

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

Rev. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. Rev. GEO. B. UTTER, Treasurer, Westerly, R. I.

BRO. S. R. WHEELER, Pardee, Kan., reports for the quarter ending November 30th, one month's missionary work, at Long Branch and Harvard, Neb., and near Emporia and Florence, Kan. Sermons preached, 10; prayer-meetings held, 6; religious visits, 25; pages of tracts distributed, 200; and contributions for missions, \$7. Bro. H. E. Babcock, Orleans, Neb., reports for the same quarter, five weeks of missionary labor, at Orleans and three other points in the Republican Valley. Sermons preached, 22; religious visits, 20; pages of tracts distributed, 700; and contributions for the support of preaching, \$6.

HARVARD AND ORLEANS, NEB.

Our Harvard brethren and sisters are located in Clay county, from five to eight miles southwest from Harvard station, on the Burlington and Missouri Railroad, in Nebraska. The Sabbath is kept in five families, and the Church has nine or ten resident members. We preached there, in the school-house, at two evening meetings, and Bro. Wheeler preached once. The country is quite a level prairie; and our people are between two railroads, thus getting the benefit of competition in markets.

Orleans, which bids fair to be a town of considerable importance, is some sixty miles up the Republican Valley from Red Cloud. The Sabbath is kept in seven families, and there are fourteen or fifteen resident members, besides seven or eight children, who are old enough to become Christians. We preached there Sabbath evening, Sabbath morning, and Sunday evening. At the last meeting, there was a large congregation. Bro. Wheeler is to stay and help Bro. H. E. Babcock, our missionary in this Valley, in a series of revival meetings. We shall hope to hear of good results.

There are a few Sabbath-keeping families at other points along the Valley, and we see no good reason why Seventh-day Baptists should not get a strong and permanent foothold in that country. With very rare exceptions, the prevailing opinion is that our people in Nebraska should very largely engage in the raising of cattle, sheep, hogs, and horses. But to insure real and abiding prosperity, there must be the presence and labors of the faithful and efficient minister at as many points as we are able to occupy, with the hearty co-operation of the brethren already on the field, according as God has prospered them.

RED CLOUD, WEBSTER CO., NEB.

Dec. 1, 1881.

Dear Bro. Main,—When I made my last quarterly report, the last of August, I was at Florence, Kansas. This time it is written here in Nebraska. The field is wide, the laborers are few. There is work to be done as soon as it can be reached in Marion and Lyon counties, Kansas, near Emporia. At Florence, there are a number who have been considering the Sabbath question for some two years. W. E. M. Oursler was a good, trusted member of the Catlin Valley Baptist Church. He became convinced that the Bible taught the seventh-day Sabbath, and began keeping it. This caused quite a stir among the brethren and sisters of the church. Some of them seem to have given up the work of defending the Sunday, but whether they will face the opposition and keep the seventh day remains to be seen. While there, the weather was exceedingly hot, and the work of gathering hay was pressing. It was not a time for many meetings, and my main work was to inspect the field by becoming acquainted with, and learning the dispositions of, professing Christians. I am glad to say that there seemed to be a willingness to work for God in a series of meetings, when a favorable opportunity should present itself. Bro. Oursler and wife are earnest Christian workers, enjoying the full confidence, as far as I could learn, of all their Christian acquaintances. It is my purpose to visit them again as soon as consistent.

I also found the field at and near Emporia of more interest than I expected. There are four residents of Emporia who are Seventh-day Baptists, and six in the Dow Creek neighborhood, some six or seven miles from Emporia. I shall take pleasure in visiting that community again, to encourage these who are thus striving to prove faithful to their convictions of truth. It is sad to think what were once the reasonable possi-

bilities of the Dow Creek Church, and then look at its present condition. I had almost come to think that nothing more could be done there, but since this recent visit I feel my interest very much renewed.

There are other families at different points along the Atchison, Topeka and Santa Fee Railroad that would be glad to be visited, and there would be opportunities for preaching the gospel and distributing Sabbath literature where they live. As these points receive attention, others will be found; and thus the work does continually increase. Men with strength, energy, and tact, abounding in the spirit of the blessed Master, are the great need of the time.

During the quarter, I have also visited Long Branch, and spent nearly two weeks. The fifteenth annual session of the Southwestern Yearly Meeting occurred during my visit. The first day of the meeting Bro. H. B. Lewis arrived. He came under the encouragement of the Missionary Board, as you are aware, for the purpose of laboring with the Church some six months. This gave great encouragement both to myself and to the church. It was a pleasure for me to assist Bro. Lewis in becoming acquainted and beginning his work. A painful disease caused me to leave the field sooner than I intended, but Bro. Lewis has successfully prosecuted the work ever since, and a brighter day has dawned upon the Long Branch Church than it has seen for long, long weary years. You, Bro. Main, have a personal knowledge about the revival of religion now going on. You saw four willing converts baptized and added to the Church on Sabbath, Nov. 26th. You know about the money raised for repairing the house of worship, and have seen that the repairs were in progress. This has given genuine pleasure to you. But it will be hard for you to understand the emotions that come over me on account of this movement. For years I have labored and prayed and watched with almost intense anxiety. The prospect has been very dark at times, but still I never ceased to hope. It did seem to me that the many earnest prayers offered from burdened hearts amidst tears and sighing, would be answered by the great God to whom they were reverently addressed. Thanks be unto God for the encouraging prospects at Long Branch. May that church continuously enjoy the labors of a wise and earnest pastor.

The last few days of this quarter you understand how I have been occupied better than I can write it. May the Great Head of the Church give us wisdom and that unction from on high which shall make us efficient ministers of the gospel.

Your brother in Christ, S. R. WHEELER.

WHAT CAN MISSIONS DO TO PROMOTE SABBATH REFORM?

Abstract of an Address delivered at the Annual Session of the Society at Farina, Ill., Sept. 22, 1881.

BY REV. L. A. PLATTES.

The true idea of Sabbath observance, in both the letter and the spirit, is to be derived from the command, "Remember the Sabbath-day to keep it holy." Thus, a day is to be observed, and the character of the observance is pointed out. Apparently that there might be no misunderstanding on either of these points, the command proceeds to designate the seventh day as the day to be observed, and to indicate that ordinary labor is inconsistent with its sacred observance. The Scriptures, whenever speaking upon this subject, either historically or doctrinally, being uniformly in harmony with this law of the Sabbath, have passed it down, without repeal, and without modification, as the law to all men in all time. In a word, true Sabbath keeping is keeping the right day in the right way. Sabbath violation may consist in observing the wrong day in place of the right one, or in a wrong observance of the right day. That there is a vast amount of Sabbath violation in both these directions is painfully evident. It is the aim of true Sabbath reform to restore the Sabbath of the Lord to its proper observance.

The question seeking solution in this discussion is, What can our missions do to promote this, so greatly needed, reform?

I answer, 1. Preach the gospel, the direct and persistent aim of which is to reconcile men to God. Seek, through the Word and Spirit of God, the conversion of men. Arouse their consciences, and teach all Christian duty from the fundamental requisition of "holiness to the Lord." This requisition can be met only as men are renewed in Christ Jesus. Therefore preach him. Built upon this Rock, partaking of his spirit, and seeking to meet, in the life and conduct, this fundamental requirement, the primary in-

quiry in every heart will be, "Lord, what wilt thou have me to do?" The spirit of the inquiry will be entire submission to the divine will, and the result, obedience to the word of God at any cost. Until this point is reached, it will be of comparatively little use to convince men, intellectually, of Sabbath truth. The heart must be prepared for it. The man who frankly admits that the Bible teaches the seventh-day Sabbath, and excuses himself from its observance because it is inconvenient, and the man who professes its observance only to rest his body and mind for another week's work for the world, or to visit his friends, or otherwise seek his own pleasure, are both alike Sabbath-breakers, because both alike are out of harmony with the divine will and purpose with respect to the Sabbath and its uses. They both need to be reconciled to God. Now, the preaching of the gospel of reconciliation through Jesus Christ, is the fundamental and all comprehensive work of missions. It will thus be seen that this work naturally touches the question of Sabbath reform down among the roots.

2. The work of missions will contribute directly and largely to the work of Sabbath reform, when it makes the feeble churches of the denomination rallying centers. This is true, because the feeble bands, left long to themselves, and exposed to the terrible pressure from the world everywhere crowding in upon our people, are in danger of becoming discouraged, and yielding to the pressure; and Sabbath reform is in danger of losing in this direction as much as it will gain in other directions. It is true also, because a reasonable amount of labor wisely bestowed upon the feeble churches will strengthen and train them up into efficient workers in the common cause. Thus, by saving what has already been gained, and at the same time, converting it into an efficient working force, a double service is rendered to the ministry of reconciliation, which, we have seen above, lies at the foundation of true Sabbath reform. The mutual relations of the Missionary Board and the feeble churches will constitute the theme of a separate paper at this Annual Meeting. It will, therefore, be sufficient to say here, Build up and strengthen the feeble churches, and, in helping them, teach them to be earnest and efficient helpers of others. Feeble, scattered, sickly, and dying churches, representing an unpopular truth, in this busy, rushing country, can do but little more than excite the contempt of men for the unpopular truth, which they do not care to investigate, or awaken their pity for those who hold it. On the other hand, healthy, vigorous, and sincerely earnest Christian churches, however small and widely scattered, and however unpopular the truth which distinguishes them, will command the respect of all who know them, and will challenge the public to an investigation of the truth. Thus, by making healthy and strong the little churches of the denomination, the work of missions will touch the question of Sabbath reform up among the fruit-bearing branches.

3. Take the ministry of reconciliation to the regions beyond. There are vast regions of country in the west and south of our own land, which are comparatively destitute of the preaching of the gospel—regions which are hungering for the word of life—fields white for the harvest. That people which goes first, and labors most earnestly and persistently in these fields, in the spirit and love of the gospel, is destined to get the surest footing in these fields. Society is there largely unorganized, and consequently free from those biases and prejudices which are to be found everywhere in old, established societies. In such a state of things, Sabbath truth, faithfully and lovingly presented as an essential part of the ministry of reconciliation, can always get a hearing, and often a faithful following. This is a fruitful field, and one which we ought to cultivate with laborers many-fold more than we are now employing. Thus, again, the work of missions touches the question of Sabbath reform, in a vital way, in the outlying, uncultivated fields.

In all this work of preaching the gospel, Sabbath truth should be presented not as something different from or added to the gospel, but as an essential part of it. It should receive special attention from our missionaries, in pulpit, at the fireside, and by means of the printed tract, not as though it were of more importance than other truth, but because it is so entirely ignored by the great majority of religious teachers. Let the work of missions be confided to the hands of strong, God-fearing, earnest men; let their number be multiplied many-fold; let all the people, by their sympathies, prayers, and means, support them; let their work be performed both among the feeble churches and in the regions beyond; let this work be the preaching of the whole gospel.

the gospel of reconciliation to all God's requirements, and the question contained in the subject of this address will find its own answer.

A PREACHER'S EXPERIENCE.

He spent the brief intermission in prayer and in vainly searching for some word in his sermon where he might interject a word for the hour. It was too late. His mind was not one to respond to a sudden emergency; he could do nothing without adequate preparation, and he went before the audience in the afternoon with only the written words. His sense of responsibility had deepened, and, instead of one, a hundred souls in peril looked out upon him from the silent waiting faces.

The words of his text seemed at last to be a morsel of bread for the famishing.

"Behold the Lamb of God, which taketh away the sins of the world."

How he longed to sit down in silence before those words, to which he could add nothing! But the iron frame of custom held him, and he went on. His elocution was faultless, his gestures perfect, his look and manner unusually impressive; but within, his thoughts were rioting in wild confusion. Where was he going to, away from that gracious text? What were these words he was saying, and what did he mean when he was writing them?

What weak wordiness to tell a soul in deadly peril to be largely, kindly, graciously human, or grandly respectable; to preach of broad, great, sweet sympathies, breath of humanity, the majestic interests of the human mind, the transcendent momentum of magnificent inspirations. God, the Father of all, Christ, the Savior of lost men—had he left that out entirely? Was it possible—he was nearly half through his sermon—that the name of Jesus was not mentioned—and he had thought it was full of him! "The grand central force of the spiritual energies; that means God; would the soul in peril understand it! 'The most majestic, awful, and transcendent fact of human history;' he had probably meant Christ when he wrote that. 'Grandly beneficent impulses'—those of the Holy Spirit; but why had he not said so?"

There suddenly crossed his mind a story that had deeply impressed his childhood, of a boy who, finding a nest of young birds, had mischievously filled with saw-dust their hungry throats. It seemed a type of a graver offense he was now committing as he stood before souls hungry for the bread of life, and filled them with the saw-dust of sounding adjectives and words of ponderous and indigestible meaning. And he had thought his sermon so good, it had seemed so full of gospel truth. Brought into actual contact with a need like this, he saw only great hollow husks of phraseology rattling with very emptiness. Oh! for the monosyllabic force and power of the text he had left behind him in the clamor of adjectives and adverbs.

The closing sentence of his sermon abruptly recalled his flying thoughts, and carried up to the throne of God "any imperiled soul among us." While the congregation was departing, he sat motionless and self absorbed, his head bowed upon his hands, and his soul speechless before God in the intense resolve that before he stood in that desk again, he would, by the help of the Holy Spirit, write his sermon in the simplicity of the gospel, and hold up before the sickening eye of a soul in peril, the form of the Lord Jesus Christ, his Savior, even as Moses lifted up the serpent in the wilderness before a dying people. The cry was ringing in his ears, with startling distinctness, "Preach something that I can understand."

"That evening, as he sat in the twilight, his wife spoke suddenly: 'Edward, there was something unusual in your sermon to-day; it seemed behind it, rather than in it. Several spoke to me about it, and said you were unusually impressive.' He told her of the anonymous appeal he had received. 'I suppose that behind my sermon was the knowledge that I was addressing a soul in peril.'"

"I thought ministers always knew that," said his wife, doubtfully. "Perhaps some do," he answered, "but I have preached a good many sermons, and it seemed to me to-day that I never knew it before."

He slowly crossed the room to the bureau containing his sermons, and, taking out an armful, filled the empty grate. In a moment the blaze roared up the chimney. One by one they fed the flame, and, as he glanced through their pages, he saw, with singular clearness, their narrow sameness of expression. "Grand and lofty possibilities; majestically transcendent impulses; wide, deep, fine, sweet sympathies; supremely and infinitely tremendous forces; great, elemental inspirations;" how the dreary repetition sickened him. Surely so many sounding phrases and glittering generalities never vanished in smoke up a chimney before, leaving only a quivering head of rustling ashes as evidence of what had been.

"THE PATIENCE OF THE LORD."—You are tender-hearted, and you want to be true, and are trying to be—learn these two things: Never to be discouraged because good things get on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread in-

to the great web, though the pattern shows it not yet. When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day; the grand harvest of the ages shall come to its reaping; and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.—George Macdonald.

A RUINED LIFE.

John Arnott, aged twenty-seven, the disappointed son of a wealthy Glasgow (Scotland) grain merchant, committed suicide in a New York hotel a few days after his arrival in the United States. He had not been at the hotel more than twenty-four hours before he got very drunk, and since that day drank incessantly. Denied liquor in the hotel he went outside, procured a flask of whisky and carried it to his room where he passed the greater part of his time in a condition of drunken stupor. His money at last gave out, and he was to leave the hotel. While in his room packing his valise he cut his throat and died soon afterward.

Letters found in his trunk showed that his parents and family lived in Glasgow. One letter, from his affianced bride, who signed herself "Your ever true and loving," was written on the eve of his departure from Scotland.

"I will count the weeks and months till you return," she wrote; "but, oh, John! take care of yourself, for I think if anything should befall you now it would kill me. Work hard, of course, but don't overdo it, and, if things should not go smoothly at first don't get discouraged, always look forward for a brighter day coming. No one will pray more earnestly for your success than I will, but, John, whenever you see your way clearly, write and let all at home know of our engagement, for I will feel, when I am at—cotage again, as if I were sailing under false colors."

There was also a letter directed to "My dear son, John Arnott, on his leaving for America," and was signed "Your loving and affectionate parents, William and Mary Arnott." It said:

"My Dear Son,—Your dear mother and I are about to part with you for a time. It may be in the inscrutable decrees of Divine Providence that we may never meet again on earth, and we wish to give you our parting blessing. You are about to take your departure from your native shores, and, if spared, to dwell among strangers in the land of your adoption. We hope and pray that God may guide and sustain you in all your wanderings, leading you to put your trust in him as your guide and protector, asking him at the throne of grace to sustain and keep you from evil, and make you a useful member of the community in which you dwell.

"Study your Bible; read it morning and evening; keep the Sabbath-day holy to the Lord and abstain from all appearance of evil. We freely forgive you all. Never again shall we mention your past history. You have a new field before you. Our lives on earth are but a span. Live soberly, righteously, and godly, and may the God of peace bless, protect, and guide you."

FORGIVENESS.

In the Middle Ages, when the lords and knights were always at war with each other, one of them resolved to revenge himself on a neighbor who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a very few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that his words had no effect, he said, "My lord, since I can not persuade you to give up this plan of yours, will you at least come with me to the chapel, that we may pray together before you go?" The Duke consented, and the chaplain and he knelt in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?"

"I will do it," replied the Duke. He did it accordingly. The chaplain said a sentence, and the Duke repeated it; till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." There the Duke was silent.

"My lord Duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare to do so?" "Forgive us our trespasses, as we forgive them that trespass against us."

"I can not," replied the Duke. "Well, God can not forgive you, for he has said so. He himself has given us this prayer; for to ask God to pardon you as you pardon others, is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the Duke was broken. "No," said he, "I will finish my prayer. My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!"

"Amen," said the chaplain. "Amen," repeated the Duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself.—Precher's Lantern.

Education

Conducted by Rev. J. Allen, Pastor of the Seventh-day Baptist Church, Farina, Ill.

"LET THERE BE LIGHT."

READ

How have I loved thee, dread margin, Blessing thy wave as it soothed my head, and thy foam as it kissed my cheek, and thy tangle as it entwined my hair, and thy silver fish, and wreathed shell, and things of the water, tenderly casting them back to the sunning home to their mother.

Far off in the bright white mists rose slowly wandering ocean Glimmered and glowed to the Like a Rose from their sea-weed chain mystical sea-maid, Onward they came in their joy lamps of the sea nymphs, Ormion and azure and emerald flowers lightning, Far through the wine dark de gardens of Nereus, Coral, and sea fan, and tangle palms of the ocean.

THE BURIAL OF PRESIDENT

BY L. COURTLAND

Solemnly out of the Executive Out from the turmoil and slowly advancing, the funeral Bears the remains of the go A President, a soldier, a Chris Ours now the loss is, to him i Chorus— Bury him solemnly Bury him royally Lay him down grandly Cover him tearfully Cover him gloriously Make the arch high of Now stilled be the murmur, Our President sleeps in the h

As soldier, we move him at the From out the grim guns a And platoons of musketry, su And echoes of bells through Mark the sad hour: the chief And the coffin-lid covers his i Chorus— Bury him solemnly Bury him proudly Lay him down grandly Cover him tearfully Cover him gloriously Place the lid firm on his Now stilled be the murmur, Our General sleeps in the h

But brighter than pagantry Now gather under the bri To lift up the dark pall, as w Was borne to the grave by 'Tis a Christian we bury with And a Christian as good as i Chorus— Then, bury him Bury him lovingly Lay him down gently Cover him tenderly Cover him carefully Lay the lid soft on his And stilled be the murmur, A Christian now sleeps in th

At the Garfield Memo Farina, Ill., Sept. 26, 1 citizens of the place, to gates of the Seventh-day Conference, the followi by Rev. L. C. Rogers, unanimously adopted b

Resolved, That in the dea agent, of the Hon. James these United States of Amer of a truly great and good m ar and educator, a brave s en, and a statesman of m ability, one whose pure p alike honorable to himself, human race; and while, as the our tears in a common death, we do not forget the tender sympathy are due

REMARKS BY REV. BELONGED BROTHERS AND FELLOW

I need scarcely remi a world of change. Th the yesterdays. In t shouts of victory; in th dead. How strangely our existence. Life b brightness, are followe and death. We see it sons. It was but a lit lightness tread, walk earth; but now Aut has taken her place. somber look. The le our feet; and Winter reign: How suggesti how like our own ex East and the West, South, our delegatio With many of us, ya since last we met and ever busy fingers, ha new lines and unfam though she may hav ly, the change is the we sense it in our across the gap of the the mirror of the pa glass of the present, Behold the change An

Education Department.

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

"LET THERE BE LIGHT."

DREAD SEA.

How have I loved thee, dread sea, as I played by thy margin,
 Blessing thy wave as it soothed me, the wind as it
 breathed on my forehead,
 Bowing my head to thy tempest, and opening my
 heart to thy children,
 Silvery fish, wreathed shell, and the strange little
 things of the water,
 Tenderly casting them back, as they gasped on in
 the sunshine,
 Home to their mother.

Far off in the heart of the darkness
 Bright white mists rose slowly; beneath them the
 wandering ocean
 Glimmered and glowed to the deepest abyss.

Like a dawn in the midnight
 Rose from their sea-weed chamber the choir of the
 mystical sea-maids,
 Onward they came in their joy, and around them the
 lamps of the sea-vary, and emerald, were broken in star
 showers lighting
 Far through the wine dark depths of the crystal, the
 gardens of Nereus,
 Coral, and sea fan, and tangle, the blooms, and the
 palms of the ocean. —Kingsley.

THE BURIAL OF PRESIDENT GARFIELD.

BY L. COURTLAND ROGERS.

Solemnly out of the Executive Mansion,
 Out from the turmoil and business of State,
 Slowly advancing, the funeral procession,
 Bears the remains of the good and the great;
 A President, a soldier, a Christian, was he,
 Ours now the loss is, to him is the victory.

Chorus—
 Bury him solemnly,
 Bury him royally,
 Lay him down grandly to rest,
 Cover him tearfully,
 Cover him gorgeously,
 Make the arch high o'er his breast;
 Now stilled be the murmur, dispelled be the gloom,
 Our President sleeps in the hush of the tomb.

As soldier, we move him at the top of the drum,
 From out the grim guns a salvo awakes,
 And echoes of bells through the boughs and brakes;
 Mark the sad hour: the chieftain is laid to his rest,
 And the coffin-lid covers his now pulseless breast.

Chorus—
 Bury him soldierly,
 Bury him martially,
 Lay him down proudly to rest,
 Cover him tearfully,
 Cover him loyally,
 Place the lid firm on his breast;
 Now stilled be the murmur, dispelled be the gloom,
 Our General sleeps in the hush of the tomb.

But brighter than paeonry in silver and gold,
 Now gather unseem the bright angel bands,
 To lift up the dark pall, as when Moses of old
 Was borne to the grave by mystical hands;
 'Tis a Christian we bury with honors of state,
 And a Christian as good as the statesman was great.

Chorus—
 Then, bury him slowly,
 Bury him lovingly,
 Lay him down gently to rest,
 Cover him tenderly,
 Cover him carefully,
 Lay the lid soft on his breast;
 And stilled be the murmur, dispelled be the gloom,
 A Christian now sleeps in the hush of the tomb.

At the Garfield Memorial Services, held at
 Farina, Ill., Sept. 26, 1881, by the resident
 citizens of the place, together with the dele-
 gates of the Seventh-day Baptist General
 Conference, the following resolution, offered
 by Rev. L. C. Rogers, of Wisconsin, was
 unanimously adopted by a rising vote:

Resolved, That in the death, by the hand of an assas-
 sin, of the Hon. James A. Garfield, President of
 these United States of America, we recognize the loss
 of a truly great and good man, a distinguished schol-
 ar and educator, a brave soldier and patriotic citi-
 zen, and a statesman of more than ordinary tact and
 ability, one whose pure public and private life is
 alike honorable to himself, to his country, and to the
 human race; and while, as fellow-citizen, we mingle
 our tears in a common sorrow, at this untimely
 death, we do not forget that our condolence and most
 tender sympathy are due to the family of the de-
 ceased.

REMARKS BY REV. L. C. ROGERS.

Beloved Brethren and Fellow-citizens:

I need scarcely remind you that we live in
 a world of change. The to-days are not like
 the yesterdays. In the one, may be the
 shouts of victory; in the other, requiems for
 dead. How strangely mingled is the cup of
 our existence. Life and light, beauty and
 brightness, are followed by decadence, decay,
 and death. We see it in the march of the sea-
 sons. It was but a little, and Summer with
 lightsome tread, walked the green-carpeted
 earth; but now Autumn, sere and brown,
 has taken her place. The skies have a more
 somber look. The leaves begin to rustle at
 our feet; and Winter will soon assert her icy
 reign. How suggestive are these changes;
 how like our own experiences. From the
 East and the West, from the North and the
 South, our delegations meet and mingle.
 With many of us, years have come and gone
 since last we met and parted. Time, with
 ever busy fingers, has drawn over our faces,
 new lines and unfamiliar expressions; and
 though she may have done this ever so gen-
 tly, the change is there; we see it in others,
 we sense it in ourselves. Memory leaps
 across the gap of these fleeting years, puts
 the mirror of the past beside the looking-
 glass of the present, and whispers in our ears,
 Behold the change. And we must never, we can

not on such a day as this, forget that all these
 lesser changes are the sure preludes of death,
 that greater and more solemn change that
 awaits us all. Under the shadowy presence
 of this crowned king of terrors, under the
 cloud of a grievous bereavement, are we now
 assembled. This great Republic of States,
 through its representatives, to-day follows to
 the tomb the remains of its late Chief Mag-
 istrate, and we all are mourners; yes, we are
 all mourners. Besides the thousands upon
 thousands, military and civic, who are actu-
 ally following the honored bier to its last
 resting place, the millions upon millions of
 our fellow-citizens besides; in every town, and
 village, and city, throughout our wide do-
 main, from the Lakes to the Gulf, and from
 Ocean to Ocean, are paying their mournful
 respects to the worthy dead. He, great patri-
 ot-statesman that he was, was akin to
 every loyal American citizen, irrespective of
 party, race, or previous condition. The like
 of this has not been seen since the death of
 the lamented Lincoln. As the one, so the
 other, fell by the hand of an assassin. Both
 were greatly beloved by the people. The first
 of these died suddenly; this last victim of
 precide, languished for weeks amid the al-
 ternations of hope and fear; but the struggle
 is ended. The best talent of the medical
 profession, the heroic and constant faith of
 a devoted wife, the loving care of attendants,
 the prayers of the people, and with these,
 the marked fortitude of soul, and great phys-
 ical vigor of the patient himself, could not
 longer hold death at bay. At the decisive
 moment our hopes were blighted, and the
 flickering light of a precious life went out
 forever. And what now are the lessons of
 this sad hour? What can I say for our mu-
 tual instruction and comfort? First of all,
 let us not be selfish in our grief. Let us re-
 member that, from an earthly point of view,
 the life of our departed President, so dear to
 us, was dearer to him and his. We feel our
 loss to be great, but how immeasurably great-
 er to him, the loss of life and all its endear-
 ments. We cling to life with a fondness and
 tenacity which sharpen the very stings of
 death and magnify to our view each gloomy
 feature of this crowned demon of the Hadean
 world. Life is dear to all who use it aright.
 But life has its concomitants, which height-
 en or lessen its value, both to ourselves and
 to others. Our President died, we may say,
 in the full maturity of life, in the calm of
 gratified ambition, and yet in the flush of a
 higher career, upon which he had but just
 entered. Let us realize, if we can, how hard
 it must have been for him, looking with un-
 clouded vision at the prospect, to surrender
 all, to bid adieu to wife, children, mother,
 and the pleasures, achievements and awards
 of genius and toil; all that is dear in the
 thought of home, all that is inspiring in the
 honorable callings of life.

But there is something for us to learn in
 the manner and circumstances of this nation-
 al calamity. Mr. Garfield died a tragic death.
 The bullet of an assassin laid him low. Yet
 it was not, we are glad to know, the work of
 political enemies and conspirators, such as
 those were who took the life of the late Czar
 of Russia, and whose surviving confederates
 are now plotting to take the life of his son and
 successor. Nor was this assassination the
 outcome of a long fratricidal war, as was the
 death of President Lincoln, at the bloody
 hands of a rebel sympathizer. There were no
 personal wrongs to be avenged in the death
 of President Garfield; no planned and pet political
 changes to be effected by such desperate
 measure. An almost worthless tramp, a dead-
 beat, who knew but little of the real value of
 human life, was silly and wicked enough to
 attempt an act of assassination, an act he
 could give no good reason for, as he acted
 almost without reason. And see now, as a
 gleam of light in the darkness, how the cir-
 cling waves of sympathy for the afflicted man
 of the White House, spread and deepen
 during the weary weeks of uncertainty, while his
 life hangs in the ever-varying balance, until,
 not only friends and fellow-citizens, but peo-
 ple of every civilized realm, and from the
 peasant to the potentate, watch for the daily
 bulletin from the sick room. Kings and
 queens and emperors send their simple mes-
 sages of love and sympathy to our plebeian
 President, and the formal dignity and exclu-
 siveness of rank seem well-nigh forgotten in
 the honor and respect paid to the man. Who
 shall say that this is not a step forward to-
 ward the long delayed millennium of univer-
 sal brotherhood. Death is a mighty leveler;
 it is, too, a famous healer. Friends, whom
 cruel hatred has divided, are sometimes recon-
 ciled and reunited when death comes, into
 the family. Ours, once a divided, is now,
 thank God, a reunited country. If sym-
 pathy for our late President did not close up
 the gap, it helped to rub out the seam of the
 healed scar. Rome, if we may believe the

story, being rent with an earthquake, sent
 the priests to consult the oracles, from whence
 they learned that if a plumed and mounted
 knight would leap into the chasm, the gaping
 lips of the earthquake would close. Marcus
 Curtius was the fabled hero who saved the
 city by sacrificing himself. In the mysteri-
 ous allotments of an overruling Providence,
 to heal our national breach, two knights have
 been taken; first, a Lincoln, and now again
 the death of Mr. Garfield has been sanctified
 to the strengthening of the bonds of our re-
 stored union. God grant that this goodwill,
 which a common sorrow and a common be-
 reavement have elicited, may never yield the
 ground to the discord of sections and fac-
 tions. And these are the silvery linings of
 the dark cloud which now overshadows us.
 And from these last weeks of suffering, tak-
 en as a somber background to the picture, we
 may best study the life and personal charac-
 teristics of our distinguished, but now de-
 ceased fellow-countryman. We may here see
 the secret springs of his beneficent life.

And first of all he was, we may well believe,
 unselfish in the acquisition and in his use of
 position and power. It could not be expect-
 ed that one possessed of a powerful and vig-
 orous intellect, such as, by nature, distin-
 guished Mr. Garfield, would long be con-
 cealed from public view; but it may be just-
 ly said of him, though it can not be said of
 every man of eminence, that he did not seek
 the place, but the place sought him. This
 may be seen from first to last, from the pre-
 ferments of student life, to his nomination
 for the Presidency. A fair share of college
 honors came easily to his hand, and easily did
 he wear them. But when another one bore
 away the coveted prize, his congratulations
 were prompt and sincere. In this, the student,
 the late Lord Beaconsfield, who won his way to an
 English peerage, and to the Premiership,
 gave as the secret of his success in life, these
 three points, viz., first, tact, and a high sense
 of honor; second, self-control, and an even
 temper and balance of mind; third, the art
 of making and retaining friendships. These,
 it will seem to us, were among the ruling
 principles of action in the life of Mr. Gar-
 field; only his friendships were not the result
 of art, but the fruits of his amiable nature.

Mr. Garfield was too, a hard, honest work-
 er. He was never afraid of work, either as
 boy or man. It may be said of him, that he
 worked his way up and on in life. He was not
 brilliant, nor yet a mere plodder; he was in-
 dustrious. He was not what a college pro-
 fessor said of another, that he was the per-
 sonification of industrious dullness; he was a
 practical man, a patient worker, strong-
 willed, steady-nerved. He kept up his lit-
 erary studies, not simply when he had a case
 that called for the benefit, but constantly,
 and because every possible improvement was
 to him a matter of conscience, and he loved
 always to do what was duty.

In true soul mobility, Mr. Garfield was of
 patrician mould; but in his freedom from
 haughtiness and the pride of position, he was
 a plebeian. He was a man of the people. We
 love in this to place him in our thoughts be-
 side our beloved Lincoln. No two men ever
 went to their graves more deeply and uni-
 versally lamented than these. The freedmen
 of the South looked to the one as the Moses
 who delivered them from bondage; they looked
 to the other as their Joshua to secure their
 establishment in the high behests of freedom.
 If I may be allowed here to speak of myself,
 the six months which followed the election
 of Mr. Garfield to the Presidency, I spent at
 the South, mostly in Florida, and I could
 not but notice and admire the interest which
 the colored people, as a class, manifested in
 inquiring and speaking concerning the Presi-
 dent elect, when they learned that I was his
 classmate at college, and had recently visited
 him at his home at Washington.

And here let me speak to you of Mr. Gar-
 field as a friend. In the artlessness of his
 friendship, and the sincerity and tenacity of
 his love, he was the peer of the best in this
 too inconstant world. It is with pride and
 satisfaction that those of us who knew him
 first, can refer to his child-like love for his
 Alma Mater, its President and professors,
 his fellow-students, and especially his class-
 mates. And who of us that attended the
 class reunion of 1876, can forget the hours
 when we sat down with our honored class-
 mate, and lived over the happy, happy days
 of yore. It is sad to think we shall never
 thus meet again. But if to us the loss of
 such a friend is so great, what must it be to
 his immediate family—to wife and children
 and mother. Into the privacy of that
 charmed circle the public has been permit-
 ted to look. And what household and
 head of the family has not loved and cher-
 ished home and loved ones more, for the
 sweetness and purity of Mr. Garfield's home-

life. What an honor to the domestic insti-
 tution, and at the Capital of the nation, too,
 where fashion and impurity so often go hand
 in hand. Thus do we find consolation for
 our stricken hearts all along the pathway
 trodden by our lamented friend and Presi-
 dent. But the greatest of all our consolations
 is, that Mr. Garfield was a man of
 piety, one who respected, and adorned the
 profession of the Christian religion. We
 may then sum up his whole life in one mag-
 nificent word, and say he was a Christian.
 We use this term in its truest and highest
 sense. He was a follower of Christ. This
 is the highest tribute of respect we can be-
 stow upon his name and memory. A Chris-
 tian is the highest style of man. Mr. Gar-
 field sought and found the Savior early in
 life. This primal choice, deliberately and
 intelligently made, governed the choices of his
 subsequent life. I first knew him at col-
 lege. He entered our class at Williams with
 the opening of Junior year, and remained until
 the course was completed. He was here
 known and respected as a Christian. He was
 such not only in the class prayer-meetings,
 which he usually attended, but in his daily
 life. He was an active member of the Theo-
 logical Society connected with the college,
 and frequently went over the Hoosic and
 Berlin Hills, to preach the gospel to the
 pastorless peasants, and the still more neg-
 lected colliers. He was never an ascetic.
 His piety was grown upon a warm and genial
 nature. Early called to public station, in
 which capacity he continued without inter-
 ruption to the end of life, we think he never
 lost his love for God or man, or his respect
 for religion and its institutions. The sincer-
 ity and ardor of his religious convictions
 are evidenced by his church relations and
 attendance at our National Capital, where,
 for the most part, he passed the years of his
 now finished career. At the neat and un-
 pretentious little Chapel of the Disciples, on
 Vermont Avenue, and usually on rainy as
 well as pleasant Sundays, sat the Hon. James
 A. Garfield, acknowledging the need, and
 sharing in common with his fellow-citizens,
 the blessings of divine grace.

The consolations of religion were very dear
 to President Garfield during the last few
 weeks of suffering. And what a precious
 look into his great heart do these few weeks
 give us; and for what, in the All-wise Pro-
 vidence, were they granted? Evidently to
 give to his fellow-citizens and to the world a
 new opportunity of seeing how a Christian
 can approach death. He surrendered his
 once firm and tenacious hold of this world
 like one who held a good title to another and
 better one. To the friends who ministered
 to him he appeared, as had been his wont,
 affectionate, cheerful, resigned. And how
 must he have appeared to his enemies, if he
 had any! Like one who owned the authori-
 ty of a higher than earthly tribunal, before
 which he and they must one day appear, and
 give a final account. In the presence of
 such a death, ay, of such a life, of which
 death is not the termination, but the step-
 ping-stone to that which is infinitely better,
 we may say, with feelings of reverence and
 triumph,

"Fly, ye profane, or else draw near with awe;
 For here resistless demonstration dwells:
 You see the man; you see his hold on heaven;
 Heaven waits not the last moment, owns its friends
 On this side death, and points them out to men;
 A lesson 'tis, indeed of sovereign use,
 Death takes thy chance, but, O for such an end."

OLIVER GOLDSMITH.

GEORGE G. CHAMPLIN.

Oliver Goldsmith was, in the words of
 Macaulay, "one of the most pleasing writers
 of the eighteenth century." He was born at
 Pallas, in Ireland, in November, 1728. His
 father, Charles Goldsmith, was a minister,
 in the reign of Queen Anne, at the school of
 Elphin. Soon after Oliver's birth, his fa-
 ther moved to Westminster. Here he was
 taught the common school rudiments, by a
 servant of the family. At the age of seven
 years, he was sent to the village school, which
 was taught by an old quartermaster, who
 professed to teach nothing but the three R's,
 "readin', ritin', and 'rithmetic." He learned
 here more about ghosts and fairies than any-
 thing else. This master could recite verse
 after verse of Irish poetry, and thus Oliver
 became an ardent admirer of Irish music.
 In his ninth year, he left the little school,
 and went to several grammar schools, and
 gained a slight knowledge of ancient lan-
 guage. His life here was far from being hap-
 py, being an object of ridicule by the boys,
 on account of the scars upon his face left by
 small-pox. At seventeen, he went to Trinity
 College, at Dublin, as usher, paying nothing
 for lodging, and very little for food. Upon
 receiving the bachelor's degree he left Trinity.

He was now twenty-one years of age; he
 must do something to gain a livelihood. He
 could play the flute and cards; this was
 about all. Numerous professions were at-
 tempted, but without success. He went in
 his twenty-fourth year to Edinburgh to study
 medicine. From here he went to Leyden to
 further pursue his study of physics. He
 soon left this university with a degree, and

but little knowledge of medicine. His only
 effects were his clothes and his flute. By
 means of his flute, he traveled on foot
 through France and Switzerland, playing, in
 order to gain a supper or a night's lodging.
 In 1756, he returned to England without
 money and without a friend. He was forced
 to become an unwilling worker in the em-
 ploy of a bookseller. For six years he toiled
 unknown, except by the articles for mag-
 zines and newspapers. As he became known,
 he became more widely acquainted. He was
 soon known by Johnson and Reynolds, and
 in 1763 was one of the nine original members
 of the Literary Club. Doubtless, every one
 knows of his arrest by his landlord for the
 non-payment of his rent. He sent to John-
 son, who sent him a guinea, promising to
 follow soon. When he came, he found Gold-
 smith disputing over a bottle of wine, which
 he had purchased with the guinea. John-
 son persuaded him to think where the money
 was to come from. He replied that he had
 a work ready for the press. Johnson read it,
 and sold it for £200, and returned with the
 money, by which he was soon relieved of his
 embarrassment. The novel thus brought out
 was the "Vicar of Wakefield." But before
 this work came out in print, the poem en-
 titled the "Traveler" appeared in 1764. The
 "Traveler," the first work to which he put
 his name, at once raised him in the opinions
 of the people. Critic's opinions were, that
 nothing had appeared in verse to equal it
 since the fourth book of the "Dunciad," by
 Pope. It is different from his other works.
 While the "Traveler" was selling, the "Vic-
 ar of Wakefield" made its appearance and
 gained a popularity which has lasted to the
 present day and is likely to last.

His success as a novelist encouraged him
 to try the dramatic profession. He wrote
 the "Good Natured Man," a piece which
 was destined by fate to be unsuccessful.
 Garrick refused to put it upon the stage. It
 was played at Covent Garden, but with a
 cold reception; and many hisses.

His greatest poem, and one of the very
 best descriptive poems extant, "The Deser-
 ted Village," appeared in 1770. It is consid-
 ered to be fully equal, if not superior, in
 diction and versification to "The Traveler."
 Many glaring faults, however, appear in the
 work. "What would be thought of a paint-
 er who should mix August and January in
 one landscape, who should introduce a fro-
 zen river into a harvest scene?" To a picture
 like this, "The Deserter Village" bears a
 striking likeness.

The year 1773 saw Goldsmith's second play
 "She Stoops To Conquer," on the stage in
 Covent Garden. This immediately suited
 the public opinion, as the pit, boxes, and gal-
 leries of the theatre were in a continual roar
 of laughter, and round after round of ap-
 plause followed.

During the writing of these plays he was
 engaged by the booksellers to write a series
 of "Histories of Greece," for which he re-
 ceived £250; "History of England," for
 which he was paid £600, "History of Rome,"
 by which he made £300, and one on "Ani-
 mated Nature," for which he received 800
 guineas. Being pushed by his publishers on
 these works, he did not make any researches,
 but abridged what had been written by others.
 Many faults are cited by Macaulay in his
 essay, but we have not time to mention them
 here. After writing all of these works, one
 would naturally suppose that he had earned
 enough to make him quite well off. His in-
 come during the few last years of his life
 averaged, and exceeded £400 a year, and that
 sum was considered to be very high in his
 day. He spent more than he gained. But
 his poor judgment in business affairs and his
 liberality, soon lessened his amount. He was
 a very kind person, generous even to his last
 guinea with all, improvident and vain. His
 one great fault was envy. His death occurred
 the 3d of April, 1774, in his forty-sixth year.
 His life has been written by Prior, Irving,
 and Forster. These are all excellent, but
 Forster's is now considered to be the best.

SCHLIEMANN AND HOMER.—Dr Schlie-
 mann, at a recent banquet in his honor, at
 Berlin, said that the reading of Homer first
 fired him for the task of Trojan exploration.
 "My acquaintance with him," he added,
 "dates from my earliest childhood. Although
 my father, who was a preacher at a village
 only a few miles from here, knew no Greek,
 he read with enthusiasm the excellent trans-
 lation which Voss has given us. Scarce an
 evening passed in our home without my fa-
 ther's reading aloud from the Iliad or the
 Odyssey, and he frequently broke down in
 tears, in which I joined him over some of the
 more moving passages. Thus was fostered
 in me an unspeakable enthusiasm for the di-
 vine poet, and I gave my father a child's
 promise to discover, when I became a man,
 the ruins of the famous city. As fate would
 have it, I was forced for a long time to be a
 tradesman, but the whirl of business never
 effaced from my mind my early promise or
 weakened my determination to fulfill it. Not
 until 1856, when I was thirty-four years of
 age, did I begin to learn Greek, and it was
 twelve years later when I first found myself,
 with my Homer in my hand, on the plains
 of Troy."

great web, though the pattern shows
 yet. When God's people are able and
 thus to labor and wait, remember
 the day is with the Lord as a thousand
 and a thousand years as one day; the
 harvest of the ages shall come to its
 end; and the day shall broaden itself to
 sand years, and the thousand years
 show themselves as a perfect and sin-
 day.—George Macdonald.

A RUINED LIFE.

Arnott, aged twenty-seven, the dia-
 son of a wealthy Glasgow (Scotland)
 merchant, committed suicide in a New
 hotel a few days after his arrival in the
 States. He had not been at the ho-
 tel more than twenty-four hours before
 he was found drunk, and since that day drank
 in. Denied liquor in the hotel he went
 to a public house, procured a flask of whisky and car-
 ried it to his room where he passed the great-
 est part of his time in a condition of drunken-
 ness. His money at last gave out, and he
 left the hotel. While in his room
 his valise he cut his throat and died
 there.

ers found in his trunk showed that his
 and family lived in Glasgow. One
 from his affianced bride, who signed
 "Your ever true and loving," was
 found on the eve of his departure from
 the States.

will count the weeks and months till
 turn," she wrote; "but, oh, John!
 befall you now it would kill me,
 hard, of course, but don't overdo it,
 things should not go smoothly at first
 discouraged, always look forward
 brighter day coming. No one will pray
 earnestly for your success than I will,
 John, whenever you see your way clearly,
 and let all at home know of our en-
 thusiasm for I will feel, when I am at —cot-
 rain, as if I were sailing under false

was also a letter directed to "My
 son, John Arnott, on his leaving for
 a," and was signed "Your loving and
 mate parents, William and Mary
 It said:
 Dear Son,—Your dear mother and
 about to part with you for a time. It
 in the inscrutable decrees of Divine
 providence that we may never meet again on
 and we wish to give you our parting
 words. You are about to take your de-
 parture from your native shores, and, if
 you will, to dwell among strangers in the land
 of adoption. We hope and pray that
 you will be guided and sustained in all your
 trials, leading you to put your trust in
 your guide and protector, asking him
 throne of grace to sustain and keep
 you from evil, and make you a useful mem-
 ber of the community in which you dwell.
 Study your Bible; read it morning and
 evening; keep the Sabbath-day holy to the
 Lord, and abstain from all appearance of evil.
 Never forgive you all. Never again shall
 I see you. You have a
 bright future before you. Our lives on earth are
 short. Live soberly, righteously, and
 may the God of peace bless, pro-
 vide guidance you."

FORGIVENESS.

in the Middle Ages, when the lords and
 knights were always at war with each other,
 they resolved to revenge themselves on
 the neighbor who had offended him. It
 was that on the very evening when he
 made this resolution, he heard that his
 neighbor was to pass near his castle, with only
 a few men with him. It was a good op-
 portunity to take his revenge, and he de-
 cided not to let it pass. He spoke of his
 intention to his chaplain, who
 vainly tried to persuade him to give it up.
 The man said a great deal to the duke
 about the sin of what he was going to do,
 but in vain. At length, seeing that his
 duke had no effect, he said, "My lord,
 I cannot persuade you to give up this
 business, will you at least come with
 me to the chapel, that we may pray together
 for the man who has offended you?" The
 duke consented, and
 they both went to the chapel. Then
 the praying Christian said to the re-
 bellious warrior, "Will you repeat after me,
 by sentence, the prayer which our
 Lord Christ himself taught to his dis-
 ciples?"

He replied the Duke.
 He accordingly. The chaplain said
 "and the Duke repeated it; till he
 the petition: 'Forgive us our tres-
 passings, as we forgive them that trespass
 against us.' There the Duke was silent."
 The Duke, you are silent," said the
 "Will you be so good as to con-
 sider the words after me, if you
 do so?" "Forgive us our trespassings,
 as we forgive them that trespass against us."
 "Not," replied the Duke.
 "God can not forgive you, for he
 has said, 'He himself has given us this
 power to ask God to pardon you as you
 pardon others, is to ask him to take ven-
 geance on you for all your sins. Go now,
 and meet your victim. God will
 not pardon you on the great day of judgment.'
 "The will of the Duke was broken."
 "I will finish my prayer,
 my Father, pardon me; forgive me
 my trespassings, as I forgive him who has offended
 me, and do not put me into temptation, but deliver
 me from evil."
 "I said the chaplain.
 "The Duke, who now
 the Lord's prayer better than he
 ever before, since he had learned to
 pray himself.—Preacher's Lantern.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 22, 1881.

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

THE STONE ROLLED AWAY.

The great work of redemption is co-operative. Men are to be "workers together with God." Men can not do God's part, and God will not do men's part. It was the disciples' part to take away the stone from the tomb of Lazarus. They did it. It was Christ's part to raise the dead to life. He did it. And there was a divine philosophy as well as love running all through the transaction; and that same philosophy and love runs through the whole transaction of redemption from sin. God never requires men to do what they can not do; and for just this reason the man in sin is not required to make atonement for his sin. This is God's part; but repentance of sin is the sinner's part, without which atonement is impossible.

There was once a stone—a "very great" stone—over the tomb in which lay the dead body of Jesus, the crucified Christ; and it was held there by all the power of the mighty Roman Empire. Only he who could conquer Rome could roll that stone away.

But there were some dear, loving, loyal hearts longing to do one more, and the last, kindly office to him they so much loved and lamented. They had been and seen the tomb, with the "very great" stone before the door; they had "returned, and prepared spices and ointments" for the embalming of their dead friend; and dear faithful souls, much as their hearts were set on the love token, they laid aside their spices, and "rested the Sabbath-day according to the commandment" (beautiful example to be followed); and then up before the sun on First-day morning, they started for the tomb, on love's beautiful errand; but as they hastened, they thought them of the very great stone they had seen before the door; and for a moment they hesitated, looked each other in the face, and, with a tremor of anxiety, said, "Who shall roll us away the stone?" for they were women, and only three of them. They could not roll the stone away; but if not rolled away, they could not satisfy love's longing. It was a serious dilemma to them. Will they go back discouraged, their aching hearts satisfied that they had done what they could? No; love like theirs never gets quite discouraged. They could go right on all the way up to the dreaded obstacle; maybe, in some way, the stone would be rolled away. They went right on through the flower-shaded walks of the garden, close up to the door of the tomb, and behold, "They found the stone rolled away from the door of the sepulcher." A mighty angel had come down from heaven and rolled it away. That was God's part of the transaction. Now, may they embalm the body of their Lord? Dear, trusting, loving hearts, something better than that! Two shining angels came and told them, "He is not here, but risen." Memories of the sweet, sad words he had told about his crucifixion and resurrection rushed over them, and they hastened with the glad news to the eleven. The body of their risen Lord would never need the embalming his faithful friends had planned, and, in his glorious victory over death, he had given them sure tokens of an immortality for themselves with him, up in the "many mansions," more glorious than they had dared hope for before.

Just like this it will come out to all who cling lovingly to Jesus and go right on up to the last step of possible duty. What though there is some great stone in the way of your hopes, my dear, almost discouraged brother; don't stop away off from it, and brood despairingly over your own inability to remove it. Go right up to it; and if it do not at once get out of the way, that may be the best hour of your life in which you have to "stand still and see the salvation of God." "Learn to wait" for the sake of the discipline.

But my thought for this article is that, more often than we think, our thoughtful Father stands ready, with angel ministries, to remove the hindrances that seem to block the way to the success of all faithful Christian endeavor. If the Israelites of the Exodus had not moved right down to the sea's edge, while yet it was beating upon the shore, it is not at all likely that it would ever have opened for them. God does not promise to open the way for his children till they are ready to go bravely into it. There is no obstacle in the way to a glorious revival in all our churches that God will not remove in the day when they are ready to go into that way, and stay in it. Will they do it? D. E. M.

THE CRISIS.

A few weeks ago I accompanied a gentleman to church on Sunday morning. He had an appointment to preach. He had been stopping at my house over the Sabbath, and possessed some fame as a lecturer and a preacher. He observed the first day of the week as the Sabbath. On our way, I said to him, "Did it ever occur to you, Mr. A., that all the Sunday desecration, or as you would call it, Sabbath desecration, which is so extensive in this country—so many theatres open on Sundays, lager beer saloons open, running of horse cars, steam cars, passenger trains, freight trains, all of this pleasure riding in our cities, on the boulevards, public traveling for pleasure and to save time; holiday amusements; not only Sunday desecration in this country, but abroad in Germany and France, and not only by the irreligious, but by many professors of Christianity—did it ever occur to you, Mr. A., that all this is owing to a wide-spread conviction in the minds of men that there is nothing divinely sacred in the first day of the week?" He paused a moment and replied, "Well no, it never did; yet I do not know but it is so." I said further to him, "Now you know if any effort is made to check these things by legislation, the Germans and irreligious Americans raise the cry, 'You have no right to legislate in favor of Sunday, because it is not the Bible Sabbath.'" "Well," he said, "that is so; the seventh day is the original Sabbath."

Is not the observance of the Sabbath of our Lord to be restored through just such a conviction in the minds of men as that which I have named? That there is such a conviction, and that it is rapidly growing, must be very evident to the ordinary observer. Only a few years ago, I was attending services at a Unitarian church in Chicago. The pastor was a prominent clergyman in that city, is now pastor of one of the most fashionable churches in the city of New York. It was his custom to lead a Bible-class directly after the morning service. On that Sunday he gave notice that a prominent lawyer, a member of his church, would take his place in leading the Bible-class, as he was intending to leave for the East in the afternoon, by the five o'clock train, and it would require all his time prior to the starting of the train in making ready for his journey. He said he was leaving on his accustomed tour for lecturing. It struck me strangely, a pastor of a church advising his flock that he was to leave in the afternoon on a business trip and that it would require all of his time, after the morning service, to get ready for his journey. Surely, he did not think that the first day of the week had any divine sacredness attaching to it. But you say, "He was a Unitarian minister." No matter—Unitarian, Universalist, or Roman Catholic—they all have a conscience, and not one of them would venture to treat, in a public manner, so lightly, a day that God had appointed as his Sabbath and which he had commanded to be kept holy as a day of sacred rest.

You can not impart divine sanctity to any day or institution by mere civil legislation. If any day is to be observed, respected by men as the Sabbath, it must have the authority of God behind it. Men require to know that God has set his seal upon a particular day, and by his appointment has made it sacred; otherwise, neither custom nor legislation will have any authoritative force upon the conscience.

Are we not safe in predicting that when the conviction becomes universal, that there is no divine sacredness attaching to the first day of the week, that the observance of the Sabbath of Jehovah will be restored? The more because the conviction is growing, that without the conscientious observance of a Sabbath, there is no Christianity. Christian thinkers realize this; its realization will become more extended, and putting these two facts together—the failure of Sunday to bind men's consciences, and the realized necessity of a divinely-appointed Sabbath, for the maintenance of Christianity—have we not good reason to believe that the day is not far distant when the crisis will come, and the blessed revolution will be effected? E. M. D.

The leading article in the North American Review for January, contains the judgments of five of the most distinguished American authorities upon "The Moral Responsibility of the Insane." Just at present this subject occupies a very prominent place in the minds of the American people; but quite apart from its momentary interest, as connected with the extraordinary trial now in progress in Washington, the problem of determining the fact of insanity, and fixing the limits of responsibility of the insane, is one that in itself possesses an irresistible attraction for every generous mind. The wreck and ruin of intellect

appeals at once to our highest sympathies, and to whatever is noblest in human curiosity. The authors selected for the discussion of this subject are Drs. Beard and Seguin, of New York, Dr. Elwell, of Cleveland, Dr. Jewell, of Chicago, and Dr. Folsom, of Boston. The other articles in the January number of the Review are as follows: "The New Political Machine," by Wm. Martin Dickson; "Shall Women Practice Medicine?" by Dr. Mary Jacob; "The Geneva Award and the Insurance Companies," by G. B. Cole; and "A Chapter of Confederate History," by F. G. Rufin. The announcement is made that the February number of the Review, to be issued January 15th, will contain Part III. of the "Christian Religion" series of articles, and that it is to be a very able defense of the Christian faith.

OBITUARY.

Charles H. Stillman, M. D.

Charles H. Stillman, M. D., died in Plainfield, N. J., Dec. 11, 1881, suddenly, from heart disease, in the 65th year of his age. He was born in Schenectady, N. Y., Jan. 25, 1817. He graduated at Union College in 1835. He graduated at the College of Physicians and Surgeons, New York, in 1840, and was for two years physician at the Eastern Dispensary, in that city. He removed to Plainfield, N. J., in 1842, where he continued in practice until a very few days before his death. In July, 1842, he was married to Mary E. Starr, of Hamilton, N. Y., who, together with three sons and a daughter, lives to mourn his loss. Concerning his work as a physician, the Times of Plainfield speaks as follows:

"Beginning life in this place at twenty-five years of age and taking an active part in the affairs of the town from the first, he filled a large place in the history of Plainfield, outside of the circle into which he was called by his official duties. As a physician he always had a reputation for learning and skill which placed him in the front rank of the profession, and gave him a large practice. No one comes nearer to the life of a people than a family physician, and a long experience of forty years in a growing community like this, brings a physician so widely in contact with that life that he is, in an unusual sense, part of its history.

"But we can not dwell on Dr. Stillman's professional career which made his name a household word in so many of the older families in this community, many of whose members, now in middle life, like the writer of this sketch, remember him as the doctor of their childhood and youth, not to mention those who have more lately become residents of the place, and feel that in the loss of Dr. Stillman as their physician, a vacancy has been caused in their family life that will be hard to fill."

Doctor Stillman's connection with the public educational interests of Plainfield were strongly marked. There was not a free public school in New Jersey when he settled in the State. No proper legislation existed whereby such schools could be established. Doctor Stillman undertook the task, earnestly, and, in 1847, succeeded, after much labor, in procuring sufficient legislation to establish the first free school in the State of New Jersey. The office of Town Superintendent was created by the same law. Under this he was elected to that office, which place he held until the office was abolished, twenty years later. Under the revised law of 1867, the Plainfield High School was established. Dr. Stillman was at once elected President of the Board of Trustees, which place he held until his death. The public school interests of Plainfield and of the entire State, owe very much to his wise counsels and untiring devotion. He was Mayor of the city for one term, from 1872 to 1874.

About 1830, he united with the Seventh-day Baptist Church of Schenectady. From thence his membership was transferred to Plainfield, where it continued unbroken until he was called to the Church triumphant. Shortly before his death, he expressed himself as resting in perfect confidence in Christ, and as ready to go without a fear. The attendance at his funeral evinced the widespread and deep respect in which he was held, and the universal sorrow for his loss. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." A. H. L.

HARPER'S MAGAZINE for January, 1882, is a very fine number, as is attested by the following table of contents: The Challenge—Frontispiece, drawn by Alfred Fredericks, and engraved by H. Wolf; King Coal's Highway, G. F. Muller, with sixteen illustrations; Ancient and Modern Venetian Glass, J. J. Jarvis, with thirty-seven illustrations; Anne—A Novel, Constance Fenimore Woolson, with two illustrations; With the Vanguard in Mexico, W. H. Bishop, with twelve illustrations; Journalistic London, IV., Joseph Hatton, with eleven illustrations; Jonce Trammell's Compromise, R. M. Johnston, with one illustration; Who were the Pilgrims? William T. Davis; Eternitie—A poem, Robert

Herrick, with full page illustration by E. A. Abbey; Young Men's Christian Association, G. R. Crooks, with twelve illustrations; The Search—A Poem, Mrs. E. T. Corbett; Pastor Dankwardt—A Poem, Annie Fields, with two illustrations by E. A. Abby; The Boundary of Greece, Robert P. Keep, with map; In the Southeast Bastion—A Story, F. R. Stockton; Political Aspects of Mormonism, Hon. Geo. F. Edmunds; Christmas Song, Constantina E. Brooks; A Laodicean (concluded)—A Novel, Thomas Hardy; Mary—A Poem. Also the usual Editorial departments.

FORGIVENESS.

For some years I have been writing down the various opinions men hold in regard to their duty to forgive one another, and over against these I have written the statements of the Bible on the same subject. This gives a comparison between the views of men and the commands of God, and if there be any error in the former the latter will plainly show it. As the Lord Jesus Christ is the great pattern, I put the words of the Apostle at the head of the column. "Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye." Col. 3: 13.

1st. A man with a keen sense of self-respect says, He did me wrong without any provocation, and it is his place to come to me, and not mine to go to him. Scripture—"Being in the form of God, he humbled himself and became obedient unto death, even the death of the cross." Phil. 2: 6, 8. "Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. 8: 9.

2d. A very decided man says, I have offered to forgive him once, and he rejected my offer; certainly I have done my part. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Rev. 3: 20. A man recently professed religion in West Virginia, in his 80th year, who had rejected Christ all his life, and yet at last was happily converted.

3d. I forgave him and he seemed sorry, but goes right on and does the same thing over again, and I am getting tired of it. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Matt. 18: 21, 22.

4th. A good brother says, I forgave him, and we made all up, but he treats me coldly, and seems as far away as ever. "Father, I will that they also whom thou hast given me be with me where I am." John 17: 24. True forgiveness is grounded in love. The forgiving and the forgiven will love each other more than before, and can hardly bear to be apart.

5th. I'll forgive, but I can not forget. "For I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 34.

6th. I will forgive him because it is my duty, but I will look out for him in the future! Never want anything more to do with him! "Forgive us our debts as we forgive our debtors." Matt. 6: 12. Fearful thought, if God takes us on our own terms, balances the account, but will have no more to do with us forever. Fearful thought, if God, like us, should say, I will forgive, but I can not forget; "will not blot it out of the book of my remembrance, but keep the record there forever." "As far as the east is from the west, so far hath he removed our transgressions from us." "Like as a father pitieth his children, so the Lord pitieth them that fear him." L. R. S.

D. LOTHROP & Co., Boston, Mass., are industrious and voluminous publishers, and they aim to furnish only books of good moral character. We acknowledge the receipt of the following which we can cordially commend: "The Tempter Behind," a tale, by John Saunders, price, \$1 50; "Ester Ried," by Pansy, price \$1 25; "Stories for Language Lessons," a reading pastime for young beginners, in which the illustrations suggest words to be supplied in blanks left in the reading; at once interesting and instructive, price 50 cents.

VICK'S ILLUSTRATED FLORAL GUIDE for 1882 is an elegant book of 130 pages, two colored plates of flowers, and more than 1,000 illustrations of the choicest flowers, plants, and vegetables, and directions for growing. It is handsome enough for a center table or a holiday present. Mr. Vick is a professional florist and gardener, and his writings on these subjects are authority. Send your name and ten cents to James Vick, Rochester, N. Y., and you will receive a copy of the Guide.

THE AMERICAN BOOK EXCHANGE which was recently reported as having failed, has

been renewed under the same management, John B. Alden, as "The Useful Knowledge Publishing Co.," 26 Beekman St., New York.

Communications.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, France, Dec. 5, 1881.

The appointment of M. Paul Bert to the Ministry of Public Instruction, and the attaching to that department of the administration of Public Worship, did not fail to excite in the clerical press, a perfect storm of indignation. The new Minister was accused of hatching the most nefarious schemes for the destruction of the church, and in Catholic circles his appointment was hailed as an undisguised declaration of hostility on the part of the Gambetta Cabinet. M. Paul Bert has taken an early opportunity of making known the spirit in which he intends to fulfill the duties of his delicate and important post. On Friday afternoon, the personnel of the Public Worship Department was presented to the new Minister by M. Flourens, the ex-Chief of the Administration, who resigned his post on the accession of M. Gambetta to the Premiership. On receiving the officials, M. Paul Bert delivered a highly important speech, calculated to allay the suspicions of the clerical party, if not exactly to impress them with any high opinion of the friendliness of the Government towards the Church.

He said the Minister of Public Worship must be neither religious nor anti-religious; his ministry is not a matter of doctrine. In giving to the word "police" its highest significance, it is simply as Minister of the General Police of Public Worship, and not of doctrine, that I shall take up my position. We do not propose to constitute a national clergy, or to use the Church as an instrument for governing, with the priests as a sort of gendarmerie. In practice, we shall avoid the two excesses of violence and petty annoyance. All statements with which my name has been associated in this respect will vanish. It will be seen that I am not a blundering revolutionist, but a man educated in respect for science and the law. I do not ask for your secret approbation of all I do, but I expect you to do your duty as public officials. The nation in whose name, however humble I may be, I have the honor of speaking, has given me the necessary powers to make its will obeyed. I hope I shall not have to use them.

The straightforward, if somewhat curt, expressions of the new Minister, have the great advantage of a clearness seldom found in similar utterances. The Church is told that, pending the time when it will be severed from State control and support, it must expect no favor and demand no privileges not granted by the instrument which, since the commencement of the century, has been so frequently distorted by an all-powerful priesthood. Henceforth, the Government will remain neutral so long as the Church divides only within itself, but will stay with a firm hand any further encroachment on the civil rights of the people. M. Paul Bert may be taunted with severity in his remarks, but no one can reproach him with equivocation. C. A. S.

NOTE ON "THE KINGDOM OF JUDAH."

In connection with what was said of Daniel ruling in Babylon, a passage may be quoted (Jer. 49: 34-38) in which God says, "And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord." In Dan. 8: 1, 2, it is written, "In the third year of the reign of king Belshazzar," "I saw in a vision; and it came to pass when I saw that I was at Shushan, the palace, which is in the province of Elam." In chap. 5: 30, it is written, "In that night was Belshazzar the king of the Chaldees slain," after he had made Daniel the third ruler in the kingdom (presumably next to the heir), "and Darius the Median took the kingdom." He immediately set Daniel (chap. 6: 3) over all the presidents, and one hundred and twenty princes of the whole kingdom, and the king "thought to set him over the whole realm." In consequence of this, the presidents and princes, moved by jealousy, proceeded to lay a trap for Daniel, as recorded in chapter six, which resulted in his still higher elevation and their own destruction in the den of lions (v. 24); thus so wonderfully fulfilling the prophecy of Jeremiah, uttered "in the beginning of the reign of Zedekiah." See also Esther 2: 5, 17, and 8: 15. Shushan was the Winter residence of the kings of Babylonia, and there we find Nehemiah acting as "the king's cupbearer." Neh. 1: 11. He was afterward governor of Jerusalem for twelve years. Neh. 5: 14. Nov. 28, 1881. M. W. B. C.

Home

I wish to say, through the column of the RECORDER of missions, as well as in specially to the dear brethren of Kentucky, that after a stay of nearly three months, I spent on the Kentucky people, and others, in the Ballitt counties, and in the kingdom to all who were I have safely returned to place. Kind friends set river in a skiff, to Golden same night I took a boating Evansville, Ind., thence by railroad through Haute, Indianapolis, Belle, Cleveland, Buffalo, and thence home. I am God for the preservation myself and family; and I been very sick, during winter, while one I shall never she has gone over the river as well prepared as Sister. The numerous friends promised letters will all an early day. The weather mild, with light snow, and of mud.

Pennsylvania

The last issue of the Recorder this morning, with it have been ordered here to the 10th day Baptist Church, annual Conference with the Enterprise, Pa., on the month, to labor three months brethren in the faith, in been without pastoral care twelve years. I came here November, immediately to meetings in the "Saal" each Sabbath, morning and evening service in the evening devotional meeting. Our day-meetings are, as by the few Sabbath-keepers, ceeding four brethren and ters; evenings, we have fr with seeming interest. I was heretofore lighted for tallow candles, is now light lamps, and reflectors, in taste. The stoves for heating more suitably arranged, an inviting appearance. the blessing of God, to receive God's holy Sabbath with a life, and God's house to draw to this people the the many well-chosen, and inscriptions that adorn the Saal, viz: "Gott und das keusche Lam wachen, Und uns in Ewigkeit, nicht in

Rhode Island

Winter is coming, but enough to cover the ground. But little rain has Summer and Fall. Many sufficient water for factories have stopped for days, or a week at a time, should slowly run in to be. At such times, when water terville factory runs by steam. The Rockville Church order, but does not depend but on the power of the Three were added by letter in December. One of the given six or seven years, thirty-six years. We have others may be gathered meetings have been well good degree of interest. meetings have been well attention given to the hope to be faithful.

West Virginia

By invitation of the Convention went early in November Meeting at West Point by arrangement between and members of the Executive Association, to conduct some Bible-school. I was glad to find, on reach

Home News.

New York. BROOKFIELD.

Dec. 15, 1881.

I wish to say, through the Home News column of the RECORDER, to the many friends of missions, as well as missionaries, and especially to the dear brethren and sisters in Kentucky, that after an absence from home of nearly three months, most of which time I spent on the Kentucky field, meeting our people, and others, in Livingston, Ohio, and Bullitt counties, and preaching the gospel of the kingdom to all who would give a hearing, I have safely returned to my home in this place. Kind friends set me across the Ohio river in a skiff, to Golconda, Ill., and the same night I took a boat up the river, reaching Evansville, Ind., the next night, and thence by railroad through Vincennes, Terra Haute, Indianapolis, Bellefontaine, Crestline, Cleveland, Buffalo, and Rochester, to Utica, and thence home. I am truly thankful to God for the preservation of the health of both myself and family; and that some who have been very sick, during my absence, are better, while one I shall never meet again here; she has gone over the river. May we all be as well prepared as Sister Crandall was.

The numerous friends to whom I have promised letters will all be remembered at an early day. The weather here is quite mild, with light snow, and almost any amount of mud.

J. M. T.

Pennsylvania.

EPHRATA.

Dec. 12, 1881.

The last issue of the RECORDER has reached me this morning, with its welcome pages. I have been ordered here by the German Seventh-day Baptist Church, who met in General Conference with the Church near New Enterprise, Pa., on the 16th day of 10th month, to labor three months with our dear brethren in the faith, in Ephrata, who have been without pastoral labor for upwards of twelve years. I came here on the 10th of November, immediately commenced weekly meetings in the "Saal" (audience room) on each Sabbath, morning service in German, and evening service in English, and daily evening devotional meetings with the families. Our day-meetings are, as yet, only attended by the few Sabbath-keepers, often not exceeding four brethren and seven or eight sisters; evenings, we have from forty to sixty, with seeming interest. The "Saal," which was heretofore lighted for night meetings by tallow candles, is now lighted with four oil lamps, and reflectors, in modest but modern taste. The stoves for heating have also been more suitably arranged, so as to make quite an inviting appearance. Now it remains, by the blessing of God, to rekindle the lamp of God's holy Sabbath with a corresponding holy life, and God's house will be set in order, to draw to this people the blessing of one of the many well-chosen, and curiously wrought inscriptions that adorn the inside walls of the Saal, viz: "Gott und das keusche Lamm, mus stelig in uns walten, Und uns in Ewigkeit, nicht lassen mehr Erkalten."

D. C. LONG.

Rhode Island.

ROCKVILLE.

Dec. 14, 1881.

Winter is coming, but very slowly. Snow enough to cover the ground has not been seen. But little rain has fallen during the Summer and Fall. Many wells do not furnish sufficient water for one family. The factories have stopped occasionally for a few days, or a week at a time, till water sufficient should slowly run in to be able to run again. At such times, when water is scarce, the Centerville factory runs by steam.

The Rockville Church is in good running order, but does not depend on water or steam, but on the power of the Omnipotent One. Three were added by letter the first Sabbath in December. One of the letters had been given six or seven years, and another over thirty-six years. We hope and pray that others may be gathered in. Our prayer-meetings have been well attended, and a good degree of interest manifested. Sabbath meetings have been well attended, and good attention given to the preached Word. We hope to be faithful.

U. M. B.

West Virginia.

REVIVAL, AND INSTITUTE AND BIBLE-SCHOOL WORK.

By invitation of the Church, Eld. Swinney went early in November to hold the Quarterly Meeting at West Fork. He was, also, by arrangement between the brethren there and members of the Executive Committee of the Association, to conduct, before his return, some Bible-school Institute exercises. He was glad to find, on reaching the place, that

a glorious revival was in progress, and he hastened to join in the precious work, desiring that nothing should divert attention from it. An item showing how extensive and thorough that revival was, appeared in the RECORDER of Dec. 8th. In saying that Eld. S. "tried as best he could to adapt all his exercises, including that on the map and model, to the revival work," the writer of that item does not probably intend to convey any idea that Institute exercises were made an important part of the services. There were no conflicting interests in the work, nor among the laborers. A ten minutes introduction to the regular Bible lesson on Atonement, in which introduction Eld. Davis took a part, showed the purpose of the Bible-school to be to aid the church and the parent in bringing souls to Christ, and training them up in him. Under the direction of the Superintendent, Bro. John Hevener, the lesson was given by Eld. S., showing the necessity and plan of Atonement; and a pastor's application was made effective in revival work by Eld. D. On First-day morning, at the earnest solicitation of brethren and friends, Eld. S. gave an hour's lesson in Bible geography. That lesson, made most impressive by the apparatus used, opened the way more effectively for the deeper impressions made in revival interests by the sermon following. All laborers were united during the entire Quarterly services, in one great cause, the revival of religion—the salvation of souls. To Institute and Bible-school workers, it was a precious privilege, a crowning work. To communicants at the Lord's table who yielded, for the time, their enjoyment of that service, it was a refreshing feast. Souls were gathered in each day. Every evening, that band of co-laborers with Christ united from different fields, felt the heavenly "joy in the presence of the angels of God over" more than one sinner that repented.

P. F. R.

Nebraska.

MISSIONARY LABOR AT LONG BRANCH.

Under the direction of the Missionary Board, I left my home at Welton, Iowa, Oct. 5, 1881, for labor at this place. I found the religious interest of the church very low, and the membership very much discouraged. Being the most of the time without a pastor, and glad to receive the ministrations of the Word of Life from such sources as were available, there had been a great variety of religious teaching, which had more or less effected the doctrinal harmony of the membership and seriously effected the interest and attendance upon the stated worship in the house of God. I found the Yearly Meeting of the Seventh-day Baptist Churches in Missouri, Kansas, and Nebraska, in session at this place, with Bro. S. R. Wheeler the only minister present, conducting the services. I was given a place on the programme, preaching twice. There was a general desire for a revival of religion among the churches represented, especially on this field which I had now come to occupy. We continued the meetings every evening, as the weather would allow, Eld. Wheeler remaining to assist. But with the rainy evenings that week, he only preached once after the close of the Yearly Meeting, when he was taken sick and went home. We kept on with the meetings week after week nearly every evening, for nine weeks. In the early part of the meetings, we discovered an increasing interest and earnestness in prayer for the descent of the Holy Spirit and the revival of the work of the Lord. The Lord heard and answered prayer, and soon those who were backslidden, commenced to confess their wanderings and sinfulness, and returned to active service in the meetings. After five weeks, sinners began to inquire what they should do to be saved, and asked for the prayers of Christians. Being pointed to Christ, the Great Physician, and to his teachings, some soon accepted salvation, and I baptized four on Sabbath, Nov. 26th. This was the occasion of the visit of Eld. Main, who spent three days with us, preaching four deeply interesting sermons. The work continued in interest, so that the next Sabbath I baptized six. After extending the hand of fellowship to these in the evening following the Sabbath and the sermon, on calling for others desiring to seek Christ and wishing the prayers of God's people, ten came forward to the mourner's seat, all broken down with a sense of sin, with tears and sobs of penitence, which was taken up by the entire congregation, and I never witnessed a more marked evidence of the presence and power of God than on that occasion. The result was that on the next Sabbath I baptized nine happy believers in Christ. These scenes created great joy and enthusiasm on the part of the brethren and sisters and Christian friends present. Two others joined the church; one a dropped member of a sister church, the other from

Pardee, Kansas. Others are interested in the question of salvation, and we hope will yet submit to its claims.

We have closed the regular series of meetings, with the establishing of two prayer-meetings each week, one for all, and one for the young people, and probably preaching on First-day evening: Sabbath-school and Sabbath services as usual.

I found the church-house badly out of repair, with warped and decayed cottonwood siding, no sheathing, cracked plastering, all opened front door, and no entry; unmatched shrunken floor, all making a cold house, with one stove, and no place for the sisters to retire with small children in time of service. I appealed to the friends East for help to repair this. Some responded, viz., Plainfield #71, Pawcatuck #20, friends at Nortonville, Kansas, \$10. Collections and contributions here, some \$20, besides much labor performed. The house is now sheathed, papered, and sided with good material, a partition across the front end, remedying the evils referred to. It still needs a new floor, painting, etc., which will be likely to go over unless a little more shall be received from abroad, as the financial condition here is not flattering this year in consequence of the severe drought. For all of these blessings the people are extremely grateful to God and to the friends who have assisted, and the Missionary Board. We regard Eld. Main's western tour a move in the right direction, and believe great good will come from it.

I was happily disappointed as to the country here. It is a good country, rolling surface, good soil, well watered with small streams running through it, along which is to be found timber. These are from two to five miles apart; coal is dug fourteen miles away; others prospecting near by where it is believed it will be found. Humboldt, on the B. & M. R. R., four miles from the church-house, is a large flourishing town, affording a good market for all kinds of farm produce; large brick blocks, two banks, two printing offices, a large graded school, every variety of merchandise in a country town; physicians and lawyers to spare, usual variety of Christian denominations, etc. Two other railroads are being built near, which will be a benefit in opening competition on transportation, etc. Some inquire why the people have not advanced more rapidly financially. There are several reasons; all who come here did so without means. The grasshoppers, as in many other places, gave them a hard run, and there have been some failures in crops from wet and dry weather; crops frequently very good. Several have suffered seriously from prairie fires; one brother lost all but his house; he estimates his loss at \$1,500 to \$1,800.

A great drawback to this society has been the want of a settled pastor, causing a number to leave who would have been better off if they had remained. But I trust and believe this objection will soon be overcome, from the interest Eld. Main took in matters here as a representative of the Missionary Board, if the reapers can be found. Yes pray for the reapers.

H. B. LEWIS.

LONG BRANCH, Dec. 14, 1881.

Condensed News.

The stockholders of the Keely Motor have adopted the report of the directors, requiring the inventor, for the protection of the stockholders, to communicate the secrets he has discovered to some other person, and take out patents to cover his invention, if in fact he has invented anything patentable.

News from Hungary shows that crime there is fearfully on the increase. The times are hard, and it being difficult to collect taxes, the burdens of the State are made as light as possible by the authorities. Criminals are sent to jail only in extreme cases, and then for very short terms.

The engineer in charge of the Washington monument reports that the monument is now two hundred and fifty feet high. One hundred and seventy thousand dollars was expended during the year. The balance available (\$61,000) will complete the obelisk to the height of 286 feet.

There is much excitement at St. Albans, Vt., over the efforts of temperance people to stop the sale of liquor. All the hotels have agreed to suspend business until the temperance movement is ended. The place is without other than private accommodations for strangers.

The President has nominated Hon. J. C. Bancroft Davis, of New York, for Assistant Secretary of State. The nomination is regarded with great favor, as Mr. Davis has had great experience in the diplomatic service, in which he has acquitted himself with marked honor.

The Dutch government intends to send a steamer on a cruise to every spot and island where it is possible the members of the crew of the steamer Konig Der Nederlanden, (which foundered on a voyage from Batavia for Amsterdam,) may have taken refuge.

The British schooner, Royal Blue Jacket, from Oporto for La Poile, N. F., was abandoned in latitude 51° north, longitude 18° west, on her beam ends and dismantled. The captain and four of the crew were drowned. The rest of the crew have landed at Liverpool.

A Hong Kong (China) dispatch of Nov. 16th says: "A typhoon visited the coast of Tonquin, and the river inundated the plantations. The damage is immense and the loss of lives great. Over two hundred bodies have already been recovered."

Some fishermen have seen a balloon floating on the water near Cherbourg, on the French coast, supposed to be the one which ran away with Mr. Powell from Bridgeport, Eng., last week. The British consul sent vessels after it.

Rebecca Bates, the heroic woman who, with her cousin Abbie, in 1812, scared off several boat-loads of British troops by sounding the roll call behind some rocks on the beach, died at Scituate, Mass., Dec. 14th.

A late census of Japan shows a population of very nearly 36,000,000. The Mikado and his family are shown at the head of the statistics as twenty men and seventeen women. Yeddo contains 957,121 inhabitants.

Dr. Isaac I. Hayes, who, as surgeon, accompanied Dr. Kane on a trip to the Arctic regions, and subsequently organized two other expeditions, died suddenly, in New York, on the morning of Dec. 17th.

Several hundred tenant farmers have plowed Parnell's farm in Wicklow county, and performed all the necessary work thereon. On separating, they cheered Parnell, Dillon, Sheehy, and others.

The Senate and House Committee to arrange the memorial ceremonies in honor of President Garfield, has decided to invite Secretary Blaine to deliver the eulogy before both branches of Congress.

There were severe gales and heavy rains throughout England on Saturday and Sunday. Many houses were unroofed and partly demolished. The rivers overflowed and trees were prostrated.

The President has nominated Benjamin H. Brewster, of Pennsylvania, to be Attorney General. The nomination was referred, in the Senate, to the Judiciary Committee.

Four European steamers, which left New York Dec. 17th, carried out 135,000 letters, of which 9,100 were registered, and also 184 bags of newspapers.

The nomination of Frederick T. Frelinghuysen as Secretary of State was promptly and unanimously confirmed by the Senate.

It is officially stated that the number of deaths resulting from the burning of the Vienna theatre, was 794.

Mrs. Lincoln writes that she has completely lost the use of her eyes, and is very weak. Thirty-six steamships and sail vessels are reported overdue in New York.

SPECIAL NOTICES.

EVANGELISTIC WORK.—Bro. J. J. White and brother, of Scott, N. Y., are inclined to spend a time in evangelistic work, and request that if any of our churches desire their services, they will correspond with J. J. White in regard to it as soon as convenient.

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

MARRIED.

At the residence of Eld. S. H. Babcock, in Albion, Wis., and by him Dec. 11, 1881, Mr. WINFIELD S. AUSTON, of Edgerton, and Miss SARAH A. SAKBY, of Fulton.

DIED.

In Shongo, N. Y., Dec. 8, 1881, of malarial fever, GEORGE W. son of Daniel and Elizabeth Bess, aged nearly 23 years. We sorely ever witnessed such grief of a father for the loss of a son as was shown by Mr. Bess, and no wonder, for he was his only son, and as he expressed, "he had always been so good a son." George was to have been married the day before his death. These stricken parents have only one child left to them, a young woman. We were told that George had many friends, which was also evident by the attendance at his funeral.

J. K.

At Bridgewater, N. Y., Dec. 5, 1881, of typhoid fever, JOHN BROWNELL, son of Peres R. and Ann C. Brownell, aged 18 years and 6 months. He was an active and enterprising young man, possessed of that physical vigor and apparent health which gave promise of long life. His case was regarded as hopeful until, under an unfavorable turn in the disease, he sank rapidly, and suddenly passed away. A few years ago he became a subject of saving grace, publicly put on Christ, and united himself with the First Seventh-day Baptist Church of Brookfield, N. Y., of which he continued a member until removed by death. His death is the source of much sorrow, and is felt to be a very great loss by his bereaved father and mother, a younger sister and brother, and a large circle of friends.

S. B.

In Westery, R. I., Nov. 19, 1881, of scarlet fever, succeeded by diphtheria, ANDIE BELLE LOOMIS, daughter of George E. and Addie E. Loomis, aged 2 years, 4 months, and 2 days.

H. S.

In Niantic, R. I., Nov. 16, 1881, of diphtheria, EDWIN, son of Frederick Gardiner, aged 9 years.

H. S.

In Niantic, R. I., Dec. 5, 1881, of diphtheria, LENA, daughter of L. C. Hoxie, aged 10 years. Also, of the same disease, Dec. 7th, Mr. L. C. HOXIE, aged 43 years.

H. S.

Near Linneus, Linn Co., Mo., Nov. 16, 1881, of spinal meningitis, MARY, youngest child and only daughter of Mansfield and Lizzie Lowther, aged 2 years, 2 months, and 6 days. The husband and father is in the insane asylum in St. Joseph, Mo. This is a most severe affliction to the faithful wife, and now she is called to drink still deeper of the cup of sorrow in the loss of her sweet little Mary. A word of Christian consolation to this bereaved mother will come as a drop of water to a thirsty soul. Who will thus cheer her and remember her in prayer?

S. B. W.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Dec. 17th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 25,264 pack ages; exports, 1,217 packages. The last week's jump of the Elgin market is not responded to by buyers here; they are naughty enough to buy in any other market for less money, and such quality as is sold there was easily purchasable here at 41 @ 43 cents, there being offerings of extras on change here this week at 41 1/2 cents; this for new milchs, bouquet flavored, grain fed, creamery make. Fine fresh imitation creamery butter is all wanted. So is really fine State dairy make, and they sell well up, while common to fair State dairy is low and slow, selling down to 20 @ 22 cents, and common Western factory at 13 @ 17 cents. We quote:

Creamery, new milch make.....38 @ 42
" fresh, fair to choice.....30 @ 36
" summer firkins.....25 @ 30
Sweet cream creameries, October make.....30 @ 38
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 @ 35
Western factory, all kinds.....14 @ 22

CHEESE.—Receipts for the week were 43,973 boxes; exports, 37,595 boxes. An active home trade helps the situation, and 13 cents has been made for fine white cheese for Eastern markets. For export buyers are loth to pay over 12 1/2 cents, but have made some purchases at 12 1/2 cents, which even then would not buy some of the finest late made specials, such being firmly held at 13 cents. The value of skimmed cheese is an unknown quantity. We quote:

Fall make, fine full cream.....12 1/2 @ 12 1/2
" fair to good.....11 @ 11 1/2
Early make, fair to good.....10 @ 10
Factory, partly skimmed.....7 @ 10
" poor skims.....2 @ 5

EGGS.—Receipts for the week were 3,186 bbis. and 2,196 boxes. The market is very irregular—there are so many preserved eggs and stale eggs offering at less price than for fresh laid, which are in quick demand. We quote:

Near-by marks, fresh laid, per doz.....32 @ 33
Fresh omelet eggs, and bakers' use.....25 @ 30
Lined eggs, prime brands.....22 @ 24

BEEWAX.—The market is quick at 22 1/2 @ 23 cents for pure wax.

BEANS.—There have been arrivals from California and from Italy, these offerings grown 6,000 miles apart meeting here in the New York market; prices close firm and market well sustained. We quote:

Marrows, 1881, per bushel, 82 lbs. \$3 35 @ \$3 55
Mediums, " " " " 8 00 @ 8 30

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....13 @ 14
" fair to good.....11 @ 12 1/2
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.....12 @ 13
Blackberries.....12 @ 13
Cherries.....19 @ 20
Plums.....15 @ 17

DRESSED POULTRY.—Turkeys and geese for Christmas and turkeys for New Year's are the specials, although fine fat fowls and chickens will sell well. Shipments for holiday markets should arrive three to four days in advance. 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

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

DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

Agents wanted for "Our WESTERN EMPIRE" Catalogue, by Albert Geographical scholar, County Maps of every State and Territory in colors, every Railroad and Town beautifully illustrated. Tells of Mining, Farming, Homesteads, Railroad and other Land; Transportation; Prices; Social, Educational and Religious Condition; Nationalities represented; Climate; Soils; Products; Wages; all Trades and Professions; all Statistics; Areas; Population; Means of Access; Alaska, Texas and every section. Sells to every class. By David W. Lewis & Co., No. 64 N. Fourth Street, Philadelphia, Pa.

1882. HARPER'S BAZAR. ILLUSTRATED.

This popular journal is a rare combination of literature, art, and fashion. Its stories, poems, and essays are by the best writers of Europe and America; its engravings possess the highest artistic excellence; and in all matters pertaining to fashion, it is universally acknowledged to be the leading authority in the land. The new volume will contain many brilliant novelties.

HARPER'S PERIODICALS, Per Year: HARPER'S BAZAR.....\$4 00
HARPER'S MAGAZINE.....4 00
HARPER'S WEEKLY.....4 00
The THREE above publications.....10 00
Any TWO above named.....7 00
HARPER'S YOUNG PEOPLE.....1 50
HARPER'S MAGAZINE.....1 50
HARPER'S YOUNG PEOPLE.....5 00
HARPER'S FRANKLIN SQUARE LIBRARY, One Year (52 numbers).....10 00
Postage Free to all Subscribers in the United States or Canada.

The volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of order. The last Twelve Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume) for \$7 each. Cloth cases for each volume, suitable for binding, will be sent by mail, postage paid, on receipt of \$1 each. Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement without the express order of Harper & Brothers. Address HARPER & BROTHERS, New York.

ved under the same manager, John as "The Useful Knowledge Pub- 26 Beekman St., New York.

Communications.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, France, Dec. 5, 1881. Appointment of M. Paul Bert to the of Public Instruction, and the at that department of the administration of Public Worship, did not fail to the clerical press, a perfect storm of. The new Minister was accused of the most nefarious schemes for of the church, and in Cath- his appointment was hailed as an declaration of hostility on the the Gambetta Cabinet. M. Paul taken an early opportunity of mak- in the spirit in which he intends to duties of his delicate and impor- On Friday afternoon, the per- the Public Worship Department to the new Minister by M. the ex-Chief of the Administra- resigned his post on the accession mbetta to the Premiership. On the officials, M. Paul Bert deli- ghtfully important speech, calculated the suspicions of the clerical party, ety to impress them with any high of the friendliness of the Govern- ards the Church.

the Minister of Public Worship neither religious nor anti-religious; try is not a matter of doctrine. In the word "police" its highest sig- it is simply as Minister of the police of Public Worship, and not e, that I shall take up my posi- do not propose to constitute a lergy, or to use the Church as an t for governing, with the priests of gendarmerie. In practice, we l the two excesses of violence and yvance. All statements with which has been associated in this respect n. It will be seen that I am not a g-revolutionist, but a man educat- et for science and the law. I do n your secret approbation of all I expect you to do your duty as pub- le. The nation in whose name, umber I may be, I have the honor ng, has given me the necessary e make its will obeyed. I hope I ve to use them.

raughtforward, if somewhat curt, us of the new Minister, have the ntage of a clearness seldom found utterances. The Church is told ng the time when it will be sev- State control and support, it must favor and demand no privileges ed by the instrument which, since encement of the century, has been tly distorted by an all-powerful t. Henceforth, the Government n neutral so long as the Church y within itself, but will stay with nd any further encroachment on ights of the people. M. Paul Bert nted with severity in his remarks, e can reproach him with equivoca- C. A. S.

ON "THE KINGDOM OF JUDAH."

ection with what was said of Dan- in Babylon, a passage may be quot- 49: 34-38) in which God says, ill set my throne in Elam, and y from thence the king and the ith the Lord." In Dan. 8: 1, 2, on, "In the third year of the king Belshazzar," "I saw in a it came to pass when I saw that hushan, the palace, which is in ce of Elam." In chap. 5: 30, it "In that night was Belshazzar of the Chaldees slain," after he Daniel the third ruler in the king- mably next to the heir), "and e Median took the kingdom." tately set Daniel (chap. 6: 3) over eidents, and one hundred and ees of the whole kingdom, and thought to set him over the whole n consequence of this, the prei-nces, moved by jealousy, prop- a trap for Daniel, as recorded r, which resulted in his still tion and their own destruction of hons (v. 24), thus so wonder- ng the prophecy of Jeremiah, n the beginning of the reign See also Esther 2: 5, 17, and han was the Winter residence of Babylonia, and there we find eting as "the king's cupbearer." He was afterward governor of ce twelve years. Neh. 5: 14. M. W. S. C.

Selected Miscellany.

TIME TO ME.

Time to me this truth hath taught, 'Tis a truth that's worth revealing; More offend from want of thought, Than from any want of feeling.

If advice we would convey, There's a time we should convey it; If we've but a word to say, There's a time in which to say it!

Many a beautiful flower decays, Though we tend it e'er so much; Something secret on it preys, Which no human aid can touch.

So, in many a loving breast, Lies some canker-grief concealed, That, if touched, is more oppressed, Left unto itself—is healed.

Oh, unknowingly, the tongue Touches on a chord so aching, That a word or accent wrong Pains the heart almost to breaking.

Many a tear of wounded pride, Many a fault of human blindness, Had been soothed, or turnd aside, By a quiet voice of kindness!

Time to me this truth hath taught, 'Tis a truth that's worth revealing; More offend from want of thought, Than from any want of feeling.

—Charles Mackay.

THE CHRISTMAS TREE.

BY PILGRIM.

It was a wonderful tree; so the children called it, and they are usually good judges of such matters. For days there had been an unusual excitement pervading the house. The very air teemed with secrets; there were whispered consultations among the children, a hasty hiding of articles on which busy fingers had been earnestly engaged, when unwelcome footsteps were heard, while a delightful air of mystery seemed to lurk in every corner of the large house.

It was enough to make one's heart ache to think of a child of her tender years exposed to the cold of a Winter's night in such apparel. The child of poverty, and the child of wealth. World-wide indeed seemed the difference between them. The tears came to Mrs. May's eyes, as she gazed on the children, and thought, "Who made them to differ?"

Recovering from their first surprise, the children had gathered around the little waif, and were busily engaged in showing her their treasures, when their mother interrupted them by inquiring her name. "Hattie Jones, ma'am," was the answer, and soon, "Hattie Jones" was loudly called by the gentleman who was taking the gifts from the tree.

"Please, ma'am," said the child, lifting wild, frightened eyes to the lady, "I didn't mean any harm. I only wanted to look at the pretty tree."

"Don't be frightened," said Mrs. May soothingly taking the hand of the little waif, "nothing shall harm you. Did you never see a Christmas tree before?"

"No, ma'am; O, isn't it a beauty?" "Well, my little girl," said the lady, "you shall look at this one as long as you please."

"And oo sall have some of my candy dat Santa Caus gave me," said Effie, thrusting a liberal share into the child's hand.

"How can your mother let Effie lead that little beggar?" exclaimed a young lady to the eldest daughter of the house.

"Poor child," was the answer, "I think she won't hurt Effie. It probably isn't her fault that she is poor and ragged."

"Kind, yes, but one can be kind without taking such creatures into the house. Where did your mother get such ideas?"

"From the Bible; I believe," was the reply; "that is where she generally finds her rules."

The child did indeed seem a strange element to introduce into such a scene, and the contrast between the two children was so marked that it seemed difficult to realize that they were both the offspring of one common Father.

Effie, the darling of the household, was a fairy-like creature, whose little life had been one bright gleam of sunshine.

The other child was a girl of apparently some ten years, but with a face prematurely old; while her large, wild eyes and the tangled hair falling over the low forehead gave her a strangely weird look.

Washington dismounted, tied his horse to a fence, and then followed the woman into the house, where, on his way he found evidences of extreme poverty.

"General Washington!" she exclaimed, "He is our bitterest enemy, and will, doubtless, rejoice to know that any who sympathize with the British have been abused."

"I think you are mistaken in regard to his disposition; I hope you are at least," was the answer with a smile, as he left the house.

"Run and get it," urged the children, but still she stood as if rooted to the spot. "I'll dit it," said Effie. "Here it is; something pitty, I dess."

"Open it, open it," shouted the children. Thus encouraged, with trembling fingers, she unfastened the bundle, then stood speechless gazing upon its contents.

To describe the child's unbounded delight would be impossible. Her face was radiant, and even the young lady who had so resented her intrusion, could but feel, while witnessing the little girl's speechless rapture, that Mrs. May's rules would be safe and pleasant ones to follow.

It was a very different scene to which the little stranger hastened after leaving the kind family.

A cold, bare room in a crazy old house, into which the wind found admittance through many a crevice, a few embers dying on the hearth, a pale sickly-looking woman bending over a table busily sewing, was the scene that met her view.

But the child was far too excited to think of the wide contrast between her home and that she had just left. "O, mother," she cried, "see what I have got," and opening her bundle, she eagerly displayed its contents.

"Please be seated, madam," and Washington placed a chair for her. She seated herself, and as soon as she could command her voice, continued: "Only a little time ago, the soldiers who robbed my garden came and gave me a sum

of money, more than sufficient to make good my loss. From them I learned that my visitor of the other morning was General Washington himself—of whom I had held so erroneous an impression—and that it was at his—your—command they recompensed me.

Within the month, two soldiers—this woman's sons—deserted the British standard and enrolled themselves with those who fought beneath the flag which was emblematic of freedom, justice, equality.

This story was often told in Boston and Cambridge during the Revolution, and after its close, but we do not know that it has been given in history.

It is one of the many local traditions of Washington, and we present the version of it that was told by the old-time firesides.

Stories of popular kings acting the part of unknown benefactors have often been told, as for example, King Henry and the miller, King James and the tinker, but we have not before met with a like incident of Washington.—F. F. Foster.

A STORY OF WASHINGTON IN 1775.

One pleasant morning in August, 1775, General Washington set out from his headquarters at Cambridge on horseback, merely for recreation. As was frequently the case, he rode unattended, and wore the dress of a civilian.

"What troubles you, my good woman?" "Oh, sir," was the reply, "some rebel soldiers have been here this morning, and stolen or destroyed everything in my garden."

"Certainly. He is always glad to have any one to call upon him."

Washington dismounted, tied his horse to a fence, and then followed the woman into the house, where, on his way he found evidences of extreme poverty.

"General Washington!" she exclaimed, "He is our bitterest enemy, and will, doubtless, rejoice to know that any who sympathize with the British have been abused."

"I think you are mistaken in regard to his disposition; I hope you are at least," was the answer with a smile, as he left the house.

"Run and get it," urged the children, but still she stood as if rooted to the spot. "I'll dit it," said Effie. "Here it is; something pitty, I dess."

"Open it, open it," shouted the children. Thus encouraged, with trembling fingers, she unfastened the bundle, then stood speechless gazing upon its contents.

To describe the child's unbounded delight would be impossible. Her face was radiant, and even the young lady who had so resented her intrusion, could but feel, while witnessing the little girl's speechless rapture, that Mrs. May's rules would be safe and pleasant ones to follow.

It was a very different scene to which the little stranger hastened after leaving the kind family.

A cold, bare room in a crazy old house, into which the wind found admittance through many a crevice, a few embers dying on the hearth, a pale sickly-looking woman bending over a table busily sewing, was the scene that met her view.

But the child was far too excited to think of the wide contrast between her home and that she had just left. "O, mother," she cried, "see what I have got," and opening her bundle, she eagerly displayed its contents.

"Please be seated, madam," and Washington placed a chair for her. She seated herself, and as soon as she could command her voice, continued: "Only a little time ago, the soldiers who robbed my garden came and gave me a sum

of money, more than sufficient to make good my loss. From them I learned that my visitor of the other morning was General Washington himself—of whom I had held so erroneous an impression—and that it was at his—your—command they recompensed me.

Within the month, two soldiers—this woman's sons—deserted the British standard and enrolled themselves with those who fought beneath the flag which was emblematic of freedom, justice, equality.

This story was often told in Boston and Cambridge during the Revolution, and after its close, but we do not know that it has been given in history.

It is one of the many local traditions of Washington, and we present the version of it that was told by the old-time firesides.

Stories of popular kings acting the part of unknown benefactors have often been told, as for example, King Henry and the miller, King James and the tinker, but we have not before met with a like incident of Washington.—F. F. Foster.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

- Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Berlin—Edgar R. Green. Ceres—R. A. Barber. DeLugy—Barton G. Stillman. Genesee—E. R. Crandall. Independence—Sherman G. Crandall. Leonardville—Asa M. West. Leekstown—Benjamin H. Stillman. New London—H. L. Palmier. Niles—Ezekiel R. Crandall. Pointville—K. Crandall. Richburgh—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Verona—Watson—Benj. F. Stillman. West Edmeston—J. B. Clarke.

BEATTY'S ORGANS, 27 STOPS, 10 SET REEDS, only \$90. Pianos \$125 up.

BEATTY'S ORGANS, 27 STOPS, 10 SET REEDS, only \$90. Pianos \$125 up. Rare Holiday inducements ready. Write or call on BEATTY, Washington, N. J.

THE SUN.

THE SUN for 1882 will make its fifteenth annual revolution under the present management, shining, as always, for all, big and little, mean and gracious, contented and unhappy, Republican and Democratic, depraved and virtuous, intelligent and obtuse.

The Sun of 1865 was a newspaper of a new kind. It discarded many of the forms, and a multitude of the superfluous words and phrases of ancient journalism. It undertook to report in a fresh, succinct, unconventional way, all the news of the world, omitting no event of human interest, and commenting upon affairs with the fearlessness of absolute independence.

The Sun of 1882 will be the same outspoken, truth-telling, and interesting newspaper.

By a liberal use of the means which an abundant prosperity affords, we shall make it better than ever before.

We shall print all the news, putting it into readable shape, and measuring its importance, not by the traditional yard-stick, but by its real interest to the people.

The WEEKLY SUN gathers into eight pages the best matter of the seven daily issues.

Who does not know and read and like THE SUNDAY SUN, each number of which is a Golconda of interesting literature, with the best poetry of the day, prose every line worth reading, news, humor, matter enough to fill a good-sized book, and infinitely more varied and entertaining than any book, big or little?

If our idea of what a newspaper should be pleases you, send for THE SUN.

Our terms are as follows: For the daily Sun, a four-page sheet of twenty-eight columns, the price by mail, post paid, is 55 cents a month, or \$6 50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents per month, or \$7 70 a year, postage paid.

The Sunday edition of THE SUN is also furnished separately at \$1 20 a year, postage paid.

The price of THE WEEKLY SUN, eight pages, fifty-six columns, is \$1 a year, postage paid. For clubs of ten sending \$10 we will send an extra copy free.

Address I. W. ENGLAND, Publisher of THE SUN, New York City.

CANCER INFIRMARY. HUNDREDS OF PERSONS from all parts of the world have been cured of this most dreaded disease, and are now living witnesses that they have been rescued from a terrible and untimely death. Write for a Circular giving full particulars. Address DR. GEO. CRANE & CO., 150 N. 7th St., New York.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Trux & Co., Augusta, Maine.

PENSIONS FOR SOLDIERS. Thousands entitled. Pensions given for loss of finger, toe, eye or rupture, various veins or any disease. Thousands of pensioned soldiers entitled to INCREASED and BOUNTY PAYMENTS provided for inventors. Soldiers and heirs apply for your rights at once. Send 5 stamps for "The Citizen-Soldier" and Pension and Bounty laws, blanks and instructions. We can refer to thousands of Pensioned and Bountied. Address A. W. Fitzgerald & Co., Pension & Bounty Agents, Lock Box 58, Washington, D. C.

THREE CHRISTMAS CAROLS, 1881. By Danks, \$2 per hundred. "Birth of Christ," a Cantata of 48 pages, 20 cents. Send for samples. GORDON & SON, 13 East 14th St., New York.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 25 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and economical.

Back Ache POSITIVELY CURED BY Benson's Capcine Porous Plasters. Reasons Why they are Preferred to All Other Porous Plasters or External Remedies: First. Because they possess all the merit of the strengthening porous plaster, and contain in addition thereto the newly discovered powerful and active vegetable combination which acts with increased rubefacient, stimulating, sedative and counter irritant effects. Second. Because they are a genuine pharmaceutical preparation, and so recognized by the profession. Third. Because they are the only plasters that relieve pain at once. Fourth. Because they will positively cure diseases which other remedies will not often relieve. Fifth. Because over 5000 physicians and druggists have voluntarily testified that they are superior to all other plasters or medicines for external use. Sixth. Because the manufacturers have received the only medals ever given for porous plasters. Benson's Capcine Porous Plaster! SEABURY & JOHNSON, Manufacturing Chemists, New York. A SURE REMEDY AT LAST. Price Reduced. A HEAD'S MEDICINE CORN and BURNION PLASTER.

Popular

THE HEAT of the sun cal ground, if it could be estimated to be equal per acre, for nine hours impossible that some uncovered of storing mechanical purposes.

A SPECIES of California "black heart," is imperishable in situ, decay rapidly. A potato from an old Russian sound, excepting the standing in the ground.

NEW FIBER.—The being utilized for rope said to be as strong as have special qualities in about a dozen varieties universally south of forty tude, is long-lived, and promises to be an Southern industry.

ELECTRICITY is being scale in the rectification distillery of Bapaume. The process consists in electricity through infuse disengage the superfluous trolly. By this means common beet spirits, poor, can be made to alcohol, equal to that of

AN improved signaling invented by Capt. Gaur him the telegraph. It is bium of dead black lin- vered letters and other. This is set upon a tripod to reflect the light of the vered service; and the means of a powerful is considered a medium and any one can manipulate education.

A NEW process for from dolomite is claiming, many, and is in successful of calcining dolomite, tating it with a refuse to 15 per cent. of sugar decomposed in a few contains being dissolved mains behind. From solution of lime, the carbonic acid, and the again available for new mite. This method pro very low cost.

PHOTOGRAPHY in color covered, little or no pro made in this direction that certain colors of may be reproduced on graphic plate, and that make no impression on got thus far, there can doubt that a polychromaphy will ere long be which shall admit of the natural objects in all the velopment may be looked tions as well, in the exte the art-science to the r- education, and in its app. The day, indeed, may n photo-telegraphy may plished fact, when it will graph a portrait from other.

It is well known, and have laid great stress up the abuse of coffee and t gastralgia, dyspepsia, and more or less disturbance innervation. It is there- cially to distinguish the duced by coffee on the more general action exer- central nervous system, a- ferred on it the merited intellectual drink. In o- sugar is, according to M- ly digestive substance; an- to order it in certain cas- has proven, by a series of- ments, that coffee retards- ducing anemia of the s- time, is followed by chro- conclusions are, therefore- be thoroughly sweetened, the secretory functions, digestion.

S. S. Department.

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

President—A. B. KENYON, Secretary—E. M. TOMLINSON, Treasurer—E. S. BLISS. Vice Presidents—GEO. H. BABCOCK, Plainfield, N. J. L. R. SWINNEY, Adams Centre, N. Y. A. B. PRENTICE, Locust Centre, N. Y. E. M. DUNN, Milton, Wis.

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

INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

- Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17. Jan. 28. The Pharisees Answered. Mark 2: 18-28; 3: 1-5. Feb. 4. Christ and his Disciples. Mark 3: 6-19. Feb. 11. Christ's Foes and Friends. Mark 3: 20-35. Feb. 18. Parable of the Sower. Mark 4: 1-20. Feb. 25. The Growth of the Kingdom. Mark 4: 21-34. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review.

I.—THE BEGINNING OF THE GOSPEL.

BY REV. L. A. PLATTS.

For Sabbath-day, December 31.

SCRIPTURE LESSON.—MARK 1: 1-13.

(New Version.) 1. The beginning of the gospel of Jesus Christ, the Son of God. 2. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way: 3. The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight; 4. John came, who baptized in the wilderness, and preached the baptism of repentance for the remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and he was baptized of him in the river Jordan, confessing their sins. 5. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water; but he shall baptize you with the Holy Ghost. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10. And straightway coming up out of the water, he saw the heavens rent, and the Spirit as a dove descending upon him; 11. and a voice came out of the heavens, Thou art my beloved Son, in whom I am well pleased. 12. And straightway the Spirit driveth him into the wilderness. 13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CENTRAL TRUTH.—Good news from heaven.

DAILY READINGS.

- 1. The forerunner promised. Mal. 3: 1-3. Luke 1: 5-17. 2. The forerunner sent. Luke 1: 37-57. 3. The song of praise. Luke 1: 67-80. 4. Jesus born. Matt. 1: 17-25. 5. Visited by the Magi. Matt. 2: 1-11. 6. Heralded by angels. Luke 1: 13-14. 7. From the beginning. John 1: 1-17.

GOLDEN TEXT.—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3: 1.

TRUTH.—28 A. D. PLACE.—The wilderness of Judea, north of the Dead Sea, extending into the valley of the Jordan. RULER OF JUDAEA.—Tiberius Caesar. GOVERNOR OF JUDAEA.—Pontius Pilate.

OUTLINE.

- THE GOSPEL PROCLAIMED: I. By the prophets. v. 1-3. 1. Malachi. 2. Isaiah. II. By John the Baptist. v. 4-8. 1. Preaching repentance. 2. Preaching baptism. 3. Preaching Christ. III. By Jesus Christ. v. 9-13. 1. Baptized. 2. Approved. 3. Tempted. 4. Comforted. QUESTIONS. Preliminary. What is the title of the book which we now begin to study? What is the meaning of "gospel"? From whence does this good news come? Of what does it speak? To whom does it come? By what titles or names is he called who brings the good news? What is the meaning of each? I. The prophets. What prophet is quoted in v. 2? Who was the messenger spoken of? Whose way was being thus prepared? How? What prophet is quoted in v. 3? Of whom does he speak? Where is the first intimation of this good news given? Gen. 3: 15. Where did Jesus himself begin to explain the things concerning himself? Luke 9: 27; see John 5: 46. Where, then, did the gospel of Jesus Christ begin? II. John the Baptist. Who was John the Baptist? Where did he preach? What did he preach? What is repentance? How is the end, or object of repentance? What is baptism? How, then, does it signify the remission of sins? What was the effect of this preaching upon the people? How did they come to John to be baptized? Who can forgive sins? Mark 2: 10. Whom, then, did John preach? How much greater was he than John? How shall he baptize? Do you know what it is to be baptized with the Holy Spirit? III. Jesus the Christ. From whence did Jesus come to John? From whence did he come into the world? See John 8: 23. What was his character? John 8: 46; Heb. 4: 14. Why, then, must he be baptized? Matt. 3: 15. Can we, who are followers of Jesus without repentance for sin, and baptism? In what two ways did God signify his approval of Jesus' baptism? What great trial did Jesus immediately encounter after those expressions of God's favor? Recount the incidents of the temptation, comparing Matt. 4: 1-11, and Luke 4: 1-13.

WORD STUDIES.

v. 1. Gospel—good news. In the New Testament, 1. The tidings of salvation. 2. The person-

al life and ministry of Jesus, by which salvation is made known to men. 3. The system of truth resulting in and relating to salvation. Jesus, Savior. Christ—the Anointed One: Son of God, and therefore divine. v. 2. Messenger. Angel, one sent. Prepare thy way. An allusion to the ancient custom of sending servants to clear the way of stones, fill up the low places, &c., where any great person was to pass by. v. 3. Cry. To announce. Reference is made to the custom of sending heralds in advance to announce the coming of the king. Wilderness. A region uninhabited. Here, the country north and west of the Dead Sea. v. 4. Baptize, to dip, plunge, or immerse. Repentance, a turning or changing about. For, unto, in order to. Remission, complete taking away. Sins—1. Failures. 2. Willful wrong doing. 3. Such wrong-doing and its consequences. v. 5. Judea. The southern division of Palestine. All, meaning, no doubt, many people from all parts of the country. In the river, the place in which, same construction as "in the wilderness," v. 4, (as with the Dative). Confessing, acknowledging, and, by implication, forsaking. v. 6. Camel's hair. A very coarse cloth. Girdle of skin, serving to bind the loose outer garment, and also for pockets in which to carry food, &c. Locusts. A kind of grasshopper, still used for food in Eastern countries. Wild honey. Honey of wild bees, to be found in hollow trees, and crevices of the rocks, &c. v. 7. Shoes—sandals—bits of wood or leather bound upon the bottoms of the feet for protection in walking. Stoop down and unloose, the duty of the humblest slave. Not worthy, not competent, not able. v. 8. With water, with the Holy Ghost. Both in the same construction (Dative without preposition), denoting the instrument. v. 9. Those days. While John was preaching and baptizing. Nazareth, the home of Jesus' childhood, youth, and early manhood. Galilee. The Northern Province of Palestine. In Jordan—into Jordan (as with the accusative) into, or within. v. 10. Up out of, exactly the opposite of into in the preceding verse. Spirit—Holy Spirit—third Person of the Trinity; the same as Holy Ghost. v. 8. Dove. Symbol of gentleness and purity. v. 11. Voice from heaven. The voice of God the Father, the first Person of the Trinity. Beloved Son, &c. Greek—My Son, the beloved. In thee I am well pleased. Strongest possible approval. No translation can give, adequately, the beauty and power of the original. v. 12. Spirit driveth. Was led by the Spirit. Matt. 4: 1. The same that descended upon him (v. 10), with which he was filled. Luke 4: 1. v. 13. Forty days—and nights. Matt. 4: 2. Tempted—tried, proved, with evil intent on the part of the tempter. Satan, the devil, the adversary. With the wild beasts. Excluded from human society. Angels—messengers—sent from God, who does not forget his well beloved. Ministered. Deaconed, provided for, as well as waited upon. Comforted him. SUGGESTIVE THOUGHTS. Let the teacher and the pupil study carefully, using always a reference Bible, the foregoing "Outline" and "Word Studies," and then meditate upon the following "Suggestive Thoughts:" 1. The gospel not an afterthought. To men, the gospel has a history, and, like all other history, the history of the gospel has its progressive stages. It has its dim prophecy in the promise of the Serpent Bruiser. Gen. 3: 15. It has a suggestion in the sacrifices of the patriarchal days. It has a clearer revelation in the beautiful ritual of the tabernacle and temple service. The voices of prophets, in later ages, light up the way of the coming One as with the glow of the early morning, while the advent of Christ was the ushering in of the full-orbed, glorious day. But all these progressive steps were an accommodation to the imperfect but progressive character of the human race. With God, the whole purpose of salvation, which the gospel brings in, was a finished thought and work from the beginning. Read, in this connection, such scriptures as Eph. 1: 4; Heb. 4: 3; 1 Pet. 1: 10, 20; Rev. 13: 8. We may, therefore, speak of the gospel as having a beginning in the thoughts of men, but must think of it, in its completeness, as an eternal purpose with God. The gospel, in its practical relations to each of us, began when we gave our hearts, without reserve, to Christ. Without this it has had in us no true beginning. 2. The doctrine of Baptism. 1st. Baptism marks the beginning of a new life. The people who came to John for baptism were leaving the old life of formalism and selfishness for a new life of practical religion. When Jesus was baptized, he ceased to act in the capacity of the son of Joseph, and at once set about the work of the Son of God. When Christians are baptized, they are buried to the old life of sin, and raised to the new life of righteousness. 2d. Baptism is unto the remission of sins. As an ordinance, it signifies cleansing. But sin unrepeated of, sin still cherished in the heart, can not be forgiven. For forgiveness is a complete taking away of sin. If we still cling to sin, it will cling to us; there is no forgiveness. Baptism in such a case would be fearful mockery. But such forgiveness as God bestows is possible only in the blood of Jesus. Faith in him is, therefore, essential to proper baptism—faith in his atoning work, consummated by his death and resurrection. To enable us to exercise this faith, the Holy Spirit is given; for he shall baptize you with the Holy Ghost. 3d. Baptism, as an ordinance, is immersion in water. This may be shown in a cumulative way by a study of the various expressions employed in the course of this lesson. (1.) In the river, (v. 5), where the construction in the Greek (as with the Dative case) signifies place. John was baptizing at the river, and not up in the hill country. (2.) With water. v. 8. The construction here (the Dative without a preposition) denotes the instrument. John baptized with water; Jesus, he said, would baptize with the Holy Ghost. (3.) Baptized into the Jordan. v. 9. (as with the Accusative case.) This construction gives the idea of motion into or within. (4.) Coming up out of the water, v. 10, (as with the Genitive) denotes motion from within outward. (5.) The

primary signification of the word baptize is to immerse or submerge, and accords perfectly with the constructions explained above. 3. The Trinity. In verses 10 and 11 are given, at least, the three personalities of the Holy Trinity—Jesus, the Son; God, the Father, testifying to the Son; and the Spirit resting upon the Son, in token of his divine purity, and of the Father's approval. Compare with this the baptismal formula, Matt. 28: 19; and the apostolic benediction, 2 Cor. 13: 14. 4. The temptation. "Tempted in all points like as we are, and yet without sin." It is no sin to be tempted. It is sin to yield to the temptation. Concerning the temptation of Jesus, it is instructive to notice—1. That it followed close upon those special manifestations of the Father's approval which attended his baptism. So, in life's experience, we often pass quickly from the light to the shadow. When God seems near and Christ is precious, Satan is also near and most seductive. 2. That it was successfully resisted by a firm reliance upon the word of God. If duty calls us to go where temptations are, we shall go unharmed, if always we can say to the tempter, "It is written." 3. That it was followed by angel ministrations. "The angels came and ministered unto him." Every trial through which the Christian passes shall be followed by greater joys. How safely they dwell! The approval of God standing before them. His unseen but real presence in the midst of the trial, giving victories; his legions from the skies coming after with blessed comforts! O tempted and tried one, how can you fall? He shall give his angels charge concerning thee to keep thee. 5. The first Seventh-day Baptists. John was the Baptist. But he was a son of a Jewish priest, and as such must have been required to keep the commandments, among which was the fourth. No one questions that the devout Jews, at the time of this lesson, as formerly, and as in later years, kept the seventh day of the week. Why, then, was not John a Seventh-day Baptist? Jesus was baptized of John in the Jordan, that he might fulfill all righteousness. He was, therefore, a Baptist. But he, too, as to his human nature and connections, was a Jew, and during his entire life kept the Sabbath. He was accused by the Jews of violating it, against which accusation he clearly vindicated himself, showing them how to keep it, and taught that it was made for man. Even the most strenuous advocates of the change of the Sabbath do not claim that it took place until after Jesus' death and resurrection, and then, if at all, without any direct command or instruction from him. Was not Jesus, then, a Seventh-day Baptist? What better authority, for our faith and practice, than this, do we want? REMEMBER that the new Sabbath-school paper, Our Sabbath Visitor, is to be published soon. THE Sabbath-school lessons for the entire year 1882, as arranged by the International Committee, embrace the whole of the Gospel of Mark. It will be noticed that we publish this week the lesson text from both the Old and the Revised Versions, in parallel columns, convenient for comparison. This arrangement will probably be continued throughout the year. Our Lesson Leaves for 1882 will contain the text from the Revised Version only, there not being room for both. LESSON LEAVES.—The Lesson Leaves for January, 1882, have been sent to all who received them in 1881, unless they had been ordered discontinued. Schools wishing them hereafter, who have not already done so, should order them at once, to prevent any delay, as only those who order them will receive future numbers. THE Greenmanville Excel Band has thirty-six members. It has a sewing band working for the interest of the China Mission Schools. The sewing band meets weekly, and public sessions are held once in three weeks, in which a programme is presented, consisting of music, readings, recitations, and remarks and discussions of subjects pertinent to the objects of the band. The last session was held Sabbath evening, Dec. 10th, and was considered a marked success. All did well, especially the little ones in a concert recitation. The singing of the children under the instruction and direction of Miss Anna Greenman, was deserving of much praise. The officers of the Band are, President, Miss Alice Chipman; Secretary, Miss Mary E. Lewis; Treasurer, Mr. Willie Greenman; Chorister, Miss Anna Greenman; Programme Committee, Messrs. Robinson and Whitely, and Miss Nellie Sanders. s. THE ETERNITY OF WORDS.—Words, light as air, contain possibilities of happiness or misery beyond the pen to depict, or even the imagination to realize. Children of our inner selves, of our mind and heart, they penetrate into deepest recesses of human feeling, and there fix themselves. They are thoughts embodied, invisible creations of the reason, affections and passions, springing out of the lips into the world of human life. I have read somewhere in Babbalago's writings a curious fact. Every word we utter impels the air in waves which never cease, as when a stone thrown into a lake makes ripples which circle wider and wider, until they break on the shore, and which, if there were no shore, would never cease to flow. This physical eternity of words, as breath, may well illustrate the moral eternity of words as thought; working, that is, eternally in hu-

man life, in the ever-widening circles of the generations of time. If indeed, to-night, we could see the work which the words of the past are doing amongst the world's sorrows and joys, what a vision it would be! Words of passion, words of kindness, false words, true words, like snow-flakes which the swelling stream absorbs, they either overflow with destruction, or water with fertility the course of life.—Rev. Walter Senior, B. A. A HINT WORTH HEEDING.—The following suggestion, from the Sunday School Times, in reference to reviews, is worthy of the careful consideration of superintendents and teachers: "Not at the close, but at the beginning, of the quarter is the time to get ready for a review. Unless you note what is really worth noting as you go over it for the first time, you will not be likely to recall it as noteworthy when you look back at it a few weeks or months later. In every lesson, as it is studied and taught, the superintendent and the teacher should have in mind, and should specially impress on the scholars' minds, those particular points which are to be recalled in review. Then, when your quarter's close is here, your review is already prepared for." WHAT A BOY DID.—Many years ago, when Mr. and Mrs. S. C. Hall, the famous writers, visited Ireland, a bright boy offered to be their guide. Returning home, Mr. Hall took a flask from his pocket, and offered some whisky to the lad. As he refused, Mr. Hall, to test him, offered him twenty-five cents, then sixty, then a dollar, and then five; but the boy, though his jacket was ragged, remained firm, and, pulling a temperance medal from his pocket, said: "For all the money your Honor is worth, I would not break my pledge." The medal had been given him by a father on his dying bed, who used to be a drunkard, but had become a sober man through the total abstinence movement. Mr. Hall threw the flask into the lake beside which they stood, and both were ever after devoted teetotalers, working with voice and pen. The firmness of a boy brought two noble workers into the ranks.—Christian Secretary. 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.—Tobacco Blade. YOU CAN'T.—You can't do a great many things. But you can secure Parmentier'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. HOLIDAY PRESENTS.—What can be more suitable for a Holiday Present than a fine Organ or Piano? They can be purchased most advantageously of the Hon. Daniel F. Beatty, of Washington, New Jersey, whose advertisement appears in this issue. MASON & HAMLIN ORGAN COMPANY.—At the great Italian Industrial Exhibition just closing in Milan, Italy, the highest awards for musical instruments, medals and diplomas, were taken by the American manufacturer, the Mason & Hamelin Organ Company, whose cabinet organs were judged to be so superior that they were the only reed organs of any manufacture, European or American, which were awarded a medal. It is a great honor to these makers that in Italy itself, the very home of music, their organs should receive such distinction. They excited much interest among musicians, and were by special order repeatedly exhibited to the Royal Court by Carlo Ducci, the distinguished artist of Rome.—Evening Mail. 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 Parmentier'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 his mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—Buffalo Express.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar. No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York. KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore, No. 112 Fifth Avenue, New York. LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Centre, Alleghany Co., N. Y. MOLLER'S PURE COD-LIVER OIL. Superior to any Highest medical authorities testify to its efficacy of medicinal value. W. H. Schieffelin & Co., Sole Importers, N. Y. NO PATENT NO PAY. PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trademarks and labels. Caveats, Assignments, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free by any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the Union.—Address, LOUIS BAGGER & CO., Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.

PUBLISHED BY THE AMERICAN SABBATH SCHOOL BOARD. VOL. XXXVII.—No. 51. The Sabbath RECORDER. PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL BOARD. ALFRED CENTRE, ALLEGANY CO., N. Y. As the Denominational Paper Baptists, it is devoted to the propagation of the views of that portion of the views of that portion of all reformatory measures which improve the moral, social, or humanity. In its Literary Annals, the interests and tastes will be consulted. TERMS OF SUBSCRIPTION. Per year, in advance, \$1.00. Papers to foreign countries, additional, on account of postage. If payment is delayed, cents additional will be charged. No paper discontinued until except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements, 5 cents an inch for the first insertion; for each subsequent insertion, 3 cents. Long term advertisements, by special arrangement. Legal advertisements inserted. Yearly advertisements may be changed quarterly without extra charge. No advertisements of objectionable character admitted. JOB PRINTING. The office is furnished with material, and more will be added as needed, so that all work in the line of printing will be done with neatness and dispatch. ADDRESS. All communications, whether publication, should be addressed to BATH RECORDER, Alfred Centre, N. Y. Entered as second-class mail matter, October 3, 1879, at Alfred Centre, N. Y. For the Sabbath SCHOOL. GOD'S PEOPLE. BY EVA A. H. B. Moaning, howling, dismal. Of November's wind so cold. Dark the night, the rain so loud. Night the shadows can't see. Yet my heart fire burns. All within my peaceful dream. Semeth cheerful, still my soul. For the suffering of God. See them in the darkness. Homeless, without fire or light. Who shall blame them if they cry? Who shall judge the starry sky? See those quail, half-fed. Yet God's image stamps. Sin and filth have left the mark. Yet these stains time will wash away. Why, Oh, why must some bliss with pleasures fill? While our suffering souls. Ask, while shadows loom. "Does the Father love his children?" Must we suffer, starve and die? While with lives they name. Others rise to rank most high. Brother, sister, bear with us. All injustice in your lives. Over all our Father reign. And some recompense. In the beautiful hereafter. When we leave earth's strife. Ye shall enter in the king. There prepared for all. CLARA, Potter Co., Pa., D. WELL REAN. We call the attention of well-considered and filled low, taken from the Nat. Hiscox, the writer, is a true and large experienced ing decided convictions, also a man of kind and and his views on a question therefore, entitled to consideration. Christian sects are the of convictions of truth, a lowers of Christ, nor will uninished in numbers un- undergo radical change points about which they Dr. Hiscox reasons in Baptist, but the principle same as if he were a S only in that case, it is Seventh-day Baptists in a sect; then they are an organization, and give which they are capable home, and the sweetest to come to it in this organization they are in their love, and in its immitting. He who is connection, is incapable he who does not honor. N. Y. T. H. Any company of justified in separating.