the pieces on the floor, as if he had not even heard his mother's request.

"Very well, dear," she said, presently, "if you do that, you'll have them all to pick up, you know; and that will be a great deal of trouble."

Then, being a wise mother, she said no more. Charlie was four years old, and understood language as well as anybody in the house.

Before long he was tired of tearing up paper, and went to playing with something else; but not before he had strewn one corner of the nursery floor thick with the bits of paper.

"You'd better pick the paper up now, Charlie," said his mother. "Get that all cleared up before you take out any more things."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will," replied the mother, wisely ignoring the precise form of his declaration. "You know you always pick up bits of paper when you throw them on the floor. You don't like to have mamma or Sarah take their time to do it when they are so busy. You picked up ever so many things yesterday, to save mamma's time, so that she could finish mending the stockings before dark; don't you remember?"

"I shan't pick it up!" said Charlie.

Still wisely ignoring the belligerent phrase, the mother said, lightly:

"Well, if you'd rather not pick them up till dinner-time, it isn't any matter; only don't track them all over the floor. You can pick them up easier if they are all in the corner together."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will, dearie," replied the mother; "you always do. You know that's the rule; but there's no hurry about it. You can do it just before we go down to dinner."

Charlie made no answer. His mother, being busy, did not notice him particularly, and did not see the look of dogged defiance which was slowly settling down on his sunny, blue-eyed face, like a dark cloud on a beautiful blue sky. She was greatly startled, therefore, an hour or two later, on saying to him, pleasantly. "Now, Charlie, it is about dinner-time. Hurry and pick up the paper, so as to be ready to go down to dinner with mamma," to hear the answer, in a most unmistakably rebellious voice:

"I won't!"

The crisis had come. The battle had been opened unawares to the commander. It was a great pity; but now it must be fought.

"Why, what does my little boy mean by speaking like that? Charlie must never say that word to his mamma. Charlie must pick up the paper," said the mother.

"Charlie won't! I ain't going to!" was the answer, short, sullen, defiant.

How mysteriously these sharp skirmishes between human beings begin; between parent and child, friend and friend, lover and lover. One minute peace, affection, harmony, blessedness, no thought of contention, no dream of paining or antagonizing; and the next—nay, the next second—a word has been spoken, and another word been answered; a variance has begun; contention has been started; pain, resentment, indignation, accusing, contradicting, defending—all the misery of a quarrel is upon them. We can never learn to be careful enough to "leave off strife before it is meddled with." Especially is this true of mothers and children. Nine-tenths of the contests between them, from which come so much suffering and often so much real harm and hardening to the child's nature, might be avoided if this text were continually present in the mother's mind.

"Charlie," said his mother, now very firmly, "you must pick up the paper; and you can not go down to dinner unless you do."

Charlie did not care. He had made up his mind not to pick up that paper, and he chose to give up the pleasure of going down to dinner rather than abandon this perverse purpose of his little heart.

So she left him, and went down to dinner. His dinner was sent up to him, and he ate it, no doubt, with relish, and a vague sense of being engaged in a grand enterprise. It is impossible not to sympathize with these dear little men and women when they set up their young wills so bravely, and hold out so long, leading forlorn hopes against our superior strength and authority. The very virtues which are going to be their salvation and the main-spring of all their usefulness in after life, are so apt to take in childhood the semblance of faults, and to be all classed together under one general head of "Naughtiness."

We still read, now and then, of parents who believe it their duty to "break" children's "wills." When the difference between will and willfulness is clearly apprehended, we shall see that in all judicious rebuking and controlling of the latter, we strengthen the former, as is most perfectly illustrated by the battle whose course I am now telling.

When tea-time came, Charlie again had the alternative set before him of picking up the paper or being left to take his supper alone in the nursery. He understood clearly now that he would not go out of the nursery until he had picked up that paper, and undoubtedly he had, in his own childish fashion, resolved that he would stay in the nursery always. He was immovable. He said very little; made little or no reply to all the reasoning brought to bear on him; but pick up the paper he would not.

He had two brothers older than himself, one eight and the other ten. Their three beds were side by side in the nursery, and very dearly the two older boys loved their little "baby brother," as he still seemed. Vainly they too tried to induce him to yield.

When night came, they all went to bed, with the nursery floor still strewn with the miserable little shreds of paper which had made all this trouble; Charlie slept as sound as any tired warrior on a battle-field when an armistice had been proclaimed for the night.

"He'll pick it up in the morning," had been everybody's thought and expectation. The child had never been willful or disobedient before. He was sunny, light-hearted, affectionate, impulsive; naughty enough to prove himself human, sometimes, but, in the main, a singularly sweet-tempered, happy little fellow.

Everybody's thought and expectations were mistaken. Charlie got up as dogged as he went to bed; if possible, more so. To all remarks on the subject of his duty in the matter of that paper, he had but one answer. He would not pick it up.

The day passed by. Everybody took a hand at talking with Charlie. One or two friends of his mother's, whom he liked, and who were fond of him, happened to call, and were told of the situation; and they talked with him. His father held him on his knee a long time, and talked with him about it. He assented to all that was said; admitted that he was a very naughty boy; but quietly and persistently, without any apparent ill-humor, maintained that he would not pick up the paper.

It was a very perplexing dilemma. Ninety-nine parents out of a hundred would have pushed the matter to a sharp crisis, and either by blows or violent measures of some sort, have arbitrarily compelled the technical act of obedience. But these parents were wiser and more patient They waited for the child to conquer himself.

On the afternoon of this day, his playthings were taken from him, and he was told that while he was so naughty a boy he could not be allowed to play with them. He did not apparently find himself at all disturbed by being without them; ran about cheerfully, looked out of the window, watched the different members of the family, and seemed contented.

On the second day, the blinds of the nursery were shut. His mother thought that perhaps the partial darkness and the loss of the outdoor sights, of which he was so fond, would subdue his spirits. He was left alone, also; but his indomitable will rose above all these discomforts. Through a crack in the blinds, one strong sunbeam streamed into the room, and in that the shining motes of dust were dancing up and down; this was a new sight to Charlie, and lasted him all day long; as often as his mother looked in at the door, she found him walking back and forth in it, across it, stretching his little hands into it, and trying to catch the motes; as pretty a picture as could be dreamed or painted, of a little golden-haired, blue-eyed child, playing in a sunbeam.

This day, also, a long, long day to the distressed mother, came to an end, and found Charlie unchanged. He was growing now used to the conditions; there was no sign or symptom about him of any yielding. On the morning of the fourth day, his mother, in despair, took him in her lap, and essayed once more to show him his conduct in its true light. She could produce no impression on him. She began to be seriously alarmed. What was to be the end of this contest? How long should it be allowed to go on? What was the next step to take? In her disheartenment and pain, she threw herself down on one of the little beds in the nursery, and began in spite of herself to weep. At the first sound of her sobs Charlie screamed and ran to her. "Oh mamma, mamma, don't you cry! I will be good. I will be good," and he burst into a violent fit of weeping, himself—the first tears he had shed—threw his arms around her, kissed her over and over, and would not leave her till she stopped crying and smiled. Then he flew to pick up the paper; the tears still rolling down his cheeks, and the penitent little voice repeating "Don't you cry, mamma—don't you cry any more. I'll be a good boy. I'm a good boy now."

The battle was won: won by love. What all reason, fear, authority, all had failed to do, was done in a second by the might of the divine principle of love; before the thought that his mother was suffering pain by reason of his naughtiness all the perverse stubbornness in him melted as frost melts in the sun.

Some of the after results of this experience were profoundly interesting. Charlie had been taught very little about God, his parents holding peculiar views on this point. From the day of this battle the child began to talk about God in a way not at all to be explained by any instructions or knowledge he had received from his parents. He evidently associated in his mind some idea of his having been naughty to God as well as to his parents. "If I could go where God is," he said, "I'd like to see him; I'd hug him just as hard as I hug mamma. Wouldn't God let a good boy hug him?"

This was the first battle of Charlie's childhood, and the last. He is a big boy now, twelve years old; and there has never been another. If he had been whipped that first afternoon, and made to pick up that paper on the instant, without any real struggle with himself on his own individual ground, any real conquering of his own purpose by another higher, stronger purpose voluntarily brought into action, and given command, he would have had the fight all to go over again the very next time a similar point arose, and as often as similar points arose, until he became too old to be controlled by brute force from the outside.

The story is a true one, and it seems to me it is well worth being set as a parable of truth and wisdom in the hearts of all who hold in their hands the making or marring of the characters and the lives of little children.—*Christian Union.*

THE WORST DEFORMITY.

"Ha, ha, ha! oh! ain't it fun!" shouted a lot of bright young school-boys, as they crowded around one of their own number, whose pale face and wild eyes clearly proved that he did not see anything laughable in his position. He was a short, thick-set lad of twelve years, and upon his back rose a large hump, that made his head seem set between his shoulders. The boys who surrounded him had fastened to this a comical face and cap, so that the deformed boy appeared to be carrying an old woman on his poor, misshapen shoulders. It was his effort to get rid of his burden that called forth the shouts and laughter of his school-fellows.

Suddenly a hush fell upon the noisy crowd, as their teacher, Mr. Markham, came up and asked in a severe tone:

"What coward has done this?"

The face of Tom Stiles flushed deeply, for the words stung him.

"I did it," he said; "it was only in fun!"

"Fun!" said Mr. Markham, "Listen to me," he said, and he put his hand affectionately upon the shoulders of the deformed boy. "You call James Pratt deformed—a hunchback. I will tell you of a worse deformity; it is a cruel heart—a wicked desire to pain one whose personal defect is his proudest mark of honor. Four years ago, when James Pratt was but a child of eight years, he was as straight as any of you. He lived with his mother and baby sister, directly opposite to my own house; and I honored the little boy even then for his devotion to his mother, his industry, and his gentle, good habits. His mother was very poor, and went out dressmaking, so that boy was often left, whole days together, to care for his baby sister, a toddling child of two years, and to keep the house in order for his mother.

"I had then a leisure hour every morning, and I took James into my study to teach him such studies as were suited to him. It was his habit to put the baby to sleep for that hour, leaving her fastened in her little crib, so that if she awoke, she was safe until he returned. We had been for several months, teacher and pupil, when one morning, while we were busy over a sum, we heard a noise in the street. The study was in a back room, but we ran to the front of the house, to see an awful sight. The two little buildings occupied by Mrs. Pratt and another widow woman were a sheet of flame, which had broken out in the kitchen, and was spreading rapidly. James gave one cry of horror; then shouting, 'Oh, the baby! I must save the baby,' sprang away from my side.

"I followed him quickly. Through the flames the boy rushed bravely, mounting the staircase in the blinding heat and choking smoke, till he reached the room where the baby lay. As he appeared at the upper window with the little one in his arms, the fire-engines came rattling up the street, and strong, brave men, gave a shout of admiration at the little hero.

"A ladder was fixed, for the staircase was no longer passable, and one of the firemen, under a stream of water, ascended to the window. James put the baby in his extended arms, and then raised himself to the window-sill, but the tension upon his courage and his strength had been too great; and, as he tried to place his feet upon the ladder, he missed his hold of the sill, and fell down to the pavement below.

"Many hands were stretched out to save him, and a cry of horror burst from all lips; but the fall was too sudden to be arrested. He was carried again to my study, and for a long hour we thought the brave boy had given his own life to save his sister, but he opened his eyes at last to ask, 'Is baby hurt?'

"'No, no; baby is safe and sound!'

"'I thought she was burned up,' he whispered, and fainted again.

"For many long days and nights the boy lay between life and death. We knew, after the examination by the surgeons, that the fall had resulted in an injury to the spine, that would leave a life-long deformity if it did not kill him; but we prayed that he might be spared—the noble brother—to his mother and sister.

"Slowly he recovered; but he bore the mark of the fall in the deformity you dare to ridicule. Which of you can show so noble a proof of courage and love? Which of you, I ask, has so honorable a badge to display?"

There was a moment of utter silence, then Tom cried, in a choking voice:

"Three cheers for James Pratt!"

They were given with a will, and the teacher, smiling now upon the excited faces around him, said:

"Go home, each one of you, and pray to your heavenly Father to take away from you the cruelty that could wantonly torment one of his afflicted children; to root out from your hearts the cowardice that could give pain to one weaker than you are; and, so doing, try to shake off a far worse deformity than the crooked back of my friend and scholar, James Pratt."—*The Standard.*

ATTEMPTS at submarine photography have been made with some degree of success. One negative, secured at the depth of several fathoms beneath the surface of the water, showed several boulders covered with seaweeds, an old anchor, and the mooring cables of three yachts.

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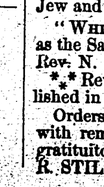

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 PM
Alfred	.....	.....	.....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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

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

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

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.46 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.03 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.20 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

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

Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

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

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

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

EASTWARD.

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

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

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

Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 6.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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Contributions for this department are solicited, and may be addressed to the President or Secretary.

INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

Oct. 1. Free Giving. Exod. 35: 25–35.
Oct. 8. The Tabernacle. Edod. 40: 1–16.
Oct. 15. The Burnt Offering. Lev. 1: 1–14.
Oct. 22. The Peace-Offering. Lev. 7: 11–18.
Oct. 29. Nadab and Abihu. Lev. 10: 1–11.
Nov. 5. The Day of Atonement. Lev. 16: 16–30.
Nov. 12. The Feast of Tabernacles. Lev. 23: 33–44.
Nov. 19. The Year of Jubilee. Lev. 25: 8–17.
Nov. 26. The Serpent in the Wilderness. Numb. 21: 1–9.
Dec. 3. Balaam. Numb. 24: 10–19.
Dec. 10. Last Days of Moses. Deut. 32: 44–52.
Dec. 17. Review.
Dec. 24. Special Lesson.

IX.—THE SERPENT IN THE WILDERNESS.

BY REV. L. E. LIVERMORE.

For Sabbath-day, November 26.

SCRIPTURE LESSON.—NUMBERS 21: 1–9.

1. And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.
2. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.
3. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.
4. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.
5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.
6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.
7. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.
8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

CENTRAL TRUTH.—A remedy for sin.

DAILY READINGS.

1. The serpent in the wilderness. Numb. 21: 1–9.
2. A discontented people. Numb. 11: 4–15.
3. A murmuring people. Numb. 14: 1–12.
4. Sundry sins and their penalties. Numb. 15: 22–36.
5. A rebellion and its punishment. Numb. 16: 1–35.
6. Murmuring and death. Numb. 16: 41–49.
7. The smitten rock. Numb. 20: 1–13.

GOLDEN TEXT.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John 3: 14, 15.

TIME.—B. C. 1452. About thirty-eight years after last lesson.

PLACE.—In the Wilderness.

OUTLINE.

I. **Conquering.** v. 1–3.
II. **Complaining.** v. 4, 5.
III. **Punishment.** v. 6.
IV. **Penitence.** v. 7.
V. **Pardon.** v. 8, 9.

PERSONS AND PLACES.

A'-rad—This is the name of a place, and not a person. Translators generally agree now that instead of "King Arad the Canaanite," it should read, "The Canaanite king of Arad."

Ca'-naan-ite—Traders, and descendants of Canaan. They dwelt in the land west of the Jordan.

Hor'-mah—A town in the south of Palestine. The name signifies destruction.

E'-dom—A section of country lying between the two seas—Dead Sea and Red Sea.

QUESTIONS.

I. **Conquering.** v. 1–3. Give the connection between the last lesson and this. Was Arad a person or place? What place or country is meant by "in the south?" Who were engaged in fighting? With what result? Which party was probably most at fault? What was the probable cause of their contention? What was the effect upon Israel? What vow was made? What is a vow? What did they ask of God? Did he answer their prayer? In what way? What did the Israelites do with the Canaanites? Was such great destruction right? What good purposes could be served by it? Why was the place called Hormah?

II. **Complaining.** v. 4, 5. Whither did they journey? Where is Mount Hor? What took place there? Numb. 20: 27, 28. What is the meaning of "compass the land of Edom?" Why did they not pass through the land of Edom? Numb. 20: 18–21. Why were the people discouraged? How did they show their discouragement? Of whom did they complain? What was the ground of their complaint? Was it true? How did the Lord answer their complaints?

III. **Punishment.** v. 6. How did the Lord punish them? What is the object of punishment? Is it always beneficial?

IV. **Penitence.** v. 7. What was the effect of their punishment? What did the people say? How had they sinned? What did they want Moses to do? Why did not they pray? What relation did Moses sustain to them and to God? Who is our Mediator? What must we do to secure Jesus as our personal and efficient Mediator?

V. **Pardon.** v. 8, 9. What response did the Lord make? What was the significance of placing the serpent, which Moses made, on a pole? John 3: 14, 15. Of what material was it made? In what way were the people healed by it? Who are represented by the people? Who by the serpent? What by the pole? What does "he lived" signify? What does the sinner most need? How can he receive pardon? Have you learned to "look and live?"

EXPLANATIONS.

The events of this lesson occurred about thirty-eight years after the date of the last lesson. During this intervening time, the Israelites were wandering in the wilderness, and thus being trained for their great work, as God's representative people, for many hundred years to come. It is generally supposed that the plague of the fiery serpents took place in the last year of these wanderings.

I. **Conquering.** v. 1–3. The Hebrew reads, "Canaanite king of Arad," instead of "King Arad the Canaanite." Arad was doubtless one of the royal cities of the Canaanites, mentioned together with Hormah and Libnah. Josh. 12: 14, 15. Eusebius and Jerome place it about twenty Roman miles from Hebron, on the southern border of Canaan. The Israelites were advancing toward the land of their hopes, but they had still to encounter difficulties at every step. This king, learning, through the spies, of their approach, marched out to meet them and stop their advance. At first he was successful; but **Israel vowed a vow unto the Lord.** They called upon God for help. They promised the Lord that they would **utterly destroy** the cities of the Canaanites if he would help them. Probably the Israelites understood in some way that God designed to destroy the cities of the Canaanites. At all events, the assistance asked for appears to have been granted according to their promise; for **the Lord hearkened to the voice of Israel.** This, at least, implies an approval of their vow, though this vow was not executed until some time afterward. The destruction of the enemy and their cities seemed to be necessary to the purity of the Israelites and the success of God's great plan for the salvation of the world. **And they utterly destroyed them;** *i. e.*, devoted them to destruction. There is no reason to suppose these cities were destroyed at that time; probably not until after their arrival in Canaan under the leadership of Joshua. In Joshua 12: 14, the "king of Arad" is mentioned as one of the kings "which Joshua and the children of Israel smote" after entering the promised land.

II. **Complaining.** v. 4, 5. **And they journeyed from mount Hor.** By reference to any good map of the journeyings of the Israelites, it will be seen that their course from mount Hor was southward to the head of the Red Sea or the Arabian Gulf, thence eastward and around Edom, since they could not go across it. Numb. 20: 27, 28; and Judges 11: 16–18. **And the people spake against God, and against Moses.** All along this wonderful history there is a constant tendency to complaining. Nor is it, indeed, limited to that people and time. With much less occasion, it crops out even among Christians of to-day. It were much easier to excuse the weary, discouraged, and undisciplined Israelites in their murmurings, than those who enjoy an immeasurably greater degree of light and knowledge of the divine providence. **No bread;** *i. e.*, not such as they formerly had; only the manna which "our soul loatheth."

III. **Punishment.** v. 6. **The Lord sent fiery serpents among the people.** Fiery, or burning serpents. Probably they were called fiery either from their color or the burning, painful nature of their bite. Serpents were doubtless very numerous in that particular locality; and it would be more of a miracle if the Israelites were not bitten. No creation of serpents for the purpose of punishing this rebellious people was necessary. Their route lay through a section infested by venomous reptiles, and God's restraining providence was needed to protect them. But they had grievously sinned in speaking against God and their leader, and they became the victims of the serpents' deadly bite. In Deut. 8: 15, it is said of this wilderness, "That great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water." Kitto says, "This description answers to this day with remarkable precision to these desert regions, and particularly to that part about the head of the gulf of Akaba where the Israelites now were. Scorpions abound in all the desert, and are particularly common here." It was a fearful punishment, but its end was reformation.

IV. **Penitence.** v. 7. **We have sinned.** This was the effect of the chastisement. They saw their sin, and repented, and prayed for deliverance. The serpents' bites were more effective arguments than all the earnest appeals of Moses. Pain, misfortune, the approach of death, will often cause reckless men to stop and think. They can sport with their consciences, and parley with God's ministers, but when God himself takes the case in hand by his afflictive providences, there is an end of sporting, and their strongest excuses have no longer the strength of a cobweb. "When he slew them, then they sought him; and they returned and inquired early after God." Psa. 78: 34.

V. **Pardon.** v. 8, 9, *or, A Remedy for Sin.* The healing of the body was undoubtedly designed to be emblematic of the healing of the soul. It was all very mysterious to the wondering people, but they were only asked to "look and live." They could not explain the process of the cure, or its philosophy; but some of them accepted the fact without questionings. So, sinner, you must do. You have been bitten by the serpent. Christ on Calvary is your remedy. You *must* look to him or *die.* You need not be able to explain or understand all of the philosophy of this plan of salvation; but you must accept the fact that Christ died for you, and, lovingly, obediently, rest your case with him.

OUR Sabbath-school Lessons for the year 1882 will be in the Gospel of Mark.

TO ANY who may be inclined to regard our lessons in the Old Testament as without very much practical importance, we commend the words of Paul in 2 Tim. 3: 16, 17, asking them to consider to *what* scripture primary reference is there made.

THE superintendent of the Alfred Centre Sabbath-school, desiring to make his school strictly a *Bible*-school, has requested that the *Quarterlies* and other lesson helps, be used only in the study of the lesson at home, and that in the school the Bible itself be made the text-book.

"WHAT IS THE SUNDAY-SCHOOL?"—The Sunday-school is not a separate, organized society, a rival of the church; it is not a mere appendage of the church; it is not the nursery of the church in the sense that it is for children only; it is not a children's church, though it has often been made so. It is the church teaching and studying the Word of God; it is a department of church labor. It in no way interferes with the work of teaching committed to the preacher. The Sunday-school is a *school*, and this implies qualified teachers and adequate teaching. The object of education is the harmonious development of the whole man; the Sunday-school contains the germ of the highest culture, character-building. Whom shall the church in this department of its work teach? Everybody, old and young. There is great need of a wider and deeper acquaintance with the Scriptures.—*Rev. A. H. Cordo, D. D.*

A PLEA FOR THE CHILDREN.

The great object of the Sabbath-school should be, first, to gather in the children and then to instruct them in the first great principles of Christianity, in the most plain and earnest manner, and in the loving and tender spirit of the Great Teacher. We often expect too much of the children, forgetting that we were once children ourselves, and did not always comprehend these same truths which we try to instil into their minds. Perhaps the fault may be, in a great measure, with us, that as teachers we do not prepare our own minds and hearts so as to interest the children in the lesson.

I claim that in the most of our Sabbath-schools there is not sufficient attention paid to the primary department. Children from five to ten years of age, and even younger, can be gathered into the infant class, and there be taught truths by means of object lessons and picture cards, even before they can read. They will thus be brought under the influence of the Sabbath-school, and receive impressions upon their young minds which will last as long as life lasts, and may be the means of bringing them early into the church of Christ. The Sabbath-school should be the place to teach and to learn the first principles of the religion of Jesus. There certainly can be no better time to receive such instruction than in early childhood. Our Savior takes the little child as our great object lesson, and says, "Except ye be converted and become as little children," as learners, as those who are willing to be governed and controlled and moulded by my Spirit, "ye *shall not* enter into the kingdom of heaven." This expression is very strong; but we must admit that, in order to learn, we must not hold to our own self-made opinions. The older ones should not monopolize the school, but let the children have a voice and be heard. Children have rights that we are bound to respect. Let them feel that they are a part of the school, and they will love to attend, and will be interested because it is "our school." J. P. PALMER.

ROCKVILLE, R. I.

THE ALL-COMPREHENSIVE NAME.—Yesterday my window was completely frosted over with beautiful sparkling crystals. A school-girl's impulse impelled me to write my name there, when a sudden thought stayed my hand; was *my* name good enough to mar this snowy page—page not made with human hands?

Ah, I thought, only the sweetest names ever uttered are worthy to be inscribed on this purest page ever fashioned, and so my pencil traced the monosyllables "God—Love—Home." I paused for another; were those all? Did those three comprehend everything sweet and pure and lovely? Then came the second thought. Had I not too many already? Why, yes. Home means love; love is the essential essence of home; so I drew a line through Home, and I had only two left, "God and Love." "God and Love!" And while I stood murmuring them over the sentence on my lips changed, and I whispered, "God is Love."

So I took a new pane, and on it I wrote the single word, "God." The page was complete—a volume it itself.—*Rose Lattimore.*

"LIVE FOR SOMETHING."—Thousands of men breathe, move, and live; pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world, and none were blesed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—*Chalmers.*

A THOUGHT FOR TEACHERS.—Are you having success in your work as a teacher? If you think you are, or if you think you are not, what do you mean by success in that sphere? What are you seeking to do? Is success the holding of your scholars' attention to their lesson week by week? Is it the giving them an intelligent understanding of the Bible lessons they go over? Is it the attaching their hearts to yourself? Is it the securing their personal faith in Jesus as their Savior? Is it the up-building of them in the knowledge of God's Word, and in the love of their Redeemer? What is success, as you look at it? We do not answer this question for you; but we want you to answer it to yourselves. You can work and pray to a great deal better advantage when you realize just what you are working and praying for.—*S. S. Times.*

THE ruins of the Temple of Solomon, in Jerusalem, are to be restored, by special order of the Sultan, without further delay. They have long been in an extremely neglected condition, and almost buried from sight beneath all manner of *debris* and refuse. Directions to put them into as presentable a shape as practicable, were given by the late Abdul Aziz, at the time of the Austrian Emperor's visit, and the work was actually begun; but it was soon abandoned again. The immediate cause for its renewal at the present time, is the recent visit of the Austrian Crown Prince.—*Examiner and Chronicle.*

A MISSIONARY of the American Sunday School Union reports that a blind man was made superintendent of one school which he organized, and the school is said to be doing well.

TRUTH AND HONOR.—Query: What is the best family medicine in the world to regulate the bowels, purify the blood, remove costiveness and biliousness, aid digestion and tone up the whole system? Truth and honor compels us to answer, Hop Bitters; being pure, perfect, and harmless. See another column.—*Toledo Blade.*

DARE TO DO RIGHT.—Dare to tell your friends and neighbors what *Parmelee's Universal Liniment* will do for them. How it is invaluable in cases of rheumatism, neuralgia, gout, lumbago, sciatic, spinal diseases, paralysis, etc. The merits of this liniment are well known throughout the civilized world. Compounded entirely of pure oils of great value. From the great number of bottles sold no complaint has ever reached us. Price 50 cents per bottle; samples bottles 25 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A MERRY HEART. — Solomon says, "A merry heart maketh a glad countenance," but the heart is not apt to be merry if one is suffering from dyspepsia, biliousness, indigestion or liver complaint. For the certain cure of these distressing maladies, we have never yet discovered a medicine equal to *Parmelee's Dyspepsia Compound.* Give it a trial, and if not *entirely* satisfactory, return us the empty bottle and we will refund your money. Sample bottles 15 cents; large size $1. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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BABY SAVED.—We are so thankful to say that our baby was permanently cured of a dangerous and protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—*Buffalo Express.*

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