plary Christian. The last year of her life was
f great suffering, which she bore with Christian
nce, ever looking to Jesus for support. She
s a husband, three children, three brothers, one
, and numerous relatives to mourn her loss.
uneral was largely attended on the 12th inst.,
e Seventh-day Baptist church in Lincklaen.
uneral sermon was preached by Eld. T. Fisher,
Job 19: 25. W. A. P.

Smethport, Pa., Nov. 4, 1881, JAMES A. BOND,
59 years.

home, Pardee, Kan., Nov. 11, 1881, ASENITH,
of Perry Stillman, aged 76 years and 2 months.
subject of this notice was born in Rensselaer
ty, N. Y., Sept. 11, 1805. Thence with her
y she moved to West Hallock, Ill., in 1850, and
to Pardee, Kan., in 1864. She professed Christ
forty years ago, and has lived a quiet and
able life, full of sympathy for others, and a
worker for the comfort of her household and
hers about her. In her later years she took
comfort in reading the Bible, which she always
on the window-shelf close at hand. Life had
gradually fading for several months, and at
quietly, and apparently unconscious of all sur-
ding objects, she ceased to breathe. "Her chil-
rise up and call her blessed; her husband also,
he praiseth her." Prov. 31: 28. S. R. W.

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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.

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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.

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REV. N. V. HULL.

Written for the Public Session of the Women's Auxiliary Sabbath Tract Society of Alfred Centre, Nov 24, 1881.

BY O. D. SHERMAN.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job 5: 26.

Gone to his rest, all tired and worn,
For the day has been long,
The burden heavy, that he had borne,
But toil is o'er, and care no more
Shall chant her labor song.
Like a shock of corn, ripe and fair,
A sheaf of golden grain,
Harvest of faith, of toil, and prayer,
Life's work well done, the vict'ry won,
A crown of life the gain.

We see him now, just as of old:
The gradeur of his form;
The kindling eye; whose glancing told
Of hidden fire, the great desire,
The love both true and warm.
We hear him still; though years shall roll
We never may forget
The words that thrilled the waiting soul,
And fountains stirred, of thought and word,
And purpose great beget.

We miss him when the shadows fall,
On days of toil and care;
And evening's bell rings out the call,
"O! Christian come, and find your home
Within the house of prayer."
Where bowing down his silvered hair,
With reverent form and face,
On wings of faith, his flock he bore
To God above, and claimed his love,
The bounties of his grace.

We miss him, Oh! we miss him, when
Sabbath hours are winging,
Oh! loved, and dearly loved, 'tis then
The thought comes o'er, that we no more
Shall hear his voice ringing
The song of truth, its priceless worth,
All its bright adorning,
And all the love of God to earth,
Salvation cup, that all might sup;
Judgment's fearful warning.

We mourn him true, as well we may,
As earth mourns for her lost;
The stricken oak, the flowers that lay
Stricken on the bier of dying year,
By Winter's chill and frost.
But we have hope, that not in vain,
The oil of life was shed,
That all the labor and the pain,
So freely given, to lead to heaven,
Shall live when time is dead.

No more his voice deep-toned shall plead,
No more his hand shall write
For God's own law, in heart and deed;
Honored, adored, and loved the more
For all the world's cold slight.
But he has left, like good seed cast
Upon a fruitful field,
The words and thoughts, whose increase fast,
As ripened grain, by sun and rain,
A hundred fold shall yield.

No more we clasp the greeting hand,
Nor feel its warming thrill,
That ever wide at want's command,
So freely gave, to help and save,
And do the Master's will;
To feed the hungry, bless the poor,
The widowed heart to cheer,
The gospel carry to the door
Of hearts benight, its blessed light
To spread both far and near.

He steps not in bereavement's gate,
No more his voice is heard
Where mourners, sorrow-laden, wait
The healing balm, the tones that calm,
The Master's heavenly word,
"Blessed they that mourn; for they shall be
Comforted," no more sad,
Beyond the shadow they shall see
The golden dawn of Heaven's morn,
And Christ shall make them glad.

Farewell, "Chariot of Israel!"
Vanished from mortal sight:
Father! Father! our tears shall well
From fountains deep, whose waters keep
All life's sweet mem'ries bright.
Flowers we bring, and on thy sod
We lay them gently down;
By faith we look unto our God,
And pray that we, beyond death's sea,
May stars be, in thy crown.

Gone, yes, gone to his rest, sweet rest;
Tired, wearied, and worn.
Closely folded upon the breast,
No more alarms, in Jesus' arms,
In safety he is borne.
Like a shock of corn, ripe and fair,
A sheaf of golden grain,
Harvest of faith, of toil, and prayer,
Life's work well done, the victory won,
A crown of life the gain.

WHAT IS IT TO BE SAVED?

Man's fall, through disobedience, from the high estate in which God created him, and his restoration to fellowship with God, through faith in the gospel of Christ, comprehend the chief doctrines which are set forth in the Holy Scriptures. The great salvation is of such paramount importance to all, that it becomes us to use all the means placed in our power, in order that we may individually become acquainted with the Savior of mankind, and realize in our lives, even here to some extent, what it is to be saved, although we shall not be fully and perfectly acquainted with salvation until we have arrived at our final state, in our glorified bodies, when we shall have been made like unto Jesus, not only in spirit but also in body, for then we shall see him as he is.

We know what is meant when we speak of a man being saved from drowning, from shipwreck, or from any other dire calamity, such as a dreadful sickness, from being murdered, or even from bankruptcy, and so forth—in these cases the deliverance or salvation is plain to all those who have experienced anything of the sort, and also to all those who are capable of thinking and observing the ordinary matters of the present life.

So eternal salvation is plain to those who experience it, and in order to experience it, it will be well to learn of Him, even of Jesus, who is meek and lowly of heart—of him who "became the Author of eternal salvation, unto all them that obey him." Heb. 5: 9.

Isaiah, the prophet, in making known the "Thus saith the Lord" to the people of his time, wrote, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 22.

A man in a drowning position cries for help, and will cling to anything by which he thinks there is a possibility of being saved; a man in sickness—if he be not mad—will use all the means in his power to be delivered from his malady; a man who finds that he is likely to be ruined in his worldly prospects, or in money matters, will go to any one who is likely to be his salvation; so with those who find themselves lost and undone in their hearts, through sin—who find that they are under condemnation of the law—who feel that they have destroyed themselves by their wicked works, and, as a result, find that nothing but despair, wretchedness, and eternal misery await them as they are; if they be not utterly lost, or castaway, they will certainly make some endeavor to get clear of the dreadful state in which they are.

Nothing but the grace of God can save such from being lost, nothing but the almighty and regenerating power of Him who is mighty to save, can snatch them as brands from the burning, and that alone—not at all for any merit or repentance of theirs—through the blood of the Everlasting Covenant, because Christ has died, and made a full atonement for the sins of every one that believeth in him with the heart unto righteousness, and with the mouth confesseth unto salvation. When men are brought to such a state as to feel that they are utterly undone in themselves, they will be led to look out of themselves, and they will cry unto God, "Undertake for me."

The moment a man begins to seek eternal salvation in downright earnest (though he may have never felt before that there was a devil), he will then feel that there is indeed a devil, and that a roaring one, who seeks to devour all who would make their peace with God, and so find good. But if it be the Spirit of God urging the man to seek eternal life while it may be found, heavenly things will be set before him in such a way, and his heart will be so moved to seek salvation, that all the roaring of the devil, and the mocking of worldlings who have all their portion in this life, will not be able to frighten him, or to keep him back from finding reconciliation with his Maker. Once the Holy Spirit convinces a man of sin, gives him to feel his lost estate through the fall, and by his own wicked works, and makes him feel the reality and the powers of the world to come—according to his blessed mode of leading to Christ—the man will esteem everything else as of little or no value in comparison with the eternal salvation of his soul; he will indeed feel, and say with truthful earnestness of heart, "What shall it profit a man, if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" When I was thoroughly convinced at the beginning of my Christian course, of the importance of salvation, nothing else could give me any pleasure or satisfaction until I found hope in Christ. Oh! the agonies of those who are convinced that there is indeed an eternal state, and feel that there is a possibility of their being lost for ever. And when the devil, in order to prevent them from looking by faith to Jesus for salvation, fills them with despair, and pictures to them the sins they have been addicted to, through his vile temptations, the state of mind of such is only known to those who have experienced it. "A wounded spirit who can bear?" Blessed be God! He saves even those who have had their spirits wounded by sin and the devil.

This is salvation, to have a wounded spirit healed. Who can heal a wounded spirit but Jesus? The physicians are not to be despised, for in the hands of God they may be the means of healing men, especially if they be servants of God; but above all things, let us beware of despising the Great Physician of souls, who proved himself, in the days of his flesh, able to heal both body and soul; who brought to their right mind many who were grievously tormented by the devil. Jesus has the same power to-day as he had then—he has the same compassionate and loving regard for the souls and bodies of men; and indeed it is wonderful what an effect it has on the body of a man when the soul is healed by the Almighty Physician and Savior. There are plenty of examples of such even in this day, and may God grant that there may be many more.

Those who feel their hearts dead, even to what is good, let them believe in Him who is the Resurrection and the Life, and though they be dead, yet shall they live, even a life of faith in the Son of God. He is anointed a Prince and a Savior to give repentance and remission of sins. This sort of healing goes beyond the ordinary physician's power and skill—none of his medicines can heal a wounded spirit. Aye, this healing power is far above the "Materia Medica;" it is a spiritual healing, and blessed, yea, thrice blessed, are those who experience it. Those who are acquainted with this healing in their own souls, are able to say, as John and Peter said of what they had experienced, when they were brought before the rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, in council at Jerusalem, "We can not but speak the things which we have seen and heard." Acts 4: 20. Who would dare to forbid such to speak of the wonderful things God has done for them? Who would dare to command such not to speak and teach in the name of Jesus? "Shall I, for fear of mortal man, the Spirit's power in me restrain?"

Now, in order to be saved, it is necessary that we be willing to do the will of God; yet it is not of him who willeth, nor of him who runneth, but of God, who showeth mercy—God saveth whom he willeth. Those who wish to be saved must acknowledge God as the Sovereign God, and all who are saved are saved according to the will of God.

The great difference between the saved and the unsaved is this: the saved like the light of God; they come unto the light that their deeds may be made manifest that they are wrought in God; the saved like to have the light of God shining into their hearts, and they frame their lives according to the Word of God; these love what God loves; they love the brethren, and know they have passed from death unto life because they love the brethren. The wicked hate the light, "neither come they to the light, because their deeds are evil." Let us certify to our hearts more and more that the doctrine of Christ is of God, in doing the will of God—for Christ himself taught, "If any man will do his will [the will of God], he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17.

The Voice from heaven, as Jesus, after his baptism, went up out of the water, and the Spirit of God descended like a dove, and lighted upon him, said, "This is my beloved Son, in whom I am well pleased." Matthew 3: 17.

The Voice, out of the bright cloud, which overshadowed Moses and Elias, at the transfiguration of Christ, just as Peter was suggesting that three tabernacles should be made, said, "This is my beloved Son, in whom I am well pleased: hear ye him." Matt. 17: 5. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb 1: 1, 2.

Through the Son of God, who became man—the Mediator between God and man—we may approach unto God, and ask him, for the sake of what Christ has done, to teach us in his will, for Christ has taught, and still teaches through his Word, that the doctrine he taught is of God. We must kiss the Son that is; we must be subject to him in all things, as he was subject to his Father. He was made under the law, that we might be redeemed from the curse of the law. The condemnation of the law is to those who transgress the law, and Christ came to save men from transgression, through his death giving them remission of sins, and through his resurrection justifying them from all things from which they could not be justified by the deeds of the law—Christ saves men from transgressing the law, otherwise he is not a complete Savior. Certainly salvation must imply this, for we are plainly taught in the Word to live no longer to the lusts of men, but to the will of God. We are taught to be doers of the Word, and not hearers only, deceiving ourselves; and it is only through the gracious and saving power of Christ that we can become doers of the will of God. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15), so that if a man is truly saved from his transgressions and from transgressing, he will not only be kept from breaking the commandments of God, but he will be a doer of the commandments. There are commandments that forbid doing certain things, and there are others that command us to do certain things. It is in loving in deed and in truth that the heart becomes assured of salvation; those who are for living according to their own selfish inclinations, will not in such a state have assurance of their being saved—if they have, it is a false assurance, which is very close on presumption.

My prayer is, "Keep back thy servant from presumptuous sins, so shall I be innocent from the great transgression."

The way to get our salvation assured to us, and the revelation to us of the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven, is to contend for the faith once delivered unto the saints, who are kept by the power of God unto salvation.

The way to get our own salvation revealed to us, even in our inmost hearts, is to do the will of God, and the will of God is revealed to us through the Holy Scriptures. "This is his commandment, that ye should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, and he that keepeth his commandments dwelleth in him and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 4: 23, 24.

JOHN YATES.

THORPE VILLA, Sterne Street,
SHEPHRED'S BUSH, London, W.

"WHERE ARE THE REAPERS?"

BY ELD. C. W. THRELKED.

An article, with the above heading, in the RECORDER of Nov. 3d, by Eld. A. H. Lewis, raises thoughts and questions so potent and pertinent, that I think every member of our beloved Zion should at once begin to look to the future, and take steps to secure the ends proposed in the above named article, viz., the filling of all the fields of labor with effectual, earnest, high-toned workers, who will not only contend for the right, but in so doing show to the world that they have Christian and mental culture, together with every requisite qualification for the great conflict to which we, as a denomination, are now being called. I confess a feeling of alarm when I see how the interest and work in my own home land has grown on me in the last year, and I stand here alone, unable to meet the call for the amount of service now asked.

As a parent and minister, I have been trying more especially for three or four years past, to enforce upon the minds of my children, the importance of mental and Christian culture, and to encourage them as soon as possible, to join me in this conflict, if it is God's will I should remain here. As to their natural ability and expression of desire for higher position in life, I would refer our people to Eld. Todd, who is now acquainted with them all. I refer to him, because I think him competent to judge. My daughter desires to enter one of our high schools for the purpose of preparing for a teacher, and I am encouraging the study of theology with her, as well as other things.

Brethren, I *must* have help here; this field and interest is growing and widening until my limited time will no longer meet its demands, and as my children are thoroughly committed to the Sabbath, if help can not come from other quarters, my children must be cultured for the work. My prayer, for some time, has been, "O, Lord, give me a minister from among them, that I may see in the pulpit, before I go to my reward." Why not? Just as soon as I can relieve myself of some embarrassments, I propose to take the field, and give my whole time to the work, trusting God for support. We must have a church organization here soon. Some desire it, many expect it. The Sabbath question is one of the general topics of almost every crowd. People are becoming anxious to hear, and I have never seen tracts in such demand anywhere in all my labor. Eld. J. M. Todd's preaching met a warm reception, and is eulogized by all; numbers begged him to stay and help me in a protracted work. I am frequently asked when Eld. T. is going to come back. Now, brethren, who among our isolated ones will respond to the suggestive thought of Eld. Lewis's article, as I have tried to do in this, by consecrating self, children, property, and all to God. Let us all try to take hold with renewed energy.

CARRSVILLE, Ky., October, 1881.

HOW TO MAKE THE PRAYER-MEETING INTERESTING.

Let the weekly prayer-meeting live in your heart. Think of it when at your business; when you read your Bible, and see if you do not find a beautiful text to carry there; when you read the religious paper, and see if you do not find some thought or fact which you can use in the meeting. A single thought which has been revolving in your mind may be valuable in proportion as it has been thought over. The pebble which David chose was one which had been washed and smoothed in the brook a long time; it was all the better for its polishing. On the day of your meeting, don't forget to think about it; mention it in your family worship; let your family see that it lives in your heart. Be sure and pray before you go that Christ will be manifested in it, that the Holy Spirit may be present to warm, cheer, and animate every heart. Feel responsibility for it; make it a solemn duty, a habit, and a privilege to be there. Go with a cheerful face. Go up near the pulpit, near your minister, where you can see and feel that there is warmth. If the meeting is open for remarks, be ready to take a part. Let your prayer be short; it may be much longer than you think. Get others, who are usually silent, to speak. Go alone, before the meeting, and speak encouragingly to them. Don't scare them by making them think that they must make a speech. Go to the meeting believing Christ when he promises to be in the midst of the two or three who gather in his name. Don't always be harping on one string; keep out of the old rut; try to get on higher ground every day, nearer to God. Spirituality, liberality, and the Sabbath-school all belong to the prayer-meeting. Don't scold; don't carry a burdened conscience to the prayer-meeting. If you have wronged any one, in any way, go to him and make proper restitution. Our sins separate between us and God. Don't be afraid you will do more than your share to make the prayer-meeting interesting. Whatsoever thy hands find to do, do it with thy might. We all have a work to do, if we want to build up the true spiritual church of Christ. Let us all labor together, and we shall find the prize at the end of the race.

L. B. STULLER.

NEW SALEM, W. Va.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, France, Nov. 14, 1881.

Prince Frederic Charles of Prussia, the celebrated Red Prince of the Franco-German war, is now in Paris *incognito*, and a guest of Prince Hohenlohe, at the German Embassy.

A marriage is arranged between M. Buffet, nephew of the former President of the National Assembly, and Mdlle. de Boisguilbert. Sir Walter Scott's admirers will take a certain interest in this announcement, as the lady claims to be a lineal descendant of the famous Templar who plays so prominent a *role* in "Ivanhoe."

I hear that the King of Greece has just conferred on Gen. Meredith Read the Grand Cordon of the Order of the Savior, an honor which the American diplomatist has well deserved. General Read was seven years Minister of Athens, where he won golden opinions, not only among his brethren of the diplomatic corps, with whom his open-handed hospitality rendered him highly popular, but also among the statesmen of the little kingdom to whose interest he devoted himself with self-sacrificing spirit. Greece has in these latter days not had a truer friend.

A man of about fifty years of age threw himself this afternoon from the top of the Vendome Column. Strange to say, he still breathed when he was picked up. He was immediately borne to a police station in the Rue St. Roch, were he expired. His identity has not yet been established. C. A. S.

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.

YES, where are the reapers? Among the important points where pastors are now needed are Alfred Centre, N. Y., Jackson Centre, O., Farina, Ill., Pardee, Kan., and New Salem, W. Va. The Tract Board wants an editor for the RECORDER, the Missionary Board is looking for a man for Chicago, and all along from New York to Kansas, Nebraska and Kentucky, there is ground for missionary work by Seventh-day Baptists. Yes, where are the reapers?

KANSAS.

We reached Nortonville, Kan., the railroad station for our brethren of the Pardee Church, Friday, Nov. 11th. Sabbath evening there was a little neighborhood prayer-meeting at the house of Bro. S. R. Wheeler. Sabbath morning there were the funeral services of an aged sister of the church; and immediately after the burial, we preached to the people in the school-house where the meetings are held, as they have no meeting-house. In the evening after the Sabbath there was preaching again, when it was decided to hold meetings every evening during the week. Sunday morning we preached at the M. E. Church, Nortonville, and in the evening at the school-house again. The manner in which the people promised that they would try to fulfill the divinely appointed conditions of a revival of religion, and the fact that some unconverted persons promptly arose for prayers, were very encouraging.

They need a meeting-house here very much, and have already taken steps in the direction of building one. Bro. Wheeler has resigned, and so the church is without a pastor. This little church then, of about seventy members, needs a house of worship, a parsonage, a pastor well supported, and, what we all need everywhere, a revival of religion; then, with the advantages of a rich and beautiful country, it ought to become a strong center of Seventh-day Baptist Christian influence, in the eastern part of this great State. These things can be brought to pass, if the brethren and sisters will unitedly and devotedly take hold of the work which Divine Providence has graciously given them the privilege of doing.

We expect to remain here another Sabbath, and then to spend several Sabbaths as follows: 26th of November, at Long Branch, Neb.; 3d of December, at Orleans, stopping at Harvard on our way thither; 10th and 17th of December, in the North Loup Valley country; and 24th and 31st of December, at least, in Minnesota. Bro. Wheeler will go with us on a part of this tour, which will be both pleasant and helpful, for he knows the country and the people.

JOURNAL FOR OCTOBER.

1st. Sabbath. My fever, spoken of in the last report, had not abated sufficiently for me to attend my appointments at Parks and Tanner school-houses, and Eld. Todd filled them for me.

2d. Rode to Old Stone Fort, and united two couples in the holy bonds of matrimony. Eld. Todd came back in time to preach at Newtown in the evening to a large and attentive congregation. Eld. J. T. Davis followed with appropriate remarks. The gospel tent having arrived, Eld. Davis notified the people that it was likely the tent would be ready to use to-morrow evening.

3d. Eld. Davis was taken sick with fever, and the tent was not raised. Eld. Todd preached on the parable of the three measures of meal.

4th. Eld. Davis's fever having abated somewhat, he started home on the evening train. I was very sorry he had to leave, as the people were anxious for him to stay and hold tent meetings. Eld Todd preached on the subject, "Not under law, but under grace," to a large gathering of people. After the sermon, he gave his experience in embracing the Lord's Sabbath, and was followed by the writer, who gave his. The people seemed to be much interested.

5th. Eld. Todd started for Kentucky this morning. He made a very favorable impression on the people here. May the Lord prosper him in his work. The writer preached, though very weak, in the evening, from John 4: 34.

6th. Preached in the evening again, from John 11: 24.

7th. Eld. Lewis preached in the evening from Tim. 4: 8.

8th. Sabbath. Attended Sabbath-school at the church, and in the evening Eld. Lewis preached from Luke 9: 23.

13th, 14th. Got strong enough to ride some, visiting families and distributing tracts.

15th. Sabbath. After Sabbath-school, Eld. Lewis preached, the writer following. Subject: Burnt offerings.

16th. Went to Olive General Baptist Church to fill an appointment made for me there, and many were out to hear. Text: Luke 4: 18, 19. Gave them many things to think about, and by earnest solicitation left another appointment for the third Sunday in November. Preached in the evening at our church.

17th–19th. Read and visited families.

20th. Prayer-meeting at Newtown.

21st. Prayer-meeting at Oldtown. Dea. Grace has returned from a one year's stay in Arkansas. He has been greatly missed in our little Church here, for he is a man full of zeal. He was not very favorably impressed with Arkansas.

22d. Sabbath. Went to Enon, and at evening preached. Text: Luke 15: 24, "And they began to be merry." Stayed all night at Eld. Vancleve's. He is full of life, and sound in the faith.

23d. Rain-storm nearly all day, and no meetings. Visited some.

24th. Came home.

25th–28th. Reading and visiting, and prayer meetings at New and Oldtowns.

29th. Sabbath. Went to my appointment at Flat Rock school-house near Bro. Bracewell's.

30th. Preached three times to full houses.

31st. Came home to make out this report, and to go back this afternoon to hold a series of meetings this week.

Respectfully submitted,

F. F. JOHNSON.

STONE FORT, Ill.

OUR FEEBLE CHURCHES:

What Ought They to Do for Themselves, and What Help Should They Have from the Stronger Churches and the Missionary Board?

An Address given at the Conference at Farina, on Missionary Day.

BY REV. W. C. TITSWORTH.

There are really three questions in this topic. For the sake of clearness, we take each by itself.

I. What ought the feeble churches to do for themselves?

1. They ought to adopt some *system* of raising money. This is placed first, because a church which is up to time in raising money, is not apt to be behind in other things. Promptness and liberality in its pecuniary matters is both a sign of healthy life, and it is also, to an extent, a cause of it; for the interest which is great enough to cause a church to give regularly to an object, directly puts it in sympathy with that for which it gives. The feeble churches should raise money regularly and systematically for themselves, and as regularly and systematically for the benevolent societies of our denomination. Their money contributions should not be left to impulse or the chance demands of an irregular and occasional collection, but should be as regular and as much a matter of constant attention, as the demands of the family table of their members are.

For feeble churches, this is a very important thing to preserve them from a very common form of selfishness. A man is in great danger when he becomes the subject of charity or benevolence: he easily persuades himself that he ought to have the help, and that others, in their abundance, owe it to him, and he owes nothing of labor for self-support. Feeble churches being helped are in like danger; they get so into the habit of thinking of themselves as missionary ground, that they excuse themselves from giving to others or helping themselves as much as they ought, simply because, having been helped, they magnify their poverty beyond what is right, and form the habit of thinking of themselves as too poor to help themselves much, or others at all. Many feeble churches are feebler than they ought to be, for this and no other reason.

I do not mean or imply that the churches receiving help do not need and deserve it, but nearly all such churches are more able to help themselves than they think. No doubt there is a great deal of sacrifice in the feeble churches, but very many of the dollars which come into the hands of our benevolent treasurers for helping on our missionary causes, are the result of sacrifice which very many of the recipients of the money do not know anything of. The sacrifice is not all in the feeble churches, which are apt to have extravagant ideas of the wealth of the larger churches. The notion is quite common in some parts of our missionary territory that there are a great many rich people in the strong societies who might as well as not, and who therefore ought to, give to them, the poorer ones. With reference to this, two things may be said:

a. The most money that comes into the treasuries of our societies is probably the aggregate of the small sums, and not of the large ones, and the *most* of the people who give their money are no more able to give it than are the *most* of the people in the feeble churches. There are large sums given by the wealthy, but, on the whole, the most money comes from those who are not wealthy, but are regular and systematic in their contributions.

b. There is no more real sacrifice for the cause's sake in the feeble than in the strong churches. I say, no more. I am willing to say, not so much. I say this of such as I *know* of, meaning by feeble churches those which are receiving aid or have applied for it, and call themselves feeble.

There is scarcely such a church where twice as much money as is raised might not be raised with some system of collections in regular and *conscientious* operation. And this is true of some (all?) of our stronger churches. It is desirable that the Missionary Board should generously assist all our needy sister churches, and it is expected that they will do so; but they ought also expect to help themselves. Ten dollars raised by themselves are worth to them fifty dollars sent them from some almoner. And do not some of the churches magnify their *poverty*, as they call it? Are there not individuals in the feebler churches, in very many cases, who compare very favorably in wealth with the wealthiest in some of the stronger churches? Among the churches applying for aid to the Missionary Society's Board of Managers, within the last two years, is one which is worth as much, dollar for dollar, as the Piscataway, 2d Hopkinton, or Farina, Church, all of which have supported pastors and given something to the Missionary and Tract Societies, too, during that time: and there is enough spent in luxury within the limits of the church to pay the largest salary paid by any church in the denomination. It is an exception, of course; perhaps it would be better to say it is an extreme case. They thought they were poor, when they were not. Are there not many feeble churches which imagine they are poorer than they are? in which some systematic plan of collecting money, conscientiously tried, would do a great deal toward paying the money from among themselves, which they now get from the Missionary or Tract Boards?

2. Feeble churches ought to use every means to keep alive a missionary spirit; to keep themselves thoroughly informed about, and in sympathy with, the work which our people are doing. It is a fact that missionary ground is not always the soil from which the missionary spirit springs the most freely. For doing this, the missionary concert is valuable; I might say invaluable, as is any other means of spreading information as to what our societies are doing. People will not be interested in anything beyond what they know of it. So the reports from all our missionary workers should be brought to the people's notice, and missionary sermons should be preached. Seventh-day Baptist Churches particularly need to learn that they were not constituted "to enjoy religion," nor simply to furnish for themselves and families regular religious instruction, by which they may grow in grace, and have a good time, religiously speaking; but to do something in the line of obedience to Christ's command, "Go ye into *all* the world, and preach the gospel to *every* creature." James says: "Pure religion and undefiled before God and the Father is this: To visit the widow and fatherless in their affliction, and to keep himself unspotted from the world." The order in this verse is very insignificant. That church (and man and woman, too) will easiest and most naturally keep itself unspotted from the world which is full of interest and love for others. We, as a people, are concentrating our attention too much on ourselves, and we may get a kind of growth in grace in this way, but it is not the best or most natural, which only comes from the constant and yet unconscious influence of the spirit of Christ's love in us. When our feeble churches are thoroughly in sympathy with the work done for them, they will, in many cases, pass from under the necessity of it, because of their own growth, out of which will naturally come the help they now seek and have to have from others. It is not enough for them to enjoy religion; to have regularly or occasionally the means of grace as furnished them by our societies; they must become interested in all our work, and do what they are able to further it. The religion of Christ consists in giving, more than in receiving, the means of grace.

3. Feeble churches should loyally sustain all the means of grace they have. The benefit which people get from preaching and worship depends more on themselves than on the preacher and the worship itself. Too often do we find it true that what has made many churches feeble, has been a selfish and partisan refusal to encourage and support the preacher in charge, for some reason utterly unworthy of Christian men. To refuse to go to church because one does not happen to like the preacher, is to refuse for the poorest reason; but it is not uncommon to hear Christians give no better reason than that for neglecting their duties as church members. In feeble churches particularly is this bad. Let them get as good a preacher as they can, but let them be loyal to whatever preacher they have, if he be worthy in respect to *character*. They must remember that churches and ministers stand for religion itself in the minds of a great many, and especially the young, and when they disparage these, and are critical and fault-finding in their attitude toward them, they are producing the same feeling in the minds of some toward religion itself. Then, feeble churches which have no regular preaching must lay the greater stress on regularity in conference meetings and the Sabbath-school. Too great stress can not be laid upon this point: feeble churches should loyally and heartily support such preaching, or if they have no preaching, such means of grace as they have, sinking personal feelings in a large-hearted desire for the good of the cause, and especially among themselves.

II. What help should the feeble churches have from the strong churches? Any one taking up the list of our churches, as published in the Minutes of the Conference or the Associations, will be able to see that the larger and the smaller churches are grouped together. For example: the smaller churches of Rhode Island and Connecticut are near some of the largest churches. In Central New York, the churches needing aid are near, comparatively speaking, some very strong churches in the Central Association. In West Virginia, the same is true. In Wisconsin, the feeble churches might easily be supplied with preaching a considerable part of the year, by the pastors of the strong churches, being allowed to go for a month as missionaries. We are so situated that nearly all the destitute places might be supplied with a considerable preaching during the year, if the pastors could all be spared for a month or more, to preach in those destitute churches near them, where the expense of reaching them is small. Then, in some cases, it is possible for the larger and smaller churches to be got together in Quarterly or Yearly Meetings. The larger churches need to keep alive a feeling of sympathy with the feeble churches, as being missionary ground, and give abundantly of their means to aid the Board of Managers to keep the destitute places supplied; and the feeble churches have a right to expect this of the stronger churches.

III. What help should the feeble churches expect from the Missionary Board? They should expect to be assisted by (*a*) money, asked in moderation, and according to the necessity, and given wisely and willingly by the Board, as the agents of the people's benevolence. (*b*) Advice and direction in securing preaching, and in the best ways of work. The Missionary Board is entrusted with funds for the very purpose of helping those who do not have the gospel, to get it and enjoy it. Its treasury should be considered the refuge of the needy. It is intended to be such, but it never was intended as a resource for those who are able to help themselves, nor of all who think or have persuaded themselves that they ought to be helped.

HOW KATIE GAVE TO THE MISSIONARY WORK.—Once a little girl named Katie had an aunt who was a missionary. She had spent many years in India among the heathen, and had come home to Canada for a rest. Her poor health did not keep her silent, however, and she told her friends here so much about the great work, and the need of money, that many of them gave more that year than ever before. Little Katie loved to hear auntie tell stories about the dark-faced children whom she had taught so lovingly of Jesus and the way to heaven. She wanted to send something to help in the work, but was not willing to give up any of her treasures. At last she said, "I can help the missionaries, auntie, for I can send them one of my kittens to eat up their rats." Auntie smiled; but to see how much in earnest her little niece was, asked which one she would send. Katie quickly answered, "Not Grayback—I can't spare her; she is the nicest kitten that ever was. But we will send old White-nose, for we can spare her just as well as not."

Ah, dear girls, how many of you have been like Katie? Have your gifts to the mission work only been what you could "spare just as well as not?" or have you given money that you really wanted to buy something for yourselves with? Other people may not know the sacrifice we are making, but Jesus will know all about it.—*Missionary Pages for the Young.*

WHAT CAN PASTORS DO FOR MISSIONS?

BY N. WARDNER.

1st. They can educate their people in regard to the evident design of their Master in organizing his followers into churches. That he wills all to be thus organized, is evident from his statement, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Here is where his protecting and developing power is to be experienced. That he included in this statement literal church organization, is evident from the rule he laid down with reference to trespass committed by one against another. After personal, private efforts have been made to reclaim the erring one, and then with one or two others, without success, the aggrieved one is to "tell it to the church," whose decision is to be final. This being a general rule, it applies equally to every disciple; which shows that Christ designed all should sustain the same relation. Otherwise, this rule could not be obeyed. The word *ecclesia* which he used, shows clearly what he meant by church. It means an organized body, called out for a special purpose. He thus calls out and organizes his disciples, evidently that they might carry out his last great commission, to disciple all nations, by publishing to every creature the gospel of salvation. This is the work he committed, not to a few, but to all his followers; and hence, he who neglects to assist what he may in this work, is disloyal and rebellious. Human experience has proved that where two or more are to unite in carrying on any work, some organization is necessary, and the more perfect the organization, the more successfully will the work be done. Disorganization, or a lack of organization, works defeat. Christ, our Creator, knew this, and therefore arranged for such concerted work, that the purpose of his advent and atonement might be fully realized. Union is strength, disunion is weakness. A hundred barrels of powder spread over as many acres and ignited would produce but very little effect; but concentrated under the largest mountain on earth, and it would shiver it into fragments. The same is true of human efforts, in a worldly or spiritual sense.

2d. Pastors may not only help the cause by thus enlightening and marshaling the Lord's forces, but also by educating them into the habit of systematic giving as the Lord prospers them, holding up prominently the Bible doctrine, that, at least *one-tenth* of all income should be sacredly dedicated to the Lord, and that every person should feel that to withhold and apply to his personal or secular uses is sacrilegious theft, and should be considered more sinful and disgraceful that to steal from his neighbors.

3d. He may also serve the cause by adopting such methods as will best develop the talents and spirituality of his church members, drawing them into personal and direct efforts for the salvation of those both within and without their own bounds, and for the general interest of the cause of Christ. Also, that they should regard it a duty and privilege to occasionally go without preaching themselves and send their pastors to break the bread of life to those who are seldom privileged to hear the gospel, and thus learn to deny self for the good and salvation of others.

4th. They can help the cause, not only by laboring to infuse the missionary spirit in their churches, and especially by committing them to the practical carrying out of that spirit wherever they can, in person or by proxy, but also, by searching out young men adapted to the work of the ministry, and encourage them to turn their thoughts in that direction, and assist them in their commitment to the work.

5th. And, above all, they can help on the work by laboring to develop spirituality, love, and consecration. Where these characteristics are most developed, the burden of souls is most felt, and the disposition to deny self and make sacrifices for their salvation *every where*, will be more controlling.

THE MISSIONARY STATUS.—Bishop Castle says: "At the beginning of the present century there were not, if the data we have are reliable, more than 50,000 converted heathen under the care of evangelical missions, while to-day there are not less than 1,650,000. The year 1878 alone shows an addition of some 60,000 souls. Let us take individual islands and 'coast-lands,' and mark the strength of the Christian population. In the West Indies and Madagascar there are about 310,000; in India and Farther India, some 5,000; in West Africa, 45,000; in South Africa, 180,000; Indian Islands, 90,000; China, 50,000; South Sea Islands, more than 300,000. To-day there are about 70 missionary societies in active operation, employing of Europeans and Americans alone, 2,400 ordained ministers, besides hundreds of native preachers, and over 23,000 native helpers. These various societies, in addition to the number of missionaries sustained, have founded and are sustaining nearly 12,000 mission schools, in which there are more than 400,000 pupils, hundreds of whom are under theological training for the ministry. May we not rejoice that on many an island, and along many a sea-coast, the morning of redemption is dawning, and on some the Sun of righteousness has actually risen?"—*Advocate of Missions.*

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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."

THANKSGIVING SERMON.

Delivered before the students, and others, of Alfred, November 24, 1881.

BY J. ALLEN.

Text.—"That both he that soweth, and he that reapeth, may rejoice together."—John 4: 36.

1. *Origin of Thanksgiving service.*

The Reformation, under Henry the Eighth, had separated the English from the Romish Church, and enfranchised the English crown. Elizabeth enfranchised the Anglican Church. The Puritans, claiming equality for the plebian clergy, attempted to further reform the liturgy, ceremonials, and discipline of the church, accepting therein no authority other than the "pure" Word of God. The Independents discarded all church hierarchy, and asserted the liberty of every individual to discover for himself truth in the Word of God. The Separatists went further. "Seeing they could not have the Word freely preached, and the sacraments administered without idolatrous gear, they concluded to break off from the public churches, and separate in private houses."

A small company of these separatists, composed of simple farmers and trades-people, residing in the north of England, on account of the intolerable harrying and persecution which they had to endure, resolved to flee from their native land. First seeking refuge in Holland, but seeing, among other dangers, that the morals of the rising generation were likely to degenerate, if they remained here, they sought the guidance of God to "discover some place unto them, though in America, as they desired, not only to be a means to enlarge the dominions of the English estate, but the church of Christ also, if the Lord had a people among the natives, whither he would bring them." They pondered, debated, fasted, prayed, and, nerved by the consideration, that, though "famine and nakedness, and the want, in a manner, of all things, with sore sicknesses," threatened them in such a venture, yet as "all great and honorable actions were accompanied with great difficulties, and must be both enterprised and overcome with answerable courage, and through the help of God, by fortitude and patience, borne or overcome; yea, though they should lose their lives in this action, yet they might have comfort in the same," they resolved to seek a home in America.

Accordingly, "such of the youngest and strongest as freely offered themselves," set sail, and, after a long, stormy, and perilous voyage, they planted themselves and their principles on Plymouth Rock. "I see them," says Everett, "escaped from the perils of the sea, pursuing their all but desperate undertaking, and landed, at last, after a five months' passage, on the ice-bound rocks of Plymouth, weak and exhausted from the voyage, poorly armed, scantily provisioned, without shelter, without means, surrounded by hostile tribes. Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers? Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes within the boundaries of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this."

"Do you not think," asks Choate, "that whoso could, by adequate description, bring before you that Winter of the Pilgrims, its brief sunshine, the nights of storms slow waning; the damp and icy breath, felt to the pillow of the dying; its destitutions; its contrasts with all their former experience in life; its utter insulation and loneliness; its death-beds and burials; its memories; its hopes; the consultations of the prudent; the prayers of the pious; the occasional cheerful hymn, in which the heart threw off its burthen, and, asserting its unvanquished nature, went up to the skies—do ye not think that whoso would describe them, calmly waiting in that defile, lonlier and darker than Thermopylæ, for a morning that might never dawn, or might show them, when it did, a mightier arm than a Persian, raised in act to strike, would he not sketch a scene of more difficult and rare heroism? A scene, as Wordsworth has said, 'melancholy, yea, dismal, yet consolatory and full of joy; a scene even better fitted to succor, to exalt, to lead the forlorn hopes of all great causes, till time shall be no more!'"

Before the first year was ended, fifty-one, just half of their number, had perished, twenty-eight out of their forty-eight able-bodied men. At the season of greatest distress, there were but seven able to render assistance, not sufficient to take care of the sick, scarce able to bury the dead. "Warm and fair weather," they wrote, came at last, "and the birds sang in the woods most pleasantly, and flowers of very sweet fragrance." As best they could, with spade and hoe, they sowed six acres with barley and peas, and planted twenty acres of corn. The peas failed, but the barley was "indifferent good," and "a good increase of Indian corn." They, consequently, in November, 1621, appointed a Thanksgiving. The Governor sent out a party to hunt, "that so they might, after a special manner, rejoice together after they had gathered the fruit of their labors." For three days they entertained and feasted Massasoit and some ninety of his people, who made a contribution of five deer to the thanksgiving occasion. Such was the origin of this now national festival.

2. *Its significance.*

What was the significancy of this thanksgiving to them? What is it to us? To them did it signify simply gratitude for the failure of the peas, the indifferent good yield of barley, and the fair increase of corn? To us, is it rejoicing over merely health, abundant crops, and general prosperity? If so, both to them and to us, its significance is low and groveling. These material blessings are, indeed, a good, but a good only as a means to a higher end.

"Man is the nobler growth our soil supplies,
And souls are ripened in our northern skies."

Men, souls, should be the aim of all toil, all sowing, reaping, trading, building, gain-getting, teaching, preaching, legislating, governing. Epictetus said, "You will confer the greatest benefit on your city, not by raising the roofs, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses."

Our text suggests a rejoicing together in a higher species of sowing and reaping than springs from any material grain. May not thanksgivings likewise be radiated, transfigured, and dignified by those high aims to which peas and barley and corn are but means? All material labors, gains, and interests are charactered by their ultimate uses. Aims constitute the spiritual alchemy which transmutes all means into gold or dross. Vigor, valor, nobleness, mental abilities, spiritual dignities—these are the high, ultimate aims.

The turkeys, for instance, which are so soon to become the thank-offering of the more favored ones, or the more plain fare of the less favored, will, in the mysterious alembic of life, be transformed into living, human vigor, that, on the morrow, will be translating Latin and French, Greek and German, solving mathematical and metaphysical problems; will be singing and painting, rhetoricating and debating; some will be farming, building, railroading, trading, speculating; some others, poor fellows, will be lying, cheating, stealing, swearing, and all that sort of thing. Thus the self-same sacrificial turkey will come to high or base ends, just according as the human absorbing it is motived by noble or ignoble aims.

Plymouth, Forefathers', or Pilgrim Rock, as another illustrative symbol, that hard Syenitic granite boulder some six or eight feet in diameter, itself a pilgrim, in the far back Glacial period, brought and deposited in the shingle at the edge of the Bay, and forming the stepping-stone of the Pilgrim Fathers, as they passed from ship to shore, has, from this momentary contact, been lifted from the common to the sacred. No other simple rock on this round world has connected with it such patriotic associations as this.

At the dawning of the Revolution, the people, to quicken the enthusiasm for independence, attempted its removal to the town square, for the purpose of erecting over it a liberty pole. In this attempt, the rock split asunder. This was quickly interpreted as an omen, foretelling the separation of the Colonies from the Mother Country. Leaving one portion, the other part was drawn by twenty yoke of oxen to the town square. Recently, an elaborate and costly monument has been erected over the portion at the water's edge.

President Dwight, of Yale College, wrote in his day: "This rock has become an object of veneration in the United States. I have seen bits of it carefully preserved in several towns of the Union. Does not this sufficiently show that all power and greatness is in the soul of man? Here is a stone which the feet of a few outcasts pressed for an instant; and the stone becomes famous. It is treasured by a great nation. Its very dust is shared as a relic. And what has become of the gateways of a thousand palaces? Who cares for them?"

Visiting this rock once, I found other visitors picking up pebbles along the shore, and, after laying them on the rock for a moment, taking them thence to their homes as sacred relics. After much labor I obtained a few small pieces, but in so doing left fragments of other rocks used in the breaking. Next day, on my way to the funeral of Daniel Webster, at Marshfield, I saw these fragments in the possession of individuals, attendant on the funeral, who were taking them home, to be handed down to other generations as sacred things.

As Plymouth Rock is that symbol of the highest reaches of Pilgrim Puritanism; as the Kaaba Stone is symbol of Moslemism, in its devoutest Mecca pilgrimages; as the Yule Log was symbol in the old Norse worship, of the returning sunlight with all its glory and beneficence; as the Hebrew Feasts were symbols of Hebrew Theocracy; as the Eucharist and the Cross are symbols of the sacrificial death of Jesus—so is, or should be, Thanksgiving, symbol of spiritual and political independency.

3. *This spiritual independency the germ of our free institutions.*

It is the germ from which have sprung a free nation, a free church, a free school, a free press, and a free ballot. When, on the 22d of November, 1620, the Mayflower landed the Pilgrims on Plymouth Rock, it planted the germ of all these and more. True, these Pilgrims were all unconscious of this, were themselves narrow and persecuting. Bryant well says:

"They little thought how pure a light,
With years, should gather round that day;
How love should keep their memories bright,
How wide a realm their sons should sway."

The impulse to their migration was purely spiritual—"to lay some good foundation for religion." They declared themselves "agreed in nothing further than in this general principle, that the reformation of the church was to be endeavored according to the Word of God. Let this reformation come in God's measures, and as he himself will shape it." This simple purpose, nevertheless, made its inception more sublime, as its progress has been grander, than any of the colonizations of Phœnicia, Greece, or Rome, grander than any of the mighty migrations that overran the ancient world, grander than any other modern colonizations.

Carlyle bids us, "Look now to American Saxondom, and at that little fact of the sailing of the Mayflower. It was properly the beginning of America. There were straggling settlers in America before; some material as of a body was there, but the soul of it was this. These poor men, driven out of their own country, and not able to live in Holland, determined on settling in the new world. Black, untamed forests are there, and wild, savage creatures; but not so cruel as a star chamber hangman. They clubbed their small means together, hired a ship, the little ship Mayflower, and made ready to set sail. Hah! These men, I think had a work. The weak thing, weaker than a child, becomes strong, if it be a true thing. Puritanism was only despicable, laughable, then; but nobody can manage to laugh at it now. It is one of the strongest things under the sun at present."

John Robinson, their pastor at Lyden, considered the father of church independency, in his farewell address to the Pilgrims, assumed a position two hundred years in advance of his times, and struck the keynote to all religious progress. "I am confident," he says, "that God hath more truth yet to break forth out of his Word. I can not sufficiently bewail the condition of the Reformed Churches, who have come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans can not be driven to go beyond Luther; for whatever part of God's will he hath further imparted by Calvin, they will rather die than embrace it. And so also the Calvinists stick where Calvin left them—a misery much to be lamented. For though they were both shining lights in their times, yet God hath not revealed his whole will to them. Remember your church covenant, whereby you engage with God and one another, to receive whatever light shall be made known to you from his written Word."

The Pilgrim Fathers originally had no political ambition or purpose; yet before they had landed from the Mayflower, necessity compelled them to form themselves into a body politic, by adopting the following solemn, voluntary compact which was the germ of our independence and constitutional freedom:

"In the name of God, amen. We, whose names are underwritten, . . . do, by these presents, solemnly and mutually, and in the presence of God, and one another, covenant and combine ourselves together, into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to constitute, and frame, such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience.

"There's a divinity within
That makes men great, whene'er they will it.
God works with all who dare to win."

4. *Favoring conditions for the growth of these principles.*

The Puritans were Anglo-Saxons. When Gregory, the Great, saw, in the slave market at Rome, the Anglo-Saxons which the Roman legions had conquered, he exclaimed, "Not Angles, but angels," and resolved to go as a missionary to these beautiful people. Being baffled in this, he afterwards sent Augustine, with forty other missionaries, to England, to convert these "angels" to Christianity. "The fair Saxon," says Emerson, "with open front, and honest meaning, manly, domestic, affectionate, is not the wood out of which cannibal, or inquisitor, or assassin is made, but he is moulded for law, lawful trade, civility, marriage, the nurture of children, for colleges, churches, charities, and colonies." The Puritans constituted the anthology of this fine race, composed of flowers, plucked from the topmost branches.

Deity, who hath determined the times and the bounds of the habitation of all nations, appointed the Pilgrims a habitation pre-eminently adapted to germinate and grow the essentials of all republican institutions. Infertile, rock-ribbed, river-veined, sea-sculptured, storm-swept regions, have generally been the ones where the quickening powers of all the best civilizations have had their birth. The great prophets, lawgivers, philosophers, poets, orators, initiators, whose thoughts and deeds have led the world, have generally had their spring in such lands as Palestine, Greece, Scotland, Switzerland, Prussia, England, New England. Hugh Miller affirms that an Englishman's destiny is greatly affected by the fact of his cradle having been rocked to the north or the south of the Tweed. Fortunate for republican principles and institutions, religious, civil, and educational, that they had their cradle rocked in New England. Barlow, in his "Hasty Pudding," could sing,

"All my bones were made of Indian corn."

He could also have sung,

All my blood is of the best Saxon strene.

Having these two endowments, the best racial descent, and the best physical make-up, he was fitted to be a genuine Yankee—those criers in the wilderness of despotism, forerunners of republicanism.

"Such was the land our stalwart foresires trode
Where the brave and heroic-soul'd
Implanted our freedom with their best blood,
In the martyr-days of old.
The huts of the lowly gave Liberty birth,
Their hearts were her cradles glorious,
And wherever her footprints lettered the earth,
Great spirits upsprang victorious."

5. *Other sowers and other seed-grain.*

Whilst the nation has been reaping the harvest from these Puritan seedings, multitudinous other sowers have been broadcasting over the land. Millions of other peoples and kindreds, seeking a home here, are mingling the strene of their blood with that of the Pilgrims. Migrations, revolutions, institutions, customs, manners, principles, doctrines, creeds, arts, sciences, literatures, religions, are sowing here, with open and free hand, wheat-seed or tare-seed. All the dead generations, all the dead nations, have left seed-grain for all the new generations, for all the new nations. Each epoch of human history gathers unto itself the fruitage of all the preceding, enriched and advanced thereby. Each successive age is the harvest home of all its ancestral ages. It is the mission of each age to produce better seed-grain than the old, for the future. All its discoveries, and inventions, and improvements; all its culture and progress, are seedings cast into the fruitful soil of the future, to spring up and fruit, some thirty, some sixty, some an hundred fold, to be perpetuated with ever-increasing fullness and variety. Its influence upon itself is small compared with its influence upon the future. Men with men are like the oaks of the forest, hurtling their gnarled branches, without bending or swaying; but the upgrowing saplings are easily swayed and fashioned. This swaying and fashioning is the high privilege and solemn responsibility of the present to the future.

Greece, with its era of greatness barely covering a period of two hundred years, and holding sway over an insignifiant area of the earth's surface, has, by its free spirits, seeking individual perfections, with the free play of all their faculties, according to aptitude and genius, and by the culture of reason and taste, given to the world fruits as enduring as humanity; an inspiration and guide to taste and art; the germ of all philosophies, sciences, and literatures. We are to-day rejoicing in their enriching and ennobling influences.

Rome, through tumult, and storm, and bloody tempests, bequeathed to the world the genius of government and administrative sovereignty, the worth of principles, formulated into laws, of organized order, the majesty of law, reverence for authority, the nobleness of love of country, the sacrificial nature of patriotism.

The Asiatics, amid crushing despotisms, lifted the veil of the infinitudes, bowed reverently before their mysteries, and sowed the world with religion. The Hebrews, a branch of these, gave the world Monotheism, a personal God, imposing his behests upon the consciences of men, the worth and dignity of spirit, the independency of soul, to stand erect and superior to all outward authority, and through Christ, supreme love for the Father of spirits, and good will to men. The early church fructified humanity, with its devotions, faith, sacrifice, and saintliness. All these the ages have taken up, preserved, and perpetuated for us. We are receiving their fructifying influences. Are we

"Competent to keep
Hights that they have been competent to win?"

"Not that our age excel
In pride of life the ages of our sires,
But that we think clear, feel deep, bear fruit well."

6. *Harvest-home.*

"Harvester, harvester, faithful to God,
O seek by the wayside and find,
Grown in the weeds where the rank brambles nod,
The wheat for the sheaves you would bind."

Students, in closing, premit me to speak a few words especially to you. You are in the harvest-home period of life. You are here to gather in the rich sheaves of knowledge, ripened in all the fields of the past; to glean from all times, and climes, and sowings; drink from all fountains; eat of all fruitings; and grow into all that is beautiful, true, noble, and good. For this high end have all the great and unselfish toilers of the past wrought.

Sixteen years after the landing of the Pilgrims, and six after the settling of Boston, Harvard University was founded. "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared places for God's worship, and settled the civil government, one of the next things we longed for, and looked after, was to advance learning, and perpetuate it to posterity." To its building every one contributed, according to his means: money, goods, sheep, cotton cloth, pewter flaggons, dishes, spoons, a peck of corn, beads, wampum. The old alchemists sought in vain for the elixir that would change all things into gold. These men discovered that divine elixir which converted their wampum and spoons and pewter flaggons into radiant shafts of light to stream down through the ages, lighting not only their posterity but all coming within their sweep. Winckelried gathered into his bosom the sheaf of foreign spears to make way for the liberty of Switzerland. Gather, ye, thus into your souls a sheaf of these shining shafts, and transmit their glory augmented to your successors.

November 11, 1647, the General Court of Massachusetts, to the end "that learning might not be buried in the grave of the fathers," passed an ordinance, inaugurating the first common school system which the world had known—a system that is gradually yet surely spreading over the earth, and will as surely light all kindreds and peoples up to higher planes of civilization.

"Tis coming up the steeps of time,
And this old world is growing brighter!"

Young friends, you have had your being, lived, and moved, in the radiancy of that light which thus first dawned in Massachusetts. How have you improved its privileges? This is the way boys went to school in Shakespeare's time,

"The whining school-boy with his satchel,
And his shining face, creeping, like snail,
Unwilling, to school."

How many of you have gone—are going that self-same way to school? It is, nevertheless, an encouraging thought that not a few just such boys have turned out to be Archimedean levers for moving the world. How many of you will prove to be such levers?

In 1700, ten clergymen met to consult in reference to founding a college in Connecticut, and closed by laying each a few volumes on the table, saying, "I give these books for the founding of a college in this colony." These were the fitting germs of Yale College, which has grown in proportions and in power one hundred and eighty years, and is just in its youthful vigor. Indeed, college germs seem to have an immortal vigor, both of growth and of reproductiveness in them. Many other colleges have been the outgrowth of Yale. Her influence has reached far and wide. Each one of you have doubtless received growth and vigor from her. Pythagoras, on discovering a new theorem in Geometry, sacrificed a hecatomb of oxen, as a thank-offering to the gods, for granting to him such high privilege and honor. Show your thankfulness for privileges far surpassing those of Pythagoras, not by burnt-offerings, but by helping promote learning, in future years, when all such interests will be in your keeping.

When the world was young, men like Enoch, Noah, Nimrod, Abraham, Ishmael, Moses, stood out, individual, columnar, and grand, and we see their giant forms shadowy against the darkening sky of the past, and feel their influence sweeping around us; but now, owing to the leveling-up influence of education and the equalizing of power by liberty, men perpetuate their influence and power best by combination, by organization, by founding and building up institutions that shall grow more and more vigorous, as the centuries go by. Pre-eminent among such institutions are colleges; pre-eminent also are they for their wide sweeping and uplifting influences.

A vine, which had climbed to the top of a cedar, in a single season, exultingly exclaimed: "What, O, Cedar, after a hundred years, no taller than I, after a single Summer." "True," replied the cedar, "but after you shall have been dead a thousand years, I shall still be standing and growing." Men are to institutions what vines are to cedars. Transmute, then, young friends, your life power into institutions that shall grow and bear fruit through the milleniums.

To this end, gather into your souls, during this harvest period, all ennobling, life-giving, fructifying forces possible. Make the most and best of yourselves, to the end that you may broadcast the world, in your future sowings, with the best possible seed.

Emerson asks,

"Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit touch
Of man's or maiden's eye:
But, to his native center fast,
Shall into Future fuse the Past,
And the world's flowing fates into his own mould recast."

Rules and tutors alone can not educate. All true education must have a subjective spring. As the organic life-power of the seed appropriates the helpful conditions of earth, air, water, heat, light, into growth and fruitage, so may you, by personal vigor, gather soul-growth from every rule of restraint or guidance, help of teacher, problem of mathematics, lesson of language, truth of science; from all social converse, all rub of experience, success, failure, joy, sorrow. God, in his divine husbandry, has sown the fields of the universe thick with grain of inexpressible variety and richness, from which his children can glean full handed. With open-eyed search, you will find rich gleanings of truth, beauty and love. Their sheen illumines every pebble, rock, fossil; every lichen, moss, and fern; every plant, shrub, and tree; every flower that blooms, and seed that ripens; the glory and gladness of dawn; the silence and sadness of twilight; the day of Ossianic fog and mist as well as the day of brightness; the sparkle of Winter frosts as well as the fervors of Summer heats; the promise of Spring and the fruitions of Autumn. To your native centers fast, gather into your beings all the flowing forces of past progress, remoulding them into better, higher future progress. In the great electric lamp of the world, be carbon points transmuting its spiritual currents into flame, to shine down the vistas of the future.

When your youthful gleanings from the past are completed, and you are prepared to go forth as sowers, go,

"Sowing the seed by daylight fair,
Sowing the seed by noon tide glare,
Sowing the seed in the solemn night,
Sowing the seed with an aching heart,
Sowing the seed while the teardrops start,
Sowing in hope till the reapers come,
Gladly to gather the harvest home."

The Sabbath Recorder.

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PASTOR AND PEOPLE.

Dr. Dale, in his lectures to the theological students of Yale College, some three years ago, very tersely told them that "there is a certain measure of respect due from the people to their pastor," but that "you will never receive it if you forget that there is a certain measure of respect due from the pastor to the people," and that "you are most likely to receive it if you do not *claim* it."

If I could have the ear of our *coming ministers*, I would advise them to study carefully the principles of pastoral theology, and be sure they well understand the *true* relation of pastor and people before they assume the duties of that relation. I would have them understand that the church does not exist for the purpose of providing salaries and parsonages for men to use for their own easy means of playing the gentleman and scholar out in the world of leisure and letters, nor yet to enable them to cultivate and display their own remarkable genius as scholars and orators, and thus win reputation that shall glitter in the popular eye. To be sure, ministers should be gentlemen (God's true gentlemen) and scholars, and reputable men among men, but this is not the end of their installment to the pastorate of the church. They do not go to the pulpit to show with what vigor of style, richness of imagination, and fervor of feeling, they can handle such moral and religious themes as they may select. To be sure, preaching for such a purpose will "draw" foolish people, who love to be let alone in their folly, and who will take care to make the preacher believe that his sermons are sure to rank with the great historical events of the century.

Let it always be kept in mind that ministers exist for churches, and not churches for ministers. Notwithstanding this, there is a large degree of respect due from the church to the minister. There is a large degree of authority belonging to the ministerial office. It may not be easy to define it, nor to find the most effectual way of exercising it. There is a way of winning this rightful authority, and of using it, without, in terms claiming it, or in administration seeming to exercise it. It is of first consequence that the minister secure the confidence of his people, for without this the most masterful talents will avail but little. They must work *together*, or work in vain.

The very first requisite for securing the confidence of the people on the part of a minister is to *deserve* it. True, this will not always secure it, but it will secure what is better: it will secure that *self-respect*, without which no man can hope to be respected by any whose respect is worth having. He little deserves confidence who can not so administer the ministerial function as to establish his loyalty to truth beyond a doubt. Even the hearer, who does not believe the truth the preacher utters, will, notwithstanding, believe in and admire *him* if it is evident that he utters it from a deep conviction of its verity and consequence. The trickster and panderer will have a short-lived and precarious popularity, even though his people should be largely possessed of the same unhappy qualities, for their better sense will sometime assert itself, and while with outward show they praise him, with inward heart they despise him.

There is a natural tendency for minister and people to assimilate in tastes and in habits of thinking and living. There is an old adage which says, "Like priest, like people," and there is some truth in it. He would not be a very strong-fibered minister who should impart nothing of *himself* to his people; but we may transpose the terms of the adage without detracting from its truth. Why not? "Like people, like priests." Certainly that people can not have a very affluent life which does not flow over onto and down into their minister, so as to be all the while making him over into their likeness. This influence is reciprocal, so that one of the very best ways for a people to have a good minister is to *be good themselves*. That people, that church with a hundred families, all given up to worldliness and fashionable folly, would deny a law of nature who should demand of the minister that he should be all heavenly minded, and his family all so plain and unworldly. They would be either more or less than human not to be influenced by the life-current of which they are a part. I have known ministers of small capacity to grow large rapidly by the overflowing largeness of a people brought up in the Christian graces. On the contrary, I have known ministers of large natures and generous culture, to have hard work to keep from growing small by the belittling influence of a people of small moral and spiritual capacities and culture. But I fully recognize the minister's function as a teacher, and as fully his need of divine help to stand up more than a match to the deteriorating influences that surround him, even in the most unhelpful pastorates. If the minister be no stronger in character, and more refined in taste and culture, than the people of his charge, I see not how he can hope to lead them very far up along the highway of holiness. There is a sentiment, I am afraid too prevalent, that the minister is not much more than a "hired man," standing in about the same relation to the church as the groomsman does to the owner of the horses—to go and come when bidden, and do as he is told, and whose chief study is to know what kind of a gospel the high-priced "pews" want him to preach, rather than what they need to have him preach.

Patience, good brother; let go the keen-edged word, the word that is sharper than a two-edged sword, and the more love of souls with which you imbue it, the surer it will be to go to its mark. There is no congregation so unimpressible, so self-poised in their own conceit, or so self-satisfied with their unthrift, but that they will be lifted to some higher plane of life by the patient, persistent, courageous preaching of just the truths that a skillful eye discerns them to *need*. Sermons should be plain, pointed, instructive, and not necessarily long. One of the most effective sermons that has been reported and preserved had only four words in it —"Thou art the man." The circumstances of the case made these words all sufficient. The formation of right habits of life, the discipline of the soul functions to quick apprehension and cheerful obedience to moral obligations, is the main object of pastoral preaching. This is the way to salvation; happy the pastor and people whose true relations are so well adjusted, whose mutual duties are so faithfully performed, that the river of salvation has continual flow.

D. E. M.

PERSONAL INFLUENCE—A SKETCH.

Many years ago, a family of Sabbath-keepers moved from one of our New York churches to the West, and settled in a small village in Southern Wisconsin, between Chicago and Milton. They were plain, unpretending people, very religious, and endowed with that practical good sense so often met with in New England. They had not much of this world's goods, but were industrious and economical, and possessed the happy faculty of turning everything to account, so that with their small means they lived comfortably, and, in some respects, elegantly. The wife was especially gifted with this faculty of turning things to advantage, and, being a woman of intellect and culture, made her home pleasant for her family, and attractive to the neighbors. Her unselfishness of heart and love for others led her, in many quiet ways, to help the needy about her, and especially the new settlers just moving into the country, and this she did so unobtrusively that it added a special charm to all her kindness. Indeed, she was known as the model Christian woman and Seventh-day Baptist, throughout the community.

Into this same village came a family from the Valley of Virginia, consisting of a husband and his newly-married wife. The husband was a tall, noble-looking man, of pleasing address, and had just finished his medical education, and came West to locate and build up a practice. The wife was young and beautiful, from a good family in Virginia, where wealth and culture had added to her natural gifts. Her father, like most of his neighbors in the Shenandoah Valley, had kept slaves to do his work on the farm and in the house, and the children had grown up with the habits and feelings of Southern society. As she was the youngest, and her mother dying while she was still a child, she had enjoyed greater advantages in school, but far less in that home training and experience, to fit her to be a good housekeeper. Like many others, her education in this respect was sadly neglected. But young, brilliant, and the pet of the family, she married this young physician, and gayly started for their new home in Wisconsin. Here the doctor entered heartily and successfully into his profession, and the bride just as heartily, but, oh, how unsuccessfully, into the duties of superintending the household. How heroically she tried, how often she failed in the smallest things, and yet, how she longed to make her home pleasant to her husband, wearied in his round of professional duties. Her heart was almost ready to break, and yet she could tell no one her great disappointment. But just across the street lived that Seventh-day Baptist lady, and she, by an intuition peculiar to woman, comprehended the whole trouble, and set herself about winning her confidence and love, in order to help her. Like a tender mother, she sympathized with her, and when she had won her confidence, began with the little things, and lovingly taught her that which she most wanted to learn: how to make home pleasant and attractive to her husband. And this she did with such a Christian spirit, that often, when she would drop in at unexpected times, but when most needed, it would seem more like an angel's visit. Indeed, she would often say she thought there never was such a woman. And this great respect for her some way extended to her principles, and even to her strange belief in the seventh day of the week as the Sabbath, and as this was the only family of Sabbath-keepers near by, she judged all the rest of the denomination by her, and thought they must be a noble class of people. Realizing, too, that she had received so much from her, she greatly desired that she might be able to return her kindness to those of like faith and belief. Last Fall, in my missionary work in Kentucky, I met with this same doctor and his wife, who, having learned that I was a Seventh-day Baptist minister, received me so cordially, encouraged me in my work, and assisted in so many ways, that I was entirely unable to account for it all. But one day as I sat in their beautiful home, the doctor's wife gave me an account of her early married life, as narrated above, and ascribed all her success, and, in a measure, that of her husband, to that noble Sabbath-keeper in Wisconsin. And she had been desiring all these years that it might be her privilege of manifesting her gratitude to those of the same denomination. Blessed is such a woman, and blessed of God is her personal influence after nearly thirty years. What a comfort here to every lone Sabbath-keeper. Each one may represent the whole denomination in all that is pure and helpful and Christ-like. Each may exert that personal influence for the spread of God's truth.

L. R. S.

HERESY TRIALS.

The average heresy trial is a relic of intolerance. It is as unscriptural as it is illiberal. The New Testament conception of heresy is quite unlike the popular one. King James's translation uses the term "heresy" four times, and "heretic" once. The Greek term is transferred with slight change, and is not essentially translated. The word means, primarily, to sieze on anything, to take it for one's self; hence, to capture a city in war. Next, to *have an opinion of your own*. The term occurs first in Paul's defense before Felix, Acts 24: 14, where the word should be translated "sect" or "party" instead of being transferred as "heresy." In support of this view, see Revised Translation of 1881, Emphasized Translation by Rotherhaus, Emphatic Diaglott, the Greek, etc. To be such a heretic as Paul were an honor indeed. In 1 Cor. 11: 19, Paul says that sects, parties, are necessary, *ought to be*, that truth may be made manifest. In Gal. 5: 20, and in 2 Peter 2: 1, the term is applied to sinful men who seek to destroy the church. In Titus 3: 10, it signifies a "factious" man who is also a sinner. Thus the Bible doctrine of heresy gives:

a. A bold reformer who dares to break away from former methods of living in answer to the call of truth and purity.

b. Just discussion of principles, that truth and righteousness may be manifest.

c. Heretics are factious sinners who persist in pushing methods which imperil the purity and harmony of the church.

In contrast with this, the popular notion of a heretic is a man who has dared to differ in belief from the "orthodoxy" of his church or time, on metaphysical and speculative questions. The history of heresies is a history of notions more than of character. But far more important is the fact that all essential reforms, from the time of Paul until now, have been branded as heresies at the beginning. Time has often proven that such heresies, like Paul's, were owned and blessed of God.

Conclusion. A wicked man who persists in factious disobedience, tending to corrupt and destroy the church, is a heretic, a wicked partisan, to be cast out. A man who dares to think independently, to search for truth and seize it for himself, is to be welcomed as a reformer. In no case does the Bible demand the condemning of a man for abstract notions concerning matters which do not affect Christian character. By such a standard, the late trial of Dr. Thomas, by the Methodist court at Chicago, is far more damaging to the court than to the "culprit" (?). The counterpart of this lately occurred in Brooklyn, where a Presbyterian clergyman, Mr. Simpson, was dismissed in brotherly kindness and love by the Presbytery, because he had affirmed his belief in Baptist principles and practices. This last is worthy of this century. The former belongs to the shadows of a thousand years ago.

A. H. L.

NOVEMBER, 1881.

HARPER'S MAGAZINE for December, 1881, begins the sixty-fourth volume of that unsurpassed periodical. This number has 160 double-column pages of choice reading with illustrations, which are unsurpassed by any similar work. The initiatory article, "The Bernadottes," the royal family of Sweden, with its twenty-four fine illustrations, is a triumph of excellence; while "Journalistic London," with its likenesses and notices of some of the leading journalists of that city, will prove a rich treat to those interested in such matters. The naturalist will be delighted with the revelations made "Among our Foot-Prints." It is commendation enough to say that the number is one of Harper's best.

THE *North American Review* for December is a good number. The writers are men competent for the tasks assigned to them, while the subjects discussed possess a living interest. The most important and most opportune of all the articles is one by the Hon. John A. Kasson, entitled "The Monroe Doctrine in 1881." Then follows a discussion of the Death Penalty, conducted by the Rev. Dr. Cheever, Judge Samuel Hand and Wendell Phillips. The policy of Mr. Gladstone's Government toward Ireland is strenuously defended by Mr. H. O. Arnold-Forster, son of the Chief Secretary for Ireland. Drs. W. A. Hammond, John Ashhurst, Jr., J. Marion Sims and John T. Hodgen, review the history of President Garfield's case. Finally the Hon. David A. Wells treats of Reform in Federal Taxation.

IN Reading, Penn., Nov. 15th, the first of a number of indictments against liquor men for selling liquor on Sunday was ignored by the Grand Jury, and the prosecutor, Dr. J. C. Detwiler, president of the Law and Order League, was ordered by the court to pay the costs. Would this have been the result if the defendents had been poor Seventh-day Baptist farmers, working on their own farms where they disturbed and harmed no one? Let the case of Bro. Waldo answer. It would seem that Pennsylvania had one law for conscientious law abiding citizens, and another for the deliberate law-breaker, with the advantage in favor of the latter.

CHATTERBOX for November will furnish the children another rich treat, and enable them to pass many an evening pleasantly which might otherwise prove irksome. Do not forget the children when making up your list of reading matter for the year.

HELEN'S BABIES, by John Habberton, has so successfully maintained its popularity, that Messrs. T. B. Peterson & Brothers have issued a new edition, with an illustrated cover, having portraits of "Budge" and "Toddie."

Home News.

Organization—Ordination.

Bear Fork, W. Va., is a tributary of Cove Creek. Cove is a tributary of the Little Kanawha river. Bear Fork is a little south of a direct course from New Milton to Ritchie Church some thirteen miles from the former, and perhaps nine miles from the latter. Here there are five families of Sabbath-keepers. In these families there are persons, some of whom belonged, formerly, to Lost Creek, Middle Island, and Ritchie Churches. They have been supplied occasionally with preaching by missionaries, pastors, and other Seventh-day ministers of West Virginia. Here, Eld. S. D. Davis, about one year ago, held a series of religious meetings with very cheering results. Eld. James B. Davis has been laboring with them considerably for some months past. The professing part of these five families called for a council to consider the propriety of organizing a church in harmony with the Seventh-day Baptists, and on Sixth-day, Oct. 21, 1881, a council, composed of brethren from each of the churches belonging to the South-Eastern Association, met at Bear Fork, and, after much deliberation and consideration of the Expose of Faith, previously prepared for the proposed organization, it was decided, by the majority of the council, to organize a church there with eleven members. Eld. James B. Davis extended the hand of fellowship to such as were present, in behalf of the council. Bro. Wm. Flesher, having been chosen as deacon of this church, was ordained to that sacred office on Sabbath, Oct. 22, 1881. Sermon by James B. Davis; imposition of hands by the ministers and deacons present; consecrating prayer by L. F. Randolph, and hand of fellowship and charge by James B. Davis.

A steady, bright, Seventh-day Baptist light at this point will be useful. That this little church may work faithfully, zealously, and harmoniously for God, let us pray.

L. F. R.

Milton Junction, Wis.

Nov. 22, 1881.

The friends of Eld. N. Wardner decided to give him a "surprise" on the evening after last Sabbath. They met at the church, and sent for him and his family to come and listen to the choir practice. But lo! they were surprised to find him gone, four miles away, to marry some people, and not expected home till a late hour. The entertainment at the church could not be adjourned; therefore the Rev. M. S. Wardner was chosen to receive the presents. Thoughtful sisters had brought cheese, butter, milk, chickens, oat-meal, corn-starch, sugar, raisins, cranberries, peaches, lemons, and preserved fruit. Gentlemen brought vegetables, and a purse of over $10, all of which were presented by Mr. G. Larkin, with appropriate remarks, expressive of affection and esteem for their pastor, and regrets because of his absence from this entertainment. But the evening was made a happy one for all who were present.

The music of the choir was excellent. For speeches, Mr. C. Hull was first called. He spoke of his first acquaintance with Rev. M. S. W. while with the tent at Albert Lea, of the earnest and useful labors there performed, and was glad to meet him here. Then Mr. W. was called. He thanked the friends for this gathering, this proof of esteem for his father; then referred to Mr. Hull's remarks, and said he was glad of this opportunity to thank the friends of this place for the interest they had manifested in tent work, aiding so much by their liberality and their prayers, thus making it possible for him to labor in this great work; and although it had long deprived him of home and its comforts, yet he should ever remember with thankfulness the privilege thus granted of enjoying all that he had enjoyed during this past Summer's labors.

R. Greenman, Esq., was called. Not expecting this, he replied by repeating the song,

"Tell me, ye winged winds,
That round my pathway roar,
Do you not know some spot
Where mortals weep no more?"

His appearance and manner of reciting forcibly reminded one of the late Rev. John Pierpont; and at the close of the poem, many whispered "excellent!"

Prof. Bartholf was called. He said, "This company is made up of all classes, and each class has its representative speaker. First, the collegians; then the clergymen; then the men of business; and now I am called to represent the school-teachers." He approved of all this fraternal interest in the welfare of others, and invited all to help him in his great work of lifting the children and the youth to a higher plane of morality and intelligence. His earnest remarks excited the sympathy of all who listened. Mr. Charles Clark and others were called, but wished to be excused. Misses Ida Tanner, M. J. Haven, Anna Goodrich, and Clara Clark each gave a song.

We separated, knowing it is blessed to try to bless others. The Elder came home to be surprised by the many large packages in his room; and when told of the entertainment, he said: "Truly this is a noble, a generous, a good people." And another voice replied: "The lines are fallen to us in pleasant places; yea, we have a goodly heritage."

A Challenge.

Strange things sometimes come to pass, especially when men have embraced notions and views of their own, regarding divine obligation, and desire to pursue paths of their own choosing, rather than embrace and obey the plainly revealed will of God. This often proves true when the obligation to remember, and keep holy, Jehovah's Sabbath, is the question at issue. Recently, one of our brethren in Kentucky caused to be published in the *Nelson County Record* this notice:

"$100 REWARD.—The undersigned, believing that the Christian world is in error regarding the day of the Sabbath, and desiring to know the truth in the matter, offers the above reward to any one who will bring a positive proof, or a 'thus saith the Lord,' from the Bible, for keeping the first day of the week, instead of the seventh day, for the Sabbath. The Bible is the Christian's rule of life. H. H. C. Q. JAMES."

SHEPHERDSVILLE, Ky.

Some two weeks after this notice appeared,

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LLE, KY.
weeks after this notice appeared,

Bro. James received a card, which I copy for the instruction and edification of the readers of the RECORDER, while they join with, and help me wait with patience for the writer to fulfill his promise, and claim the reward.

Here is a true copy of the card:

OFFICE OF *The Apostolic Times* $2 Per Annum in Advance.
B. H. COZINE, Managing Editor and Proprietor. LEXINGTON, Ky., Oct. 12th, 1881.

H. H. C. Q. James, Dear Sir,—Your $100 reward offer has been sent to this office. We will accept the offer, and will make positive proof in a future issue of the *Times*, and will send you a marked paper containing it. It will be two or three weeks before the article appears. Just keep that $100 for the editor of the *Times*.

Fra., B. H. COZINE.

"The editor of the *Times* is the only man in the State prepared to make the proof you want."

The foregoing is a true copy from the original now before me. And although the card is dated Oct. 12th, and promises the positive proof within two or three weeks, it has not yet come to hand. Brethren in the North, take your hats in hand and wait patiently, and if you can not be easy, why be as easy as you can, while this *Apostolic* editor —the only man in the great State of Kentucky that is capable of doing it—shall make positive proof, from the Bible, that the first day of the week is the Sabbath.

Waiting patiently, J. M. T.

SHEPHERDSVILLE, Ky., Nov. 14, 1881.

An Evening at Cane Run, Ky.

On the 28th of October I left Fordsville, and was carried by a brother into the vicinity of Cane Run Baptist Church, where I had, by request, sent an appointment to preach on First-day, Oct. 30th. This was an entirely new field; none of our ministers had ever been there, and many of the people could not understand why I was a Seventh-day Baptist. One man wanted to know if it took us seven days to become Baptists, or whether when we became Baptists we only lasted seven days. Some thought I might be a Mormon, and others that I must be a Jew, or possibly an Adventist. They concluded, however, to let me preach once at least, especially as there was no other meeting there that day. After the service, I frankly told them that I desired to preach twice more in their house, and then go down on the railroad and preach at a destitute place called Horse Branch. A vote of the church gave me the privilege of the house as I desired, and several of the leading members of the church told me they expected I would tell them why I "kept Saturday for Sunday." I informed them that I should be delighted to do just that very thing. I then gave notice that the next evening (Oct. 31) I should present the Sabbath doctrine. At the appointed time, about one hundred and twenty-five people came together, and gave good attention, while for more than an hour I presented, as best I could in so short a time, the unscriptural claims of the first day of the week, as well as the binding and universal obligation on all men in all lands to remember and keep holy the Sabbath of Jehovah. I then offered tracts to all who desired them, and would promise to read them. Nearly the entire congregation took them. Such seasons of interest will long live in my memory. No one seemed excited, but large numbers of them said to me before I left, "You have proved your doctrine by the Bible." And I said in reply, to be sure I have; but what has become of your doctrine, that the first day of the week is the Sabbath? Some replied, it is strange we never saw it before. "What shall the harvest be?"

This whole region is very destitute of the preaching of the gospel, meetings being held only once a month, and no prayer-meetings that I could hear of anywhere. I only saw one minister while I was there, and he was simply passing through the country; and although he stopped at the house where I was making a brief call the same evening that I preached at Horse Branch school-house, yet he was so weary that he declined my invitation to attend the services, and take part in them. But I noticed that he had a fine looking piece of firearms and a sportsman's dog. No wonder that he was weary.

I take pleasure in saying that not only in this new place, but in all places where I have been, the people have extended to me generous hospitality, urging me to repeat my visit. J. M. T.

SHEPHERDSVILLE, Ky., Nov. 21, 1881.

The Woman's Temperance Union.

The Woman's Temperance Union of Allegany county, convened in Andover, Tuesday and Wednesday, Nov. 15 and 16, 1881. Delegates were present from Alfred, Alfred Centre, Andover, Belmont, Cuba, Friendship, Richburg, Wellsville, Independence, Scio, and Nile. The session throughout was one of interest, and the time occupied by addresses, essays, recitations, discussions, &c., interspersed with music by the choir. The prominent feature of the evening session was an interesting lecture on "Home Protection" by Lillie Devereaux Blake, of New York City.

A series of vigorous resolutions was presented by the Committee on Resolutions, through the Chairman, Mrs. A. A. Allen.

The following officers were elected for the ensuing year: President, Mrs. E. J. Potter; Vice President, Mrs. W. Wesler; Secretary and Treasurer, Mrs. V. A. Willard; Executive Committee, Mrs. E. J. Potter, Mrs. V. A. Willard, Mrs. J. R. Freeland, Mrs. M. L. Nash, Mrs. M. A. Green; Committee on Juvenile Work, Mrs. B. C. Rude and Emma Ross; Committee on Legislation, Mrs. Chas. Demming, Mrs. I. L. Cottrell, and Mrs. Rufus Colwell; Committee on Literature, Mrs. V. A. Willard; Committee on Memorial, Mrs. J. Coats.

MRS. B. C. RUDE, *President*.

MRS. V. A. WILLARD, *Secretary*.

Long Branch, Neb.

Eld. H. B. Lewis having been sent to Long Branch as missionary, meetings have been held almost every evening since our Yearly Meeting, with an increased interest. Indifferent ones are being revived, and we hope and pray that true religion may inspire every heart in this society and vicinity around; not only in this place, but also in others. We are very thankful to God that the Missionary Board has sent our beloved brother, H. B. Lewis, to help to build up the cause of truth in this part of the vineyard. May God bless those who have aided in repairing our church-house. Those who give cheerfully, have God's smiles; for it is said that he loveth a cheerful giver. The work of repairing was begun November 6th. Brethren, one and all, pray that God will revive his work in this place in a powerful manner. May the love of God be shed abroad in the hearts of all who love his cause. JULIUS T. BABCOCK.

Nov. 10, 1881.

Condensed News.

THE MINTS.—The Director of the Mint reports that the gold and silver received and operated upon by all the mints and assay offices during the last fiscal year exceeded by more than $50,000,000 the receipts of any previous year. It amounted to $226,225,000, of which $193,371,000 was gold, and $32,854,000 silver. The increase was due to the continued influx of gold from abroad, over $95,000,000 of the amount deposited being from that source. The coinage facilities of the mints have been tested to their full extent in converting this bullion into coin. The gold coinage amounted to $78,734,000. The coinage of silver was confined to the value of silver bullion required to be coined by the law authorizing the coinage of standard dollars, 27,638,000 of which were struck. Of the subsidiary coins $12,000 were coined, of the baser metals, or minor coins, $405,000. In addition to the coinage the mints assay offices manufactured bars to the amount of $100,750,000 of gold and $6,542,000 of silver. The purchases of silver bullion for the coinage of silver dollars amounted to 22,137,000 ounces, at a cost of $22,579,000. The total coinage of standard dollars since the passage of the act for their coinage, has been, up to November 1st, $100,673,000, of which $34,096,000 are in active circulation. The net wastage of the fiscal year is $12,200. The production of gold in the United States during the year is estimated at $36,500,000, and of silver $42,100,000. The amount of gold consumed by manufacturers and jewelers was over $100,000,000, and of silver $3,500,000. At the end of the year the gold circulation was $440,000,000 and of silver $171,500,000. On Nov. 1st, the amount of specie available for and awaiting coinage, including that in circulation, was of gold $563,000,000, and of silver $186,000,000.

CHILI AND PERU.—A special dispatch from Washington to the New York *Commercial* says: "A high official, who knows whereof he speaks, assures your correspondent that the United States government will enter a remonstrance against the policy pursued by Chili toward Peru, and intimate in strong terms that this government can not look on quietly and see the Peruvian government divested of all its power as a nation, and that the time has come for Chili to cease its policy of humiliating Peru and forcing it into a position where it can not recover. It is believed that the opinion will also be expressed that our government regards the terms enacted of Peru as both oppressive and unjust, and confidently expects some moderation in the policy now pursued by Chili towards her conquered foe. My informant says that Secretary Blaine will so adjust matters as to make the position of this government felt in regard to the two hostile American republics, and at the same time prevent the United States and Chili drifting into war with each other."

ATTEMPTED ASSASSINATION.—A St. Petersburg dispatch of Nov. 26th, says: "A youth under the pretence of urgent state business, obtained an audience to-day at the Ministry of the Interior with General Tcherevine, who was presiding over a commission for mitigating sentences of exiles. As soon as he was admitted he fired a revolver at the General, but the ball passed harmlessly between his arm and side. The General secured and disarmed the youth, who said he was merely the instrument of another person. The would-be assassin is a nobleman named Michal Sankowsky. He arrived here a few days ago, accompanied by one Melnikoff, who has been arrested as accessory. Sankowsky states, that having become poor by dissipation, he was meditating suicide, when he met Melnikoff, who persuaded him to commit the murder."

A LONDON VIEW.—In commenting on the trial of Guiteau, the London *Daily News* says: "It seems obvious that the question of Guiteau's sanity and responsibility is a matter of word-chopping and psychological casuistry. Guiteau is perfectly well aware of the nature of the act. We might say that Guiteau was crazed, just as so many people are called cracked, who are yet acknowledged to be fit to control their own affairs. If Guiteau is declared insane, a vast number of people like him, feather-brained and conceited fools, will justly infer that they, too, may indulge in eccentricities and murder."

A PLUCKY PARSON.—Rev. W. L. Gage, of Hartford, Conn., on entering his house in the night, recently, encountered a burglar, with whom he clinched. The tussle continued down the steps, and into the street, where the burglar was thrown and secured. He endeavored to use a pistol unsuccessfully. He had packed up nearly all the clothing in the house.

AN oil derrick has been erected just west of this village, and drilling will be commenced soon. It is not generally thought probable that the enterprise will prove particularly lucrative, though some interest is manifested in the result.

The *World's* London special says: "The increase of agrarian crime in Ireland causes great anxiety to the Ministry. The League leaders still at large openly approve of the murders and incendiarism into which the struggle for land reform has now degenerated. Considerable excitement exists among the Evangelicals and non-Conformists over the report that the Premier intends to establish close relations with the Vatican. It is believed that the Pope had considerable to do with the suppression of the Land League, and it is not improbable that a Papal bull will shortly be issued, in which all secret societies will be excoriated, and the faithful exhorted to abstain from murder and arson as a means for the accomplishment of political ends."

Quite an excitement was caused in Elmira, last week, by the discovery of a box in store at the Northern Central depot, addressed to "J. W. Carter, Elmira," which, on being opened by some of the inquisitive employees of the company, was found to contain a human skeleton. It subsequently transpired that the remains were those of a sister of the person to whom they were consigned, who died in Kansas some eight or nine years ago, which had been forwarded for interment in the family lot at Horseheads, in accordance with a desire expressed by the deceased.

Small-pox, of a virulent type, has broken out in a large number of towns throughout the north-west. At McConlyville, Wis, a man was taken sick, and his sympathizing neighbors scratched his body to allay the terrible itching. After he was dead, it was discovered that his disease was small-pox. There are now nine cases there. At Spring Hill there are one hundred cases, and a number of deaths daily. At Lake Henry there are twelve cases, which the physicians first pronounced measles.

The London *Truth* says that the threatened litigation between the Baroness Burdette Coutts and her relatives has been avoided. All the counsel consulted having considered that as she married a foreigner, which she could not do under the terms of the will of the Duchess of St. Albans, without renouncing her interest in the Coutts Bank, the Baroness has, therefore resigned her half share in the bank, but will continue to receive a small annual allowance as a compensation.

The will of the late Geo. Law, the millionaire, leaves to his wife $25,000 in cash and $100,000 in United States bonds, the use of his house in New York, and his country seat at Jackson, Washington county. He also leaves her all the furniture, and directs that she be paid $25,000 a year. To his son Samuel he gives $10,000 a year. The rest of the property is equally divided between his four other children.

Alexander H. Stevens recently said in reply to an inquiry as to his health: "Oh, I am not dead yet, and my general health is pretty good, may be a little better than it has been for the last three years. I have read my obituary three times, but I now weigh ninety-four pounds. I have been down to seventy-three. I am up and down by turns, but on the whole have no ground for complaint."

It is reported that the schooner Mary Jane, of St. Catharines, Ont., was wrecked off Dunkirk on the evening of Nov. 23d. A crew of six persons is supposed to be lost.

Section 171 of the Postal Regulations, providing for the redemption of postal cards that may be spoiled while in the hands of private parties, by printing or otherwise, has been revoked, to take effect on the 1st of February, 1882. After that date Postmasters must not redeem postal cards under any circumstances whatever.

A heavy gale is reported to have prevailed throughout the United Kingdom, on the 26th and 27th of November, doing great damage. Nearly the whole of the pier at Folkstone, and the greater part of that at Ventnor were carried away; and many wrecks on the coast are reported.

It is stated authoritatively that Secretary Blaine will not be a candidate for Representative in Congress, or a candidate for Governor or United States Senator, when he retires from President Arthur's Cabinet. Early in the coming month he will devote himself to his private affairs.

According to the New York *Herald's* Washington correspondent, there is no indication that Guiteau's trial will end before Christmas. It is claimed that six or more experts, including some employed by the government, to examine Guiteau, will pronounce him insane.

The effect of the unusually severe and long continued competition of the railroads, for through passengers, during the past season, instead of being disastrous, has been really profitable. The increase in business has more than compensated for the reduction in price.

President Arthur refuses to remove office holders except for cause, but gives notice that at the expiration of terms, offices will be considered vacant. It is expected that from henceforward there will be a very general desire to be Arthur men.

Scoville is receiving high commendation for his legal ability in conducting the defense of Guiteau, Robinson having retired from the case. People can appreciate talent, whatever they may think of the merits of the case in which it is exhibited.

The wife of Police Commissioner Malone, of Jersey City, on the morning of Nov. 26th, arrested two men, whom she caught stealing blankets. Mrs. Malone started to the station-house with her prisoners, who soon broke loose and ran away.

A Paris dispatch says that in the Chamber of deputies, M. Brisson read a decree withdrawing the bill relative to the inspection of imported and salted meats. This probably refers to the decree prohibiting the importation of American pork.

On the morning of Nov. 25th, the tannery of Keifer, Steifel & Co., in Allegheny City, was burned. Loss $120,000. The fire was the work of an incendiary. This is the second time the tannery has been burned within a year.

An enterprise is on foot for the establishment of a new Stock Exchange in New York. Some of the leading financiers of the City are engaged in the scheme, and there seems a strong probability that it will be carried out.

A fire broke out in a planing-mill in the Ohio basin lumber district of Buffalo, on the night of Nov. 25th, causing the destruction of $100,000 worth of property, but fortunately for the owners, it was mostly insured.

In Scotland the Liberationists have begun a formidable agitation for the disestablishment of the Church of Scotland, and the movement is spreading to England, where the Liberation party is exceedingly large.

The Duke of Richmond has decided to introduce on his Scotch estate changes, comprising compensation for tenants' improvements and an understanding that two years' notice will be given by either side.

Jones, the man arrested for shooting Guiteau, has been indicted by the Washington grand jury for an assault with intent to kill. He was subsequently admitted to bail in the sum of $5,000, and released.

Eight suits have been entered against as many milling firms of St. Louis, by Lemuel Bignall, of Syracuse, N. Y., for an alleged infringement of the Deuchfield patent for cooling and drying meal.

A lady has placed the sum of £250 at the disposal of the committee of the Homes for Working Girls in London, toward the founding of a home in the south of London, to be called Garfield House.

The New York *World* says that prominent Democrats will, early in the coming session, attack the internal revenue system of taxation, with a view of revising or reforming it.

The Maltese are protesting against having the English language forced upon them. A petition against this, signed by 15,000 persons, is to be sent to Queen Victoria.

The wives of Governor Colquitt, of Georgia, and of ex-Governor Brown, it is reported will engage in an old-fashioned spinning match at the Atlanta Exposition.

Mr. Gladstone has had a regular body guard of police of late. This is as much a novelty for an English Prime Minister as for an American President.

The noted Seminole chief, Chipco, died Nov. 25th, in Polk county, Fla., aged over one hundred years. Only three warriors of his band are now left.

A dispatch from Alexandria says that the report of an outbreak of cholera in that city is untrue, and that the sanitary condition of Egypt is excellent.

Large numbers of Jews are emigrating from Russia to the United States.

James Freeman Clarke complains that "the great fault of the public schools of to-day is the terrible pressure of work imposed on the children."

John Anderson, the millionaire and philanthropist, died in Paris Nov. 22d, aged seventy years. He founded the Agassiz College on Penikese Island.

A severe shock of an earthquake was felt in Berne, Switzerland, on Thursday of last week. The walls in many building were cracked.

The United States Supreme Court has decided that the capital of a bank invested in foreign countries can be taxed in the United States.

United States bonds, amounting to $10,310,000, have been received at the Treasury for redemption under the 105th call.

Secretary Kirkwood signed a requisition on the Treasury for $7,900,000, the total footing of the pension rolls for December.

The American Book Exchange has been placed in the hands of a receiver. The liabilities are reported at $140,000.

Sixteen houses have been burned at Ayr, Scotland, and thirty families have in consequence been rendered homeless.

The Atlanta Exposition is proving a decided success, the attendance having reached about 20,000 in a day.

The ship Culzear, while being towed to Clyde from Dundee, was wrecked, and seventeen persons lost.

President Arthur's message will not, it is said, be printed before it is sent to Congress.

It is said that the six governors of New England are all total abstainers.

SPECIAL NOTICES.

☞ THANKS.—I have been enjoying a very pleasant time, for a few days, with the Seventh-day Baptist Church in this beautiful village. I write especially to thank my unknown benefactors for the valuable present of a fine coat and hat. F. P. Maxson, of Preston, who made the presentation, stated that he did it in behalf of my many friends. I wish most heartily to thank them all, and may each wear the helmet (hat) of salvation and the breast-plate (coat) of righteousness. A. W. COON.

NORWICH, N. Y., Nov. 22, 1881.

☞ THE Executive Board of the Seventh-day Baptist Education Society will meet at Alfred Centre, Seventh-day evening, December 17, 1881.

A. C. LEWIS, *Sec.*

☞ THE next Quarterly Meeting of the Churches of West Genesee, Portville, Richburgh, Friendship, and Scio, will be held with the Church of West Genesee, commencing Sixth-day evening, Dec. 2, 1881, at 6½ o'clock, with a prayer and conference meeting. Preaching, Sabbath morning, at 11 o'clock, by J. Kenyon; evening after the Sabbath, C. A. Burdick; First-day morning, J. Summerbell. A cordial invitation is given to all, that it may meet our ideal of a Quarterly Meeting. Its aim and object is spiritual growth. G. P. KENYON.

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

MARRIED.

In Hartsville, N. Y., Nov. 23, 1881, by Rev. H. P. Burdick, Mr. T. J. BARDEEN, of Richburg, and Miss AGNES A. SISSON, of Alfred Centre.

In Whitesville, N. Y., Nov. 24, 1881, at the home of the bride's father, by Rev. I. L. Cottrell, Mr. BYRON S. BASSETT and Miss CORINNE E. COTTRELL, both of Whitesville.

In Hopkinton, R. I., at the residence of Maxson P. White, by Rev. B. G. Boardman, of Hope Valley, Mr. LEVERETT A. BRIGGS, of Ashaway, and Miss RUTH A. WHITE, of Hopkinton.

In Plainfield, N. J., Nov. 22, 1881, by Rev. A. H. Lewis, JOSEPH G. MILLER and EMMA T. AYERS, both of Plainfield.

On Rock River, Wis., by Eld. N. Wardner, Nov. 24, 1881, Mr. FLORANCE S. CARR and Miss ANNA B. VINCENT, both of Milton.

At Milton Junction, Wis., by Eld. N. Wardner, Nov. 19, 1881, Mr. MINZO WASHINGTON FULLER, of Milton, and Miss LIZZIE MALINDA HUFFMAN, of Lima. Also, on the same evening, in Fulton, Rock Co., Wis., and by the same, Mr. JEDADIAH OTHERNELE ROOK, of Janesville, and Miss SARAH MARIA OAKLEY, of Fulton.

At the home of the bride, Pardee, Kansas, Nov. 17, 1881, by Eld. S. R. Wheeler, Mr. ELMER D. BURDICK and Miss CORA E. SHARPLESS, all of Atchison county.

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Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the hearts are still,
For the loving look and phrase;
But while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill your lives with sweetness!

Ah! what are kisses on clay cold lips
To the rosy mouth we press,
When our wee ones flies to her mother's arms
For love's tenderest caress?
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes whence the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young lives with sweetness.

—*Christian Register.*

AS BRAVE AS HE COULD BE.

BY DAVID KER.

"So you want a story about a brave man, little people?" said Colonel Graylock, as his nephews and nieces gathered around his arm-chair by the fire. "Well. I've seen plenty of them in my time, but the bravest man I ever knew was a young ensign in our regiment, whom we used to call 'Gentleman Bob,' and right well he deserved the name, though not as we meant it.

"Soldiering's a very different thing now from what it was in my young days. Then the harder an English officer drank, the louder he swore, the more he bullied his men, and the readier he was to fight a duel, the better his comrades liked him; and we were much the same as the rest. So you may fancy what we thought when a man like 'Gentleman Bob' came among us, who was always sober and orderly, and instead of brawling and rioting like the rest of us, spent his spare time over scientific books, and read a chapter in the Bible every morning and evening. How we did laugh and make mock of him! But the provoking thing was that he never seemed to mind it; and he was so good-natured, and so ready to do any one a good turn when he could, that it ought to have made us ashamed of ourselves, but it didn't.

"But before long something *did* make us ashamed of ourselves. Our colonel was in a great hurry one day to find the whereabouts of a village that wasn't on his map, and none of us could help him, when lo! forward stepped 'Gentleman Bob' with a neat map of his own drawing, and there was the very place just where it should be. The colonel looked at it, and then at us, and said, It's not often, gentlemen, that the youngest officer of a regiment is also the smartest; let this be a lesson to you.'

"You may be sure this reproof made us none the more merciful in talking against poor Bob; and perhaps we might have done something more than talk but for a thing that happened. One of our men, who used to have fits of madness every now and then, from an old wound in the head, came flying along with a big knife in his hand, slashing at every thing within reach. Some cried to shoot him, but Bob said, quietly, 'A man's life is worth more than that; let me try.' And in a moment he had seized the fellow's knife-hand, and tripped him so cleverly that he was down before he could call out; and then some of the men secured him.

"Of course we could say nothing against Bob's pluck after that. A few days later came one of the greatest battles of the war, and we were so hard-pressed on the left, where my regiment was, that at last there was nothing for it but to fall back. We formed again under cover of some thickets, but even there we had enough to do to hold our ground, for the enemy had brought several guns, and were giving it to us pretty hot.

"Suddenly, between two gusts of smoke, one of our wounded, lying on the open plain, was seen to wave his hand feebly, as if for help. It was one of our lieutenants, who had been harder than any one upon 'Gentleman Bob,' and his chance was a poor one, for it seemed certain death to try to reach him through such a pelt of shot, while if a bullet didn't finish him, the scorching sun was pretty sure to do it.

"All at once a man was seen stepping out from a sheltering thicket, and that man was 'Gentleman Bob.' He never looked to right or left, but went straight to where his persecutor was lying helpless, and tried to raise him. At first the French banged away at him like fury, but when they saw what he was doing, several officers called out, 'Don't fire, my boys.' and raised their hats to him in salute. Bob lifted the wounded man gently in his arms, and shielding him with his own body, brought him back into our lines; and such a cheer as went up then I never heard before nor since."

"And did that horrid lieutenant die, uncle?"

"Luckily not," answered the colonel, laughing, "for I am sorry to say the 'horrid lieutenant' was no other than myself."

"O uncle, were you ever as naughty as that?" lisped a tiny voice, in tones of amazement.

"But what became of 'Gentleman Bob?'" asked an impatient boy.

"He is now my brother-in-law, and your papa," said the colonel, exchanging a sly look with a fine looking man on the other side of the room.—*Harper's Young People.*

A FATAL NEGLECT.

How Careless Oversight Brought About the Most Serious Results, and How it Might Have Been Avoided.

THE IMPORTANCE OF ATTENTION TO THE DETAILS OF LIFE.

Early last Spring the elegant mansion of one of New York's wealthiest capitalists situated on a beautiful hill in New Jersey, was turned into a house of mourning. It had been constructed on the most approved sanitary and scientific principles. Thousands of dollars had been expended in the drainage, plumbing and ventilation. The surroundings were healthful, the air was pure, and yet an epidemic of diphtheria swept away a family of young and beautiful children. It was the theory of the physicians that the house was filled with malaria, which always invites diphtheria, and, skeptical as the father was, he instituted a rigid examination. Every closet, pipe and drain was found to be perfect, and they were about to give up, baffled, when by accident they examined the furnace fresh air box, and a few feet from its opening, in a neighbor's lot, they discovered a mass of putrifying garbage! The mystery was explained. The malaria had found an entrance through the "fresh" air flue, and three loved ones perished because "somebody had blundered!" The same result was seen at Princeton College, seven students losing their lives by the faulty drainage of the college grounds. These occurrences were not "dispensations of Providence," they were the result of plain carelessness.

Life is a constant struggle for existence, and as the fittest always survives, it is the duty of every man to acquaint himself with the methods of prevention and cure of influences which would hurry him to the grave. There is much doubt nowadays as to what, for instance, causes malaria, but there is no doubt that it is the basis of the most obstinate chronic disorders. Not many years ago a celebrated physician of London discovered what is known as Bright's disease of the kidneys. While most of the characteristics of this dreadful malady have been known, yet one of its most peculiar features is of recent discovery, *i. e.*, that it produces general derangement of the tissues, and involves other organs of the body long before the kidneys themselves seem to be affected. There is no pain in the kidneys nor in their vicinity. The water may not be albuminous; there may be no casts, and yet Bright's disease may exist and disorder the entire system.

Prof. Wm. H. Thompson, M. D., of the chair of Materia Medica, in the University of the City of New York, in a recent lecture before the students of Bellevue College Hospital, says "Bright's Disease has no symptoms of its own, but has the symptons of every other disease you can think of." Albumen and casts may or may not be present; nor is the specific gravity an absolute and infallible test. Dr. Thompson says kidney disease is probably the commonest cause of death in this climate among adults, more so even than consumption, but it is a very deceptive disease. If a man breaks a limb he will expect pain in the injured member; if a bullet crashes into the body he will at least suffer pain in the wounded part, but in diseases of the kidneys he will suffer most in the other organs of the body. These sufferings are only the effects, the cause is behind them, and if that can not be removed there can be no cure of the effects. Some of the commonest ailments of humanity are the sure symptoms of Bright's disease. When the kidneys have been diseased for a certain time there will occur strange disorders in the head, throbbing headaches, disturbed vision; the memory loses its power. These are secondary symptoms of Bright's Disease.

Again, the lungs are a favorite field of operations, and diseased kidneys produce pleurisy, bronchitis, (with or without cough) great paleness, sudden and strange attacks of asthma, and the spitting of blood. These are secondary effects of Bright's Disease.

The heart, in the effort to force blood into the diseased organs, which are swollen by reason of kidney disease, becomes exhausted, hardened or enlarged, or valvular disease follows, with the great distress under the breast bone. These are secondary symptoms of Bright's Disease.

Dr. George Johnson, a great authority, over 20 years ago, pointed out that whatever disease affects the kidneys produces the same effects in the liver, and the purging of blood, nausea, vomiting of bile and food, indigestion, constipation, piles, dizziness, persistent diarrhœa coming on suddenly to a person who has always been robust are certain secondary symptoms of Bright's Disease.

Having made a tour of the body and finding no other organs which it can destroy, the disease returns to the kidneys; the back aches intolerably, the urine is dark, full of brickdust, and ropy; casts appear, albumen is abundant; then come great muscular relaxation and nervous prostration; great puffs appear under the eyes, the countenance is pale and wears an appearance of fright, convulsions ensue, the fatal diarrhœa or pneumonia sets in, and death is the end. These declarations are the warnings of men of high authority in medical science, whom we can not dispute if we would. We expect, when our physician visits our bedchamber, he will come with the possibility of healing, but there is no disease which he approaches with the certainty of failure like Bright's Disease. Is there no hope of cure? Must this great malady increase the number of its victims at the rate of 25 per cent. a year, and we be powerless to prevent? Dr. Holland says all medical practice is experimental, and that any remedy that cures is entitled to the confidence and patronage of the people. The only criterion of excellence is success, and, he says, this is the basis of popular judgment. The doctors admit they can do nothing for a person in the toils of Bright's Disease; but happily, the oftimes wiser school of independent investigators has not so failed. A few years ago a well known medical practitioner found the vegetable elements which diseased kidneys and liver needed as a food and restorer; and knowing how widely these diseases prevailed, he sold the formula to Mr. H. H. Warner, of Rochester, N. Y. This gentleman began its manuacture on a most extensive scale, and to-day Warner's Safe Kidney and Liver Cure is used more generally than any other known compound. The manufacturers of this remedy know, from the unsolicited testimony of hundreds of cases cured of the worst form of Bright's disease, that it is an almost absolute specific, based on a new and proved theory of treatment for every form of kidney and liver disease, and they are ready to prove to any one that they make no claim that others can not verify by their own experience. Indeed, the best physicians prescribe it, and it is everywhere conceded to be one of the greatest discoveries modern medical science has given the world. The following items are the facts of science and authority:

FIRST—More persons are afflicted with or die of Bright's disease than any other one disease except consumption. [Authority—Drs. Roberts and Thompson].

SECOND—The disease has no certain symptoms of its own, revealing itself through disorders in other organs.—[Roberts, Thompson and Johnson].

THIRD—"While the medical fraternity is loth to acknowledge itself baffled, it can not be denied that with the exception of one proprietary medicine, there is no known cure of Bright's disease.—[Craig].

What that remedy is has been fully explained in this article, and in commending it to our readers, we appeal not to their credulity, but to their judgment and common sense. It is not only pure and vegetable in its nature, but it has proven so effective that it is used more extensively than any other known remedy now before the people. It has cured even the most pronounced cases of Bright's disease, and it is an absolute specific for all kidney difficulties which are the first stages of this most terrible complaint. These are facts which every one of forethought can appreciate, and by the observance of which all can avoid the misery of "a fatal neglect."

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Popular Science.

THE National Academy of Science, at its meeting in Philadelphia, Nov. 15th, appointed a committee to co-operate with the United States Commission in taking observations of the transit of Venus in 1882.

THE value of the diamonds taken from the South African mines last year is estimated at $50,000,000. No less than 1,440 pounds of diamonds, valued at $17,000,000, were sent through the Kimberly post-office. 22,000 black and 1,700 white men are employed in these mines.

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PROF. PICKERING, of Harvard College Observatory, has been a number of years measuring the intensity of the light of the heavenly bodies. The labor of measuring and recording the brightness of all the visible stars is going on at the rate of 40,000 a year, and will be completed next Fall. Some of these measurements are almost incredibly fine. The light which falls upon the earth from the satellites of Mars, for example, is about equivalent to what a man's hand on which the sun shone at Washington would reflect to Boston. Yet they have been measured with an error of probably less one-seventh of their diameter.

PROF. H. C WOOD and Dr. H. F. Formad, of Philadelphia, have been making researches into the nature of diphtheria, at the instigation of the National Board of Health. They find it to be the result of an infinitesimal plant, known as "micrococcus," which fastens upon the white corpuscles of the blood, multiplies rapidly, until they poison the blood, choke the vessels, and are found in myriad numbers in the spleen and other organs rich in blood. The "false membrane" is built up of this parasitical plant. It seems probable that the practical result of the investigation will be a means of artificial inoculation, by which the system will be no longer subject to the disease in its fatal form.

UTILIZING NIAGARA. — Sir William Thompson, in a paper read recently before the Physical Science Section of the British Association, states that with the present knowledge in the use of electricity, it is possible to transmit the power of Niagara Falls three hundred miles with a loss of only twenty per cent. He estimates that a copper wire, one-half inch in diameter, hung on poles like an ordinary telegraph wire, would transmit 21,000 horse-power to New York City; but to do this, he would use a difference of potential of 80,000 volts, a tension which would be like bottled lightening having a striking distance of about seven inches. He would reduce this to a working potential of 100 to 200 volts by means of a Faure battery of 40,000 cells. It is quite among the possibilities that New York and other cities may yet be supplied with light and power in this way.

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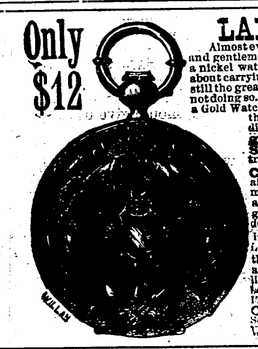

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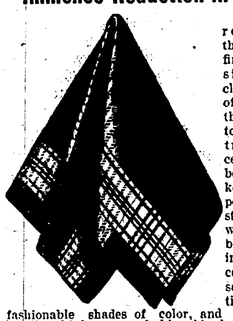

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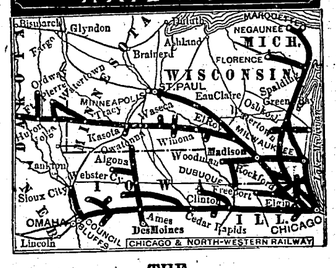

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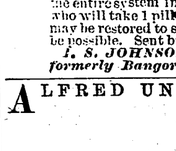

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Abstract of Time Table, adopted June 6th, 1881.

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 "	.....	.....	12.18 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 "	5.02 "	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	7.30

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 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

☞ Through Tickets to all points at the very lowest rates, for sale at the Company's offices.

Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

S. S. Department.

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

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Contributions for this department are solicited, and may be addressed to 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. **The Last Days of Moses.** Deut. 32: 44–52.
- Dec. 17. Review.
- Dec. 24. Special Lesson.

LESSON XI.—THE LAST DAYS OF MOSES.

BY W. R. POTTER.

For Sabbath-day, December 10.

SCRIPTURE LESSON.—DEUTERONOMY 32: 44–52.

44. And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

45. And Moses made an end of speaking all these words to all Israel:

46. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47. For it *is* not a vain thing for you: because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48. And the Lord spake unto Moses that self-same day, saying,

49. Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50. And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51. Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52. Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CENTRAL TRUTH.—Disobedience punished.

DAILY READINGS.	
1. Deut. 32: 44–52.	4. Deut. 31: 1–14.
2. Numb. 20: 1–14.	5. Deut. 32: 1–14.
3. Deut. 7: 1–20.	6. Deut. 33: 12–29.
7. Deut. 34: 1–12.	

GOLDEN TEXT.—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psa. 90: 12.

TIME.—B. C. 1451.
PLACE.—Wilderness.

OUTLINE.

I. **Last words.** v. 44–47.
II. **Last hours.** v. 47–52.

DICTIONARY.

Ho-she'-a—God is help. The same as Joshua.

Nun—An Ephraimite.

Ab'-a-rim—Passages. A mountain range in Moab, facing Jericho, of which Pisgah and Nebo were parts.

Ne'-bo—Prophet. A mountain peak in the Abarim range. The exact site is not now known.

Mo'-ab—Of the father. The name of a territory which lay on the east side of the Dead Sea and the Jordan.

Jer'-i-cho—Fragrance. The only city in the Jordan valley, about five miles west of the river, and six or seven miles north of the Dead Sea. The first city captured by the Israelites.

Hor—A mountain on the western edge of the land of Edom, where Aaron was buried.

Mer'-i-bah-Ka'-desh—Strife at Kadesh. A place southwest of the Dead Sea.

Zin, Wilderness of—A low palm tree. A part of the Arabian Desert south of Palestine.

QUESTIONS.

I. **Last words.** v. 44–47. Mention principal events since the death of Miriam at Kadesh. Numbers 20. The song of Moses—what use was made of it by the people? What other name had Hoshea? What did he become after the death of Moses? What is meant by the words, "set your hearts unto all the words of this law?" What is the righteousness of the law referred to in verse 46? Rom. 10: 5. Who is made unto us righteousness? 1 Cor. 1: 30. What do you understand by its not being "a vain thing" in verse 47? How was it their life? Does this teach us any important truth? If so, what?

II. **Last hours.** v. 47–52. After Moses was through speaking, who addressed him? What did he tell Moses to do? Where was Nebo? On which side of Jordan was Moab? In what tribe? What was he to see when he arrived there? What was to befall him there? What had he done? Had any one died before Moses on a mountain, that you remember? Who? On what mountain? Why this extreme penalty for Moses's sin? If so great and godly a man as Moses died for a single sin, can we, with impunity, disobey? Repeat the Golden Text. What do you understand by wisdom? Have you applied your heart to it? If you have not, will you? Will you now and henceforth?

HISTORY.

Going back to Kadesh in Zin, the scene of Moses's sin, as we find it in Num. 20, the place also where Miriam, the sister of Moses, died, we find an interesting succession of events which it is well to keep in mind. After the death of Miriam, Aaron, Moses's brother, also died—in Mt. Hor. Eleazer, his son, succeeded him. The people mourned for him thirty days. Moses besought the king of Edom to let his people pass through his territory, but he would not. Enroute from Hor to Canaan, in going around Edom, the people were bitten by serpents, were cured by looking upon a brass one, set upon a pole. On their way, they met the Amorites, and defeated them. They destroyed Og, the king of Bashan, and all his people. The episode of Balaam and Balak, king of the Moabites, follows. The Midianites were spoiled. The arrivial before the promised land. Moses's instruction to the people. Then the song of Moses which is ranked among the noblest specimens of poetry found in Scripture. It was used as a National anthem, and was to be often repeated by the people.

NOTES.

I. v. 44–47. **Words of this song.** As we find them just preceding this lesson. **In the ears of the people.** It was repeated to them for their instruction. **Hoshea**—Joshua, the appointed leader of the armies of Israel, the General of all the fighting forces. The first we know of him is in connection with his contest with the Amalekites at Rephidim, where he defeated them. It would seem, from some circumstances occurring immediately after, that God thus early intended him for the successor of Moses. At Sinai, they were associated, from which time they were intimate. He was a man filled with wisdom, and specially qualified for the arduous task given him afterward. On Moses's death, he succeeded him. Num. 27: 18. He led the Israelites across the Jordan, and began the conquest by taking Jericho. He led them against all the nations of Canaan, conquering all of them. **Made an end.** Closing words of loving instruction to his people. **Set your hearts.** Let these last words abide. Fail not to comply with this instruction, you and your children.

II. v. 47–52. **For it is not a vain thing.** Why? "Because it is your life." Evidence is abundant through all the history of this wilderness wandering, that many times they lost sight of the ultimate object of the tiresome pilgrimage, and wished themselves again in slavery. A loss of confidence is often followed by a reckless indifference. This is so also in our intercourse with men; and when applied to our own heart life, accounts for the ease with which we go wrong. Often the morbid sense of inefficiency which takes so strong hold upon us at times, unfits us to grapple with the realities of life, thus weakening and destroying. To Moses, the words of the law he had uttered were of the highest possible importance. He was concerned lest they should fail to realize this fact also, being so much absorbed with the immediate prospect of worldly acquisition. He had led them to this point in their history by heroic effort; and now that they were about to grasp the fruition of their hope, this injunction was eminently fitting. With him, the possession of the land was a secondary consideration, for, first of all, they were to be especially a godly people. **Get thee up into this mount.** This was no new thing for Moses. The most important revelations he had received were made in the retirement of mountain summits, alone with God. **Abarim.** A series of mountains east of the Dead Sea, opposite Jericho, in Moab, in the tribe of Reuben. The mountains Nebo, Pisgah, and Peor, were in this chain. **And behold the land.** The object of all these years of toil and discouragement. Incidentally, he had learned much of God from actual companionship—a boon to him greater than all worldly possessions. Trials, though keen, if they result in a better knowledge of God and our own insufficiency and dependence, leave a sweetness behind the sting. **And die in the mount.** God's ways are not our ways. The reason of this punishment is given in verse 51. The *smiting* of the rock twice when he had been directed to *speak* to it, that it might give forth water to the thirsty multitude, seems to be the great sin which brought this punishment. Instead of speaking to the rock, he spoke to the people, and that in an angry manner. Num. 20: 10. It is thought by some that the striking of the rock twice, implied unbelief in Moses, that God would thus favor these rebellious people. Be that as it may, we know that the water came, and it came in the way Moses supposed, and the people were refreshed, and the beasts. It is enough to know that Moses understood wherein the sin lay. There was a sin, and it was thus punished. **But thou shalt not go thither.** Naturally, ever Christian heart goes out in sympathy for this eminent man of God. Every one, young or old, who has followed him from his cradle of rushes, through his childhood, his preparation, his magnificent leadership through all the weary, changing years of the wandering, up now to the very threshold of triumph, has a personal interest in this great hero. By force of circumstances, his career was exceptional in opportunities. We know he was sufficient through God, for every emergency. The grandeur of his history has its secret in the fact that he trusted God wholly. His is a brilliant example of supreme confidence in God. Every Christian may and should have such a trust. We may not be a Moses, there is not need that we should be in respect of leadership, but we all need his spirit; should have it. It is our privilege. The crowning glory of Moses's career is the wondrous spirit of resignation in which he submitted to his fate. No word of censure, no accusation of injustice, no expression of regret even escaped his lips, but instead, a thrilling exhortation to his people to be loyal to Jehovah, to whom they owed so much. Can we, to whom this blessed example has come down through the ages, and for whom so much has been done to give us the light and joy of the gospel, realize any lack in our trust or our fealty to him who chastises and blesses by turns? If with all his godliness, Moses failed to reach the promised land, how concerned we should be lest we deceive ourselves by accepting the notion that to be a Christian is an easy thing; that God does'nt expect very much of us anyway. Let us accept as to us, the warning of Moses to his people before his death, "For it is not a vain thing for you, because it is your life."

PAINT, PROVE, PERSUADE.—This motto, recommended by some one to preachers of the gospel, is equally appropriate for Sabbath-school teachers. The wise teacher will seek so to present the truth to the scholar, that the attention may be won, the judgment convinced, and the heart impressed.

THE BOOK.—

Gallery of sacred pictures manifold,
A minister rich in holy effigies,
And bearing an entablature and frieze
The hieroglyphic oracles of old.
Along its transept aureoled martyrs sit;
And the low chancel side-lights half acquaint
The eye with shrines of prophet, bard, and saint,
Their golden tablets traced in holy writ!
But only when on form and word obscure
Falls from above the white, supernal light
We read the mystic characters aright,
And light informs the silent portraiture,
Until we pause at last awe-held before
The one ineffable Face, love, wonder, and adore.
—*John Greenleaf Whittier.*

A SEXTON'S COMPLIMENT.—A clergyman in the country had a stranger preaching for him one day, and meeting his sexton, asked, "Well, Saunders, how did you like the sermon to-day?" "It was rather ower plain and simple for me. I like thae sermons best that jumbles the joodgment and confoonds the sense. Ah, sir, I never saw ane that could come up to yoursel' at that."

It is to be hoped that our Sabbath-school teachers will strive to avoid such compliments as the above.

WINNING BY LOVE.—We urge the duties of Christianity upon the consciences of men; but duties are constraints till they are changed into charms by love. The very word duty is a harsh one, until the heart grasps it, and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed. To win men to the performance of Christian duties, it is necessary to win them to the love of him who requires them, and to the love of those for whose benefit they are required.—*Dean Stanley.*

THE Sunday-scholars of Australia welcomed the two sons of the Prince of Wales by a grand demonstration in the Academy of Music at Ballaarat. Some four thousand scholars were gathered in the great building, and in their behalf two pocket Bibles were presented to the princes. It was noted that they did not put their Bibles away, but seemed to take special interest in showing them.

BISHOP COXE makes mention of persons who with jeweled fingers will give ten-cents to foreign missions, and then sing:

"Love so amazing, so divine,
Demands my heart, my life, my all!"

And the *Churchman* remarks that it fears that the bishop has put the sum too high!

A MAN TO DEPEND ON.—Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—*Dean Stanley.*

PROFESSOR CHRISTLIEB, in reporting the prospects of evangelical religion in Germany, says that, although there is still a considerable jealousy of lay agency, yet, in Rhineland more especially, numerous meetings are held in private houses, and godly laymen are taking active part in various forms of evangelistic work.

THERE are in the United States about 933,100 teachers and workers in the Sabbath-school. At the low estimate of one dollar a week for the value of the time thus given by each, these voluntary services represent a gift whose money value would be nearly fifty millions of dollars.

A "Society for the Promotion of Early Rising" has existed in England for more than four years, the object of which professedly is to gain time for the study of the Sunday-school lessons. There are fines for the violation of the rules.

RICHARD BAXTER said a good thing, when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now.

THE Sunday-school of Plymouth Church, Brooklyn, reports one scholar who has not missed a Sunday for ten years, several that have not missed for five years, and quite a long list of those who have not missed a Sunday for a year.

THE king of Abyssinia, it is said, has a very effective method of preventing the tobacco habit from spreading in his dominions. He cuts off the noses of those who take snuff, and the lips of those who smoke!

IN a period of less than four months during the past Summer, a single missionary of the American Sunday School Union in Illinois, gathered about fifteen hundred children into Bible schools.

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.*

YOU CAN'T.—You can't do a great many things. But you can secure *Parmelee's Great Blood Purifier*, a never failing remedy for salt rheum, erysipelas, scrofula, boils, pimples, ulcers and all diseases arising from an impure and disordered state of the blood. Sold under a positive guarantee that if not entirely satisfactory, on return of the empty bottles 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.

$1.500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

THE UNFORTUNATE.—We come to them with a well known remedy, *Hamilton's German Bitters*, that in cases of dyspepsia, acidity of the stomach, fever and ague, loss of appetite, jaundice and disease of the kidneys, has been used with *wonderful* and almost *universal* success. In cases of disordered digestion, sluggish circulation of the blood, and exhausted vital energy, it stands without a rival. It is a most effectual tonic, imparting tone to the stomach and strength to the system. Price 50 cents per bottle. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R Burdick, Alfred, N. Y.

MAGNIFICENT HOLIDAY BOOKS.—Beautiful Family Bibles, 1,400 illustrations, $4 50 to $15; Webster's and Worcester's Dictionaries; Evidences of Christianity; Chambers' Encyclopædia, four styles; Life of Garfield, including a fine illustrated Holiday edition, $1 50 to $5. Any work desired, furnished.
JOHN SHELDON, Alfred Centre, Agent.

WORMS! WORMS!—Children having worms require immediate attention, as neglect of the trouble often causes prolonged sickness. In children worms are indicated by paleness, itching of the nose, grinding of the teeth, starting in sleep, irregular appetite, bad breath, swelled upper lip and other symptoms. Get a box of *Parmelee's Worm Candies or Lozenges.* They are a safe, pleasant and effectual remedy. Price 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE Eggleston Sensible Truss has been before the public for a number of years and has steadily gained in favor. It again appears in our advertising columns. Let all interested consult them.

THE EFFECT OF INDULGENCE in strong drink can be removed from the system by Warner's Safe Kidney and Liver Cure.

JEWELS IN YOUR CROWN.—Do you desire to add a "jewel" to your "crown?" Do you desire to benefit suffering humanity? If so, tell them of *Hamilton's Cough Balsam*, a sure and speedy cure for coughs, colds, croup, whooping cough, sore throat, hoarseness and inflammation. It will certainly benefit them also if troubled with asthma or bronchitis. Sample bottles, 25 cents; large size 50 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

ORGANS AND PIANOS.—A great opportunity is now afforded our readers to buy Pianos and Organs at extremely low prices. Attention is called to the large advertisement of the Hon. Daniel F. Beatty, Mayor of Washington, New Jersey, which appears in this issue. An Organ or Piano is the most suitable Holiday Present, and we advise those who wish an instrument to order from Mr. Beatty. Read his advertisement carefully.

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.*

LETTERS.

W. F. Place, J. F. Hubbard, E. M. Dunn, Julia Rucker, B. G. Boardman, J. E. Campbell, Marilla B. Phillips, L. Saunders, E. R. Clarke, F. H. Williams, G. W. Witter, A. E. Main, Mrs. H. N. Butterfield, George B. Van Horn, Joshua Green, F. L. Dayton, D. T. Rounseville, 2d, F. J. Harrison.

RECEIPTS.

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

	Pays to	Vol.	No.
Wm. I. Langworthy, Alfred Centre,	$3 00	39	26
Mrs. A. A. Lewis, "	4 05	38	26
Joshua Green, Wellsville,	2 00	38	52
Mrs. W. R. Smith, Trenton, N. J.,	2 00	38	52
G. E. Stillman, Plainfield,	2 00	38	52
L. T. Rogers, "	2 00	38	52
E. S. Bailey, Chicago, Ill.,	2 00	38	52
Mrs. M. B. Phillips, Cuba,	2 00	38	52
Mrs. H. N. Butterfield, Waukesha, Wis.	1 00	38	23
G. W. Witter, Wausau,	4 50	38	52
J. Bailey, Milton,	2 00	37	39

FOR LESSON LEAVES.

G. B. Van Horn, Garwin, Iowa, $2 25

WHOLESALE PRODUCE MARKET.

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

BUTTER.—Receipts for the week were 27,912 packages; exports, 1,107 packages. The market is "tony," with poor stuff in the drag as usual. New York State creameries being stopped, there is a cessation of supply from this source, and dealers are forced to make the best shift they can to produce fancy butter to take its place. Forty cents was paid at Elgin for fine stock, and a price will be paid here for a limited amount of new milchs make grain fed butter without regard to market value of other stock. Mr. John D. White sold an invoice of 20 firkins and about 80 Fall tubs and pails of Otsego county from dock at 28c. and freight. Summer made creamery firkins do not turn out as well kept as entire dairies, and sales of them were mostly at 25 @ 28c. Fresh imitation creamery and factory butter, and Western dairy make are all quick sale for fresh stock having life and flavor, while sour and cheesy or long held rancid goods are comparatively unsalable, and are offered down to 14 @ 15c. We quote:

Creamery, new milch make	—	@40
" fresh, fair to choice	30	@36
" summer firkins	25	@30
Sweet cream creameries, October make	30	@33
Dairy butter, finely made, October	33	@35
" " fair to choice, fresh	25	@30
" " sour, cheesy or rancid	15	@20
Entire dairies, as in quality	22	@30
Imitation of Western creamery, fine	30	@33
Western factory, all kinds	14	@22

CHEESE.—Receipts for the week were 73,103 boxes; exports, 25,609 boxes. Stock is getting more generally into store, and there is perhaps less pressure to sell fine full cream stock, but there are large offerings of hybrid skims and half skims at all sorts of prices and of all degrees of toughness, and there is generally a dull market except for finest September and October makes. We quote:

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

EGGS.—Receipts for the week, 10,260 barrels, and 1,772 boxes. The market is sharp for choice fresh laid stock, and good for the choicest brands of preserved eggs, and closes firm. We quote:

Near-by marks, fresh laid	32	@ 33
Fresh omelet eggs, and bakers' use	25	@ 30
Limed eggs, prime brands	21	@ 23

BEESWAX.—Pure wax 22 @ 22½ cents.

BEANS.—The market is steady, with good fair business. We quote:

Marrows, 1881, per bushel	$3 40	@$3 50
Mediums, " "	3 00	@ 3 10

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	13	@14
" " fair to good	11	@12½
State and Western, quarter apples	6	@ 7
Apples, North Carolina, sliced	6	@ 9
Peeled peaches, evaporated	35	@38
Peeled peaches, sun dried	18	@23
Unpeeled peaches, halves and quarters	6	@ 7
Raspberries, dried	—	@28
Blackberries	12	@13
Cherries	19	@20
Plums	15	@17

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb	10	@12
Chickens and fowls, mixed, per lb	8	@10
Ducks, per pair	50	@75

DRESSED POULTRY.—We quote:

Turkeys, dry picked	13	@ 15
" scalded	12	@ 14
Chickens and fowls, dry picked	11	@ 13
" " scalded	10	@ 12
Ducks, per pound	10	@ 13

BUTTER, CHEESE, EGGS, BEANS, ETC.
Exclusively and Entirely on Commission.

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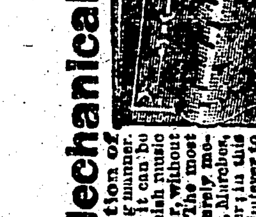

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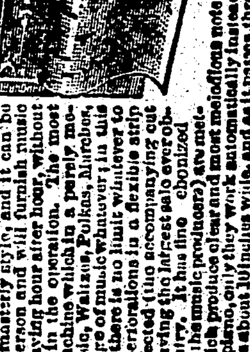
Eggleston Truss Co., Chicago, Ill.



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