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

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For the Sabbath Recorder.

THE REFUGE.

BY IDA FAIRFIELD.

"As the shadow of a great rock in a weary land."

What though the noonday sun
Beats fiercely o'er my head,
With'ring each perfumed flower
Along the path I tread;
The breeze, my cheek that fans,
Be like the Simoon's breath,
Which sweeps the desert sands,
Swift harbinger of death;
Kept by God's changeless love,
Led by his tender hand,
Within the shadow of the Rock
Secure my feet shall stand.

What though the changing sky
With clouds be overcast,
And joy's frail blossoms fly
Before the stormy blast;
And hopes which budded fair,
In life's glad, morning hour,
Lie blossomless and bare
Beneath the tempest's power;
However wild the shock,
Whatever ills betide,
Within the covert of the Rock
In safety I'll abide.

What though above the hill
The western sun shines low,
And night-winds, damp and chill,
From frozen regions blow;
Though singing birds have flown,
And flower and leaf are dead,
No pillow, save a stone,
Remaineth for my head;
With grim Death's fingers, cold,
Upon mine eyelids, pressed,
Still, 'neath the shelter of the Rock,
In sweetest dreams I'll rest.

THE SEVENTH-DAY BAPTIST DENOMINATION IN AMERICA ONE HUNDRED YEARS AGO.

A paper read by O. D. Sherman, before the Seventh-day Baptist Eastern Association, held at Berlin, N. Y., June 2, 1881, and published by the request of the Association.

Just one hundred years ago, the American republic was struggling in the birth pangs of a national life. Its population was scarce three millions. Its inhabited territory a narrow fringe along the shores of the Atlantic. Its bond of union, a confederation between thirteen separate and independent States, whose inherent strength was as a rope of sand. In front of them was the broad Atlantic, whose waves bore to their shores the transport ships of Great Britain, filled with well trained soldiers, commanded by skilled and able generals; whose mission was to bring back into subjection these rebellious colonies. Behind them, was the unbroken wilderness, filled with hostile savages, who, incited by British gold, and oftimes led by British officers, lurked, like beasts of prey, ready to spring in an unguarded hour, on the frontier settlements, to lay waste and destroy. For six years the wild waves of war had swept from Boston Bay to Charleston, and had left ruin and desolation in their fiery track.

Just one hundred years ago, there were five organized Seventh-day Baptist Churches in America. They were, Newport, founded in 1671; Piscataway, 1705; Westerly (now 1st Hopkinton), 1708; Shiloh, 1705; Little Hoosack (now Berlin), in 1780. There were also branches of the Westerly Church, at Rockville, Waterford, and Farmington, (now Burlington, Conn.) The exposed situation of Newport during the war of the Revolution, and the occupation of the island by the British a good part of the time, disturbed very much this church. Many of the members left the island and went to the mainland, and identified themselves with the Westerty Church. Elder Wm. Bliss was the pastor, installed in 1780. The records during the war, were either not kept, or have been lost. In 1784, the list of members contains the names of eleven males, and two negroes, thirty females, and three colered women.

The Piscataway (New Market) Church experienced in full measure the bitterness of the war. Its near proximity to the city of New York, which was occupied nearly the whole time by the enemy, caused it to be the foraging ground for that army, and also the scene of many a bloody battle. From the year 1770 to 1786, there exists no records of the Church; but we learn from other sources, that Eld. Jonathan Dunham, the second pastor of the Church, died of small-pox, in March, 1777. For ten years the church was without a pastor. Sometime during the war, the meeting-house was burned, and the membership scattered. At the death of Eld. Dunham, in 1777, the Church numbered about one hundred communicants.

Of the condition of the Shiloh Church one hundred years ago, we have not been able to obtain any information whatever.

The Westerly (1st Hopkinton) was under the pastoral care of Eld. Joshua Clarke, who was chosen "Leading Elder," after the death of Eld. Thomas Hiscox, in 1773. Elders John Burdick and John Davis were associates of Eld. Clarke. Eld. Burdick had charge of the branch at Rockville, then called the "upper meeting-house," Eld. Davis of the branch at Burlington, Conn. (Farmington.) Elisha and Joseph Stillman were deacons, and it is probable that Deacon Amos Maxson was also living at that time. Joseph Clarke was Church clerk. The records do not show the membership at that time; but in 1768, it was 278, and in 1793, at the close of Eld. Joshua Clarke's pastorate, after three churches had been set off during that pastorate, namely, Berlin 92, Waterford 42, Farmington 70, total 204, the membership of the parent church was 395—about the same as the present time.

The records of the Church show that the "Little Hoosack" (Berlin) Church was organized by Eld. Burdick, Sept. 24, 1780. March 10, 1781, Elders Clarke and Burdick, and Bro. Job Bennett, were appointed to organize the Church at Farmington; but owing to some trouble among the brethren, the organization was not effected until April 7, 1782.

Dea. John Tanner and Col. Job Bennett, leading members of the Newport Church, resided within the bounds of this Church during the war. We should judge that this Church did not suffer any material decrease in membership by reason of the war. Like most of New England, it was exempt from its immediate ravages, but contributed its full quota of men and money for its prosecution.

We will add, as incidents to illustrate the spirit of the times, that it is recorded, that "Bro. Amos Burdick protested against the war." "It was voted, that no members should engage in, or premit fiddling or dancing in their houses." One case of "deal" is recorded at length. One brother was owing another quite a large sum of money. The creditor was taken prisoner by the British. While so held, the debtor offered to deposit the amount of the debt in depreciated Continental paper, which was almost, if not quite, worthless. After the prisoner creditor was released, he made a claim on his brother debtor for the debt. The debtor refused payment on the ground that the debt was discharged by the tender before made. The case was carried to the church, and the church decided, that, although legally, the debtor brother was discharged, yet morally he could not be but by the payment of the debt in good gold or silver money.

Thus the voice of a hundred years ago rebukes the pernicious doctrine of the present day, which, like Satan, has deceived so many, making them to believe the lie, that the government, by the fiat of its power, can make a scrip of paper, which is a promise to pay equivalent to the thing to be paid, and thus discharge its debt.

In conclusion, we may add that the progress of a hundred years, though slow, has been sure. It sometimes takes long years for the seeds of truth to germinate, but the Lord's harvests are sure. The eternal years are his. His Word will not fail, but will accomplish the thing whereunto it is sent. We need not be discouraged, or faint of heart. The signs of promise gild the sky. The vantage ground we occupy to-day is more than a hundred-fold that of one hundred years ago. We are organized for work. We have men and means at command. The field is open, and by God's help we may yet possess the land.

Sow thy seed with earnest praying,
Give it to the rain and dew,
God shall answer while you're waiting,
He will send it back to you;
Not the handfuls that you scattered,
Not the few grains that you gave,
But in hundred-fold the measure,
Shall its golden harvests wave.

NOTE.—The author is indebted to A. B. Burdick, 2d, Clerk 1st Hopkinton Church; Rev. Geo. B. Utter, and Dea. I. D. Titsworth, for much of the material of this paper.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 10, 1881.

The opening of the first regular session of the Forty-seventh Congress was attended with more than the usual interest attached to such an important event. It is remarked that there are now more strangers here than at the opening of any Congress since the first session was changed from inaugural week to the first Monday in December. This is naturally incidental to the beginning of a new administration conjointly with the opening session. The hotels are rarely so crowded as at the present time. When the House opened it was shown that there was a very full attendance. The absentees were so few that it seemed as if every man was in his seat. The sight within was a very exhilirating one. The sea of faces rising from the lower tier and banked high toward the cornices, presented an unbroken surface, save in the space reserved for the diplomatic corps. There, but half a dozen foreign gentlemen, with a single lady, could be seen. Below, upon the floor of the House, the members were chatting and laughing and shaking hands as if they had met for the first time in many months and were very glad indeed to be there. Like the crowd of spectators, they had gathered early and appeared to be in a frolicsome mood. Of course all eyes in the galleries were bent on those who are expected to be the principal actors in the national drama of legislation. Among these were Mr. Keifer, the Republican nominee for the Speakership; Mr. Randall, the Speaker that was; Messrs. Kasson, Hiscock, Dunnell, and a half dozen others, Speakers who wanted to be. Around each of these figures clustered a busy and talkative lot of gentlemen discussing the topic of the hour. New members were being introduced here and there to the veterans, and the latter were making themselves generally agreeable, as if in anticipation of the votes to come. There was an internal seriousness during the taking of the vote for Speaker, and a good many side tally-sheets were kept by those impatient ones who could not wait for the official announcement of the result. The result showed 285 votes, 143 of which were necessary for a choice. Of these, Keifer received 148, Randall 129, and Ford, the Greenback candidate, 8. The result is generally accorded as due to the stalwart influences which were brought to bear at the decisive moment. It is, in truth, a victory for the administration, and is so frankly admitted by the intelligent crowds of gossiping politicians.

Cabinet news is confined entirely to speculation. If there is anybody in Washington except President Arthur who knows the slate, it is some one that can keep a secret.

The defense in the Guiteau trial closed its testimony on Tuesday, and it is conceded by every one that the assassin has been doing considerable hard work in the erection of his own gallows.

The President took possession of the White House yesterday. The gossips have not yet settled the question as to whom will belong the honor of being the first lady of the land, but as the President has shown himself equal to greater emergencies than this, it is presumed that he will be equal to this one also. The White House has always been a "Mecca" to the stream of strangers constantly pouring into the city. Many of them are here only for a day, and may never be in the city again, and to miss entering the Presidential Mansion when they are on the very threshold, is to some a life-long disappointment. What interest centers about the old place! Every nook and corner has its own peculiar interest. Congress may appropriate the money for, and architects and artizans may plan and build in a more healthful spot, a far more imposing structure, but it will lack the charm surrounding the present site.

New faces are daily seen promenading our streets, and the fact that their owners are strangers is evidenced by the delight exhibited at our commodious sidewalks, broad, clean, and well-paved streets, and our system of parking, the beauty of which the frost has not yet greatly marred, save in the removal of the leaves from the trees. As one beautiful girl was heard to remark upon the Avenue yesterday, "I find the grass is still a beautiful green here, and the air as balmy as early Spring; yet at home, when I left, we had had a slight snow-storm, and everything wore the desolate look of Winter." The fact that has so often been stated that Washington was the most desirable city, as a residence, in the country, and especially in the Winter months, is fast becoming recognized by the wealthy and refined in every State.

AUGUST.

PRESIDENT'S MESSAGE.

The President's Message, though long, has the credit of being an able state paper. It seems to have been well received by all parties at home, and, so far as heard from, has produced an excellent effect abroad. Its length precludes its publication in the RECORDER.

The following comments from the New York *Sun* will, however, furnish a general idea of the scope of the message:

"Our relations with the powers of Europe are, in this review, all satisfactory. Our Hebrew fellow-citizens will be glad to know that energetic remonstrances have been addressed to Russia concerning the treatment of those of them who may visit that empire. Our Protestant fellow citizens will be pleased to know that steps have been taken to secure the better protection of American missionaries in the Turkish empire. Our German-born citizens will be happy to know that there is an end of complaint respecting the treatment of those of them who visit the German empire. Our Swiss fellow-citizens will rejoice to know of the protest against the importation of Swiss criminals; and our Spanish fellow-citizens will be satisfied to learn that the Spanish Government is doing its duty respecting the awards of the Claims Commission.

"With the powers of North and South America, also, our Government is on becoming terms. We have promoted commercial intercourse with Mexico, prevented a rupture between Mexico and Guatemala, taken an interest in the boundary arbitration between Costa Rica and Colombia, sent a special envoy to promote peace between Chili, Bolivia, and Peru, maintained warm friendship with Venezuela, and aided in establishing the boundary of Patagonia. The President speaks pleasantly also of China and Japan. Legislation by Congress is needed respecting the new Chinese treaty, attention being paid to Chinese interests and susceptibilities in dealing with Chinese immigration; the President especially approves that part of the treaty forbidding American citizens and vessels from engaging in the demoralizing and destructive opium traffic with China. It is wonderful news that Japan is about to establish a full constitutional government, the Emperor having already summoned a Congress for that purpose; and the President recommends the return to Japan and China of the indemnity fund now in our hands.

"Having thus touched upon the Governments of the world, President Arthur reaches its waters, and recommends the adoption of the new code of international rules for the prevention of collisions on the high seas.

"Reaching our domestic business, President Arthur offers an elaborate discussion of questions in finance and revenue. The Treasury is in a satisfactory condition; and the surplus of the present fiscal year is estimated at $130,000,000, which is by far the largest surplus since the year 1867, when it was three millions higher. The recommendations of the Secretary of the Treasury respecting the retirement of silver certificates and the limitation of silver coinage are sustained by the President. It is estimated that the entire debt of the country can be paid in ten years; but, in view of the present heavy taxation, the President holds that the revenue might wisely be reduced, even if the payment of the debt be delayed, and he therefore advises the abolition of all internal revenue taxes, except those upon tobacco and alcoholic liquors, and the revision of the tariff laws. These important questions of public economy will doubtless be fully debated in the present Congress.

"The President holds that the strength of the army should be increased to 30,000 enlisted men, that the navy should be 'thoroughly rehabilitated,' that the fortifications and coast defenses should be improved, and that the efficiency of our torpedo system should be increased by strengthening the engineer battalion. The postal service is growing in efficiency, and the attention of Congress is again invited to postal savings banks; the President, in referring to the Star Route business, calls for the vigorous prosecution of those guilty of fraud. Legislative action is needed upon the Indian question, which the President thinks is now in the way of being finally solved. It is the duty of Congress and the Executive to array against the barbarous system of polygamy all the power which they can wield. The Government should sustain the work of education, and such aid for its promotion as can be constitutionally afforded should be given. Claims for pensions under the Arrears Act have lately been very heavy, and the President would give the Commissioner of Pensions such additional assistance as is needed for their speedy settlement. There is a long passage of the message in which the President discusses civil service reform, and offers his views upon its various features. The decline of our merchant marine is deplorable, and the President would give to our navigation interests that kind of aid and protection which has been bestowed upon our manufactures.

"The President closes his message with some remarks upon the question recently before the country of Presidential inability, to which he hopes Congress will speedily give consideration."

A CHEERFUL WORD.—Did you ever go out in the morning with a heart so depressed and saddened that a pall seemed spread all over the world? But on meeting some friend who spoke cheerfully for a minute or two, if only upon indifferent matters, you have felt yourself wonderfully lightened. Every child dropping into your house on an errand has brought in a ray of sunshine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "The heart knoweth its own bitterness" the world over, and good words to such hearts "are like apples of gold in pictures of silver." Even the strangers we meet casually by the way, in the travelers' waiting room, are unconsciously influenced by the tone we use. It is the one with pleasant words on his lips to whom strangers in strange lands apply for advice and direction in their perplexities. Take it as a compliment if some wayfarer comes to you to direct him which street or what train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when the shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing good to one another. When you have no opportunity to speak a cheering word, you can often send a full beam of sunshine into the heart of some sorrowing, absent friend, by sitting down and writing a good, warm-hearted letter.

ONLY "HALF A POINT."—A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker-on, "when only half a point is so much thought of." "Ah, half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at one bound, dut goes up one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

AN editor in Georgia says: "Gold is found in thirty-six counties in this State, silver in three, copper in thirteen, iron in forty-three, diamonds in twenty-six, and whisky in all of them; and the last gets away with all the rest."

THERE is nothing that displays so great moral cowardice as for a man who has been wrong in his views, and knows he is wrong, not to dare to say so, and change his views.

IF your white kid gloves are soiled, rub cream of tartar on them, and they will look like new.

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.

ONE hundred and one dollars have thus far been contributed toward repairing the meeting-house at Long Branch, Neb.—$71 from Plainfield, N. J.; $20 from Westerly, R. I.; and $10 from Nortonville, Kan.

WE purpose to spend Sabbath-day, Dec. 24th, at New Auburn, Minn.; Dec. 31st at both Trenton and Alden, if circumstances will allow: the morning at one church, and Sabbath evening, or evening after the Sabbath, at the other; Jan. 7, 1882, at Dodge Centre; and Jan. 14th, in Chicago.

WE preached Thanksgiving-day in Nortonville, Kan., at a largely-attended union service in the U. P. meeting-house—a union of United Presbyterians, Old School Presbyterians, Methodists, Seventh-day Baptists, and at least one Friend, who made the opening prayer. A collection was taken for two or three poor families in the town, amounting to about ten dollars.

THERE are fifty or more families in the Pardee Church and society. For some time, the plan has been for the pastor to serve the Church, and be a general missionary for Kansas, Missouri, and Nebraska; but we think there is work enough in Kansas alone for one man, the Church needing most of his time, while two or three openings for missionary work at other points would occupy the rest.

WE have recently preached sixteen sermons, and led two other meetings, at Nortonville and Pardee, Kan. Of the more important details of the work, Bro. Wheeler, into whose earnest and faithful labors it was our privilege in some degree to enter, will give our readers an account. The experiences and work here have only been equaled or surpassed in interest or pleasure by the very pleasantest parts of our pastoral work in Old Hopkinton. Brethren in the ministry, is there any truer or higher joy than to know that the Lord helps us to help Christians to a new consecration; the troubled and erring to new light, liberty, and devotion; the "almost persuaded" to become "fully persuaded;" and the unrepentant to enter the Master's service?

ON Wednesday, Nov. 23d, the district school on "Seventh-day Lane," Pardee, Kan., taught by Mr. Leslie F. Randolph, a son of the late Rev. A. A. F. Randolph, a pioneer minister in that country, held a children's memorial service in honor of the memory of President Garfield. Teacher and scholars performed appropriate parts, and remarks were made by Messrs. S. R. Wheeler, and Isaac Maris, and the writer. At the request of state and county officials, a five cent collection was taken for the Garfield Monument Fund, amounting to two dollars. This is an interesting school, and a number of the pupils have lately confessed their purpose to be loyal to the King of kings. May they prove in all things patriotic, upright, benevolent, and pious.

PARDEE, KAN.

Sabbath, Nov. 26, 1881, was a good day for the Church of Pardee, Kan. After the preaching, eleven willing converts offered themselves for baptism and church membership. All were accepted, and at once baptized. At night, the Church again assembled, and these happy souls were formally received into the Church by the laying on of hands and prayer, and by the hand of fellowship. One brother was also received by letter from a sister church, and received the hand of fellowship at the same time. Thus were twelve added to the Church on that glad day. Those baptized varied in age from twelve years to the mature years of middle life. Two were wives and mothers. Some of them had been putting off the duty of baptism a year or more. The experience of others was new. This is the blessed result of twelve days' meeting under the leadership of the Corresponding Secretary, Bro. A. E. Main. We thank God for this shower of divine grace, and we thank the Missionary Board for enabling Bro. Main to be with us.

Immediately after this pleasant service of receiving members, a business meeting was called, resulting, as we believe, in greatly forwarding the delayed work of building a house of worship. The site for the building was selected without a dissenting vote. The plan drawn by a professional architect was also accepted without opposition. And the building committee was instructed to proceed with the work. We reverently ask the Great Head of the Church to prosper this undertaking for the advancement of his cause; and to him shall be all the glory forevermore.

S. R. WHEELER.

LONG BRANCH, NEB.

The Long Branch Church, named after a stream flowing into a branch of the Missouri River, is a few miles from Humboldt, Richardson county, in the southeastern part of the State of Nebraska. The country here is a high rolling prairie with belts of timber along the streams. Grasshoppers and prairie fires have done their destructive work in other days; but it is a much finer looking and richer country than we were prepared to find. True, we see it in the mellow beauty of an Indian Summer day, and are now writing out of doors; but after making just allowance for this, we expect Long Branch to become a prosperous Seventh-day Baptist community.

Bro. H. B. Lewis is doing a good work here, whereof the people are glad. Christians are being renewed, backsliders reclaimed, and sinners converted. Four persons were baptized yesterday in the Long Branch, and others will, without doubt, soon follow their example. We preached here Sabbath evening, Sabbath morning after teaching in the Bible-school, evening after the Sabbath, and Sunday evening after having aided in the settlement of a difficulty of long standing, and called upon a few families. With their "church house," as they call it, made quite comfortable, having a parsonage, and greatly cheered and strengthened by the blessing of the Lord upon the labors of Bro. Lewis, this church of ten or fifteen families will be prepared for a new and brighter history. But in order that this hope may be realized, there will be needed, as soon as possible, after the close of Bro. Lewis's temporary mission here, the permanent religious leadership of a wise, faithful, and efficient Seventh-day Baptist minister. There are special reasons why the brethren at Long Branch should act unitedly and promptly in an effort to obtain such a minister, and our Board should give them the needed help.

HUMBOLDT, Nov. 28, 1881.

THE STORY OF STORIES.

Rev. Dr. Chamberlain, a missionary in Persia, has recently communicated the following remarkable incident from his own experience:

"I wish I could take you to a scene in the kingdom of Hyderabad fourteen years ago. There, in a city, a walled town of 18,000 inhabitants, the people had risen in a mob to drive us out because we tried to speak of another God than theirs. We had gone to the market-place, and I had endeavored to speak to them of Christ and his salvation; but they would not hear. They ordered us to leave the city at once, but I had declined to leave until I had delivered to them my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed. There was no rescue; they would have the city gates closed and there should never any news go forth of what was done. I must leave the city at once, or I should not leave that city alive! I had seen them tear up the paving-stones and fill their arms with them to be ready, and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop now to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me, ready to throw the stones, while I told them the story of all stories—the love of the divine Father that had made us of one blood; who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' I told them that story of the birth in the manger at Bethlehem; of that wonderful childhood; of that marvelous life; of those miraculous deeds; of the gracious words that he spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Savior nailed upon the cross—for them, for me, for all the world, when he cried in agony, 'My God! My God! why hast thou forsaken me?'

"When I told them that, I saw the men go back and throw their stones into the gutter and come back; and down the cheeks of the very men that had been clamoring the loudest for my blood, I saw the tears running and dropping off upon the pavement they had torn up. And when I told them how he had been laid in the grave, and how, after three days, he had come forth triumphant, and had ascended again into heaven, and that there he lives to make intercession for them, for us, for all the world, and that through his merits every one of them there might receive remission of sin and eternal life, I told them that I had finished my story, and they might stone me now.

"But no; they did not want to stone me now, they had not known what a wonderful story I had come here to tell them. They came forward and bought Scriptures, and gospels, and tracts, and paid me the money for them, for they wanted to know more of the wonderful Savior."

TWO WITNESSES.—A Chinese gentleman of title and wealth has recently published two small volumes, one on engineering, the other on chemistry. He bears high testimony to the value of the labors of missionaries, both as contributing to the scientific progress of China, to its increased commerce, and to the overthrow of its superstitions. After enumerating the publications of missionaries on many subjects, he says:

"All these are the works of missionaries; they are well adapted to augment the knowledge and quicken the intellect of China; their influence on our future will be unbounded. China is much given to idolatry, which is a source of wasteful and foolish practices. Christianity teaches men to renounce the worship of idols, in conformity with the maxim of Confucius, that he who sins against heaven will pray in vain to any other. If we attended to these instructions, our women would cease to frequent temples, and we should waste no more money in idolatrous processions; monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleecing the people by their deceptions; their services and their charms would be laughed at, and this would indeed be a great gain."—*From Illustrated Missionary News.*

THE HEATHEN AT HOME AND ABROAD.—"Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home, that there is enough of work to be done at home, and why roam for more in distant lands? I strongly suspect that those who are most clamorous in advancing this plea are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events, it is a plea far more worthy of a heathen than a Christian. It was not thus that the apostles argued. If it were, they would never have crossed the walls of Jerusalem. There they would have remained contending with unbelieving Jews, till caught by the flames that reduced to ashes the city of their fathers. And if we act on such a plea we may be charged with despising the example of the apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked that those who in this assembly have so far succeeded to their office should act so contrary a part? Let us pronounce this impossible. I, for one, can see no contrariety between home and foreign labor. I am glad that so much is doing for home: but ten times more may yet be done both for home and for abroad too."—*Dr. Duff.*

INFLUENCE OF EMIGRATION.—No great emigration ever took place in our world without accomplishing one of God's great designs. The tide of modern emigration flows towards the West. The wonderful amalgamatian of races will result in something grand. We believe this, because the world is becoming better, and because God is working mightily in the human mind. We believe it, because God has been preparing the world for something glorious; and that something, we conjecture, will be a fuller development of the missionary idea and work. There will yet be a glorious consummation of Christianity. The last fifty years have accomplished wonders. On the American Continent what a wonderful amalgamation of races we have witnessed; how wonderfully they have fused into that one American people—type and earnest of a larger fusion which Christianity will yet accomplish, when, by its blessed power, all tribes, and tongues, and races, shall become one holy family. The world is getting closer, smaller—quite a compact affair. The world for Christ will yet be realized. "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."—*Personal Life of David Livingston.*

WE talk about the princely gifts of our age for religious objects. True, the past three years have witnessed over a dozen large gifts of tens of thousands for mission work. But what is this in an age of such abundant wealth, and in a land of nearly nine millions of professing Christians! The actual increase of our national wealth last year over the preceding year amounted to $50,000,000. There are congregations in New York, representing every Sunday morning more than $100,000,000. The theatres of New York alone take annually over $7,000,000 from the community, and the drinking-houses of this city over $60,000,000 a year—more than our nine millions of Christians have given in a quarter of a century to send the gospel abroad to a dying world. Let us suppose that these nine millions of Christians receive only an average income of $200 per annum, and give but one-tenth systematically to God, it would make a total sum of $180,000,000 per annum, more than four times as much as is given for all purposes by all the Christians of the land. This is for the life and power of our churches the very question of the hour. Money must either be consecrated or cursed.—*Gospel in all Lands.*

THE CHINESE.—Only let an intelligent Christian spirit once take hold and possess the millions of China, and you shall secure a permanent investment of the highest good for all mankind; for although slower and less docile than the Japanese, harder to win than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more stability than any of these. Their endurance of all climates, ranging from the icebergs of the North to the most malarious countries of the tropics, is superior to that of any other race of men. If the hard work of this world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese would take the contract.—(*London*) *Missionary Herald.*

"A BEAUTIFUL field, sir; a very beautiful field!" So Dr. Chalmers is reported to have said as he looked down upon one of the most unsightly and wretched portions of Edinburgh. To an eye beaming with the compassion of Christ, such will always be the most attractive fields. And if the love of Christ constrained us as it did the great apostle, there would be thousands where there is now one who, turning away from the privileged and gospel-hardened cities of our land, would seek those beautiful fields—those fields already white to the harvest, where the heathen are dying without the gospel.—*Watchword.*

CHRISTIAN EDUCATION.—*The Chinese Recorder* reports an interesting state of affairs at Ningpo, where the native Christian connected with the Presbyterian mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labor, the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the building. All this is done in hearty co-operation with the mission, and gives every promise of great success.

LEARNING CHINESE.—It is a life-time business to learn to be thoroughly effective. Let every one who comes here henceforth be sure to enlist "for the war." Dr. Allen says, "Go and *stay*" is the motto for China; and more and more each day I am satisfied that he is right. Those who have been here longest are hopeful and full of faith that the gospel will take possession of China; but they are also equally as well satisfied that it will take long and patient labor and all-prevailing prayer to bring about this result.—*Rev. W. W. Royall, in the Advocate of Missions.*

ONE of our German missionaries in sending his report laments that no greater spiritual progress has been made during the year, but says that they have made the largest contribution to home missions, that ever came from the church ($60), and then adds: "We always feel that if we can't do anything else, we'll take a collection. But remember, that while we give with willing hearts, we give out of our deep poverty." Suppose all of our churches which have not enjoyed a revival should do likewise. Verily this would be a revival.—*The Home Mission Monthly.*

LAST year a new and promising station was opened at Hang Wang, China, and a drug-store was established by two native Christians, at which foreign medicines were sold. During the Autumn, a wealthy man, living six miles distant, being out of health, resorted thither for remedies; while there he heard of the Great Physician, and became a Christian. As he is a man of great influence in the community, it is hoped that many others may be led to the truth.

THE Canadian Methodist General Conference has sanctioned the formation of a Woman's Foreign Missionary Society. There is now scarcely a Protestant denomination in this country or in Great Britain that has not its department of woman's work for foreign missions. The call of heathen women for the sympathy and aid of their sex in Christian lands is everywhere being heeded; and organized work, put forth in the most direct ways, is the result.

GOVERNMENT INTERFERENCE.—Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochow has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them either at their chapels or school-houses. The proclamation has had a good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

CHINA OPEN.—The present is a time of unprecedented opportunity for carrying on Christian work among the Chinese. The time has passed when the church could only pray for admission. It is now proved that the spirit of toleration among the natives is such that missionaries, whose methods are marked by prudence and adaptation, may settle throughout the country. In short, the empire is now open.

ONLY twenty-eight of the six hundred and eighty-nine foreign missionaries in India are physicians. The *Lucknow Witness*, in alluding to this fact, refers to the vast opportunities for Christian service in connection with medical work in the missions of India, and calls earnestly upon the young physicians of America, who are seeking fields of usefulness, "Come over and help us."

"I RECEIVED a contribution of a dollar today," writes Dr. Swain, "from a good old brother, the free-will offering of a poor but aged brother in Christ who feels that he can not pray without giving something for missions; with another dollar from another poor brother who thinks so much of the cause as to dream about it in the night watches." More giving or less praying!

PROF. AUSTIN PHELPS says, "It seems to me that if I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for home missions in America, for the sake of Canton. Five hundred years of time in the process of this world's salvation, may depend upon the next twenty years of United States history."

"THE work of home missions is at once the most patriotic and the most Christian work in our land. The preaching of the cross in America is the wisest and the most far-reaching statesmanship. The home missionary, in his difficult field, is brother hero to the soldier that has died in our country's battles."—*Rev. A. F. Sage, D. D..*

THERE are ten million members of evangelical churches in the United States, and they are reported as giving $2,121,731 for foreign missions. This is an average of *twenty-one cents* per member. Is the church seriously at work for the evangelization of the world?

ON the Sandwich Islands, some of the native churches give more than four dollars per member yearly for the support of the gospel beyond their territories. Are *any* of our churches willing to be excelled by these so lately converted from heathenism?

OUR colored brethren at the South are thoroughly orthodox in the matter of benevolence, for giving is made a part and parcel of their worship, for they give to some object every time they meet, and worship is not complete until a collection is taken.

IT is said that in the work in North China, the largest number of converts have been gathered where the most faithful work has been done in the circulation of the Scriptures.

A LARGE mission offering from every church this year. Will you see that *your* church is stirred up to good works in this matter?

"SURELY the gospel must go with the peoples that are swarming westward if we would save our Republic."—*Rev. C. B. Crane, D. D.*

"THE WORLD OWES ME A LIVING."—The world owes you a living, does it? Then I will tell you what I would do. I would go to work and collect the debt as soon as possible, before it gets outlawed. I have noticed that it makes very little difference how much men owe me, if I do not attend closely to the business of collecting. There are men who owe me enough to make me richer than I have any prospect of being, but the trouble is they do not seem likely to pay; and I am of the opinion that the world is very much like them in this respect.

I will tell you what I would do, if I thought the world owed me a living. I would get me a hoe, and go out somewhere, where I could get a chance at the world, and commence to dig, and drop in a few seeds here and there, as I had opportunity; and I think if the world really owed me a living, by sticking close to it with my hoe, I could collect the debt in the course of the season. This seems the readiest way I can think of to collect what the world owes. The fact is, there are so many creditors of this kind who claim that the world owes them a living, that some of them will lose their debts as sure as fate, if they do not begin early and work hard to collect their claims. The world is no doubt able to pay, provided it can have time. It generally takes the world about six months to get around, after the claims are presented and vigorously hoed in; but the man who delays and dallies about the matter, will find that, while the world may owe him a living, other people will have collected their claims before him, and there will be nothing left when he comes.

"The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing."—*The Safeguard.*

OUR SECURITY IN CHRIST.—When I was in England, a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught, and the sparrow did not see the glass and expected every minute to catch the butterfly, yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it; and Christians are like the butterfly—they do not see it, and so they are frightened and flutter backward and forward in terror; but all the while Satan can not touch the soul that has the Lord Jesus Christ between itself and him.—*Mrs. H. W. Smith.*

Education Department.

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

"LET THERE BE LIGHT."

DENOMINATIONAL LITERATURE.

Correspondence of Churches—1750–1780—Continued.

V. SOCIETY AT SQUAM AND SQUAMKUN, &C., PROVINCE OF EAST JERSEY.

The scattered remnant of the little flock of Jesus Christ, living at Squam, Squamkun, Deal, in Shrewsbury and Middletown, all in the Province of East Jersey, keeping the commandments of God, particularly that of his holy Seventh-day Sabbath, and believing and practicing according to the faith and ordinances of the gospel of Jesus Christ, to our well beloved brethren and sisters of the same faith and practice, the Church of Christ in Westerly and places adjacent, in the Colony of Rhode Island, in New England, sendeth Christian salutation, wishing that you may grow in grace, and increase in all spiritual wisdom; that you may walk worthy of your high calling, and be able to bear a faithful testimony to the truth; that you may increase daily both in numbers and in the graces; that you may be steadfast and immovable, always abounding in the work of the Lord; that you may continue faithful unto death, and, at last, receive a crown of glory through the merits of Jesus Christ, our Lord, who hath loved us and washed us from our sins in his own blood, to whom, with the Father, and the Holy Spirit, be glory and dominion now and ever. Amen.

Dearly Beloved,—Although divine Providence hath set our habitations at so far a distance from one another, and we have so long neglected the Christian duty of commerce one with another by writing, yet we are willing to revive this beneficial work, and desire that you may join with us herein, for the better to improve all suitable opportunities, to send each other some lines that we may know each other's state, and encourage one another in our Christian race. In order to it, we will, in this, give you a brief account of our present state.

When divine Providence had sent us into this remote place and we had found our great disadvantage for want of gospel ministration among us, and we had made choice of one for the ministry, and sent him to you, and obtained our request, in the ordination of our beloved brother, John Davis, to be our elder—for which we return God and you thanks—we speedily endeavored to embody ourselves into a church state, and have endeavored to maintain the public worship of God upon his holy Sabbath, and, according to our ability and opportunity, to practice the ordinances of the gospel, and, by the grace of God, have continued thus to do.

It has pleased the Sovereign Lord to remove some of our dear brethren and sisters by death, and to receive them to himself. May he give us all grace to follow them in his time. There are about four or five families whose habitations are so near that we may and do endeavor to meet constantly on the Sabbath. May the Lord grant that we may worship him in truth. For the rest, they are scattered more remote; yet we visit one another as often as we conveniently can, and join together in the duties of the gospel. It has pleased God by his grace, we hope, to add seven to our number. May his grace make the means effectual to add many more in his own time.

Now, dear brethren, we shall use the freedom to acquaint you with one thing, and do heartily desire to recommend it to your serious and Christian consideration. This is the duty of feet washing. This is a subject about which some of us have been long thoughtful, and, in part, persuaded of, even many years before our departing from you; but, within the space of some years past, we have conferred and considered more thoroughly about it, and are fully persuaded that it is our duty, and have concluded to, and have put it in practice, some time since, in the following manner: At the end of the Lord's Supper, and before we sing an hymn, the elder, in imitation of our Lord, takes a towel, and girds himself, then he pours water into a basin, and begins to wash the brethren disciples' feet, and from him they take it, and the brethren to the brethren, and the sisters to the sisters; so they wash one another's feet through the assembly. So, dear brethren, we have plainly and simply given you our thoughts and practice in the matter, and desire you to consider it, and when you have come to a result about it, give us your thoughts concerning it, and if we are mistaken, or out of the way, show us wherein, and if not, let us all show that we are the friends of Christ, by doing all that he commands us.

Dear brethren, pray for us that we may be preserved from all evil, especially from sin; that we may be led into all truth, and made faithful in every duty, and continue steadfast to the end of our race; and, at last, obtain salvation through Jesus Christ, our Lord, to whom be glory for ever. Amen.

So we commit you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified.

We subscribe ourselves your brethren and sisters in the best bonds. From our Sabbath meeting at Squam, the 18th of the 7th month, 1750.

THOMAS BABCOCK,
WILLIAM BRAND,
WILLIAM DAVIS,
SIMEON MAXSON,
JOSEPH DAVIS,
MOSHIAR MAXSON,
ELIZABETH BRAND,
COMFORT DAVIS,
JUDETH BABCOCK,
TACY MAXSON.

VI. ANNUAL MEETING AT COHANSIE.

The Church of Christ in the observation of God's holy Seventh-day Sabbath, meeting together at Cohansie, from Piscataway, Pennsylvania, and places adjacent, composing their Annual Meeting, unto their well beloved brethren of the same faith and order of the gospel at Newport on Rhodeisland, Westerly, and places adjacent, send their Christian salutation, wishing that all grace, mercy, and peace may be bestowed and abundantly multiplied toward them, by God, the Father, through our Lord Jesus Christ. Amen.

Dearly Beloved Brethren,—Though we are not favored with your Church letter, as usual, yet your constant care, your warm sentiments, and your good exhortation pressing us to the discharge of those duties so necessary and so incumbent on us, together with the great pleasure and satisfaction we have thereby enjoyed, can not fail of producing in us a strong desire to continue our correspondence; nor can we suspect that the cause of your omission, at this time, is the want of due respect; and as we are confident that we need all our united endeavors, in order for our furtherance and improvement in the ways of God, in this time of great coldness, when true piety and practical religion seems almost extinct, many ridiculing it, and but few having resolution enough to dare to be strictly religious, and to stem the torrent of opposition. Some run well for a time, but in times of difficulty, fall away. O, when shall the time be, when the professors of Christianity shall be really Christians, when the ways of God shall be their delight and study, when they shall sincerely say to each other, "Come, let us go and join ourselves to the Lord in perpetual covenant, which shall not be forgotten, and be as bold in the practice of godliness as sinners are in the ways of sin;" when the glory of God shall be our last end, and the prosperity of Zion our greatest care; when the love of God being shed abroad in our souls, we shall be able, from principles of love and gratitude, to perform every act of duty and obedience enjoined on us by the word of God.

Beloved brethren, we were in hopes, by this time, to have congratulated you on the welcome return of peace; but a cloud has gathered in the west, charged with horror and desolation. Great quantities of innocent human blood have been lately shed by savage and relentless cruelty. They are making daily advances, and where it will stop, God only knows. Happy are those who are out of the reach of their barbarous hands, whose tender mercies are cruelty. More happy are they who are prepared by the grace of God for every event of Providence. May it be our united prayers that God will divert so great a judgment on the inhabitants of the land; that he will put his hook in the nose of our enemy and turn him by the way which he came out; or, otherwise, inspire the troops that are gone out or are going out against him with courage, fortitude, and valor, that the enemy may be totally extinguished, or so far subdued, as not to be formidable any more.

May we, brethren, walk worthy of the vocation whereunto we are called, and press towards the prize, and in patience possess our souls. It is but a little time until He that shall come, will come, when the faithful servant shall receive the full reward of all his labor, and be partaker of that high commendation, "Well done, good and faithful servant."

We have been favored with a comfortable meeting, and are grenerally in unity and love.

Now, brethren, to conclude, we request your prayers for us that we may be protected and kept safe, in our journey towards the heavenly Canaan. We most heartily wish that you all may be partakers of all that fullness which is in Christ Jesus, that he may be your portion in life, and your never failing and unchangeable portion in death.

We subscribe ourselves in behalf of the church, your loving and affectionate brethren.

COHANSIE, October 17, 1763.

VII. PISCATAWAY YEARLY MEETING.

The Church of Christ, in the observation of God's holy Seventh-day Sabbath, and in the observation of the rest of the commandments and ordinances of the gospel, meeting together at Piscataway from Cohansey, Kingwood, and Squam, holding their Annual Meeting, unto the Church of God of the same faith and order of the gospel at Newport, Westerly, Hopkinton, New London, and places adjacent, greeting. May grace, mercy, and peace be multiplied unto you, through the knowledge of God and of Jesus Christ, our Lord and Savior.

Dearly Beloved,—We are not favored with your church letter, as usual; the reason, we are informed is that your Yearly Meetings are dropt. We are truly sorry that by that means we are deprived of that Christian intercourse which used to subsist between us. That spirit of brotherly love, which your letters used so strongly to reccommend, as also those Christian virtues and duties, so incumbent and necessary for us in our Christian race, could not fail of engaging our most unfeigned love and regard for you and of exciting a sincere desire for continuing our correspondence; for if ever mutual endeavors were of any use to stir one another up to a diligent and faithful discharge of the important obligations we are under to live like Christians in the world, to be exemplary in our lives and conversation, and thereby adorn the doctrine of God, our Savior, while here, and finally for a due preparation for a reception into the mansions above, which we trust are the motives that we have had in view. If your Yearly Meetings should not be revived, we suppose you yet have meetings of Conference, which may, in a good degree, answer the same valuable end, and from which we shall always be glad to hear.

As to our Yearly Meetings, they are like to continue. They have been held alternately here and at Cohansey, for many years, to our mutual satisfaction, although not always attended in the manner we could wish. As it was, so it is, and will be, that when the sons of God come to present themselves before the Lord, Satan, or his enmissaries will also present themselves; yet, upon the whole, we think it most expedient to continue them, as they are a means to cultivate that sincere respect and friendship that ought to subsist between brethren, and to encourage one another to persevere in the observation of those duties which are neglected by other professors of Christianity. They are also convenient seasons for brethren who live remote and scattered, to meet with us and join in those holy ordinances of which they, by their situation, are much deprived, and if any public or private brethren from afar visit us at these seasons, it gives an opportunity for a more extensive knowledge and usefulness of and to the churches and brethren. We ask leave to recommend to your consideration whether any of these motives, or any others which may occur to you, would balance those inconveniences which induced you to let yours fall.

We have had the truths of the gospel delivered among us, and impressed upon us. May the blessings of God attend the seed sown. May it fall into good ground and bring forth fruit to his glory. May these public seasons be blessed of God for the good end for which they are intended. Our meeting has been comfortable in peace and unity. No material alteration in our church state since our last

Dear brethren, we sincerely wish both your present and future interest, and would reccommend to you, as well as to ourselves, a conscientious discharge of all those duties enjoined on us by our holy religion, both towards God, our heavenly Father, and towards all men—a close, fervent, and pious walk with God, a diligent inquiry into our state and standing, a firm reliance on the merits of our dear Savior for acceptance with God, and a dependence on his righteousness alone for justification, a patient waiting in the ways and worship of God here, and a final discharge from all the troubles which await us in life, which can not fail to produce a well grounded hope of a glorious resurrection, and insure us that pleasing reccommendation, "Well done, good and faithful servant. Enter, thou, into the joy of thy Lord." That this may be the lot and portion of us all, is the sincere desire and prayer with which we conclude.

We subscribe ourselves your brethren in Christ Jesus. Signed in behalf of the church.

OCTOBER, ye 22, 1770.

JONATHAN DUNHAM, Elder,
MICAIAH DUNN,
DAVID FITZRANDOLPH,
JONATHAN AYARS,
SAMUEL DUNN,
ELNATHAN DAVIS,
JOSEPH AYARS,
ELISHA SMALLEY,
JAMES FITZRANDOLPH,
MOLESON FITZRANDOLPH,
REUBEN FITZRANDOLPH,
THOMAS FITZRANDOLPH,
JAMES DAVIS,
ACY DUNHAM.

THE EDUCATION SOCIETY.

Twenty-sixth Annual Report of the Executive Board.

[Continued from last week.]

More and more is it coming to light that while the world of thought does send illumination out upon the world of work, the world of work does have to supply the world of thought with its kindling-wood; or in more direct statement, while he can not work well who does not think well, no more can he think well who does not work well. When you sit down to a new book, it does not take you long to find out whether it came out from an author whose whole being was red hot from the friction of its own intense activities. If it be so, every sentence seems to throb as with an eflux of the very life from which it sprang, and its pages will not only glow as with life from within, but also with manifold allusion from without, for all true culture is largely sympathetic. The truly educated man has sense and sympathy broad as the world, and hastens to find that which he has—a well-defined self-hood; it is but an elemental constituent of a universal brothhood; an atom in the vast universe of being. In the light of this conception, it is that the scholar finds his true function to be that of reformer, uplifter, educator of all that are below him. And here it is that our American scholarship comes to its supreme opportunity; here where human-nature rights are sacredly encased in constitutional law, and every man, the poorest man, has his self-hood sacredly guarded. More and more is the right education of the people, *the whole people*, being demanded, and being secured.

History *once* concerned itself with crowned heads, and fiction drew its characters and its scenery from the palace and the court. *Now* they go to the hamlet, and to life among the lowly, and go there only to find richness and abundance of material never dreamed of before. The pen of the cronicler must not stop now till it takes in as well the short and simple annals of the poor as the long and sometimes dreary annals of the rich. Poetry, too, must sing her songs of labor or hang her harp on the willows. The great heart of humanity is throbbing on toward her transfiguration into the lost likeness of the divine. And, in short, all educational institutions must adjust themselves to giving answer to the universal human need of re-enthronement. Let our institutions see to it that the people are not only wiser, but better for their work with the young. And this does not require that they should teach particular forms and dogmas of religion, nor even systems of morals and ethics. The great elements of a true and virtuous life, those that will abide though the worlds pass away, are few and simple, and form the basis of all permanent society—truth, justice, love. These are more ancient than the hills, and will give the student with whose soul-culture they are richly blended, standing, place, and character that will abide the convulsions of nature in which the hills shall melt and the seas dry up. Let our educators inspire our young men and women with that true conservative spirit which holds onto those old virtues, and teach them to put them into the corner-stone of whatever new structure they may rear; let them be planted down in the very deep furrows, from which, in their zeal, they may have eradicated whatever old error. To be putting an old truth even in the place of an old error, is always a healthy process, and always the educated man should be foremost in the work. Some one has said that "Institutions are the moral machinery by which, under God, principles elaborate human destiny." Be it so. Thence the transcendent consequence that the "principles" by which they elaborate human destiny, be sound principles, such as will elaborate a destiny worthy of humanity, such as will reach down and lift up from obscurity the

"Many gems of purest ray serene, which
The dark, unfathomed caves of ocean bear."

By the work we have already done as educators, many noble, but well-nigh discouraged youth, have been inspired with new hope, new courage, and helped to help themselves to place and power in the world of work. With gratitude and affection, we scarcely appreciate, hundreds of such are looking back to their early struggles, when we took them into our institutions and gave them the inspiration and the help they needed. They are gems in the crown of our rejoicing, as we meet to-day, to review our work and rekindle the waning fire of our whilom zeal for education. Some of these meet with us to-day, and they are fast coming to be the towers of strength to our work as a people. Warm hearts, strong heads, strong hands they bring to the altar of consecration. But where we have scores of them, we need hundreds; and as one generation of workers pass to their rewards, others with still larger endowments must be preparing to fill the ever-widening fields that are opening before us. Startling openings of opportunities for our work seem imminent to those most acquainted with the attitude of events. That we have our feet sandaled, our loins girded, our souls inspired for more steady, more sturdy, more radical movements upon the hosts of ignorance and of sin, that are gathering for mortal combat, *is the demand of the hour*. During the more than two hundred years of our denominational existence in this country, there has never been a session of the General Conference held amid more stirring scenes, amid events larger with meaning of weal or woe to our cause, than such as stand around us at this hour. Conspiring with causes *without* to awaken our concern and stimulate our energies, are causes *within* not less potentious of evil. Not least among these is a growing tendency to shrink from the logical consequences and pressing demands of the sturdy fact of our denominational existence and work. Growing out of this tendency is that other to ape the modes and conciliate the favor of a larger and more popular religious sects. With shallow discrimination, it is easy to confound a narrow and caustic bigotry with a necessary and decisive ecclesiasticism, a well-defined denominationalism, and in the fervor of a tropical sentimentalism, go for peace and union and open communion with the widest differences and wildest contradictions seething just below the thin crust with which they may seem to be covered. The sooner we accept the fact that we, as Seventh-day Baptists, not only are, but ought be a denomination of Christians, and, as such, sternly and unitedly devoted to the great truths around which our denominational life has been crystallizing, the sooner will God give us the victory. Till then, we do not deserve it.

"With charity for all and malice toward none," we must go right forward to lay, lovingly, but heavily and persistently, upon the minds and consciences of men, men in the church and men out of the church, the all-important and far-reaching truth that is suggested by the very name we bear. The Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society must not be misnomers; nor simply mean organizations, gendered and fostered by a certain religious sect of people who call themselves Seventh-day Baptists, just for the sake of distinctive appellation by which to be known among other religious sects. If we have no distinctive truth to advocate, and no distinctive work to do, such as justified our founders in giving us our distinctive organic life, then are we scismatists, and our first duty will be to go back with what atonement we can make, to the bodies from which we have come out. If the question of the Sabbath did not justify severance from the General Baptist denomination, and that of baptism from the Pedobaptist denomination, then they do not juitify staying out, and when we get thus far with our backsliding, I fancy our perception of the fitness of things and our consciousness of the rightfulness of things, will readily carry us all the rest of the way, and land us in the lap of the mother of harlots, who, after suitable penance, will gladly receive us, and swear by the crucifix that the whole Protestant movement has been a wicked departure from the communion of the one true church, where otherwise all would have been union and peace.

In some such way as other colleges are denominational, ours must be, or they have no need to be at all. To be such, it is not necessary that our particular religious beliefs should be made subjects of class instruction anywhere in the college course, nor even in the chapel lecture. It is not even necessary that the entire faculty or board of managers should be Seventh-day Baptists. But it is necessary that enough of these be in the faculty, and in the management, to create an atmosphere in and around the whole college life of the student that will give practical commendation to us and our work as a people, that will inspire them with admiration for Seventh-day Baptists as a consistent, God-loving and hard-working people, and with a zeal to grow wise and strong for a place in the ranks of such a people.

On the Seal of our University I see this beautiful sentiment, "*Lux fiat*" (let there be light). Add to this the other and correlative sentiments, "*Amor fiat*" (let there be love), and "*Labor fiat*" (let there be labor). With this trinity of inspirational thought, we shall achieve a success worthy of our cause.

RECOMMENDATION.

In conclusion, the Board respectfully recommend that the Education Society make some provision for funds to defray the expense of printing its Annual Report, and the general expense of transacting its business.

In behalf of the Executive Board,
D. E. MAXSON, *Cor Sec.*

A LITERARY CURIOSITY.—The following rather curious piece of composition was recently placed upon the blackboard at a teachers' institute, and a prize of a Webster's Dictionary offered to any person who would read and pronounce every word correctly. The book was not carried off, however, as twelve was the lowest number of mistakes made in pronunciation:

"A sacrilegious son of Belial, who suffered from bronchites, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and a coral necklace of a chameleon hue, and securing a suite of rooms at a principal hotel, engaged the head waiter as his coadjutor. He then despatched a letter of the most unexceptional calligraphy extant, inviting the young lady to a matinee. She revolted at the idea; refused to consider herself sacrificable to his desires, and sent a polite note of refusal, on receiving which, he procured a carbine and a bowie knife, and said he would not forge fetters hymeneal with the queen; went to an isolated spot, severed his jugular vein, and discharged the contents of his carbine into his abdomen. The debris was removed by the coroner."

The mistakes in pronunciation were made on the following words: Sacrilegious, Belial, bronchitis, exhausted, finances, deficit, comely, lenient, docile, Malay, calliope, chameleon, suite, coadjutor, calligraphy, matinee, sacrificable, carbine, hymeneal, isolated, jugular, and debris.

THE CELTO-IBERIAN RACE.—Excavations recently made in several parts of the world have brought to light the remote antiquity of the Celto-Iberian race, replete with ancient skill in the arts, trades and commerce of an ingenious people, represented by Phœnicians, Carthaginians, Egyptians, and others. The colonized Ireland, Britain, Scotland, Italy, Africa, Gaul, Spain, Portugal, Helvetia, Bavaria, Illyria, and Bohemia. In war they carried the terror of their arrow into Southern Europe and the distant Asia. They traded with South America, Africa, the isles of the ocean, China, India, and Japan, leaving indelible traces of their civilization.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 15, 1881.

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

WAITING FOR SOMETHING BETTER.

"Learn to labor and to wait," is a lesson all successful men have had to master, and master *in full*. The lesson is in two parts, but the parts are so closely connected that the one, however well learned, without the other, will not lay the foundation of a successful life, whether it be in temporal or in spiritual matters.

Labor is the law of life, the necessary condition of health and vigor to all vital functions, and he who concludes to ignore this condition must not deceive himself with the hope of anything but failure. If his father should will him a million dollars, it would only make his failure the more conspicuous; and if the very best school and church privileges should be given him all his life, they would only reveal how small the life is. Not all the outside forces in the universe can build up a man into character and influence, if he do not, from the inherent vitality of his own being, gather up co-operative forces, and by his own self-propulsion become self-constructive.

"Learn to labor." But *waiting* for results is to some natures a harder lesson. Confident that they have wrought well, they know they deserve reward. Having "cast their bread upon the waters," they grasp the promise that "they shall find it," without stopping to read the "after many dasy," upon which it is conditioned. Expecting *immediate* results, and failing to realize them, they get discouraged, and either try the expedient of wild and reckless speculation, or sit down and die of indolence.

"Learn to wait," but always after "you have learned to labor." Waiting, without having labored, has never been found a profitable exercise. Is not this waiting for something good, something better, without having supplied the necessary conditions, the cause of so much failure to achieve anything worthy of a human life? True, it is laudable to aspire to the best that is within the range of our possibilities. If we let fly our arrow toward the sun, though it may not reach it, it will go higher than if aimed at an object on a level with ourselves. This "excelsior" doctrine needs careful handling, or it may become delusive and dangerous. No man ever had a more laudable ambition to excel in personal power and achievement than Paul, and perhaps no man ever excelled him in these respects, and yet he was always "leaving the things behind and reaching toward the things before," "pressing toward the mark for the prize of the high calling of God in Christ Jesus." But he leaves on record the lesson of contentment with whatever results came of duty done. Important lesson for all workers for Christ to learn. It is not always the privilege of one, never so faithful a worker, who lays the corner-stone in hope, to lay on the cap-stone rejoicing. There is a magnificent cathedral in Europe upon which twenty generations of men have wrought, but they all contributed to the grand architectural result, though only one generation lived to look upon and rejoice in the finished work. Moses wrought hopefully, and oh, how faithfully, upon his great life-work of organizing and leading God's people to their beautiful inheritance, in the land of promise, but he was only permitted to see it from afar; was his life, therefore, a failure? The people, dearer to him than the apple of his eye, went over and possessed the land, and that was just what he had lived for.

"One man soweth and another man reapeth," and yet they are not the less "workers together," though they may never see each other's faces. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Only so we make sure that we are "workers together with God," and we can afford to "labor and to wait." Sometimes it will seem to us that others, who work no harder than we, carry off all the sheaves.

"Ah well, for us all some sweet hope lies
Deeply buried from human eyes,
And in the hereafter, angels may
Roll the stone from its grave away."

Persevering toil at what our hands find to do, though it may not be all that our ideal calls for, is far better guarantee of success than waiting for something better. He who cheerfully fills out a small position well, and faithfully earns a small reward, is by far more likely to go into the better position than he who stands round idly waiting for it. If I could have the ears of our coming ministers once more, I would say, Oh, yes, "excelsior." Go up high, higher, highest; but remember, the highest is only to be reached by patient toiling through all the lower stages. Better, far better, succeed in a humble and, if need be, an obscure field of labor than fail in a large and popular one. When Rome wanted a dictator, she found him plowing on his own farm. When Elijah wanted a successor, he found him over at Abel-meholah, driving a magnificent ox team, plowing the hard glebe. Two of the ablest, noblest men that ever sat in the seat of the Chief Magistracy of this Nation, worked their way up to it, the one from a flat-boat, the other from a tow-path.

"Of what is small, but living,
God makes himself the nurse
While onward cry the voices
Of all the universe."

D. E. M.

I DIED FOR THAT CHILD.

While attending lectures in the Union Theological Seminary, New York City, those of us that desired to do missionary work were engaged to spend a part of each week in laboring among the suffering and neglected. The destitute parts of the city were divided into districts, and each one assigned to a particular field, and placed under the direction of one of the city pastors. The part assigned to me was from 49th to 60th Streets, and from Madison Avenue to the East River; and the minister to direct my work was Rev. A. E. Kittredge, now Dr. Kittredge of Chicago. He was wise in planning, and never seemed to tire in working. A model pastor in looking after the flock and caring for the poor, and had no superior in the upper part of the city. The district was mostly composed of laborers and small tradesmen and of a vast population of destitute poor. East of Lexington Avenue, the streets were lined with long rows of tenant houses, four and five stories high, with scarcely any rear yards, while in the center of the blocks, thus made vacant, were built what were called rear buildings, and rented to the poorest and lowest. The only entrance to what they called their homes was through a narrow passage, damp and close, and often strewn with garbage, loathsome by day and dark and dangerous by night. Within, the houses were built with mathematical precision, in order to crowd beings into the smallest space, with little regard to light, air, or even life. The creatures who lived there were the wrecks of families, and my heart aches as I look back and think of them.

Between 52d and 53d Streets, in the rear of the great Steinway manufactory, where were made pianos for the parlors of this country and for the palaces of Europe, in the center of the block was one of these rear buildings for the lowly. Directed by the faithful pastor, one Monday morning, I found the entrance, and on through a narrow, slippery way I found a door, and entered a room in the dark. Standing a moment, a tall, noble looking woman appeared, and, learning that I was a city missionary, bid me be seated in the low, damp room, yet filled with the relics of former happy days. We sat down, and she told me, with queenly grace and Christian meekness, the short, sad story of her early wealth and present suffering. Born and bred in Germany, she married one of the nobility, and lived in elegance and happiness. Her husband, during the Crimean War, indulged in immense grain speculations, and just as the war closed, prices suddenly fell; his fortune was swept away, and, broken in heart, they came to America, where he soon gave way to drink, and though a brother gave him $10,000, that was soon squandered, and he was laid in a drunkard's grave.

But the noble wife and mother had still two precious children, and she hastily gathered together what was left of their property, and tenderly cared for them till, suddenly, the little baby sickened and died. Then, property gone, husband dead, and her baby laid away in the grave, a stranger in a strange land, all that was left was one precious child. She moved into the cheapest, lowliest home, and commenced to sew to pay their rent and to get them bread. Through the day she would look for work, then sew till daylight in the morning; then lie down for an hour or so, with her arms around her child, and sleep and dream as only a mother can. As the faint light stole into the room, I could see she was worn and weary, and fast getting ready to follow her babe to the grave. So I suggested that a home could be obtained for her child, and she could live where she would not have to toil and to suffer. In an instant she turned on me those great blue eyes of sacrificial love, while her heart heaved with a mother's devotion, and cried, "I died for that child, and I can not give it up." I never can forget her look and her words, nor the strange sweet echoes it awakened in my soul of Calvary and a Savior's love.

Thank God, Christ died for us, and he can not give us up. And God provided a better way for that Christ-like mother, who so plainly repeated the story of redeeming love. Thank God, Jesus, who died for us, will not give us up while we cling to the arms of his love.

L. R. S.

A PUZZLE.

A few days ago, a Christian woman, whose mind has been exercised upon the question of the Sabbath, sent for me to call and talk with her upon the subject. Her father, in his lifetime, was a Baptist minister. She herself was born in the West Indies. While her father was a missionary there, she had seen him baptize from eighty to ninety at a time in the waters of the ocean. She had seen the blessing of God attend the labors of her father, and he had gone to his reward, yet he observed the first day of the week as the Sabbath. She had seen denominations of Christians greatly blessed of God in the conversion of souls, in vast additions to their number, and yet they did not observe the seventh day as the Sabbath. *Puzzle:* How can these things be if God is displeased with Sunday observance? There is apparent force in this question. It has annoyed others. How should I reply to this good Christian woman? I said, "You are a Baptist?" "Yes." "You believe that immersion and immersion only is the Scripture mode of baptism?" "I do." "But you can not deny, that the Methodists and Presbyterians and others who do not immerse are greatly blessed of God in their evangelistic labor?" "No," she could not. She saw there was some force in my reply. Farther than this, we must admit that the Roman Catholics have introduced many errors and corrupting superstitions into their creed and practices; they have perverted the truth, they have persecuted Christians, and yet we can not deny that there are many as sincere Christians among them as among Protestants. How is this? Surely God does not look with favor upon their errors, superstitions, and evil practices.

There is much truth in the Roman Catholic creed. They believe in a divine Redeemer, in his vicarious sufferings. They believe in a triune God, in repentance, in a change of heart, in a holy life, in future rewards and punishments. What may be called the fundamental articles of Christianity are embraced in the creed of Roman Catholicism just as in Protestantism. They have perverted the ordinances of the gospel and introduced errors and falsehood into their creed, but God does not bless these; his blessing is upon the truth to which they cling. Just so with all denominations; God blesses the truth that is taught and practiced. The Holy Spirit never takes an error or a falsehood to convert men, but he takes the truth in all our creeds, and blesses this instrumentality to the conversion of souls. That denomination stands highest which embraces the most truth, just as that individual life is the noblest which embodies the most truth. God blessed Peter—three thousand souls as the result of one sermon—but he did not bless him because he had previously denied Christ; but in spite of this. God blessed David; he was a man after God's own heart, but not because he committed adultery with Bathsheba and murdered her husband. In other words, God's blessing has rested upon imperfect, sinful men, but this does not prove that sin is as good as righteousness, or disobedience as good as obedience.

Again, many Baptists, Presbyterians, etc., may never have thought but that in observing Sunday they were keeping the Sabbath of the fourth commandment. This is evidently the case with the great majority; we do not suppose that God would withhold his blessing from them, as he would, did they err or sin knowingly. Yet this does not prove that error is as good as truth; it never is. The Holy Spirit has such a love for truth, we suppose that if Satan himself should preach it, the Spirit would bless it to the regeneration of some soul. And if large numbers of good Christian men preach many portions of divine truth, with some error, which for the most part they have embraced unwittingly, it is no wonder that God should greatly bless the truth they do preach. If they preached and lived more of it, God would bless them still more. But the question for you and me is, not how can God bless men who do not preach and live all the truth, but will he bless us if we know the truth and yet do not observe it? Can we have peace with God if we do not follow the best light we have?

E. M. D.

THE *Illustrated Scientific News*, which closes its first year of publication with the December number, has proved itself a valuable scientific and mechanical journal. It is published monthly by Messrs. Munn & Co., 37 Park Row, New York, at $1 a year.

"SABBATH OBSERVANCE IN EUROPE."

"It has long been a source of complaint that the Sabbath in Europe—in Continental Europe—was gradually losing its sacred character and becoming more and more like the other secular days of the week. It was not only that there was a visible diminution in the numbers attending the different places of worship, and that the theatre and the concert room were taking the place of the churches, but that the day had in many different centers, and among many different classes of operatives, ceased to be a day of rest. It is at this last stage that men begin to feel the evil effects of the laxity of law, or rather to recognize the sacredness of the principles on which the sabbatic institution rests. When life has been reduced to a dead and continuous uniformity—its toils and troubles unrelieved by the regularly recurring pause of the day of rest—it has not only lost all or almost all that gives it value, but has become a burden.

"It is not surprising, therefore, that in many different parts of Europe the Sabbath question is being agitated with great energy, and that vigorous measures are being adopted to secure a more proper and more generally beneficial observance of the day of rest. The movement in Germany, it appears, is very general, and it has enlisted the sympathy of very different classes of people. At Nurnberg, the German paper makers lately held a sort of conference, and among the questions discussed was that of Sunday labor. The unanimity of sentiment was marvelous, and without a dissenting voice it was resolved to discontinue all work on Sunday at once. At Cassel, the people have assembled and petitioned the Post-office authorities that no papers or letters be delivered on Sunday, except such as are marked 'express.' In Lunenberg and Griefswald a powerful Sabbath union has been formed; and its object is to agitate in favor of the cessation of labor as far as possible on Sunday, and otherwise to secure the proper observance of the day. And on showing that the movement is not confined to a few local centers, Minister Meybach has drawn up several regulations designed to apply to the whole of the German Empire, and the object of which is to secure rest on the Sabbath for railway officials. If the new regulations can be faithfully carried out, the most beneficial results may be expected."

The foregoing is from the New York *Herald* of Sunday, Dec. 4, 1881, together with additional items relative to the same movement in Austria, France, and Switzerland. The facts are very suggestive. Europe is reaping the penalty of no-Sabbathism in its economic and physical aspects, and the harvest is an undesirable one. It is possible that if the laboring classes make a general "strike" on the question of Sunday labor, that the holiday character of Sunday may be to some extent restored. But there is nothing in the theories of the Church or the State to produce true Sabbath-keeping, as a religious duty, or as a means of true spiritual culture. These ideas belong to the Sabbath only. Europe rejected the Sabbath centuries ago. Sunday has never been more than a semi-religious holiday, at the best, on the Continent. This beginning of reaction is only the beginning of the end. Errors and evils always react at a certain point. It will be well if Europe shall learn the worth of the Sabbath, as demanded by men's souls, as well as the worth of the holiday rest for their bodies.

A. H. L.

DECEMBER, 1881.

"TOBACCO PRODUCTION."

The New York *Herald* of Sunday, Nov. 27th, contains the following very suggestive remarks and statements:

"If there is an anti-tobacco league, society or organization around, and we have no doubt there is, it will not find much consolation in the coming volumes of the census. Tobacco, according to the government statisticians, is gallantly holding its own, and the 'weed,' waves in triumph over, in all the states, the enormous number of 638,841 acres. Going deeper into this statistical business, it will be found that the above amount of acreage is equivalent to nearly five hundred million pounds of tobacco, or about ten pounds for every man, woman, and child in the country. There are, so far as we know, only three ways of disposing of this enormous production—namely, it must be smoked, chewed or snuffed. To do this would be a comparatively easy task for our eager, driving, nervous race; but it is to be feared the five hundred million pounds of the genuine article represent, before it comes to us in cedar and tinfoil, a base mixture in which we are often able to discover the virgin leaf only by the aid of a microscope and a chemist."

Thus the evil goes on. Facts, figures, and pleadings seem to be alike vain. If any proof were needed that the use of tobacco benumbs the moral and physical sensibilities of men, it is found in the almost universal indifference with which men regard its ravages. The slaves are everywhere. Their chains clank in the pulpits upon those who are outwardly consecrated to purity and holiness, and thence downward through all classes to the street scavenger, who is consecrated to uncleanness. In some cases, the indifference may be simulated, but much of it is real, the direct effect of the drug upon the physical powers and the will. If cigarette smoking were not creating a vast army of boy-smokers, there would be some ground for hope that the reform is gaining a little, since quite a proportion of the men of this generation have ceased the indulgence. As it is, the case presents some alarming features. Surely, Christian men can not be free from responsibility in the matter. If this generation continues thus to sow to the wind, both it and the next must reap the whirlwind.

A. H. L.

DEC. 1, 1881.

BAPTIST PUBLICATIONS.—The American Baptist Pnblication Society, B. Griffiths, D. D., Secretary, 1,420 Chestnut Street, Philadelphia, Pa., issues a very fine set of Sunday-school publications, embracing "Children's Picture Lessons," monthly; "Certificate of Merit Cards," in sets, quarterly; "Bible Lesson Monthly;" "Scholars' Quarterly;" "Advanced Quarterly;" "The Baptist Teacher," monthly; and three Sunday-school papers: "Our Little Ones," and "Our Young People," monthly; and "The Young Reaper," semi-monthly. The Society commences, with January, the issue of a religious monthly magazine, "The Home Circle," the initial number of which promises much for the enterprise.

Communications.

NOTES ALONG THE WAY.

At Chicago, a ticket for Atchison, Kan., over the Chicago, Rock Island, and Pacific Railroad, with an order on the agent at Atchison for $9 80, cost $14 80. At Rock Island, where the Mississippi is crossed, a United States arsenal is located. In that part of Iowa through which we passed, there had been a very heavy rainfall in October, deluging the fields, and wild ducks swam around feasting on the farmer's floating corn.

In Atchison and Jefferson counties, Kan., fifteen or twenty miles southwest of the city of Atchison, the country is a fine rolling prairie. Large numbers of cattle and hogs are fattened on the corn raised here; hundreds of tons of prairie hay are baled and shipped to St. Louis stock yards; apples and grapes do well, especially the latter, while peaches and some of the smaller fruits are not so certain a crop; but even ardent admirers of Kansas admit that the wind blows a great deal and very hard. But we live in a day and country where it takes a large amount of "blowing" to insure success, and Kansas is bound to succeed.

The Kansas prohibitory law is said to be quite successful in country towns, but quite the opposite in some of the cities. Nortonville, for example, has four church organizations, a public and a select school, but no liquor saloon; while in Atchison the law seems to be of small value.

The country about Humboldt, in the southeastern part of Nebraska, where our Long Branch brethren live, is a rather high rolling prairie, with low bluffs, timber, and occasionally rich bottom lands, along the streams. Corn is the principal product; wheat and oats are raised, and apples do well, it is said. As we go northwest to Lincoln, the capital, the country grows less broken and the timber more scarce. West from Lincoln towards Hastings and Kearney, on the Burlington and Missouri Railroad, in Nebraska, the prairies become still more level, and one can look away for miles in all directions, seeing more windmills than trees, except here and there a planted grove of cotton wood, and box elder, or ash leaved maple. Near the cuts along the railroad, high temporary snow fences have been erected to help prevent snow blockades this Winter. The farmers seek to protect their fields and harvested crops from destruction by prairie fires by broad strips of plowed ground.

Small but growing towns, broad rich prairies, many comfortable looking farm houses, and hundreds of windmills to pump the water from the deep wells, make us believe that in spite of the uncertainty of the rainfall and the certanity of wind and storm, and notwithstanding the difficulties and trials of a new country, millions of people will find homes here on these cheap lands, and many will be prosperous. Capital is a very convenient thing both East and West, but industry, thrift, and pluck, are essential everywhere; and if one does not cultivate his fields well, plant the right crops, and take care of his stock and machinery, or if he be wanting in wisdom and energy, he can not expect any great success.

A ride over the prairie in Clay county, Neb., enjoying one of the finest sunsets we ever beheld, with its blue, golden, and crimson glories; and later, in

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A. H. L.

1881.

IST PUBLICATIONS.—The American
Publication Society, B. Griffiths, D.
etary, 1,420 Chestnut Street, Phila-
Pa., issues a very fine set of Sunday-
ublications, embracing "Children's
Lessons," monthly; "Certificate of
ards," in sets, quarterly; "Bible
Monthly;" "Scholars' Quarterly;"
ced Quarterly;" "The Baptist
," monthly; and three Sunday-
papers: "Our Little Ones," and
oung People," monthly; and "The
Reaper," semi-monthly. The Socie-
ences, with January, the issue of a
monthly magazine, "The Home
the initial number of which prom-
h for the enterprise.

Communications.

NOTES ALONG THE WAY.

icago, a ticket for Atchison, Kan.,
Chicago, Rock Island, and Pacific
with an order on the agent at
for $9 80, cost $14 80. At Rock
where the Mississippi is crossed, a
States arsenal is located. In that
owa through which we passed, there
a very heavy rainfall in October,
the fields, and wild ducks swam
easting on the farmer's floating corn.
chison and Jefferson counties, Kan.,
twenty miles southwest of the city
ison, the country is a fine rolling
Large numbers of cattle and hogs
ued on the corn raised here; hun-
tons of prairie hay are baled and
o St. Louis stock yards; apples and
well, especially the latter, while
nd some of the smaller fruits are
rtain a crop; but even ardent ad-
Kansas admit that the wind blows
eal and very hard. But we live in
country where it takes a large
of "blowing" to insure success,
sas is bound to succeed.
ansas prohibitory law is said to be
cessful in country towns, but quite
site in some of the cities. Norton-
example, has four church organiza-
public and a select school, but no
loon; while in Atchison the law
be of small value.
country about Humboldt, in the
ern part of Nebraska, where our
nch brethren live, is a rather high
rairie, with low bluffs, timber, and
lly rich bottom lands, along the
Corn is the principal product;
d oats are raised, and apples do well.
As we go northwest to Lincoln,
l, the country grows less broken
timber more scarce. West from
owards Hastings and Kearney, on
ington and Missouri Railroad, in
the prairies become still more
one can look away for miles in all
seeing more windmills than trees,
re and there a planted grove of
od, and box elder, or ash leaved
Near the cuts along the railroad,
porary snow fences have been erected
event snow blockades this Winter.
rs seek to protect their fields and
crops from destruction by prairie
oad strips of plowed ground.
out growing towns, broad rich
many comfortable looking farm
d hundreds of windmills to pump
from the deep wells, make us be-
m spite of the uncertainty of the
d the certainty of wind and storm,
hstanding the difficulties and trials
country, millions of people will
here on these cheap lands, and
be prosperous. Capital is a very
thing both East and West, but
thrift, and pluck, are essential
; and if one does not cultivate his
plant the right crops, and take
stock and machinery, or if he be
wisdom and energy, he can not
great success.
er the prairie in Clay county, Neb.,
e of the finest sunsets we ever
its blue, golden, and crimson

glories; and later, in the beautiful moonlight, with two or three distant fires, will not soon be forgotten. Some of the people here live in sod houses; that is, the walls are made of prairie sod, and the roof sometimes of shingles, and sometimes of boards or branches covered with sod. When plastered inside and well made, they make very comfortable houses, much more so for cold weather than a poor frame house, as we know from experience. The earlier settlers in Nebraska frequently dig out a room of convenient size in the side of some bluff for their first house.

Red Cloud, in the Valley of the Republican River, a new and thriving little town, is the home of ex-Governor Garber. We saw the ruins of the dug-out in which he once lived. From the dug-out, Mr. Garber moved into a log house, and thence into his present commodious home. May this be an omen of the future prosperity of the Republican Valley. The Winters here are mild, and one sign of promise is that farmers are learning that stock raising is to be one of the most profitable kinds of business for them.

We are now going up the Republican Valley, over the Burlington and Missouri Railroad, which is steadidly extending itself toward Denver, Col. The train consists of a passenger car, a baggage car, and a large number of freight cars, mainly loaded with material for the construction of the new road. A little while ago two boys, with a mule team, started on a race with us, having a fair prospect of holding their own; but the mules did not have as large a supply of wind as the locomotive, and were obliged to give it up. Along the banks of the river are low bottom lands; south of these are hight bluffs, broken by "draws," canyons or gullies, beyond which are high rolling prairies; north are the first table lands, and beyond these the higher prairies, forming the divide between the valleys of the Republican and Platte.

The soft light of these mild and bright December days, may have its influence upon our feelings as we travel over the prairies and along the valleys of Nebraska; and we do not forget cyclones, hail storms, snow, grasshoppers, drought, hot winds, chintz bug, and the sufferings experienced by the first settlers of any new country, East and West; but we have a growing faith that God made this great and rich country for something better than the uncivilized Indians, and the buffalo, elk, antelope, deer, wolf, rattlesnake, and blue racer.

Since we commenced writing these notes, we went out one morning, for an hour or two, to hunt jack rabbits. The country was new, wild, and romantic; the morning beautiful, the air pure and bracing, and it was a grand time and place for hunting—but we did not see a rabbit.

A. E. M.

SUCCESS AND FAILURE.

An essay read before the Ladies' Benevolent Society of Rockville, R. I., and, by vote, requested published in the SABBATH RECORDER.

BY MRS. U. M. BABCOCK.

Our success in life depends on the way we spend our time. We may have a desire that our lives should be useful, but if we be devoid of the mainspring of purpose and will, we are sure to fail. We are procrastinators, putting off until some future time what we know should be done to-day. The consequence is obvious. We find our duties and difficulties increased by delay, until irritated by our indecision and lack of success, we censure Providence. Be diligent if you wish to be successful. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." If you wish to have honored positions, be useful, be earnest, kind hearted, and by your gentle manner and loving words, make the society in which you live feel that they can not do without you. Punctuality is an important step to success in any vocation. In law, in trade, in mechanics, in ecclesiastical professions, the most successful men are those who are punctual. I once knew a minister who was always late at his appointments, and his people soon learned to follow his example. Never make an appointment unless you intend to meet it. Make no promises unless you intend to fulfill them. Have the courage to do right, whether people approve or disapprove. Show your colors in spite of friend or foe. Do not imagine for a moment that you can gain the respect of others by turning your coat every day to please them. You will surely fail. The wavering have tenfold more trouble to gain the approval of public sentiment than those who have the manly independence to do right regardless of public opinion.

Life is a continual warfare. Success and failure follow each other in quick succession. Character and self-respect can be obtained by all. Success in a spiritual life means more than having a good time. It means honest work well done. It means a life of toil, privation, patience, and perseverance; a warfare against the many temptations that come in your way; a life of love, doing unto others as you would have others do unto you; loving your enemies and exerting such an influence for good as may be seen, known, and felt. The world needs men and women that are true, who have a fixed principle to *do* right and then *dare* to do it, who can say yes or no, at the right time and in the right way.

When the friends of Confucius, one of the greatest of heathen philosophers, asked for a rule to govern a whole life, he said: "What you would not have others do to you, do not to them." Such a sentiment is a fit rule for a lifetime. There is work before us. We must not be idle. For that which ought to be done now, there is no absolute by and by. Of the present we are sure, and whatever vision we cast forward, or however we shape our labors, nothing is surely accomplished but what is in reality done. To do, then, is to be successful. Do first what is to be done first. Do the work of to-day within to-day. Do something every moment, and always do good, and whether we wake with the rising sun, or sleep in death, our lives will not have been in vain. If we were only as determined to do right as we are apt to do wrong, how much less sin and iniquity would abound. Many fail to follow Christ after they have professed faith in his name. Why? Because they were not faithful. They were like the seed which fell among the thorns. When they heard, they went forth and were choked with the cares, riches, and pleasures of this world, and brought no fruit to perfection. Such lives are failures. Upon a close review of our own lives, how often have we been led astray by the allurements of the world to our own loss, and to the dishonor of the cause of Christ. We are often pained in regard to our own failures and misimprovement of time. Our moments are golden, and ought to be used for the honor and glory of God. There can be no lost time without ourselves being losers. We should know no such word as failure in a good cause; but success should be our motto in every undertaking that is for the advancement of our Redeemer's kingdom.

"If you have a work to do,
First be sure it's right;
Then, if you'd insure success,
Work with all your might."

"Do your duty, do it bravely,
Care not what the world may say;
If you see your duty clearly,
Do it, shrink not from the fray.

If you faithful prove in duty
What is given you to do,
God remembers, and in heaven
Will reward your service true."

ALONE.

BY ANNIE L. HOLBERTON.

There is, on earth, no solitude so entire, no loneliness so intense as that of a heart alone amid the clash and clamor of the world. Not perhaps for want of friends, or a lack of affection in those beloved, but there is a secret yearning for true sympathy which sometimes takes possession of a sensitive heart that almost amounts to agony. I doubt not there are few who have not felt their spirits crushed by a hasty response or a sudden rebuff, when only this was wanting to render the burden unbearable which was already weighing them down.

When misfortune overtakes us, or we meet the frowns of a cruel world, we may turn to the sanctuary of home and its endearments for a balm to the wounded heart. But if those whose every word or act brings us a care or a blessing, with whom our life is closely interwoven by nature's indissoluble tie, if these shall fail us, in an hour of need, where then can we turn for comfort? Are we not indeed alone! Ah, pity the poor wanderer who in such a crisis has no refuge for his weary spirit, no one to share his trials.

My friend, is such your fate? If so, a voice is whispering to your soul to-day these words of promise, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Or has the voice remained unheeded until its echoes no longer reverberate through the closed chambers of your heart? Oh, then resist the call no longer! No one can be forsaken who trusts in the Savior's love, none utterly alone who cast their burden at his feet, take up the cross and follow him.

How precious is the thought that one true friend can read the heart, and, knowing, has sympathy for all its struggles. Then make that friend your own. Draw near to Him, and though all the world desert you, yet you will never be quite alone.

Home News.

New York.

The many friends of Rev. J. B. Clarke, of West Edmeston, will regret to hear that his son, who has been sick for some months, is still confined to his bed, and little hopes are entertained of his recovery.

ADAMS CENTRE.

A pleasant party of relatives and friends, to the number of thirty or more, gathered at the house of Bro. Albert G. Glass and wife, Dec. 5th, to celebrate with them the twentieth anniversary of their marriage. After a bountiful dinner of too many good things, further time was spent in visiting and enjoying appropriate music, both instrumental and vocal. The pastor then made a few remarks, briefly reviewing the past twenty years' life-history of our friends, and offered prayer. Together with good wishes for the future prosperity and happiness of this family, many valuable presents were left.

A. B. P.

New Jersey.

The Yearly Meeting of the Sabbath-keeping churches of New Jersey and New York City, held in New Market, Nov. 25th–27th, was an occasion of much interest. The weather was fine, the attendance good, and the preaching excellent. The practical truths of the gospel were presented by T. L. Gardiner, A. H. Lewis, and J. W. Morton, in such a way as to make lasting impressions, and increase our desires for personal holiness. The truths of the Sabbath-school lesson—"the Serpent in the Wilderness"—were tersely taught by J. C. Bowen, J. W. Morton, O. D. Williams, T. L. Gardiner, A. H. Lewis, and Geo. H. Babcock. Since the Yearly Meeting, Bro. Lewis has preached here twice, but Bro. Gardiner, for whom appointments were made, on account of sickness, was unable to return. We are praying that the good seed sown may bear much fruit.

L. E. L.

The Plainfield (N. J.) Sabbath-school, having used their old singing books for about five years, have treated themselves to a change by adopting the "Gem of Gems." They have also just made an addition to their library.

Dr. Geo. Tomlinson, of Shiloh, had a slight attack of paralysis Dec. 4th, but is recovering.

The Annual Union County (N. J.) Sunday-school Convention met at Plainfield last week. Rev. F. A. Shauffler, of New York, and Mrs. Alden (Pansy) were the principal speakers.

Rev. A. H. Lewis was one of the speakers at the New Jersey State Convention of the Young Men's Christian Association, held at Newark, Dec. 3d.

The Plainfield *Central Times* has the following:

"Mr. H. H. Baker is having great success with his 'forms.' He reproduces any lady's figure exactly, and a dress fitted upon it is sure to fit the lady to a T. whose form it represents. His latest production is a 'form' for Mrs. Gen. Tom Thumb. This little woman has been compelled to take a dressmaker with her in her travels at great expense. Now she will leave her in New York with one of Mr. Baker's fac similes of her little body, on which her dresses will be fitted and forwarded to her."

West Virginia.

Eld. L. R. Swinney, at Lost Creek, W. Va., is preaching twice a day, and riding ten miles through Virginia mud to an outside appointment, and hopes to keep this up for the next three months. We hope to hear of a grand ingathering there before long.

Rhode Island.

The business of C. B. Cottrell & Co., formerly Cottrell & Babcock, of Westerly, R. I., has been taken out of the hands of the trustee, Thos. Greenman, Esq., and is again vested in the firm, who are doing a very large business.

Three persons joined the Rockville (R. I) Seventh-day Baptist Church, Sabbath-day, Dec. 4th.

Nebraska.

LONG BRANCH.

Meetings have been held almost every night since the Yearly Meeting, and sinners are being converted, backsliders reclaimed, and careless ones renewed in spirit. Ten persons have been baptized, and others are interested, and, we hope, will soon obey our Lord and Master. The work is progressing. The labors of Eld. H. B. Lewis are acceptable, and we believe he was sent in answer to prayer. Long have we prayed that God would revive his work in our midst. How good God is to those who put their trust in him; how sure he is to answer the prayer of faith. How thankful we should be to God for all his kindness to us.

The work of repairing the church-house is progressing finely. How thankful we are that brethren in the East have responded to the calls of Eld. Lewis for money to help in repairing our house of worship. May the blessing of God rest upon the contributors.

We have good soil and climate, good accommodations in respect to mills, home markets, transportation, fuel, and water. Any one who wishes to have a home in the West should come and look at our country and satisfy himself. We wish more power spiritually, as well as to have our numbers increased. My prayer is, that as our numbers increase our spiritual strength may increase also.

JULIUS T. BABCOCK.

Condensed News.

FATAL FIRE.—A Pittsburgh, (Pa.) dispatch of Dec. 10th says that between two and three o'clock that morning a frame boarding-house located on the line of the Pittsburg and Lake Erie Railroad, some seven miles below the city, was set on fire by the explosion of a lamp, and out of forty-three persons supposed to be sleeping in the building only twenty-four escaped alive, and everything was more or less burned; and none of the inmates secured their clothes, so rapid was the progress of the flames. The rest were literally roasted to death, without the possibility of an effort to save them.

The building was about thirty feet wide and fifty-eight feet in length, and constructed of sixteen foot boards, placed on end. It had a board roof with a very steep pitch; and the loft formed by the sloping roof was where the laborers were huddled for the night. In the lower story was the dining room, and at one end of the building was the kitchen. The stairs leading to the loft were little better than a ladder, and were located just at the side of a door leading from the dining room to the kitchen. In the loft bunks were arranged, but the only light that entered came through two openings without glass, but which were closed at night with sliding doors, so as to exclude the night air. The scenes at the site of the ill-fated building were of a sickening character. In a heap in one corner of the ruins were the charred remains of six men, who had evidently succumbed to the fiery element while endeavoring to escape through the opening in the roof.

AN EXEMPLARY GOVERNOR.—The Governor of Kansas has issued a proclamation offering rewards for the arrest and conviction of certain persons in Atchison, Leavenworth, Topeka, Wyandotte, and Dodge City, who have combined to violate the law prohibiting the manufacture and sale of intoxicating liquors. Rewards are also offered for the arrest and conviction of city marshals, sheriffs, constables, policemen and county attorneys, guilty of failure to perform their duties under the law. The Governor says that the claims for the rewards, when approved, will be presented to the Legislature with the recommendation that they be paid. If all officers having charge of the execution of the laws were of the same character as the Governor of Kansas, it would take but a short time to silence the cry that "prohibition does not prohibit."

ANOTHER THEATRE HORROR.—The Ring Theatre, formerly the Comic Opera House, of Vienna, took fire on the night of Dec. 8th, just before the commencement of the performance, from the fall of a lamp on the stage. The house was tolerably full and the loss of life was fearful. The latest reports received give the number of missing, nearly all of whom are probably dead, at nine hundred and seventeen. A funeral list of five hundred and eighty victims of the disaster has been published.

The British government balloon, in charge of Capt. Templer, accompanied by Walter Powell, M. P., and Mr. Gardiner, ascended from Bath Dec. 10th, and descended at Bridgeport. The balloon struck the ground heavily. Gardiner and Templer were thrown out and injured. The balloon rose with Mr. Powell, and was seen to descend at sea. Nothing since has been heard of the balloon or Mr. Powell.

As a freight train on the Wabash Railroad was crossing the Missouri River at St. Louis on the evening of Dec. 8th, the eastern span gave away, and the entire train of thirty-two cars, thirteen of them laden with live stock, was precipitated into the river, eighty feet below. The engineer is missing, but everybody else on the train was saved by jumping. One or two hands were badly wounded.

General Judson Kilpatrick, Minister to Chili, died at Santiago, Dec. 4th, in the 46th year of his age. He is well known to the country as a dashing Union cavalry officer during the Rebellion, and will be sincerely mourned, especially by his army friends.

The Chicago *Inter-Ocean* says: "Over two years ago Guiteau made the acquaintance of H. B. Porter, who is in business here, and told him that he intended to go to Washington and create a stir which would make his name famous all over the world!"

The New York *Commercial's* Washington correspondent states that the owners of silver bullion have apparently become frightened at the recommendation of Secretary Folger and Director of the Mint Burchard regarding the discontinuance of the coinage of the standard dollars, as there was more than double the usual amount of bullion offered at the Treasury last week at somewhat reduced prices. The opinion is entertained at the Treasury that there will be a considerable fall in the price of bullion within a short time, and that there will be a rush on the part of the owners to sell to the government.

The trouble between the Granite Manufacturer's Association, of Boston, and the members of the Working Men's Union, caused by the repeated interference with the business of manufacturers by the Union, has culminated in a general lock-out of the Union men.

Secretary Folger has authorized the Assistant Treasurer at New York to redeem $5,000,000 in bonds of the 106th call, each week, until further orders, beginning Dec. 12th, and pay interest thereon to maturity, Jan. 29, 1882.

It is supposed that the British steamer Texan Monarch, a month overdue, was foundered in the Bay of Biscay. It is feared that all of the forty persons on board are lost.

The Governor has appointed General Benj. F. Tracy, of Brooklyn, to be Associate Judge of the Court of Appeals in place of Judge Andrews, promoted to be Chief Judge.

Col. John W. Forney, one of the leading journalists of this country, died at his residence in Philadelphia, Dec. 9th, of Bright's disease, aged sixty-four years.

Senator Beck has introduced a bill in the Senate for the repeal of the iron-clad oath.

The small-pox continues to spread in Chicago.

MARRIED.

In Addison, N. Y., Dec. 1, 1881, by Rev. J. Allen, PETER B. MCLENNAN, Esq., of Syracuse, and Miss BELLE BARRON, of Addison.

In West Edmeston, N. Y., Dec. 3, 1881, by Rev. J. B. Clarke, at his residence, Mr. CHARLES H. SILLIMAN and Miss FANNY E. CHEESEBRO, both of Brookfield.

Nov. 26, 1881, by Rev. O. D. Sherman, Mr. EDWARD C. COGAN and Miss E. MINNIE L. CRUMB, both of Mystic Bridge, Conn.

At Rockville, R. I., Nov. 24, 1881, by Rev. U. M. Babcock, Mr. PELEG C. CRANDALL, of Newport, and Miss INA F. E. BARBER, of Hopkinton.

DIED.

In Hallsport, N. Y., Dec. 1, 1881, JOB SMYTH, aged 62 years. For some years, Mr. Smyth has been failing in both body and mind; it was thought he had softening of the brain. He died of pneumonia, after a few days of sickness. He lived with his daughter, Miss Nora Smyth, who cared for him to the last. Such devotion to an invalid father will receive its reward.

J. K.

At South Edmeston, N. Y., Nov. 24, 1881, at the residence of his son, Franklin Hooker, Mr. OLIVER HOOKER, aged 74 years. For many years he suffered from disease which made his life a confinement and burden. He endured all, hoping in Christ, and welcomed death as a deliverer from earthly woes.

J. B. C.

In Orleans, Harlan Co., Neb., Nov. 29, 1881, of consumption, EUNICE S. BABCOCK WOOLWORTH, aged 60 years and 4 months. Sister W., with her husband and several of her children, were among the earlier settlers of the Republican Valley. She was one of the constituent members of the Orleans Seventh-day Baptist Church. To her, the prosperity of the Church was ever dear. She had been in delicate health for many years, and for several months unable to be out from home. During the latter weeks of her life, the burden of her prayer seemed to be that she might have patience to abide the time of her summons. Such was her desire to "go away" and be at rest, that nothing seemed to give her such joy as the assurance, by her friends, that the end was drawing nigh. When I told her, a few days before her death, that Brethren Main and Wheeler were soon to be with us, she said, "However much I should like to see them, I do not wish to wait for the pleasure, but to go and see One of more consequence than they." She had a decided literary taste, quick to recognize truth or to detect sophistry. The readers of the RECORDER will remember many a little poetical gem in its columns, for a number of years, over the signature of "Eunice," and one especially, "The Last Leaf," referring to her father's family. "The last leaf is fallen."

H. E. B.

LETTERS.

U. M. Babcock, A. E. Main 2, A. B. Prentice (yes), L. A. Platts, Geo. Satterlee, A. H. Lewis, L. R. Swinney, Mrs. Roby Strong, H. M. Ernst, Martha Ernst, Wm. N. Severance, Geo. A. Green 2, M. M. Jones, Mrs. Phebe A Wheeler, Mrs. Eli B. Ayars, Elizabeth Clarke, J. B. Somers, O. D. Williams, F. F. Randolph, W. C. Titsworth, C. Ammons, B. G. Stillman, L. B. Davis, G. M. Cottrell, F. O. Burdick, Mrs. S. K. Crandall, Charlie Stillman, Hannah Wheeler, A. B. Green, Eva H. Coon, F. L. Dayton, Schuyler Olin, J. Clarke, L. D. Davis, Dorcas M. Kent. Susan Wilcox.

RECEIPTS.

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

	Paye to	Vol.	No.
O. D. Williams, New York,	$2 00	38	52
J. C. Bassett, Independence,	2 00	38	52
Diana Stillman, DeRuyter,	2 00	38	52
Emily Babcock, Lincklaen Centre,	2 00	38	39
Schuyler Olin, "	2 00	38	26
Geo. Satterlee, Durhamville,	2 00	38	52
Susan Wilcox, South Brookfield,	2 00	38	52
Clift Brown, "	2 00	38	52
F. F. Randolph, New Milton, W. Va.,	2 00	38	52
C. Ammon, Richmond Switch, R. I.,	2 00	38	52
U. M. Babcock, Rockville,	2 00	38	52
Mrs. P. A. Wheeler, Kasota, Minn.,	1 00	38	39
Mrs. Amelia Collins, Alden,	2 00	38	52
Henry Ernst, "	2 00	38	52
Mrs. A. McJunkins, "	2 00	38	52
Mrs. H. M. VanSlyke, Hamilton, Mo.,	50	37	52
H. M. Ernst, Lake Mills, Iowa,	50	38	13
Mrs. Roby Strong, Kalamazoo, Mich.,	2 00	38	42
Dorcas M. Kent, Burtville, Pa.,	2 00	38	13
Mrs. Hannah Wheeler, Salem, N. J.,	2 00	38	52
Mrs. J. K. Crandall, Reno, Kan.,	1 00	38	26

FOR LESSON LEAVES.

F. W. Hamilton, Alfred,	$3 25
F F. Randolph, New Milton, W. Va.,	45
W. N. Severance, Flandreau, Dak.,	47
Henry Ernst, Alden, Minn.,	1 44
Eva H. Coon, Walworth, Wis.,	6 00

Selected Miscellany.

PEGGING AWAY.

There was an old shoemaker. sturdy as steel,
Of great wealth and repute in his day,
Who. if questioned his secret of luck to reveal,
Would chirp, like a bird on a spray:
"It isn't so much the vocation you're in,
Or liking for it," he would say,
"As it is that forever, through thick and through thin,
You should keep a-pegging away!"

I have found it a maxim of value, whose truth
Observation has proved in the main,
And which well might be vaunted a watchword by youth
In the labor of hand and of brain;
For if genius and talent are cast
Into work with the strongest display,
You can never be sure of achievement at last
Unless you keep pegging away!

There are shopmen who might into statesmen have grown—
Politicians for handiwork made;
Some poets who better in shop had shone,
And mechanics best suited for trade.
But when once in the harness, however its fit,
Buckle down to your work night and day;
Secure of the triumph of hand and of wit
If you only keep pegging away!

There are times in all tasks when the fiend Discontent
Advises a pause or a change,
And on field far away, and irrelevant bent,
The purpose is tempted to range.
Never heed, but in sound recreation restore
Such traits as are slow to obey,
And then, more persistent and staunch than before,
Keep pegging and pegging away!

Leave fitful endeavors for such as would cast
Their spendthrift existence in vain,
For the secret of wealth in the present and past,
And of fame and of honor is plain;
It lies not in change nor in sentiment nice,
Nor in wayward exploit and display,
But just in the shoemaker's honest advice
To keep pegging and pegging away!

MRS. CHESTER'S DIAMONDS.

Mr. and Mrs. Chester were going to a party at the Draytons, and Mrs. Chester stood before her dressing-case adding the finishing touches to her toilet, when Mr. Chester, calling her attention to some object across the room, dextrously substituted a beautiful set of diamonds for the simple set of jewelry that lay upon the case.

A moment after, Mrs. Chester turned to pick up her jewelry, and cried out in amazement at the wonderful metamorphosis. With a voice tremulous with surprise, she faced her husband with the eager question:

"Where in the world did they come from?"

"From Donnel & Mason's, my dear, and they are yours," said Mr. Chester, looking and feeling as happy as one does who thinks he has given another the pleasantest of surprises. "You see I knew how much you admired jewels, and I have been doing unusually well in my business lately, so I thought I could afford you a real out-and-out luxury. Now proceed to adorn yourself."

Mrs. Chester hung the sparkling drops from her ears, fastened the beautiful cross in the lace upon her bosom, and looked at her mirrored self with pleasant satisfaction. And in truth. the brightened eyes, the heightened color of the smooth, round cheeks, the conscious smile playing around the red lips, conspired with the imprisoned fires of the jewels leaping into flame, to give new beauty to the familiar face, and Mr. Chester surveyed the *tout ensemble* with pardonable pride.

But what was it that suddenly touched her eyes and lips with a grave perplexity, and so weighted her with thought that half unconsciously she sat down in the nearest chair, leaning her head upon her hand, absorbed in her own reflections?

"Why, my dear, what is the matter?" her husband asked, regarding her curiously, and not without some anxiety. "What are you thinking about?"

For answer, she rose, walked over and stood behind his chair. her light hands wandering caressingly, and he thought coaxingly, over his hair.

"What now, little woman," he said, reaching up and catching both hands in his.

"Have you paid for them, George?"

He laughed gleefully. "No, but that is all right, Mrs. Prudence, the money is lying in the bank waiting. I know Mr. Donnell so well that he let me bring them home on approval."

"But, George, ——"

"But what?" he asked, a trifle impatiently.

"Do you really and truly, as the children say, George, wish to give me something whose money value is as great as these jewels?"

"Yes, dear, I really and truly do."

"Well, then, would you mind—would you care very much—would you think it very strange—if—if I took the money itself instead of the diamonds?"

Mr. Chester released the hands he held, and his countenance fell. He was like the rest of us. He enjoyed exceedingly being generous, but he liked to choose his own way. Nevertheless, he answered manfully:

"Of course the money shall be yours, Margaret;" but he added, mannishly, "I hope you won't spend it foolishly. I suppose you have no objections to telling me what you want to do with it."

"That is just it, George." Mrs. Chester replied in a troubled voice. "If the money is really mine. I suppose I have the right to spend it as I please, and no questions asked; otherwise, it is not mine. Can not you trust me?"

"Can not you trust me, Margaret?"

She answered him not a word; in her heart she was saying, "He would think it a whim; he would talk me out of it; but in the end he shall see that I was right."

He spared her from replying to his question, by saying, in an aggrieved voice:

"Well, Margaret, you can have it your own way; I am disappointed, that is all; I thought I had such a pleasure for you!"

O! George," and there was a world of entreaty, tenderness, and deprecation in his wife's voice, "You know I think it was lovely in you to bring me these jewels, and it was really the pleasantest of surprises; but, dear, I have had a vision, an inspiration; I will tell you about it—sometime," and she unclasped the jewels as she spoke, and laid them, with a lingering, tender hand, back in their cases.

A few days after the Drayton's party, Mrs. Chester went alone to one of the poor tenement houses of the town. Climbing the rickety stairs that led up to an outside door in the upper story, she knocked; the door was opened by a woman, whose face told the story—as faces will—though the lips refuse to utter it—of poverty, of patient endurance, and of trouble worse than poverty. Mrs. Chester's sympathies went out to her at once.

"Mrs. Somers?" she said interrogatively; the woman bowed and invited her in. She hastened to perform her errand, for this woman evidently could not afford to wait for good news. "'I am Mrs. Chester," she said, "your husband came to mine a week or two ago, seeking help to get employment. Has he succeeded yet?"

"No, madam, at least he has no steady employment. For two or three nights now he has been watchman in the new Baker Block, but they only want him one more night. He is asleep now in the next room. Shall I call him?"

"Not yet; let me talk to you first. What has he tried to do?"

"Anything and everything that is decent and honorable; but it seems as if the devil were besetting him. The only offer that amounted to anything has been something in connection with saloons or breweries. He comes home at night worn out with fatigue and discouragement; the discouragement, of course, pulls him down more than the fatigue. It is a great deal harder for him than for me. Before he reformed, he did not realize what my life was. His perceptions and affections were blunted; but now that he has come to himself, he has the bitter regret and shame for all the past to burden him, and the gradually increasing weight of despair for the future. But, thank God, he can not wholly despair now, for he is not only a reformed man, but he has learned to ask God to help him. He is a converted man."

"Mrs. Somers," said Mrs. Chester, "I think the Lord has put it into my heart to help him, and I have come to-day to do it. I have lately had some money given me, which I am at liberty to spend as I please. I remember your husband told Mr. Chester that he could get a position as conductor on a street car if he had a certain sum of money to deposit. I will let him have the money, and this may be a stepping-stone to something better. I have been to look at a little cottage that can be rented for fifteen dollars per month; with your consent, I will rent it for you, and pay three months' rent in advance. If your husband has a comfortable home, and is well clothed once more, I think it will give him a self-respect and assurance that will go far towards restoring him to his former position in society. This is the last of the month; will send a man the day after to-morrow to help you move; and please allow me to send a few things, pictures, etc., that I can just as well spare as not, from my own home. Now don't hesitate to accept, or think I am doing too much. I can not afford to do less, because I am sure it is all God's will. The blessing is mine, you remember."

Mrs. Somers had listened with conflicting emotions, surprise, humiliation, hope, pride, and joy struggled for mastery. She began:

"Mrs. Chester"—

But just then her husband opened the door. He involuntarily shrank back when he saw the visitor, but not, however, before she had spoken to him. So he was obliged to come forward. She began at once with her business:

"Mr. Somers, I come to tell you that the money shall be deposited, if you still desire the situation that you spoke of to my husband. I have been making some arrangements with your wife, of which she will tell you. And if you please, this is entirely our affair; no one else need know anything about it."

Mr. Somers stood looking at her, bewildered, scarcely comprehending—was the day really beginning to dawn at last? Was the awful weight of disappointed hopes, which had been growing heavier and heavier every day, until life itself seemed a burden, going to be lifted at last? How had this woman prevailed upon her husband to do this thing? Her husband, who had said, like all the rest, that he was glad I had reformed, and he hoped I'd stick to it, but he really could not help me now. And now—what did it all mean?

It meant simply that there are some Christ like souls in the world that count diamonds and luxuries but as dust in the balance against the happiness and well being of their own fellow-creatures. It meant that Margaret Chester was herself one of God's immortal jewels, which shall shine, by-and-by, "as the brightness of the firmament, and as the stars forever and ever."

But she was not thinking of that as she walked home with the quick, elastic step that tells of happiness and vigor. She was only saying to herself, "I could not afford to wear diamonds and miss this."

Six months after the foregoing events, Mr. and Mrs. Chester were walking to church one Sunday morning. Just before them walked Mr. and Mrs. Somers and their children. Mr. Somers had, within a few weeks, found another and better situation.

"I declare," said Mr. Chester, nodding toward the Somers, "I never saw a family pick up like theirs. A year ago Dick Somers was down in the gutter. You remember he came to me after he reformed, and wanted me to help him get a situation I hated to turn the poor fellow off, but I really could not trust him. But it seems he had the true grit after all, and managed to pull through—the more credit to him!"

'George," said Mrs. Chester, "did it never occur to you that when a man is clear down, he can not manage to get up, no difference how much 'grit' he has, unless some one helps him? Somebody must trust him; we are 'our brothers' keepers,' and we can not any of us afford to miss any opportunity to help another. It is like God missing us when he calls to us. And, George," she added, a moment after, with downcast eyelids and a shy pressure of his arm, "You say, 'There go Mr. and Mrs. Somers;' but I say, '*There go my diamonds.*'"—*The Signal.*

HOW SPONGES ARE CAUGHT.

A correspondent of a New Haven paper tells how they fish for sponges in the Bahamas: When a vessel arrives at the fishing ground, it is anchored, and the men, in small boats, proceed to look for sponges in the water below. The water is a beautiful light blue color, and so clear a sixpence can easily be seen on the white, sandy bottom in thirty-five to forty feet of water. Of course when there is no wind and the surface of the water is still, the sponges are easily seen; but when a gentle breeze is blowing, a "sea-glass" is used. A sea-glass consists of a square pine box, about twenty inches in length, a pane of glass about ten by twelve inches placed in one end, watertight. To use it, the glass end is thrust into the water, and the face of the operater is placed close to the other. By this means the wave motion of the water is overcome and the bottom readily seen. Sponges, when seen on the bottom attached to rocks, look like a big black bunch. They are pulled off their natural beds by forked hooks, which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks. When brought to the surface, it is a mass of soft, glutinous stuff, which to the touch feels like soap or thick jelly. When a small boat load is obtained, they are taken to the shore, where a crawl is built, in which they are placed to die, so that the jelly substance will readily separate from the firm fiber of the sponge. These crawls are built by sticking pieces of brush into the sand out of the water, large enough to contain the catch. It takes from five to six days for the insects to die, when the sponges are beaten with small sticks, and the black, glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fishermen generally the occupation is not a lucrative one. I am told the wages will hardly average three dollars per week besides board. There is but little diving for sponges, except for a particularly fine bunch which can not be gotten by the hook. The sponge is formed by small insects. and is the hive in which they live. Different qualities are found growing side by side, although in certain regions the finer and more valuable sponges are found.—*Boston Budget.*

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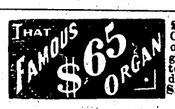

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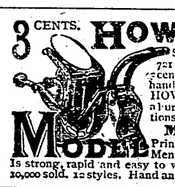

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Popular Science.

PROF. K. H. THURSTON, of Stevens Institute of Technology, has succeeded in producing what he calls a "maximum," alloy of copper, zinc, and tin, with a tensile strength of 75,000 to 100,000 pounds per square inch of section, equal to the strongest steel.

THE production of iron and steel in the United States is shown by the late census to be just double what it was ten years ago. 150,000 men are employed in this industry, receiving $55,000,000 in wages, and turning out 7,250,000 tons, valued at $300,000,000. Nearly one-half of this is produced in the single State of Pennsylvania.

DR. HAHN, of Tubingen, has been making researches into the nature of ærolites, and states that generally speaking, they are of two species, the one containing iron only, and the other iron and stone together. In a few instances, however, stone is the sole component substance. Dr. Hahn's researches tend to confirm the accuracy of the observations of Wochler as to the existence in these meteoric stones, of hydro-carbon produced by the decomposition of organic substances.

DR. C. W. SIEMEUS has been experimenting on the effect upon plants of continuous light. He used an electric light of 5,000 candles power, in a green house of 2,318 cubic feet capacity. The naked light had a deleterious effect, but the interposition of a thin sheet of glass gave a better result. The fruit ripened under its agency, was superior in size, in aroma and color, and the seeds produced did not show any lack of germinating power. He comes to the conclusion that diurnal rest is not necessary for plants, and that although periodic darkness favors growth in elongating the stalks of plants, still the continuous stimulus of light seems favorable for healthy development at greatly accelerated pace.

SALIVA AND SNAKE POISON.—One of the most singular results of modern investigation, is the fact that there is a great simularity between human saliva and the poison of serpents. Dr. Strodling, of Paris, swallowed recently, without ill effect, five or six drops of the venom of the cobra, while M. Gautier injected some human saliva under the skin of a bird, producing coma, complete stupor, and finally death in half an hour. After much careful research he concluded that the human saliva is only a modified form of the venom of the cobra. Serpent poison has been found to possess the power of digesting certain substances, and the time may come when it will be sold as a specific for confirmed dyspepsia.

FEVER GERMS.—Dr. Sternberg, Surgeon United States Army, receiving some dried blood from London, taken from an animal that had died with splenic fever or Anthrax, dissolved some of it in a salt solution, and injected a few drops beneath the skin of a mouse. The mouse died in a little less than thirty-six hours, and in its spleen were found an abundance of microscopic rods named Bacillus anthrac, which are invariably found where that disease exists. With its blood he inoculated another mouse and a rabbit, with the same result.

Each contageous disease is being proven by scientific research to have its specific poison, which, when intrduced into the system, under circumstances favorable to its growth, will produce, by their growth and reproduction, that disease. Extensive experiments are now being made, on the effects of vaccination for various diseases with virus modified, like that of the small-pox, by its development in animals or some other way, with results that are trluy encouraging.

M. Pasteur, in his experiments, had twenty-five sheep inoculated with the modified virus, and after this had had its full effect. He vaccinated these with twenty-five that had not been vaccinated with the strong Charbon or Anthrox virus, and the next day all the unvaccinated were dead, and those previously vaccinated were in "perfect good condition." C.

EDUCATION is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—*H. W. Beecher.*

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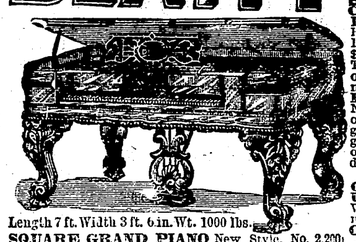

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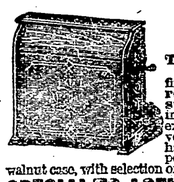

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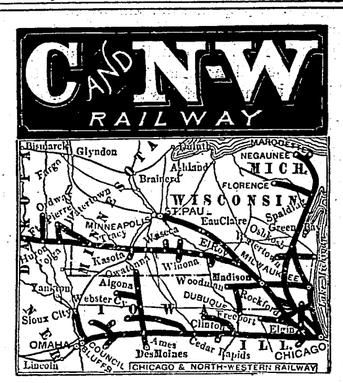

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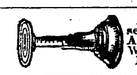

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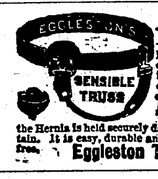

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Abstract of Time Table, adopted June 6th, 1881.

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 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.46 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.02 "	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.	
Leave	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

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

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

EASTWARD.

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

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

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

Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 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.

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

INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

Oct. 1. Free Giving. Exod. 35: 25-35.
Oct. 8. The Tabernacle. Edod. 40: 1-16.
Oct. 15. The Burnt Offering. Lev. 1: 1-14.
Oct. 22. The Peace-Offering. Lev. 7: 11-18.
Oct. 29. Nadab and Abihu. Lev. 10: 1-11.
Nov. 5. The Day of Atonement. Lev. 16: 16-30.
Nov. 12. The Feast of Tabernacles. Lev. 23: 33-44.
Nov. 19. The Year of Jubilee. Lev. 25: 8-17.
Nov. 26. The Serpent in the Wilderness. Numb. 21: 1-9.
Dec. 3. Balaam. Numb. 24: 10-19.
Dec. 10. Last Days of Moses. Deut. 32: 44-52.
Dec. 17. Review.
Dec. 24. **The Babe and the King.** Isa. 9: 6, 7.

LESSON XIII.—THE BABE AND THE KING.

BY REV. E. M. DUNN.

For Sabbath-day, December 24.

SCRIPTURE LESSON.—ISAIAH 9: 6, 7.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
7. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

CENTRAL TRUTH.—Christ.

DAILY READINGS.	
1. Psalms 45.	4. Matt. 1: 18-25.
2. Isa. 53.	5. Matt. 2: 1-15.
3. Psalms 102: 12-28.	6. Matt. 2: 16-23.
7. John 1: 1-18.	

GOLDEN TEXT.—"Of whom Moses in the law, and the prophets, did write, Jesus of Nazareth."—John 1: 45.

DATE—During the ministry of Isaiah, which extended from about B. C. 762-700.

TIME.—The birth of Christ was perhaps December 25th, or thereabouts, four years before the beginning of our common era.

PLACE.—The words of this prophecy were probably uttered at Jerusalem. Christ was born in Bethlehem, six miles south of Jerusalem.

OUTLINE.

I. **Prophecies concerning Christ.**
II. **Birth of Christ.**
III. **Names.**
IV. **His increase.**

QUESTIONS.

I. **Prophecies concerning Christ.** Will you read me some of the prophecies concerning Christ? Gen. 3: 15; 49: 10; Dan. 9: 24, 25; Isa. 7: 14; Micah 5: 2. Do you think these prophecies point *clearly* to Christ? Which of the various offerings that we have been studying during the last quarter point most directly to Christ? Did the individuals who offered these sacrifices understand clearly that they were types of a Savior to come? In order that these offerings be acceptable to God, was it necessary that the worshiper clearly understand that the victim offered in sacrifice pointed to Christ? Mention some of the Old Testament characters which you regard as types of Christ.

II. **Birth of Christ.** When was Christ born? Where? What was his mother's name? His father's? How long after the creation of the world was he born? Why did he not come earlier? Did he come as the Jews expected? How different from their expectations? Is it certain he was born on the 25th of December? How should we observe Christmas? What is the meaning of the word Christmas?

III. **Names.** By what names is it foretold in our lesson Christ shall be called? How was he wonderful? How a counsellor? Does the name "mighty God" prove his divinity? Give me some passages in which the name of God is applied to Christ. Isa. 40: 3 with Matt. 3: 3; John 1: 1; Rom. 9: 5; 1 John 5: 20; John 20: 28; 1 Tim. 3: 16; Heb. 1: 8. Is the word *trinity* found in the Bible? Is it not better to discontinue its use? What is the meaning of "the everlasting Father," as used in our lesson? How was Christ "the Prince of Peace?"

IV. **His increase.** Is the kingdom of Christ extending in the world? How far will it extend? What is meant by "the zeal of the Lord of hosts will perform this?"

[The following exegetical notes are taken from the *National Sunday School Teacher*, edited by M. C. Hazard, Chicago, Ill.]

EXEGETICAL.

V. 6. **Unto us is born.** Unto men. "The Word became flesh, and dwelt among us." Christ took not upon himself the nature of angels, but came of the seed of Abraham. The language reminds one of the announcement made by the angels to the shepherds: "Unto you is born, this day, in the city of David, a Savior." The present tense, "*is* born," frequently is the tense used by prophets in speaking of that which still is in the future. They saw things taking place, and so, quite naturally, spoke of them as having transpired.

A Son is given. That accords strikingly with those passages in the New Testament which speak of Christ as a *gift*. "For God so loved the world that he *gave* his only begotten Son," etc. John 3: 16. "*Gave* him to be the head over all things." Eph. 1: 22.

Government shall be upon his shoulder. All are agreed that this means that the child should become the ruler, but over the primary significance of the phrase, "upon his shoulder," there is considerable difference of opinion. One supposition is, that it is indicative of the strength and power that would be his. Atlas, holding the world on his shoulders, is an illustration of this conception. Another is, that it means that from a child he would wear the royal purple. That, hanging from his shoulders, would be a sign of his royalty. The most probable of all is that which refers it to the custom of wearing the ensign of office upon the shoulder—keys, scepter, or sword, as the case might be. There is in the expression evidently an intended contrast and reference to the yoke and the burden, the staff and the rod laid by the oppressor on the shoulder of Israel, as recited in verse 4. **He shall be called.** The names are given in order to give an idea of the extraordinary nature of this child—not that he should be known by them, as familiar titles. It is quite natural to think, and even speak of Christ as Wonderful, as the Mighty God, etc., and in this recognition of his supernatural endowments is the fulfillment of the prophecy.

Wonderful. Used in the sense of *miraculous*—a word the full meaning of which is unfolded in looking at the nature of the birth, life, death, resurrection, and character of Christ. Some take this word, not as an expression of a distinct attribute, as is indicated by the punctuation in our version, but as an adjective qualifying the following substantive—*Counselor*. They would make it read, *wonderful Counselor*, as the next reads *mighty God*, and the next still, the *everlasting Father*. To this view we incline.

Counselor. The word indicates one both of high rank and of marked wisdom—such an one as a king would seek for to be his adviser. "Wonderful counselor" would imply that his counsels were a surprise because of their depth and their far-reaching wisdom.

The Mighty God. The progress upward in the mention of the names that describe this marvelous child, is, of course noticeable. This characterization emphasizes the fact, that though he was born "unto us," yet he was God the almighty—divine as well as human. This corresponds exactly with the way in which the New Testament speaks of the Savior. The Word that was made flesh also was the Word that was in the beginning, that was with God, and that was God. John 1: 1. See also Titus 2: 13. As following the title of Wonderful Counselor, it suggests that not only does he possess great wisdom in planning, but also has the power irresistibly to carry out his designs.

The everlasting Father. Isaiah (63: 16; 64: 8) speaks of Jehovah (who is Christ) as being the true Father of Israel. This, with the preceding appellation of "mighty God," may be taken as affirming the essential unity of the Son with the Father, or as indicating that through him the Father should be made manifest to the world. Christ's own words, perhaps, may be a sufficient comment upon this, when he says that whosoever hath seen him hath seen the Father also. The Septuagint renders the phrase, *The Father of the world to come*—"the world to come" being a way of designating the gospel dispensation, when the world should be ruled by Christ.

The Prince of Peace. *Not* a warlike prince. The designation is one that is used to show his unlikeness to the kings and princes who have delighted in blood and conquests. His reign, the title indicates, was to be a peaceful one, and one whose effect would be peace.

V. 7. **Increase of his government and peace there shall be no end.** In this is a declaration that the kingdom of this Prince of Peace continually should increase, and that without war! There was to be no end either to the growth of his government or to the peace that was to be so marked a feature of it. It is easy, of course, to see how exactly this applies to the wonderful extension of the kingdom of our Lord Jesus Christ, and to the growing desire of men to be at peace with each other, that has resulted from it.

Upon the throne of David. In Psa. 132: 11, it was said to David: "Of the fruit of thy body will I set upon thy throne"—thus clearly indicating that the Messiah would be a descendant of his. The genealogy in Matthew is given to show that Christ came of the seed of David; and in the annunciation to Mary, the angel reiterated almost the very words of the prophet in our lesson: "The Lord shall give unto him the throne of his father, David." The facts have made it evident that this refers to a spiritual rule—an enthronement in the hearts of men rather than the reception of their outward homage. It was their wrong interpretation of this and other kindred passages, that led the Jews to expect the manifestation of the Messiah in a glorious temporal reign; and to this misconception, in great part, may be laid their rejection of Christ.

Establish it with judgment and justice. Not by mere might and oppression. It was to be a kingdom founded upon righteousness, in which every subject should have a hearing, and justice should mark its administrations and decisions. Judgment and justice prevail wherever the kingdom of Christ has power.

The zeal of the Lord of hosts will perform this. Note: 1. That it is the intense desire of the Lord to establish this kingdom. His *zeal* will bring it about. 2. That it is the Lord of hosts who has engaged to perform this pledge—the one who has all power with which to accomplish his purposes.

ADDITIONAL COMMENTS.

The prophecies of the Old Testament Scriptures point to Christ; but at the time they were uttered, and before he came, it must be acknowledged they pointed to him only dimly; they seem clear to us now that he has come.

As to whether the individuals who offered the sacrifices prescribed in the Old Testament understood clearly that they were types of a Savior to come, the Rev. Dr. Gibson says: "Remember that, when we speak of faith on the part of the Hebrew worshiper, we do not mean faith in Christ consciously experienced. All that it was necessary for him to believe, and probably all that the average worshiper did believe, was that in the mercy of God, through the presentation of a sacrifice upon the altar, there was atonement provided for him; and though he could not explain or understand the manner of it, it was enough to know the fact of it. And as a matter of fact, we know that in this way many, like David, had their sins forgiven and their souls cleansed, became 'dead unto sin and alive unto God,' through the penitent and believing use of God's own ordinances."

The Old Testament is full of Christ. Moses was a type of Christ. Isaac was a type of Christ as the Son of God; Jacob was a type of Christ as the Son of man; Joseph was a type of Christ as the Savior of the world. Melchisedek was a type of Christ. The rock in the wilderness was a type of Christ. The ladder that Jacob saw in his vision at Bethel was a type of Christ. And other types might be named.

"OUR SABBATH VISITOR" is the title of the new Sabbath-school paper, which will be issued weekly, commencing about Jan. 1st, under the immediate supervision of Geo. H. Babcock, and the imprint of the American Sabbath Tract Society. It will be a four-page paper, about the size of the *Bible Scholar*, and will be fully illustrated, and printed in the best style of the art. By the munificent gift of Bro. Bliss and his wife, *Our Sabbath Visitor* is expected to be equal to the best, while it will be the *cheapest Sabbath-school paper* published in the United States, without exception. Under these circumstances we expect all our schools to take it, and hope it will have some circulation outside the denomination. The first month's numbers will be sent to each school in the denomination, and superintendents are requested to inform Mr. Babcock at as early a date as possible, how many copies will be required.

SOME are inclined to undervalue the importance of the quarterly review. It seems to us the most important lesson of the quarter. From it we determine how much we have really learned. It is what we remember that is to be of permanent value. In Sabbath-school teaching, as in all other teaching, the simple statement of a truth is seldom the *teaching* of that truth. Hence, the necessity for repetition, for questions, and for illustrations to fix in the memory the important facts and practical thoughts of the lessons. While it is not supposable that in the review we shall recite all the things learned during the quarter, we may yet make it a test of how well we have learned them, and be able to group the most essential teachings so as to afford the best results. With these thoughts in view, it should be an incentive throughout the quarter to so study and attend to what is taught, that quarterly review shall be not only profitable but pleasant.

A PORTION of the new Sabbath-school paper will be devoted to the Excel Band. All bands heretofore formed, and those hereafter organized, are requested to report to the editor as soon as practicable.

"YES OR NO."—In his remarks at Dr. Crosby's church, in New York city, lately, Rev. Dr. G. L. Prentiss related the following suggestive incident: Two little girls of his acquaintance were speaking of President Garfield about four days before his death. One asked: "Sarah, do you think the President will get well?" "Yes," was the answer; "I believe he will, because papa always prays for him at worship, and you know God answers prayer." The sister's reply was: "God answers prayer, but he answers Yes or No."—*Examiner and Chronicle.*

HAPPINESS is like manna. It has to be gathered in the grain and enjoyed every day; it will not keep; it can not be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our doors, or rather within them.—*Ex.*

CERTAIN recent attacks on Christianity by a blatant infidel, call to mind Robert Hall's apt likening of Thomas Paine's attack on the Bible, to "the attempt of a mouse to nibble at the wing of an archangel."—*Examiner and Chronicle.*

THE great peril before us and our children is not those who believe too much, but from those who believe nothing, who neither fear God nor regard men.—*Christian Intelligencer.*

CARE for what you say, or what you say will make you care.—*Ex.*

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.*

IRVING SAUNDERS will be at his Friendship Gallery from Dec. 13th to 19th. This is the last trip before the Holldays.

BEATTY ORGANS AND PIANOS.—We learn that Mayor Beatty, of Washington, New Jersey, is receiving hundreds of orders for his Pianos and Organs for Christmas presents. We advise our readers to order early and avoid the rush. Read his advertisement.

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.

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.

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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.

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.*

SPECIAL NOTICES.

☞ 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.*

☞ 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.

WHOLESALE PRODUCE MARKET.

DEC. 10, 1881.

BUTTER.—Receipts for the week were 29.482 packages; exports, 1,373 packages. The supply of finest butter is limited to new milchs regular creamery make, principally from Northern Illinois and Central Iowa, which is short in supply and forty odd cents in price; next to this comes creamery make, from gathered cream over large areas, lacking a little of the bouquet flavor, but aspiring to the collected milk process price, and not quite getting it; the process then goes one step further back from the milk collection, and they churn the cream at home, and roundsmen collect the butter unworked, and have a skillful maker at a central point to salt and rework it, making a uniform good quality of butter called imitation creamery; there is yet another step back from the milk collection, the butter being entirely made at home, of all sorts and descriptions, bartered at stores, conglomerated in barrels, and hauled together from 10 to 50 miles around to some focal railroad point, and there factoried into some kind of regularity of value. There is, then, first and foremost and finest, milk regularly collected and scientifically treated, as in regular creamery make; next, cream collected and made into fine butter; third, home churnings collected and salted and reworked into imitation creamery; and lastly, butter made entirely at home, of all kinds, sorts, and dates, which is then brought together under a factory brand, commonly called mill butter, as it is run through a mill to assimilate it. These are all the methods whereby are attempted the combination of the production from many farms, all of which are antedated by the private dairy system, but which are now necessary to be understood in order to an intelligent reading of quotations. Entire dairies or parts of dairies are irregular in price, and the market closes unsettled and lower for all the bulk of offerings. We quote:

Creamery, new milch make	38 @42
" fresh, fair to choice	30 @36
" summer firkins	25 @30
Sweet cream creameries, October make	30 @33
Dairy butter, finely made, October	30 @35
" " fair to choice, fresh	20 @28
" " sour, cheesy or rancid	15 @20
Entire dairies, as in quality	20 @30
Imitation of Western creamery, fine	30 @33
Western factory, all kinds	14 @22

CHEESE.—Receipts for the week were 66,107 boxes; exports, 22,113 boxes. The very best cheese are wanted at good prices, and home trade is doing good business. Exporters are looking only for fine full stock. Skim cheese has to take its chances, and any of it with a lard kettle tied to its tail has to take its chances also. 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 were 5,008 bbls. and 2,178 boxes. For fine fresh-laid the market is active. 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 22½ @ 23 cents.

BEANS.—We quote:

Marrows, 1881, per bushel	$3 40 @$3 50
Mediums, " "	3 10 @ 3 20

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 @22
Unpeeled peaches, halves and quarters	6 @ 7
Raspberries, dried	— @28
Blackberries	12 @1[illegible]
Cherries	19 @2[illegible]
Plums	15 @17

LIVE POULTRY.—We quote:

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

DRESSED POULTRY.—We quote:

Turkeys, prime	12 @ 13
" fair to good	10 @ 11
Chickens and fowls, prime	10 @ 12
" " fair to good	8 @ 10
Ducks, per pound	9 @ 12

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CARD COLLECTORS, AN ELEGANT SET OF Cards for three cent stamp. A. G. BASSETT, Rochester, N. Y.

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