per year can be easily made at home. work. G. Rideout & Co., 10 Barclay street, New end for their catalogue and full particulars.

LETTERS.

Martin, E. R. Green, V. C. Bond, O. Max- A. Green, G. E. Loomis, G. H. Babcock, isa May, D. C. Long, A. H. Lewis 2, F. C. W. B. Carpenter, B. S. Crandall, D. W. t, O. D. Sherman, Mrs. Marshal Maxson, way, Julius T. Babcock, Mrs. C. H. Thrall, ers, L. R. Swinney, C. D. Potter, J. J. Burdick, C. V. Hibbard, A. B. Lawton, oore. Mrs. Harriet A. Sweet, G. Velthuysen, s. Mrs. Jane Crandall, Rute A. Crandall, rdick, A. P. Stillman, Crane & Brown, T. ders, C. J. Sindall, A. E. Main.

RECEIPTS.

nents for the SABBATH RECORDER are ac- edged from week to week in the paper. Per- nding money, the receipt of which is not du- nowledged, should give us early notice of the on.

	Paye	to Vol.	No.
unders, Alfred Centre,	$2 00	38	52
vermore, Independence,	2 00	38	52
on, "	2 00	38	52
Hull, Berlin,	2 00	38	52
eyea, Richburgh,	1 00	38	26
e, "	5 00	38	26
ingworthy, Andover,	2 00	38	52
her Lanphear, "	2 00	38	52
ynolds, Phillip's Creek,	88	37	52
E. Purdy, Smithville Flats,	2 00	39	7
S. Rogers, Oxford,	2 00	38	52
T. Rogers, "	2 00	38	52
Burdick, Brookfield,	2 00	37	52
na Camenga, "	2 00	37	52
iller, "	2 00	37	52
A. Williams, "	2 00	38	52
aunders, Adams,	1 00	37	52
J. Tincker, Newark, N. J.,	2 00	38	52
Dickeson, Shiloh,	2 00	38	52
nice A. Davis, "	2 00	38	52
ampbell, "	2 00	38	52
naS. Davis, Sr., "	2 00	38	52
randall, Dakota, Wis.,	2 00	36	52
rtwright, Cartwright's Mill,	2 00	38	26
tapleton, "	2 00	38	32
artwright, "	1 00	38	26
Hibbard, Racine,	2 00	38	52
Martin, Berea, W. Va.,	3 00	37	19
D. H. Camp, Chicago, Ill.,	1 00	38	26
A. Sweet, Alden, Minn.,	2 00	38	52
tillman, New Richland,	2 00	38	39
Crandall, Perryville, R. I.,	2 00	38	52

FOR LESSON LEAVES.

ond, Dodge Centre, Minn.,	$4 50
abcock, Humboldt, Neb.,	4 50
awton, Albion, Wis.,	2 25

ROYAL

BAKING POWDER

Absolutely Pure.

ade from Grape Cream Tartar.—No other prepa- n makes such light, flaky, hot breads, or luxu- pastry. Can be eaten by Dyspeptics without of the ills resulting from heavy indigestible food. only in cans, by all grocers. ROYAL BAK- POWDER CO., New York.

KNABE

PIANOFORTES.

UNEQUALED IN

ne, Touch, Workmanship, and Durability.

WILLIAM KNABE & CO.

204 and 206 West Baltimore Street, Baltimore.

No. 112 Fifth Avenue, New York.

ESSON LEAVES,

CONTAINING THE

INTERNATIONAL LESSONS,

ared by the SABBATH SCHOOL BOARD of the eral Conference, and published at the

SABBATH RECORDER OFFICE

AT

75 CENTS A HUNDRED

PER MONTH, FREE OF POSTAGE.

dress, D. R. STILLMAN, Alfred Centre, Alle- y Co., N. Y.

MOLLER'S Norwegian COD-LIVER OIL

Cheapest and Best

Superior to any. Highest medical authorities ter to its delicacy of taste and smell. For sale by Druggists.

W. H. Schieffelin & Co. (Wholesale Agts. for U. S. & Canada) N. Y.

NO PATENT NO PAY.

ATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamen- esigns, trade-marks and labels. Caveats, Assign- s, Interferences, Infringements, and all matters ting to Patents, promptly attended to. We make mmary examinations and furnish opinions as to ntability, free of charge, and all who are inter- d in new inventions and Patents are invited to d for a copy of our "Guide for Obtaining Pat- s," which is sent free to any address, and contains uable instructions how to obtain Patents, and s valuable matter. During the past five years, have obtained nearly three thousand Patents for erican and Foreign inventors, and can give satis- ory references in almost every county in the ore. Address,

LOUIS BAGGER & CO.,

ctors of Patents and Attorneys at Law, Le Droit ding, Washington, D. C.

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 52. ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 29, 1881. WHOLE NO. 1925.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

☞ If payment is delayed beyond six months, 50 cents additional will be charged.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

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

ADDRESS.

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

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

For the Sabbath Recorder.

GOD'S POOR.

BY EVA A. H. BARNES.

Moaning, howling, dismal music
Of November's wind so chill,
Dark the night, the rain beats wildly,
Naught the shadows can dispel;
Yet my hearth-fire burneth brightly,
All within my peaceful door
Seemeth cheerful, still my heart wails
For the suffering of God's poor.

See them in the darkness crouching,
Homeless, without fire or food!
Who shall blame them if they're filching?
Who shall judge the starving brood?
See those squalid, half-fed children,
Yet God's image stamps each face,
Sin and filth have left their impress,
Yet these stains time will efface.

Why, Oh, why must some be favored,
Blest with pleasures 'till they fall?
While our suffering sin-sick brothers
Ask, while shadows 'round them fall,
"Does the Father love his children?
Must we suffer, starve and die,
While with lives thy name blaspheming
Others rise to rank most high?"

Brother, sister, bear with patience
All injustice in your lives;
Over all our Father reigneth,
And some recompense shall rise
In the beautiful hereafter,
When we leave earth's troubled shore
Ye shall enter in the kingdom
There prepared for all "God's poor."

CLARA, Potter Co., Pa., Dec. 2, 1881.

WELL REASONED.

We call the attention of our readers to the well-considered and fitly-worded article below, taken from the *National Baptist*. Dr. Hiscox, the writer, is a man of wide observation and large experience, and while possessing decided convictions of right and duty, is also a man of kind and gentle disposition, and his views on a question like this are, therefore, entitled to consideration.

Christian sects are the fruit of diversities of convictions of truth and duty by the followers of Christ, nor will they be greatly diminished in numbers until their views shall undergo radical changes concerning the points about which they differ.

Dr. Hiscox reasons like a well-instructed Baptist, but the principle involved is the same as if he were a Seventh-day Baptist, only in that case, it might be intensified. If Seventh-day Baptists have a right to exist as a sect, then they are bound to stand by their organization, and give it all the efficiency of which they are capable. It is their religious home, and the sweetest home experiences are to come to it in this connection. To this organization they are in honor bound to give their love, and in its interest to labor unremittingly. He who is ashamed of his sect connection, is incapable of honoring it; and he who does not honor it, reproaches it.

N. V. H.

Weak Denominationalism.

BY E. T. HISCOX, D. D.

Any company or class of Christians, to be justified in separating from other Christians and maintaining a distinct denominational life, should be characterized by three distinctive marks: 1. They should possess some clearly-defined religious feature which the other denominations do not hold; for it would seem unreasonable to support separate denominational life which was already well represented in others. Such a course might fairly be termed Sectarianism in the offensive sense in which that term is used. 2. Such distinctive differences which distinguish them from others should be important and fundamental, pertaining to the substance of Christianity, and not trivial or merely incidental. They should be vital; if not as conditions of salvation, yet vital as conditions of obedience to the Great Head of the Church, and to a complete and symmetrical development of gospel truth, and the formal kingdom of Christ. 3. Possessing these distinctive differences, they should maintain, defend, and illustrate them so consistently, that society shall not forget why they are a separate denomination. This prominence and defense of their distinctive life should be maintained with two precautions: that of a true Christian spirit of fraternal good-will toward all from whom they differ, and that they do not sink the great fundamental realities of religion in which all true Christians agree, and allow them to be forgotten or over-shadowed by their own distinctive difference. For if any denomination does not deem its peculiar characteristics of sufficient importance to be maintained and defended with firmness, they certainly are not of sufficient importance to warrant a separate existence.

There is a vast amount of sentimental grief expended in regrets over the existence of denominations, with longing for the universal unity of God's people. Unity of form can be hoped for only as there is unity of spirit first; and so fast as spiritual unity grows, so fast will formal unity follow. There is more spiritual unity now in Protestant Christendom than the world is ready to allow, or than Protestant Christendom itself seems willing to believe. So long as men honestly differ in their understanding of truth and in their estimate of its importance, so long will divisions exist. If they were all obliterated to-day, they would spring up again to-morrow, wherever liberty of dissent and a free faith are permitted. Stuckenberg, in his "Christian Sociology," well says: "The denominations do not make divisions; but divisions exist before denominations, and occasion them. It is vastly better, and more for the common good, that divisions should express themselves in separation, than that an attempted conformity should be maintained where no true unity exists, if the difference pertains to what is fundamental; and of this, dissentients must themselves be allowed to judge."

Baptists justify their denominational existence, mainly on the following grounds. First: that baptism can properly be administered to none but regenerated persons, on a profession of their faith in Christ. Consequently, baptism, so called, administered to unconscious infants, or to unconverted persons, old or young, is unscriptural and invalid. Second: that Christian baptism can only be performed by immersing or dipping the person. Consequently, sprinkling, pouring, or whatever other form of service may be resorted to, are substitutes for baptism, and not baptism itself. Third: that regenerated persons, baptized on a profession of faith, are the only suitable persons to become members in the Church of Christ. Consequently, neither unbaptized believers, nor baptized unbelievers, can properly be admitted to the fellowship of the saints as church members. Restricted communion at the Lord's Supper follows the admission of these facts, as a logical necessity. These facts in their separate forms, as in their relations to each other, and in their combination, are not held by the other denominations. They are deemed important, and fundamental to the integrity of gospel truth and practice, as represented by Christian believers in church life.

Now, the question arises, Are Baptists kindly, intelligently, and heroically maintaining their position or ground, so clearly defensible both by reason and Scripture; or, is the sturdy defense of cherished truth, which characterized the Baptists of a century, or a half-century ago, declining to a weak denominationalism, that shall be as little hopeful to the future as it shall be creditable to the past? The position we occupy among the denominations is altogether exceptional and unique. The entire Pedobaptist brotherhood constitutes, substantially, one denomination united in opposition to us. Not antagonistic to us in spirit, we may believe, but their infant baptism, aspersion, and infant church-membership directly oppose our position. However they may differ among themselves, they are as one against our distinctive principles. And well they may be, since our theories of church life are in perpetual opposition to them.

Our theory may be epitomized by saying it is the recognition of the supremacy of the Word of God in all matters of religious faith and practice, as against ritualism, tradition, and all human authority. But, stated in that form, all Pedobaptist Protestantism would deny that we have any exclusive claim to such a position; that they also hold the same and the old legend, "The Bible, the Bible only, is the religion of Protestants," would be reiterated as proof. Reiterated as proof in the face of infant baptism, aspersion, and infant church-membership.

But, the question recurs: Are we giving due prominence to our denominationalism as founded on, and growing out of, the Scriptures? A denominationalism which is a perpetual protest against doctrinal and ecclesiastical errors of both people and Protestant Christianity. There is strong temptation to weaken in the defense of ourselves; to assume that everybody understands our faith, and, therefore, hold it in abeyance and be silent. Fifty years ago, Baptists were opposed, and they contended in return; possibly they contended sometimes without provocation. They were accused of bigotry, exclusiveness, and opposition to Christian union. But they have grown numerous and influential, and the stern self-defense which marked two generations gone, seems to have declined; perhaps it is well that it should take a somewhat kindlier form; but it should be no less independent and pronounced. This tendency to a less heroic denominational spirit and bearing is seen more frequently at the North and East than in the South. It is manifest more often among the clergy than the laity, and more frequently, perhaps, among the larger city churches; their pastors and members are brought into more direct social contact with Pedobaptist influences. The impression is, that to maintain a decided Baptistic tone is unpleasant, if not offensive, to others; therefore let denominationalism fall into the background, while social courtesy shall rule all intercourse. This is notably true as to strict communion, which, to all Pedobaptists, is a more delicate question to meet than that of believer's baptism.

One thing is unquestionably true: that Baptist church-members and congregations, and especially the young in their Sunday-schools, do not, as a general rule, receive the instruction on this subject which they need, and which the importance of the subject demands. They are not sufficiently taught how the Baptistic position is defended from Scripture, and why it becomes inevitable if the Bible be strictly followed. Attacks on those who differ from us should be voted out of our pulpits, but a great deal more of instruction and self-defense should be ruled into them. The International Series of Sunday-school Lessons, with some excellences, have for us this disadvantage: that they make denominational instruction in our Sunday-schools almost impracticable. By this means, Baptists lose, and Pedobaptists gain, as they generally do in all union efforts. We are willing they should gain on their own field and by their own appliances. But we ought to be true to ourselves and to the truth which we hold as important. Our communicants need not only to be Baptists, but to know why they are such, and to be able to defend their faith when beset in social intercourse. The children and youth growing in our schools and congregations need to be instructed, or they will drift into other churches when converted, as many of them do for that very reason. Baptists should maintain a strong denominationalism with dignity and decision, but in a kind and gentle Christian spirit. Thereby they will honor the truth and themselves.

THE PRESENCE OF THE SPIRIT.

We believe that the Holy Spirit is a person, not a mere influence or attribute. Being a person, he has feelings, affections; he is susceptible to grief; "Grieve not the Holy Spirit of God;" he is the source and the object of love; "I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit." He has choices; he may be attracted, he may be repelled.

Suppose the Spirit hovering over a church, ready to come among them for the promotion of Christian holiness and for the conversion of souls. What acts, what temper, what conversation will attract him? What, on the other hand, will drive him away? It is worth while to ask these questions, if we desire the presence of the Spirit as the greatest blessing to a church.

Suppose a company of ministers assembled; what is the temper that will win his presence?

Suppose but a handful of ministers; suppose the Spirit ready to descend upon them, to comfort, to guide, to strengthen; but he hears them discussing the character and the prospects of this or that brother, in a spirit of which love is not one of the ingredients; he hears the passing talk, the church gossip; will he not be likely to seek more congenial scenes and abodes?

Here is a minister alone in his study. The Spirit looks down; what is the temper, what are the desires and aspirations, what the hopes, what the employments, what the reading, that will win the descent of the Spirit, so that the study, scantily furnished, uncarpeted, homely, shall be as the palace of a king, shall be the gate of heaven, and the seat of power?

Suppose a writer for the press, suppose an editor, proposing to speak through the page that will go forth before thousands and tens of thousands of readers. The Spirit is ready to say to him, "Write!" But how shall the direction of the Spirit be secured? By ambition, by the love of saying sharp things, by the spirit of strife, by the desire for preeminence, by the disposition to put down rivals, by the desire to secure victory for self rather than the victory for the truth?

It is not that we are ignorant of the conditions that will invite the presence of the Spirit; but we forget them.

THE ARGUMEMT OF A CHRISTIAN LIFE.

It may not, at first view, seem quite fair that men of the world should base their judgment of Christianity upon the imperfect exhibitions of its power in the lives of professed Christians. But, after all, is there any good ground for complaint that they do so? Men who profess to have undergone a change of disposition so radical that the Scriptures describe it as a passing "from death unto life," ought not to find fault if they are held strictly to the terms of their profession, and required to show proof, not in words but in works, of the genuineness of the transformation. The New Testament clearly recognizes the substantial justice of this mode of judging believers in Christ. For, although the world's judgment is often unduly censorious, and necessarily crude and partial, it demands only the kind of testimony to the regenerating power of Christianity that the gospel itself offers in its own behoof. Not words but deeds, not creeds but men, are God's chosen witnesses to the truth.

There can be little doubt, we fear, that much of the current skepticism respecting the Word of God and the divine origin of the Christian faith, springs from observation of the every-day life of Christians. The merchant who has been overreached in a bargain by a professed believer in Christ, however much he may admire the neatness of the operation, will not be very apt to take kindly to the religion of the man who has outwitted him. And when the young find themselves unable to discern any difference in the behavior of believers and unbelievers, in business affairs, in the pursuit of pleasure, or in social life, it can not be thought strange if they draw the conclusion that a religion which produces so barren results is not of much account. The skepticism which grows out of such observations as these, is the hardest in the world to overcome. Those who entertain it believe they have come to know the hollowness of Christian professions. The Bible they read is the lives of believers, and the false renderings they everywhere encounter, disgust them with the very name of religion. Believing themselves to be quite as good as those who call themselves Christians, they do not care to look further into the matter, and so continue in the darkness of unbelief, confirmed therein by the unfruitfulness of Christ's professed followers.

The only antidote for this widely spreading poison of skepticism is higher Christian living. We do not mean that spurious sort that goes under the name of the "higher life," but practical, every-day conformity to the principles of the gospel in all the affairs of life. When to say that a man is a Christian is to say that "his word is as good as his bond," that he will not take a mean advantage, that he is pure in word and deed, that he is simple and kindly and generous in all his social and domestic relations, then the religion of the Bible will take on a meaning, in the eyes of the world, it never had before.

We read the other day of a rough-looking man who entered a store in Athens, Georgia, and asked to be trusted for goods until he could market his cotton. The storekeeper, not knowing his customer, refused his request. But learning soon after that he belonged to the "Primitive Baptist" Church, he said, "Well, then, my friend, go through this house, from cellar to garret, and pick out what you want. I will sell you the whole establishment, clerks and all, on credit, with only your religion as security." The story, whether true or not, illustrates what ought to be true of every disciple of the Lord Jesus. His religion should be so vital a force in his life that all who have dealings with him should recognize it as a guaranty of straightforward honesty and good faith in every transaction. As an argument for the truth of Christianity, such a life of practical religion is simply irresistible.—*Ex. and Chron.*

AN UNACQUAINTED DEACON.—It is a suggestive story that is told of a good deacon who, going out of prayer-meeting one evening, said to a young man standing on the porch:

"Good evening, friend. Do you live in this vicinity?"

"Yes, sir."

"Ah," said the deacon, "where do you attend church?"

"I come here, sir."

"How long have you attended this church?"

"Well, sir, I should think it about fourteen years."

It was not strange that the deacon said afterwards that this was a good lesson for him. The same lesson, or one like it, needs to be taught many others in the churches, both private members and officers. They attend the services, are interested in certain parts of work, and look with solicitude upon all the affairs of their congregation, but they neglect to cultivate an acquaintance with those who are their brethren in the same household. There are few large congregations where a thorough acquaintance is not possible, but in most cases the churches are of such size that people may know each othre if they wish to do so.

THE BLIND BIBLE READER.

This is one of the numerous small and unpretending but useful mission efforts in the city of London. A few friends have for years employed Mr. Bayliss, a Christian blind man, as a Bible reader. His "mission is to read the Scriptures from Moon's raised type, in the courts and lanes of the metropolis."

Starting in the morning with his reading-desk before him, suspended from his shoulders, he takes his stand in a back street or lane, and, feeling the words with his fingers, he commences to read aloud, and men, women and children gather around him and listen. After reading a few verses, it is probable that some one will make a remark, or ask a question; or if no one does so, the reader will make some remarks which elicit a reply, and thus a religious conversation is commenced. When the reader thinks he has stood long enough in one place, he passes on to another, and pursues a similar course.

In addition to reading the Scriptures, he carries portions of the Scriptures for sale at a low price, and during the last year he sold nearly nine hundred of these, and read the Scriptures in more than seventeen hundred streets, courts and lanes.

But is there any need for doing this? Can not the people read the Bible at home for themselves? And are there not plenty of opportunities for those who wish to buy? The Bible says, "Blessed are ye that sow beside all waters," which means, I suppose, that it is wise and right to use any and every means that may attract the attention of men to spiritual things; and this "blind Scripture reader" does attract attention, and probably reads the Word of God to many who do not read it for themselves, and induces some to purchase portions of the Scriptures who would not otherwise do so.

Sometimes persons come to the reader and ask him to read for their especial benefit; and there are occasions when the portion read seems just suited to the circumstances. Take the following instance:

A woman came up to the reader, and suddenly placing her hands on his book, said, "Give me a word to think about." He turned over the leaves till he came to the fifth chapter of Isaiah, and then read: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" The woman trembled, and said to him: "You know me, then, and my failings." He replied: "No, you are a perfect stranger to me." She then asked: "How is it, then, that you read that verse which speaks of my very sin?" And then with much feeling she added: "Well, it is very strange. I suppose that it is God that sent that verse to me," and she burst into tears. Recovering herself she inquired for the chapter and verse, shook the hand of the reader, and said, "God bless you!" and left.

HOME POLITENESS.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which, we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and who continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habits of courtesy and propriety at home—in the sitting room and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.—*Sunday School Classmate.*

A KNOWLEDGE of Biblical geography is not essential to salvation, but it is necessary to a complete understanding of the Scriptures as the Holy Spirit has given them. In spite of the attention given to these subjects many scholars are deplorably ignorant of the location and relative position of places mentioned in Bible stories. One very effective way of attracting children's attention and securing their interest is to draw an outline of Palestine, and then to mark every place as it is first mentioned in the lessons. If this sheet is looked at two or three minutes every Sabbath, with a brief review of the places noted, the Scriptural topography can easily be fixed in the minds even of the dullest scholars.—*S. S. World.*

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.

ELD. H. P. BURDICK has been asked to labor, for the first three months of 1882, on the Hebron field, Pennsylvania.

WE give our readers this week the copy of an interesting letter written by Miss Nelson, to a young lady friend, in regard to foreign missionary work, the copy having been kindly sent us by the writer.

THE liquor makers, vendors and drinkers of Christendom *waste* some $2,700,000,000 every year on that which degrades and destroys. How little, compared with this, are Christians giving to bring about the conversion of the world to Christ.

AN appropriation of $300 for the year 1882 has been voted to aid in the support of Bro. G. Velthuysen, preacher at Haarlem and vicinity, Holland. In addition to regular quarterly reports, we shall expect to hear from him from time to time respecting the progress of our cause there.

THE new meeting-house at Ritchie, W. Va., is to be dedicated Jan. 8, 1882, in connection with their regular Quarterly Meeting. We should be very glad indeed to accept the cordial invitation to be present, but our plans and engagements are such as to render it impracticable. May the presence of the Lord fill the house and the hearts of the people. Bro. Randolph, the missionary pastor, will, of course, send us an account of the services.

NORTH LOUP AND CALAMUS, NEB.

The village of North Loup is fifty-five miles northwest from Grand Island, Neb., in Valley county. There are about forty-five families of Sabbath-keepers located here, mainly in the village and in the valleys of the North Loup River and Mira Creek, and Bro. Geo. J. Crandall is pastor of the church. There is a good school here of eighty or ninety scholars, and two departments, with Mr. Hill, of Alfred Centre, N. Y., as principal.

At Calamus, twenty-five miles up the valley, there are seven or eight Seventh-day Baptist families, but no church organization, and no regular religious service by any denomination except the Roman Catholics. Such points as this should, we think, be as promptly and efficiently occupied by us as is possible. It is in a rich farming and grazing section of the country, and is likely to become a somewhat important station of the Union Pacific Railroad, now pushing its way up the valley. We hope to make arrangements for regular monthly appointments for preaching at this point, before leaving the Loup country. We preached at North Loup, in the school-house, their place of worship, Sabbath evening, Dec. 9th, Sabbath morning, and the evening after the Sabbath; and on Sunday evening at Calamus, where we had a congregation of thirty-five persons, most of whom were Seventh-day Baptists. After remaining here over another Sabbath, we start for Minnesota by the way of Garwin, Iowa, at which point we expect to spend Tuesday and Wednesday of next week.

NORTH LOUP, Neb., Dec. 14, 1881.

SHANGHAI, CHINA.

OCT. 9, 1881.

My Dear Friend,—You have ventured to make known to me what is nearest your heart, and ask my advice about it; so I will write something on the subject, but will not offer any advice. I dare not, for such things must only come between one's own conscience and God. Let me tell you, in taking such a step as the one you now contemplate, not to allow yourself to be influenced by what others, not even your dearest friends, may advise; seek from them enlightenment, study the subject carefully and prayerfully in all its bearings, and then act up to your own convictions of duty.

You say you have been looking toward foreign mission work for some time. Let me tell you that the field is broad here. There is plenty to do. The harvest is indeed white, and the reapers are few. The people are dwelling in gross ignorance, superstition, idolatry, and such spiritual darkness as you can scarcely comprehend. Instead of the one true God, who should be worshiped in "spirit and in truth," they prostrate themselves before gods of wood, or earth, or stone, burn incense before them, and make sacrifices to them. Oh, there is great blindness and ignorance everywhere!

Every day, yes, every hour, when I am on the road, do I meet people bearing *din*, or what is called paper money (which is nothing but tinsel paper made into little cubic boxes, strung together and tied in bundles); everywhere, I say, do I meet men and women bearing these bundles on their poles to the graves to burn to the spirits. Often do we meet funeral processions with bundles of this piled on the coffins, and men hired for the purpose walking ahead scattering this along the roadsides, or burning it as they pass along. I have been told that what they scatter, and do not burn, is for the spirits of the dead beggars. I know it is generally of an inferior quality. Twice in the year, at least, must all the graves be visited, and this money burned upon or near them. There are several grave mounds but a few rods distant from my west window, and often do I see the smoke of this din ascending from them. Often little red wax candles are lighted, and left upon them to burn, or to go out, as they generally do. Sometimes we meet paper clothing, houses, and all sorts of implements being carried to the graves to be burned upon them, in order to appease the spirits of the dead, and to provide them with comforts in the other world.

One would almost think that here in Shanghai, where there are so many foreigners, and where there have been missionaries for so long a time, that these things would not be seen so frequently; but you must remember that in the first place the missionaries are but as a drop in the bucket" compared to the number of Chinese, and so could have done but little good, or had but little influence, over the masses of the Chinese, at the best. And in the next place, Shanghai is one of the most difficult fields, if not the most difficult, for Christian labor in China. Shall I tell you the reason for this? It is because of the bad influence of the foreigners here. Most of them are here, of course, to make money and become rich. They live in such luxury as you know nothing of. Many of them, though not all, oppose the missionaries in their work. They are exceedingly intemperate; besides, though they employ the Chinese to do their drudgery, and pay them for it, they are often cruel and oppressive to them, and the Chinese naturally come to fear and distrust all foreigners, until they learn by personal acquaintance with the missionaries that they have come to be kind to them, and to teach them kindness to one another. Of course all this kind of prejudice is unknown in the interior, where there are few or no foreigners, except missionaries; consequently, though there are many advantages to ourselves from living in Shanghai, yet there are many disadvantages and hindrances to the work here that are unknown in other parts. And yet the missionaries have accomplished something here, and, if faithful, are destined to accomplish much more.

There are several hundred Christians in Shanghai, and many schools where the children are taught Christianity and general knowledge. Last year I attended a union meeting of all, or nearly all, the schools here. There were about 500 children present at the American Episcopal church in the city. I think it would have brought tears to your eyes to have listened to the Scriptural verses recited, and to have heard them sing. A slip of paper, on which were printed the tunes and words in Chinese, was handed each person as he entered the door. The pieces sung were "Hold the Fort," "Happy Day," and "Happy Land," I believe. The children in Christian schools present such a different outward appearance from those on the streets. They are clean, and their faces gleam with intelligence when compared with the others.

Sometimes I feel almost discouraged, and come home from an afternoon's work of visiting feeling that I am really doing nothing, and that however hard I may work, or earnestly I may pray, still I do no good. The women are just as ignorant as ever, and are so bound to their idols that nothing can move them. But again I am encouraged by the thought that that part is not my business—that I am only to scatter the seed; our heavenly Father alone can, and will, give the harvest in his own good time. Again, I feel that if I saw the fruit of my labors, I might take all the glory to myself, and feel that it was I who was doing, and so perhaps forget that I am only an instrument in God's hand, and not my own at all. Oh, how selfish we are, many of us! How natural, when we exert ourselves, to wish to see the result of such action! How we feel that it would stimulate and encourage us! And yet God knows best. Ours to plant and water; his to give the life and fruitage.

You ask me to tell you about what I am doing, so I will try, although it seems so unsatisfactory to me, and that it is but very little. In the first place, I am studying the language, which is the first thing necessary, and which I expect to do for years to come, if I am spared to work here. It is now nearly three months since I have studied, because I have felt the need of rest; but I hope soon to go about it with renewed energy. I notice people at home seem to think that we teach the Chinese English, especially in the schools. With very few exceptions, and this in individual cases, this is not true. We teach them their own language, or rather the Christian doctrines in their own tongue. In order to do this well, we must have a thorough knowledge of their language, their idiom, and, as far as possible, of their customs, manners, and the common channel of their thoughts. In other words, we must become like them in many things in order to make them comprehend the religion which we have come to teach them.

I now have charge of three day-schools, two in villages outside the city, and one within the city walls. I try to visit each school one day every week. When I visit them, I hear each pupil recite all he has learned since my previous visit, mark the place and date in his book, and ask him questions about what he has just recited, and also endeavor to impress something in particular upon his mind. The books used are mostly Scriptural questions and answers, and Bible stories on the plan of our "Peep of Day" series. When these books have all been learned, the Testament is taken up, and the pupils learn it chapter by chapter. Besides these Christian books, a portion of each day is spent in learning their own classics; but I seldom examine them in these, and, did I think it advisable, am not yet qualified to do this well. In the schools, the children do not recite in classes as we do at home, but each one studies and recites by himself; consequently, I hear as many classes as there are pupils in the school. After this task is finished, I drill them in singing a little while. Of this they are very fond My children have learned "Happy Land," "Jesus Loves Me," the Doxology, and a few other pieces. After the singing, I teach them oral geography—about the Continents, Islands, Oceans, and especially about China. They are now learning to recite in concert the names of the eighteen Provinces of China. I find my teachers have but a very limited knowledge of geography, but they are pleased to learn more. When I enter the school-room, the pupils all repeat my name, which is Lung-koo-niang; and when I leave them, each one says, "Man-che-man-che," which means, "Go slowly, go slowly."

I am growing quite attached to some of the little things. They are as bright and quick to learn as our children at home. The reason of the great ignorance of the people generally is not that they have not capabilities, but that they have never been taught anything more than their ancestors knew many generations ago. Most of the boys, except the very poorest, are taught to read more or less, but their reading is of but little use to them. There is but little general knowledge or practical value in their literature, which was written hundreds of years ago. The girls are especially quick and active, but custom forbids any but small ones to be in school. If we ever get a boarding school so we can keep them until they are grown, it will be much more satisfactory. I often think, when hearing them repeat the ten commandments and other portions of Scripture, that I never had a class of as small children at home who could do as well. But at home, other things are taught more than here.

Nearly always when I am at the schools, several women, and often men, come in to see and hear me. After I am through with the children, I sometimes talk to the women or go home with them. Most of their homes are wretched and miserable and dirty. You would not think human beings could exist in such filth; and I do not wonder, when I see where they stay, that the children came at first covered with dirt; now they are quite clean. I ask each one when he comes to recite, if he has washed his face that day, and, after a slight examination, I tell him that I expect he will be a little cleaner the next time I come. It works like a charm, just as upon home children. When I visit them, I am more and more convinced that their souls are of just as much worth as our own in the sight of our heavenly Father. Why they have been left to sink so low is what I can not understand. Often such questions arise, and I am troubled about them; but there must be a Providence, a purpose, in it, somewhere, and our duty is not to question or doubt or worry, but to do. By-and-by, when the veil is lifted, perhaps we shall know why God has seen fit to give us light, while these nations still dwell in the shadows of great darkness.

In the visits to my schools and the women, my Bible-woman accompanies me; she also visits daily in some of the villages or in the city, often coming to me to be taught further in the doctrine. She reads the character in the colloquial very well, and has learned it all since a grown woman and a Christian.

I find that I have already written a long letter, and fear I have not made the subjects as plain to you as you would like. The conditions of the heathen vary greatly even in China, to say nothing of other countries. I know, from many things that are written, that one would almost think the people here were all ready and willing to accept Christianity; but such is far, far from being true in regard to this field, and many others of which I am well informed. Some missionaries get very enthusiastic, which, of course, is a good thing; but in their over-anxiety, they seem to over-represent the general and true state of things. The people are not anxious to receive the gospel, and there are very many who have received it who are no honor to the cause they represent. But this is true at home as well as here, and should be no discouragement. The work is slow. The people know so little of the first principles of Christianity, and it is so natural to fall back into old habits, that they often make progress but very slowly. Happily, there are exceptions to this, and there are earnest native Christian workers; but such are not the majority.

Should you decide to come, my dear friend, may God give you strength to make the sacrifice, which is not small; and may he give you grace to become very humble and very lowly, willing to be anything or nothing for his sake. You will experience many days of loneliness and discouragement, and often be tempted with the thought that had you remained at home, you might have accomplished far more real good to others than here. Then you will look upon the home fields differently. You will feel that there is much to do at home, and that the people are not working even as they expect you to work. Yes, all sorts of discouragements and temptations will or may come to you. But keep your mind fixed on the life of our Savior; remember that in all points he was tempted, and yet without sin. These Oriental customs and manners will make the history of his life seem more a reality to you than ever before. As you pass through the wheat fields, or along the banks of the creeks and rivers, it is not difficult to picture Jesus walking and conversing with his disciples, or calling them to leave their nets and become "fishers of men." Yes, hold on to God, do your duty, and forget not that in so doing, he is surely leading you.

During the past week I have had a visit from a young lady of the inland mission, who has been but six months in China, and who is to go very soon far in the interior many hundred miles from here. Indeed it is a journey of over two months from here to reach Shansi, the province where she is to go. She expects to live in all respects as do the Chinese, and has adopted the Chinese's costume in full, even to the dressing of her hair. This she does in order not to attract attention. I could not but think how much harder in many respects her life is than mine, and yet she seemed so willing and happy in her appointment. The "field is the world," you know, and where our place is there should we be content to labor. I know true workers, missionaries, do not offer themselves to the foreign fields because they see nothing to do at home, but because there are so few who are ready and willing to make the needed sacrifice.

Yours in Christian bonds,

A. E. NELSON.

RIGHTS OF PROTESTANT CONVERTS IN CHINA.—A special rescript, secured long since from the Chinese Government, released Chinese converts to Romanism from the payment of taxes and moneys for incense, offerings and idolatrous rites. In 1863 Rev. W. C. Burns, feeling the injustice of these impositions on converts to the Protestant faith, visited Peking and tried his utmost influence with Sir Frederic Bruce, the British Minister, to induce him to move the Chinese authorities to accord the same rights to Protestant converts, but he failed. The British Minister would do nothing in the case. We are glad to see that the Hon. James B. Angell, the American Minister, has just brought this matter to the notice of the Chinese authorities, and found them ready to concede the same rights, in this matter, to Protestant as to Romish converts. All Protestant missions will now share in the benefit of this tardy justice, thus secured by the manly courage and Christian principle of our Minister.—*Missionary Review.*

THE CHILDREN OF "WONDERFUL STONE."

Dear children, the village where I am stopping has a queer name. I have given you the meaning of it at the head of this letter. Nearly eight weeks ago I said "good-by" to my home and my little five-year-old Bessie, and since then have gone from one village to another, telling the women and children about God.

To-day I have seen about two hundred children, and I will tell you something about them. Most of them are poor. The children of the better class are not allowed to run on the streets. One of our missionaries while at home was asked about the dress of the ordinary Chinese child, and answered, "It consists of *a hair string*, with occasionally an extra touch in the shape of a large straw hat." Of course these are poor children, and only in warm weather. However poor a child is, he must have his or her head partly shaved, and the remaining hair tied on the top, sides, or back, of the head in one or more pigtails. Many of these children go several days at a time without combing their hair, but on the whole their heads are in quite as good order as their American neighbors across the water. Certainly they think it barbarous to cut off the hair and leave it hanging loose, as many of our children do. We see many shaved heads among the little ones. These have been given to the priests, but will be exchanged for some present when the child is three or four years old; then the hair will be allowed to grow. The parents think the evil spirits will not hurt their children if they see their shaven heads, for they are afraid of the priests; so when a child is sick or an only son they shave his head, and call him a little priest.

The rich children wear clothes of the brightest colors; often a red dress and green pants, with embroidered cap or head-dress and embroidered shoes. The girls all wear flowers in their hair, and paint and powder their faces for visiting even when they are babies. They love to put on their bright garments and go to the theater, which is held in an open space or square, with a stand for the actors, much like our political meetings at home. Yesterday I met a great number of people going to the village we were leaving. They sat all day in the hot sun listening to the queer singing of an old Chinese story by men dressed to look as the men of the story had looked hundreds of years ago. Many asked me why I was leaving, and how I could bear to miss the theater. I told them I never went, that I had very important work, and could not spare time for play. I told them I had left my home and friends to tell them how to go to heaven, where everything was beautiful, and no end to the fine times we could have.

When I came back at night I asked a five-year-old boy what he saw at the theater. He said he saw men dressed in old-fashioned clothes and one man in a tiger skin. This tiger tried to eat a man, but the little boy said, "I was not afraid; I saw a man's feet sticking out under the tiger's skin." This little boy is bright and full of fun as any of you. He said to me, "When I grow as tall as a man I will be a teacher, and whip all the bad boys." I told him he must begin to study soon if he would be a teacher. That was not so much fun; and he said, after a little thought, "I will not be a teacher. I will be a workman instead." We had a talk about which paid best, but I can not tell you any more. I have written this that you may see that Chinese boys think and talk much as you do, although their clothes and homes are so different.

To-day many little boys will carry paper money to the graves of their ancestors, and, kneeling by the grave, which is a *round* mound of earth, will knock their heads on the ground. Then they will burn the gold and silver paper for their use in the spirit world. I have seen children too small to walk carried by their friends to worship the dead. At these times they wear white clothes and a white cloth tied around the head, and cry loudly. When the person has been dead several years they do not cry so loudly, if at all, and go through the ceremony on the first and fifteenth of each month very much as you would go to your breakfast in the morning, without much thought of the spirit they go to feed and worship. We must work and pray for them. Think how dreadful to have these boys and girls come to us in the judgment, reproaching us for not trying harder to save their souls.—*Mary H. Shaw, in Children's Work.*

SOME missionaries of the Woman's Foreign Missionary Society of the Presbyterian Church write as follows:

"I don't know but that we who are on the mission field are as much in need of such letters as yours to keep up our zeal and energy, as you at home need to hear from us to aid in maintaining interest in our work."

"I sympathize with you in your desire to secure a high culture in young ladies sent to the mission field. We must be well represented in cultivation as well as in doctrines and Christian character. Some of the heathen people to whom missionaries are sent make an important point of these things, and the moral influence gained over them is generally in direct proportion to the respect won by courtesy and polish."

A short time ago a missionary making a tour some distance from a Chinese station, in a certain village, talked with an interested company of women. At the close one woman came up to the lady and said, "Will you not come here again for two years? I may die before that time." Is there any meaning for you in these solemn words? Ought more teachers to go? Can they go unless they are sent?—*Woman's Work.*

Education D

Conducted by REV. J. ALLEN
half of the Seventh-day Baptis

"LET THERE BE

ELBERON

BY L. COURTLAND

I.

Elberon, fair Elberon, close by
Let its cold waves roll softly
Far down through the mists a
hide thee,
The angel of death has come
And has placed his broad seal
great,
And our President rests from

II.

Elberon, sad Elberon, close by
Now let thy mirth and thy
For dearer by far than all thy
Is the life-blood an assassin
And let thy glad Summers to
And the offers of pastime and

III.

O Elberon, Elberon, close by
Alas, what sadness encircle
The pilgrims that come to pa
Through the long years of
Will tenderly love thee, and
As the shrine where a Nation

EDGERTON, Wis.

CHRISTOL

A correct Christology
person of Christ shall en
1. True and essential
2. True and essential
3. These two natures

The earlier orthodoxy
there should be no mixt
The Council of Chalced
reconcile the opposed sc
and Antioch, regarded th
man as two incommens
exclusive entities. Rega
ent in kind, it held tha
unity or union save in ju

Accepting, however, t
is a spirit and man his cl
ure, thus akin to Deity,
God's own ideal image o
type after which the hu
actualized in the divin
man, and the potential
the person of Christ.
transubstantiation of th
man spirit is consubsta
Father of spirits. Luke
the genealogy of Christ,
the Son of God, throug
of the Holy Spirit, but
who was himself the "s
Christ in his twofold na
tten. Humanity, in its
ure, is the embodiment
as Peter declares, "par
nature." The *Logos*,
type of humanity, the
heavenly prototype. C
of man, the divine idea
ing historic. The inca
completion of humanit

"Jesus was all God
type of all true and p
was not *a* man, but
Christ was not united
man, since the union o
man is but the union
sence—one and the sa
which is both divine a
the God-man, not by th
or personalities, in the
one being or person is
Son of God and Son o
natures united, yet re
identity and functions
of two diverse nature
compound nature. T
natures being homoge
in a person, who is bo
all his attributes. He
out losing the divine
divine spirit and a hu
distinct in consciousne
and volition; but rath
person, not by union,
mingling, but by a
wherever there is per
ty. God and man are
Christ is the common
the divine and hum
"God not merely has
becomes and is man.
ing, each becomes th
appears to humanity
human, but nothing
hood." Irenæus says
we are that we might

INCARNATION

Christ being the ty
source of its spiritual
an incredible, or an
that humanity was
of the divine, even
the fall of man? Th
of humanity ever re

CHILDREN OF "WONDERFUL STONE."

children, the village where I am stop- as a queer name. I have given you aning of it at the head of this letter. eight weeks ago I said "good-by" to me and my little five-year-old Bessie, ce then have gone from one village to r, telling the women and children God.

ay I have seen about two hundred n, and I will tell you something about Most of them are poor. The chil- the better class are not allowed to the streets. One of our missionaries t home was asked about the dress of inary Chinese child, and answered, nsists of *a hair string*, with occasion- extra touch in the shape of a large hat." Of course these are poor chil- nd only in warm weather. However child is, he must have his or her head shaved, and the remaining hair tied top, sides, or back, of the head in one e pigtails. Many of these children go days at a time without combing their but on the whole their heads are in s good order as their American neigh- ross the water. Certainly they think arous to cut off the hair and leave it g loose, as many of our children do. many shaved heads among the little These have been given to the priests, ll be exchanged for some present when ld is three or four years old; then the ll be allowed to grow. The parents the evil spirits will not hurt their chil- they see their shaven heads, for they raid of the priests; so when a child is an only son they shave his head, and n a little priest.

rich children wear clothes of the est colors; often a red dress and green with embroidered cap or head-dress broidered shoes. The girls all wear in their hair, and paint and powder faces for visiting even when they are They love to put on their bright nts and go to the theater, which is held pen space or square, with a stand for ors, much like our political meetings e. Yesterday I met a great number ple going to the village we were leav- They sat all day in the hot sun listen- the queer singing of an old Chinese y men dressed to look as the men of ry had looked hundreds of years ago. sked me why I was leaving, and how bear to miss the theater. I told them went, that I had very important and could not spare time for play. I em I had left my home and friends to em how to go to heaven, where every was beautiful, and no end to the fine we could have.

n I came back at night I asked a five- d boy what he saw at the theater. He e saw men dressed in old-fashioned and one man in a tiger skin. This ried to eat a man, but the little boy I was not afraid; I saw a man's feet g out under the tiger's skin." This oy is bright and full of fun as any of He said to me, "When I grow as tall an I will be a teacher, and whip all the ys." I told him he must begin to soon if he would be a teacher. That t so much fun; and he said, after a hought, "I will not be a teacher. I a workman instead." We had a talk which paid best, but I can not tell you ore. I have written this that you may t Chinese boys think and talk much as , although their clothes and homes are erent.

lay many little boys will carry paper to the graves of their ancestors, and, g by the grave, which is a *round* of earth, will knock their heads on ound. Then they will burn the gold ver paper for their use in the spirit

I have seen children too small to arried by their friends to worship the At these times they wear white clothes white cloth tied around the head, and dly. When the person has been dead years they do not cry so loudly, if at go through the ceremony on the first teenth of each month very much as uld go to your breakfast in the morn- thout much thought of the spirit they eed and worship. We must work and r them. Think how dreadful to have oys and girls come to us in the judg- reproaching us for not trying harder their souls.—*Mary H. Shaw, in Chil- Work.*

missionaries of the Woman's Foreign ary Society of the Presbyterian write as follows:

on't know but that we who are on the field are as much in need of such as yours to keep up our zeal and en- you at home need to hear from us to naintaining interest in our work."

ympathize with you in your desire to high culture in young ladies sent to sion field. We must be well repre- in cultivation as well as in doctrines ristian character. Some of the hea- ople to whom missionaries are sent important point of these things, and al influence gained over them is gen- n direct proportion to the respect won tesy and polish."

ort time ago a missionary making a me distance from a Chinese station, tain village, talked with an interested y of women. At the close one woman to the lady and said, "Will you not ere again for two years? I may die that time." Is there any meaning for these solemn words? Ought more to go? Can they go unless they are *Woman's Work.*

Education Department.

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

"LET THERE BE LIGHT."

ELBERON.

BY L. COURTLAND ROGERS.

I.

Elberon, fair Elberon, close by the blue sea,
Let its cold waves roll softly to the shore,
Far down through the mists and the darkness that hide thee,
The angel of death has come to thy door,
And has placed his broad seal on the good and the great,
And our President rests from the turmoils of State.

II.

Elberon, sad Elberon, close by the blue sea;
Now let thy mirth and thy music be stilled;
For dearer by far than all thy beauties can be,
Is the life-blood an assassin has spilled,
And let thy glad Summers to Winters be turned,
And the offers of pastime and pleasure be spurned.

III.

O Elberon, Elberon, close by the dark sea,
Alas, what sadness encircles thy name;
The pilgrims that come to pay their homage to thee,
Through the long years of thy sorrowful fame,
Will tenderly love thee, and reverence thy grief,
As the shrine where a Nation laments for her Chief.

EDGERTON, Wis.

CHRISTOLOGY.

A correct Christology demands that the person of Christ shall embody:

1. True and essential Deity.
2. True and essential humanity.
3. These two natures united in one person.

The earlier orthodoxy also demanded that there should be no mixture of these natures. The Council of Chalcedon, in its endeavor to reconcile the opposed schools of Alexandria and Antioch, regarded the Divine and the human as two incommensurable and mutually exclusive entities. Regarding them as different in kind, it held that there could be no unity or union save in juxtaposition.

Accepting, however, the doctrine that God is a spirit and man his child, of the same nature, thus akin to Deity, related in essence, God's own ideal image of himself, the archetype after which the human was created, was actualized in the divine-human, the God-man, and the potential ideal became real in the person of Christ. He was the human transubstantiation of the Divine, as the human spirit is consubstantial with God the Father of spirits. Luke, (3: 38), in tracing the genealogy of Christ, makes him not only the Son of God, through the direct agency of the Holy Spirit, but through Adam also, who was himself the "son of God;" so that Christ in his twofold nature was God begotten. Humanity, in its original and pure nature, is the embodiment of the divine nature, as Peter declares, "partakers of the divine nature." The *Logos*, the Word, was the type of humanity, the spiritual Adam, the heavenly prototype. Christ is the archetype of man, the divine ideal of humanity becoming historic. The incarnation was, thus, the completion of humanity.

"Jesus was all God and all man"—the type of all true and perfect manhood. He was not *a* man, but *the* man—humanity. Christ was not united to a man, but became man, since the union of the divine and human is but the union of a homogeneous essence—one and the same spiritual essence, which is both divine and human. Christ is the God-man, not by the union of two beings, or personalities, in the same person, but the one being or person is both divine or human Son of God and Son of man. He is not two natures united, yet retaining their separate identity and functions; nor yet is he a fusion of two diverse natures, an intermediate or compound nature. The divine and human natures being homogeneous become identical in a person, who is both divine and human in all his attributes. He became human without losing the divine. He did not possess a divine spirit and a human spirit respectively distinct in consciousness, thought, sentiment, and volition; but rather two natures in one person, not by union, conjunction, or commingling, but by a unity in identity; for wherever there is personality there is identity. God and man are one in Christ, because Christ is the common image and essence of the divine and human. As Luther says, "God not merely has flesh or humanity, but becomes and is man. With a mutual yearning, each becomes the other, that is, Christ appears to humanity, divine, and to Deity, human, but nothing else but the God—manhood." Irenæus says, "Christ became what we are that we might become what he is."

INCARNATION WITHOUT A FALL.

Christ being the type of humanity and the source of its spiritual life and holiness, is it an incredible, or an unscriptural doctrine, that humanity was created for the indwelling of the divine, even an incarnation without the fall of man? The universal spontaneity of humanity ever reaches after an incarnation, as the necessary complement and consummation of itself. Its ideal could be realized in no other way. The human was doubtless to be filled, completed by an incarnation, the archetype thus passing from the ideal to the real, irrespective of the fall. Christ might none the less have manifested himself as the head of humanity. The incarnation was not merely an arbitrary historical event dependent upon sin; but rather an ideal one, independent of sin. His humanity was not a robe to be put on, on account of sin, in which to suffer for humanity, and then to be put aside in the glorified state, but rather a human nature assumed forever, and glorified as an attribute of his own nature, springing from the pre-arranged process for the outgoing of the Divine—not as a result, a compensatory development from the counter-checks of sin. Was it the incarnation that was ushered in by sin? Was it not rather the suffering, the sacrifice which was occasioned by sin? If incarnation was by occasion of sin, can we not sing in the language of the old Latin Hymn, "O happy crime, the merit is to thee of giving us the redemption?"

The human race, in its sinless, normal condition, demanded a headship. The incarnation, the summit point of connection between the divine and the human, gives this headship, and thereby raised the race from natural development to spiritual freedom and perfection. The highest ideal of humanity is that of the divine-human, which could be realized only in God's counterpart, the archetypal being, Christ. The divine and the human are forever blended in the *Logos*, revealed and realized in the incarnation. Thus the gulf which separates the Infinite and the finite is bridged—a necessary condition for the indwelling of the Spirit.

Humanity is not a simple granulated mass, like a heap of sand, but an organism, the members of which supplement each other in a living head—the eternal *Logos*. It is admitted generally that this *Logos* is the spiritual headship of the race. If so, was it not necessary that this spiritual headship should become manifested in time, become historic, thereby giving a bodily unity to this headship, through the incarnation whereby Christ became Immanuel?

A CHRISTMAS CHORAL.

BY PROF. IRA SAYLES, PH. D.

Like the cerements of the tomb,
Or the pall of general doom,
Swathes the earth in dismal gloom
A mental night profound:
In the East, a beacon-light
Bursts upon the shepherd's sight,
Mid this black Tartarean night,
Shedding glory round.

Hist! a sound along the sky
Wakes from sleep each drowsy eye,
Shakes the trembling æther high—
It is a song of cheer!
"Peace on earth! good-will tow'rd man!
Christ, the Mighty, comes to reign,
Breaks death's adamantine chain,
Dries the mourner's tear.

Glory unto God Most High!
'Glory!' let the earth reply;
Man may tread the upper sky,
Full of joy as we.
Hallelujah! earth's long night
Endeth with this dawning light;
Man becomes a cherub bright,
Purified and free!"

Sing, then, sing, this Christmas Eve,
All that on God's Christ believes;
His free largess ye receive,
Fully justified:
Greater boon can ne'er be given:
Grave, thy bolts and seals are riven;
Man is made an heir of heaven,
Cleansed from lust and pride.

WOMEN AND TEMPERANCE.

All true reform must begin in the heart, and not in the head. God is the heart of the moral world, and the image of God—the human soul—in its normal condition, beats in sweet accord with the great heart of God. When the dashing cavalier, Reason, comes forth to exhibit his prowess, all the sweet graces of the heart modestly retire and give him ample sway. But let Truth come into the arena in her meekness and simplicity, and pursued by the legions of evil, and the retiring graces spring forth to her rescue, with a valor irresistible, because unheralded. All true reform, then, must appeal to the heart.

But how may we know when the heart is in its normal condition before God? We find one great law of human life in all ages to be worship, a reverence for, a feeling out after, the Infinite. Whether civilized or savage, enlightened or unenlightened, the law is the same. In every hour of trial, when human strength and wisdom fail, the heart looks up to God for help—for *help*, mark you—in *prayer*. Prayer, then, is the normal condition of the heart before God. Prayer is to the soul-life what air is to the physical life, its native breath.

A wonderful phenomenon has appeared among the moral forces of the world—an army of women. Against what? In behalf of whom? Against rum, and in behalf of human souls. Is the army organized? Yes! Can its elements be analyzed? No! But how are they armed? Ah! therein lies the secret of their power. God himself has put upon them the armor of his righteousness, given them the shield of faith, and put into their hands the sword of the Spirit, *prayer*. But above all, he places himself at their head to lead them to victory. Is it any wonder that the air seems burdened with his heavenly presence? Can we not hear his stately steppings through the land? Why should it move so powerfully upon the heart of the community? Because rum has blighted so many happy homes by its baleful fires; because the people see beyond this world the dawn of brighter days, husbands reclaimed, sons saved, fathers made sober, industrious, and happy.

These things have given the workers in this movement wonderful moral courage, and broken down the walls of conventionality. It is said by one, "Give the timid a suspicion of our human destiny, and he is no longer timid; he would gladly be cut in pieces and burned in any flame to shed abroad that light." A great moral conviction has settled down upon the heart of woman, like a cloud of glory. The fires of eternal truth have been kindled there. Woman's strongest characteristic is a deep and tender sympathy, and in this she has been most cruelly wronged by intemperance. The holy love of her heart has been wounded unto death, husband and father estranged, children debauched and ruined, the sacred altar of home broken down and destroyed. From amidst this wreck of all she loves, she has cried unto God, and he has heard her cry and come down to save, and woe be he who stands between God and her salvation. There is good reason, therefore, why the onward march of this mighty host is so irresistible, and why victory perches upon its banners. The hosts of the invisible world are camped round about this advancing army. Their airy forms go before to prepare the heart of the people.

Say we, then, to these brave-hearted women, Go forward on your sublime mission of mercy and love. Fight valliantly the good fight of faith, and a glorious victory awaits you through Him that strengtheneth you.

W. P. M.

COLLEGE ENDOWMENTS.

It is stated in a New York paper of Nov. 16th, that Chas. H. Northam has bequeathed to Trinity College, Hartford, Conn., the following sums: $40,000 to found Northam Hall, $75,000 to the permanent fund of the college, and $50,000 to endow a Professorship. Another item is to the effect that John Amory Lowel has given to Harvard University $20,000 for the benefit of the Botanic Garden, and $20,000 for the benefit of the Library. The latter may recall to the memory of some readers, the numerous and munificent gifts constantly pouring into the funs of that institution. During last year, it was stated that the gifts to Harvard amounted to half a million dollars. Before that time, the invested funds of the University, exclusive of its real estate, was reported to have been $3,902,181 73. Harvard has now the income of about four and one-half million dollars. When in 1636 the college was founded, and given the small endowment of eight hundred pounds, by the infant colony of Massachusetts, scarcely could its friends have hoped for its present degree of prosperity, or the power it now possesses as an educator.

The institutions of learning in our denomination are sadly in need of financial strength to enable them to supply the growing demand for a liberal education among our young people. Much praise is due to the patience and self-denial of the professors and teachers who have accomplished so much as they have. One vital need of our denomination, is increased facility to educate our youth. Many hearts were made glad that one of our number has lately had both the means and inclination to give so much to that end. May his example be followed as the opportunity shall arise.

UPSILON.

THE REMAINS OF A SEA MONSTER.—The petrified remains of the large sea serpent which were found in the marl pit of O. C. Herbert, at Marlboro, N. J., recently, were supplemented by the discovery of the remains of another animal. Only two large tusks and portions of the jaw bone of the reptile were, however, found intact, the other bones crumbling to pieces when exposed to the air. The bones of the first mentioned serpent are well preserved, and the tusks are remarkable for their size and fine natural polish. Professor Samuel Lockwood gives the following description of the reptile: "It was a monster of great bulk. It had two paddles well forward and two behind, the body being short and stout. The bones of the paddles, from their size and solidty, indicate extraordinary propelling power. The tail was stout, long and serpentine, but a little flatish, thus affording great aid in propulsion by a sculling movement. The neck was long, and yet thick enough to support the head high out of water while the monster was engaged in devouring its prey. The huge jaws were armed with tusks which were more formidable than those of the crocodile. The lower jaw was very singular in structure and had a joint like an elbow. In the act of swallowing, the reptile could enlarge its gullet by means of this elbow joint. The act of swallowing was necessarily slow, and the reptile no doubt would have had great trouble in retaining in its mouth its struggling prey if it had not been for a supplementary jaw, which was used as a grapnel. This was armed with small teeth, which were curved in shape and very sharp. As the large jaws with their great tusks were being opened so as to obtain a new hold, the little grapnel jaw held the struggling prey fast, and the movements alternated until the fish or other prey was forced down the great throat."

The only bones of this monster reptile of the antediluvian age known are those found in the marl pits of Mr. Herbert, and no name has yet been found for it by the scientists.—*Tribune.*

ENERGY.—The great difference among men, of all callings, is energy of character, or the want of it. Given the same amount of learning and integrity, and the same opportunities, and energy will make one man a conqueror. The want of it will see the other a failure. Dead-beats are all men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the way-side dispirited and despondent. It takes nerve, vim, perseverance, patient continuance in well-doing, to win a great prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag along through life with the help of friends, getting some credit with them for being a well-meaning man, in delicate health and unlucky. The real trouble is he lacks energy. All the learning in the world will not qualify a man for usefulness. It requires push, stamina, vigor, courage, resolution, will, determination—in one word, energy.

THE railroad train in Germany that runs by electro-magnetism as the motive power continues to be a great success, and it will not be long ere the experiment is repeated in this country.

THE saloon keepers, to a man, are opposed to women voting on the liquor question. Why? Because women are opposed to the traffic in blood, sin, tears and shame.

THE four hundreth anniversary of the introduction of printing into Leipsic is to be observed this year.

"A BURNING AND A SHINING LIGHT."

The character of Christ is the ideal of the true Christian. Hence true Christianity can, in justice only, be judged by the Ideal. True, the Christian church represents Christ on earth. But the church is composed of imperfect, finite human beings. Jesus Christ, the great head of the church, is perfect, infinite, divine. Man was created in the image of God; but he disobeyed God, lost his perfect character, and therefore his likeness to the Creator. There was defect. Defect implies weakness, and weakness involves a tendency to deteriorate. Man sank in degradation, until he lost the knowledge of the glory of God, and even his consciousness of the existence of God. There was complete moral darkness. But God, who is perfect, is also immutable; and he caused the light to shine out of darkness. The light was in Jesus Christ, who was the express image of his person. He hath also shined in our hearts to give again knowledge of the glory of God, in the face of Jesus Christ. Jesus was a burning and a shining light. Displaying the character of God in his life and his teachings, he inculcated the principles of the same in the minds of his disciples, and then declared that they (his disciples) are the light of the world. They who continue in his word are his disciples indeed.

The light of God in the heart drives out sin. The amount of righteousness and the amount of sin that exist in us are, in inverse proportion, according to the amount of the divine light we admit into our hearts—or in other words, according to the extent to which we apply that light in shaping our character and controlling our life in act and in word and in thought. Sin can not stand in the light of divine truth. The light reveals to man the sin that is within him. As is often said, if we follow the light we have, it will lead us into new and greater light. But, as we may close the blinds of our houses and shut out the sunlight, so too may we shut out the truth from our hearts. God designed that his light should not only shine in our hearts, but also shine through us. The injunction is that we should let the light given us so shine that others may see our good works and thereby be led to glorify our Father in heaven. For after all, the world does judge Christianity by the character of its professors, rather than by their ideal. To carry out the injunction, therefore, it is necessary that we should both apply the light received by diligently following the light we have and also take pains to make our light illuminate others. It is said that Ernestus, duke of Lunenburg, had the figure of a lighted candle stamped upon his coins, with the initials of a Latin motto, the translation of which is, "I consume myself enlightening others."

How forcibly that legend expresses the character of him who is a burning and shining light, who was offered up a sacrifice that the light of his gospel might come into men's souls. And again, it expresses the spirit of a true Christian's service. To live a life devoted to the Master's cause with a constant purpose to benefit our fellow-men and lead them into the light by reflecting in ourselves the divine light, is to approach unto the character of our great Ideal, and to make it a reality as far as it is possible for imperfect, finite men to do.—*Morning Star.*

THE LOST EVIDENCE.

I often wonder that I should ever try to teach another, when I myself am so unworthy, and have so little of the spirit of the Master. Yet I do indulge a trembling hope this morning, that he will never say to me in that day of days, "I never knew you." No! He has left the ninety and nine too many times, and gone out upon the dark mountains of sin and unbelief, to hunt for my poor soul, to make me willing to say, though he should hide his dear face for a moment, "I fear I am not a Christian."

But I know there are a great many who mourn their want of evidence, and as I have great sympathy for that class, I would like to talk with them a little while. Do you know, my Christian friend, how you came to lose the light of God's countenance? You remember well, don't you, the time when you started in this new way? With what speed you got over the ground! Too joyous and light-hearted to *walk*. There was a great cloud of witnesses there, to be sure, watching for some misstep, but for a time they saw nothing to condemn, and all with one accord gave in their testimony, "Ye did run well!" True, you heard the gentle warning, "Lay aside every weight and the sin which doth so easily beset you," but your heart was so filled with this new-found happiness that you answered back with a glad shout, "I have no weight. I never felt so light as I do now, and Jesus has taken away all my sin; what have I to fear?" And joyfully you sang:

"Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love."

O what a glorious time! But there came a change. You found yourself one day lying flat upon the ground, and from that cloud came the sneering cry, "Aha! aha! so would we have it." You had not read God's precious word much before you saw your own heart, so you could not answer readily, "Rejoice not, O mine enemy, for when I fall I shall arise." "But how did I come to fall?" you ask. You did not take heed to your feet, my dear friend. You trusted to your fleetness, instead of Christ. He has shown you your weakness, and now if you will go right forward in the path of duty, he will take care of your evidence. It is just as bright in his eyes when your head is bowed down like the bulrush, as when you are running in the race.—*Ner Vous, in Christian Secretary.*

HAPPY CHRISTMAS.—We never read without emotion Acts 16: 25, "And at midnight Paul and Silas prayed, and sang praises unto God." It strikes no one as strange that those men prayed, for it was a time for prayer. They had received "many stripes," had been put not only "into prison," but "thrust into the inner prison," and "their feet made fast in the stocks." They could not kneel, but they prayed. Prayer was in accord with the circumstances of that midnight hour. But what about the singing? They "sang praises unto God." The singing of the lips expresses the joy of the heart. Paul and Silas, then, were joyful. They were far happier in prison than was the Roman Emperor on his throne. Indeed, the Emperor knew nothing of true happiness. Note that these men "sang praises to God," and it was God who, in his providence, permitted their imprisonment. They praised God, fully beliving that their persecutions were among the "all things working together for their good" and for the divine glory. Christians, of course pray in their afflictions, but they do not sing enough. They should remember that the God they serve was said, even in the days of Job, to "give songs in the night."

THE FEAR OF GOD.—We are not of that number who believe that thoughtless and lethargic man has been greatly damaged by his moral fears. It is the lack of a bold and distinct impression from the solemn objects of another world that is ruining man from generation to generation. If we were at liberty, and had the power to induce into the thousands and millions of our race who are running the rounds of sin and vice some one particular emotion that should be medicinal and salutary to the soul, we would select that very one which our Lord had in view when he said, "I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." If we had the power, and were at liberty, we would instantaneously stop those human souls that are crowding our avenues, intent only upon pleasure and earth, and will fill them with the emotions of the day of doom. We would deluge them with the fear of God, that they might flee from their sins and the wrath to come.—*T. Shedd, D. D.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 29, 1881.

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

WHAT A WEAK BROTHER CAN DO.

In one of my outposts for preaching, there is a small company of very devoted Christians. Some of them have considerable ability, and exercise their gifts with great acceptance in public prayer and exhortation; while others feel that they have so little talent they can with difficulty be induced to take any public part. Among these is one young man that feels his unworthiness so much, and his inability to say anything to edify others, that he can hardly rise to speak; and when he attempts to do so, stands and weeps, uttering only a few broken words, and sometimes none at all. And yet when opportunity is given, he most always rises, tells us how weak he is, and sits down amid a flood of tears. Sometimes he says it does no good for him to try again; but his life is so consistent, and his heart so tender and earnest, that he receives many encouraging words. Some months ago, he became anxious to do more for the Master, and he thought there might be some humble work that he could do in private. As he looked over the neighborhood, he remembered a lowly home on the hillside, where two aged people lived, who were not professors of religion, and yet fast hastening to the grave. He was intimately acquainted with them, and knew that he had their entire confidence. As he drew near the house, he felt his own weakness more than ever, and the great burden of his visit; but he entered the door, and received a hearty welcome. Amid sobs and tears, he told them how anxious he was for their souls, and then broke down entirely and cried for a long while. The aged couple could not stand that, and they cried too; and the father tried to say that he wanted to live better, and this made the young man cry for joy. At last, the aged father began to confess his sins, and promised to attend the protracted meeting then in progress at the church. Early the next morning, the young man was there, took him by the hand, and introduced him to the minister; and when an opportunity was given, he arose and confessed Christ before the congregation.

But these old people had a daughter who had married against their wishes, and could not visit at the old home, but only in the neighborhood. The young man heard of it, and started for the house on the hillside again, and told them how much their daughter loved them, and how they both wanted to come back; and then his heart overflowed, and he burst out crying as he tried to tell about it. The father and mother cried too, and then asked him if he would not go and invite them home. "Yes," said he, "I'll go anywhere;" and immediately mounted his horse and started, and brought them to the old home, where there was crying and forgiving and rejoicing all together.

And now he is praying and pleading that the aged mother also may be brought to enjoy the sweet peace of sins forgiven. Surely God has chosen the weak things of this world to confound the mighty. Brother, sister, if you feel weak and unworthy, you are the very one God has chosen to do some humble and yet most blessed work.

L. R. S.

THE PIVOT.

Sometimes we hear the thought expressed, in one form or another, that the Sabbath is the most important command in the Decalogue. I have heard it expressed in this wise: That the fourth commandment was the keystone in the arch. It may not be correct te exalt one commandment above another, yet I remember hearing the pastor of the First Baptist Church of Chicago say, a few years ago, something that seems quite like it. He said if all mankind could be brought to entertain such a conscientious regard for the Sabbath as to observe it sacredly and faithfully, because God had commanded it to be observed, they would be so bound to God, so held to him in their conscience, the very center of their being, that all other violations of the Decalogue would cease. What the doctor meant was to emphasize the value of an individual's being conscientiously held to obedience to God in one important central article. The article of the Decalogue which he selected as central was the fourth commandment. Was there not a wise philosophy and evident truth in the remark of this sagacious minister? Granting that an individual observes the Sabbath, not because it is customary, nor because it conduces to his health, but because God has required it, and because it is a joy to him to do as God requires, will he be likely to commit murder, adultery, theft? Will he lie, or covet, or be guilty of profanity, or idolatry? Surely not. If, then, the conscientious observance of the Sabbath is the *pivotal* point in a moral and religious life, how can it be secured? We reply, the first and pre-eminently essential thing to be done is for the Christian church to abandon the observance of the Pagan Sunday, and to return to the keeping of the Sabbath of the fourth commandment.

E. M. D.

THE GUITEAU SHAME.

BY A. H. LEWIS.

Few things could be more humiliating and exasperating than many of the prominent facts connected with the pending trial of the murderer of President Garfield. At the opening of the trial, the public were unimpassioned, and ready to give the murderer the benefit of any reasonable doubt on the point of sanity. His own course has long since dispelled the doubts as to his responsibility for a wicked, cowardly crime. In the absence of the overwhelming testimany brought by the prosecuton, the prisoner has furnished all needful evidence for his conviction for murder in the first degree; cold, calculating, malicious murder. In doing this, he has persistently outraged ewery rule of propriety for an ordinary country court-room. He has defied the judge and the constabulary, has abused witnesses and counsel to a degree unheard of before. In all this, he has shown plan and purpose. His shrewdness is such as would form a reasonable explanation for his crime, since his outrageous self-esteem would lead him to think that he could commit the crime, gaining thereby revenge and notoriety, and yet escape. It is evident that his original plan was to get clear under the "stalwart" political dodge. Discovering that this would fail, he adopted the religious dodge, and hence the spectacle of the past weeks. It is useless to analyze his character, or multiply words. He may be "made up" a little more strangely than "dead beats," of lesser note, but that is all. His whole course for years has shown him to be an unprincipled, unscrupulous, reckless adventurer. He has preyed upon society, under all possible guises, and when at last he was thwarted in the *role* of office-seeker, he foully murdered the "noblest Roman of them all," the nation's pride, and now blasphemously puts the crime on the Almighty.

But the most humiliating part of the case is the fact that the judge has permitted him to go on unchecked. That he should appear as culprit, witness and counsel, all at once, (and too insane to be responsible(?) For shame!!) is more than decency can tolerate. But when he adds to these the office of disturber and *defier* of the court, to whom the court quietly submits, one wonders on what evil days we have fallen. It is true the court has "looked sternly round." It has several times said, "Please don't, Mr. Prisoner." All this has been overwhelmed by the sneers and vehement reiterations of the murderer, with his billings-gate and blasphemy. An ordinary criminal, in any trivial case in a justice's court, would not be permitted such liberty; but this man, the slayer of the Chief Magistrate of a great nation, has been allowed to make this "State trial" a *national disgrace.* Where it will end, is among the things unknown. The disgrace can scarcely be increased. Surely we are a patient, and law-abiding, and much-abused people, or this farce would long ago have ended in tragedy.

DEC. 23, 1881.

SOME CHURCH PEWS.

The "pen" is often responsible for the character and power of the pulpit. The following description of certain pews will suggest some familiar counterparts. The pulpit may well pray to be delivered from all except the "listening pew."

THE SLEEPY PEW.

This is a most discouraging pew. Its conduct is never rightly understood. This pew may be the thermometer of the sermon, but warm and cold in the pulpit, it is a most erratic thing, this pew. Besides the indifference it shows to the pulpit, it brings ridicule upon itself. Such antics as the sleepy pew plays are enough to destroy all solemnity. We have no excuse for the sleepy pew—Sunday napping can be done at home. A sanctified will can overcome such physical weakness. There is no sleepy chair at the social gathering; it would be ruled out as an impropriety. Much more out of place is the sleepy pew in the church.

THE LISTENING PEW.

This is the opposite of the sleepy pew. It has its reward. From that pew the pulpit takes inspiration. In it the sermon finds its aims and objects. In it the pulpit sees the motions of the soul under the power of the preached Word. If anywhere, here faith appears. It matters not how much this pew varies in its attitude, it is excused, because it is a listening attitude.

THE SELFISH PEW.

It has a gate and a mysterious look. It bears a family name in larger letters than any other. They who know of that pew are shy of it. It wants all the religion to itself, and enough room to get it. If some unlucky stranger should stray into it, it will spread its silks over so widely, and look askance at the intruder. It is not always the most wealthy; it is the most unsensible If it has paid its back rent, it is well, but religion it has none.

THE CRITICAL PEW.

That pew knows something—it knows more than the preacher in the pulpit. It has not come to learn—that you can see by the contemptuous way it looks at the pulpit. It can at least spell and parse; and mind, if the minister makes one mistake, that pew will writhe under it. That pew never goes home satisfied—it knows too much.

TEMPERANCE NOTES.

THE State Liquor Dealers' Association of Illinois are in arms against the efforts of the women of that state, which they declare are "calculated to make the calling of the liquor dealer and manufacturer odious." Sure enough!

These are "hard times." I'll tell you why. This nation is spending more money for intoxicating drink than for all the bread it eats, and all the clothes it wears, all the books it reads, and all the churches it has ever built! If every one of its accursed drinking saloons could be shut up, and every bottle was smashed for ever, we should have *good times* in thirty days. You will have *hard* times this year if you attempt to support yourself and family, and also a lazy liquor-seller's family besides. Begin the year by cutting off the tow-line, and let the liquor-seller drift off into better business.

The New Year's Day often rules the year. Begin right! Get your Bible and turn to Mr. Moody's favorite text—Isaiah, fiftieth chapter and seventh verse. Make that your motto for the year. If you have no family altar in your house, set one up on the first morning of this New Year. And then make a clean sweep of any "choice liquors" you may have in the house. Start the year with a pledge never to drink or to offer a drop of intoxicants. Do all these things, and you will be able to thank God for the sunshine and joy of a genuine Happy New Year!

Friend! here's a grip of your hand, and a hearty wish for a happy new year to you! Don't let that hand touch a drop of intoxicating poison, or it will be anything else than a happy day for you, or for your family. It would be a bad start. The ship that staves a hole in her bottom before she leaves Sandy Hook, makes a poor beginning for a prosperous voyage. A glass of liquor on the first day of the year knocks a hole in your conscience and your character. Before the year is out, it may sink you into degraded drunkenness.

ORIGIN OF THE SABBATH.

The following extract is from a tract entitled, "The American Sabbath," by Rev. Robert Patterson, D. D., published by the Presbyterian Board, Philadelphia:

"In the kingdom of heaven, where the highest perfection of wisdom exists in the Lawgiver, and especially in the law given to the human race in its infancy, there is no question raised as to man's willingness to submit to the divine commands. But, inasmuch as all true obedience is voluntary, our divine Lawgiver takes the most effectual means of inducing our cheerful consent by giving us his Sabbath law embodied in the most cogent form of his own example of labor and rest. By this example, the Creator has given the law of the Sabbath to all his creatures—not to the Jewish nation merely, which did not exist for centuries afterwards—but to Adam and all his posterity; and not to the human race alone, but to all other orders of beings composed of material bodies and rational souls, in all worlds acquainted with this divine example. The sons of God, who shouted for joy on the completion of the newest world of God's ancient universe, were as much instructed by this divine example of alternate labor and repose as Adam. There is no other right of humanity chartered to us by such a sacred sanction. Neither the sacredness of property, nor of life, nor of marriage, is sheltered under the glorious Shekina of that divine example, which glorifies the sacred day of rest. But lest it might seem too great a presumption for man to enter into this divine Sabbatism, it is added, 'And God blessed the seventh day and sanctified it'—set it apart from common to sacred uses, and made it an occasion of bestowing his blessings on those who thus observed it."

SYNOD OF PHILADELPHIA.—In the late meeting of the Presbyterian Synod of Philadelphia, the Rev. H. E. Niles, D. D., presented the report of the Committee on Sabbath Desecration, which, after referring to the "alarming increase of the evil in this country," protested against such desecration, the frequency of which was pronounced a fact of fearful significance. The committee, therefore, recommend the adoption by the Synod of the deliverance of the General Assembly of 1836 on the subject; and further resolutions were proposed, one deploring the action of the Managers of the Permanent Exhibition Company in keeping open their building on the Sabbath, and calling upon the Park Commissioners and officers entrusted with the execution of the law against such desecration, for the enforcement of the same; another enjoining upon the Presbyteries to annually institute inquiries of the Elders as to the manner in which the action of the Synod ogainst Sabbath desecration had been observed; and, finally, that the Committee on the Sabbath appointed last year be continued as a permanent committee, whose duty shall be to co-operate with the International Sabbath Association and other similar bodies, and to report annually to Synod. The report was adopted. —*International Sabbath Association Reporter.*

THE Columbian Oxford Double Testament contains: 1st. The Old and New Versions, in parallel columns. 2d. The marginal readings of the Old Version and the notes of the New Version. 3d. The notes of the American Committee. 4th. The chronology of the New Testament, which has been universally adopted by Biblical scholars. 5th. Full index to subjects of every chapter. This matter is all on the page with the two Testaments, which makes it more convenient to examine than any other edition. 6th. The history of the revision and the principles and rules by which the Committee were governed in their work. 7th. The history of the three great authorities: By Daniel Curry, D. D., LL.D. 1. The Vatican Codex or Manuscript. 2. The Alexandrian Codex or Manuscript. 3. The Sinaitic Codex or Manuscript. It will be seen that this is the most handy, most complete and the cheapest edition yet published. The time saved in studying will very soon pay for it. Published in one large 12mo. volume, nearly 700 pages. Black vellum cloth, extra, $1 50. Black vellum cloth, extra, red edges, $1 75. Fine morocco, flexible gilt edges, $3. N. Tibbals & Sons, 37 Park Row, New York City.

DRINKS FROM DRUGS; or, The Magic Box, being No. 1 of the Popular Temperance Library, is a complete and thorough *expose* of the tricks of liquor dealers in adulterating liquors, by Eli Johnson; published by the Revolution Temperance Publishing House, 148 Madison St., Chicago. Single copies, 10 cents; 25 or more to one address, 5 cents each. The book deals vigorously with the tricks of the trade; but to us the great crime which includes all the minor details, is the trade itself; and until that can be in some way abolished, the minor rascalities are of comparatively small importance. If a man is to be murdered, it matters little whether the potion administered be strychnine or arsenic. It may, however, be beneficial to those disposed to look favorably upon the liquor dealer as an honorable business man, to know that not only the general principles, but the personal actions of the members of the fraternity, are conceived in avarice and consummated in fraud.

WIDE AWAKE for January, 1882, comes fully up to its promises for the new year. Should it continue through the year as it commences, and we have no doubt it will, as its publishers, D. Lothrop & Co., Boston, Mass., are not of the retrograding kind, it will well repay its increased price, $2 50 a year.

Communications.

THE COVENANTS.

I desire to advance a few ideas on this question, without taking the form of a review. Not being able to see that there were two covenants made in the vicinity of Sinai, I wish to express the reasons why I remain skeptical on this point. "Prove all things; hold fast that which is good," I adopt as my motto.

The claim has been made that there were two covenants made, one at Sinai and one at Horeb; that the one made at Sinai had reference to the ceremonial law, and the one at Horeb had reference to the moral law, or Decalogue. This question must be decided by reference to the Pentateuch, and not to the New Testament. If there is but one covenant, the New Testament writings must have reference to that one; but if there are two, it is an after-consideration to ascertain which one is designated.

The first question to be decided is, Does the Bible teach that *Sinai* and *Horeb* were *two distinct and definite places?* so that, if a covenant is referred to as made in each, there were therefore two separate covenants, and that the reference can not be to the same one. The exact location and extent of the places indicated by these words, are subjects of dispute by different writers. But the view which seems to me to be the most probable is that Sinai designated a certain peak, upon which God descended and communed with Moses; but that Horeb was used to designate a larger section of the country, including Mount Sinai. The following are the reasons for my conclusion:

1. The Bible speaks of God's coming down *upon* Mount Sinai, but not upon Mount Horeb.

2. It speaks of Moses going *up into* Mount Sinai, but not into Mount Horeb.

3. The idea of *mount* seems necessary to Sinai, but not to Horeb.

4. When away from there, *Horeb* is more likely to be used than Sinai.

5. We frequently read "*in* Horeb," but not in Sinai.

6. We find both Horeb and Sinai used with reference to precisely the same transaction. Exod. 19 and Deut. 4.

These considerations simply prove, it seems to me, as far as the Pentateuch can prove, that these places were not probably two distinct and separate places. Hence, any argument based upon the supposition that they were such, is of little weight; for if they were not two localities, there could not be two covenants, one made at each place; so that if one can not prove them to be such, there is no use of going further.

There are some important considerations why there were not two covenants, drawn from the *connection* of the *narrative* in *Exodus.* We are told, in Exod. 20: 1, that God spake "all these words." Then follows the Decalogue as these words. In Exod. 21: 1, he says, "Now these are the *judgments* which thou shalt set before them." There follows, in nearly three whole chapters, a commentary on the Decalogue. Then we come to the twenty-fourth chapter, in which we find the covenant spoken of. In the third verse is the following: "And Moses came and told the people all the words of the Lord, and all the judgments." In the fourth verse, "And Moses wrote all the words of the Lord," can have reference to nothing else than the previous verse, and that must refer to the previous quotations which include the Decalogue and its commentary. This was the book that was called "the book of the covenant," and that was "read in the audience of the people." There has been but very slight reference to anything like the ceremonial law up to this time, and it could not refer to that. That the Decalogue was written on tables of stone, and given to Moses after this, is of no importance. It was clearly announced by Moses before. The date of its announcement to the people, and not of its engraving by God in the mount, is the important point. I consider this transaction more a part of the ceremonial than of the moral law. I believe that the reason why the Decalogue was written in this way was for the purpose of placing the tables of the law in the ark of the testimony, as part of the ceremonial code.

The only reference to the ceremonial law before the statements about the covenant in Exod. 24: 3–8, is Exod. 20: 24–26; and besides a description of the altar, it has only these words: "Thou shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen." It seems to me that this alone would preclude the idea of a covenant being made in Exod. 24, with reference to the ceremonial law. After we are told that Moses went up into the mount to receive the tables of stone, and remained there forty days, the ceremonial law, or its connections, are related. Exod. 25–27 gives direction for building the tabernacle, 28th directs about the clothing of the priests, 29th the consecration of the priests, 30th the furniture of the tabernacle; and then he came down out of the mount. Their sin of the golden calf is related, and also the execution of these directions; and it is not until we come to Leviticus that the ceremonial law proper is given, and then not from the mount, but from the tabernacle. If there is *any* importance to be attached to the chronological character of the narrative, I see no chance to make out two covenants; but if we can not rely on this, we are largely at sea.

I am not fully satisfied at present on the exact relation between the moral and ceremonial law, but I am of the opinion that their relation is closer than we have generally supposed. They were both given at about the same time. They are both necessary elements in the plan of salvation. Neither one could be left out. The ceremonial law was merely a substitute for Christ. The moral law was the standard. The ceremonial law the life-giving power to enable men to come up to the standard. Though there are two elements in the same plan, sometimes one and sometimes the other is made prominent.

W. H. ERNST.

THE N. Y., L. E. & W. R. R. have issued a new time-table, copy for which was received too late for this week.

, including Mount Sinai. The fol-
are the reasons for my conclusion:
he Bible speaks of God's coming down
Mount Sinai, but not upon Mount

speaks of Moses going *up into* Mount
ut not into Mount Horeb.
he idea of *mount* seems necessary to
ut not to Horeb.
hen away from there, *Horeb* is more
be used than Sinai.
e frequently read "*in* Horeb," but
Sinai.
e find both Horeb and Sinai used
ference to precisely the same transac-
Exod. 19 and Deut. 4.
considerations simply prove, it
me, as far as the Pentateuch can
hat these places were not probably
tinct and separate places. Hence,
ument based upon the supposition
y were such, is of little weight; for
were not two localities, there could
two covenants, one made at each
that if one can not prove them to
there is no use of going further.
are some important considerations
re were not two covenants, drawn
connection of the *narrative* in *Exo-*
e are told, in Exod. 20: 1, that God
all these words." Then follows the
ue as these words. In Exod. 21: 1,
"Now these are the *judgments*
hou shalt set before them." There
in nearly three whole chapters, a
tary on the Decalogue. Then we
the twenty-fourth chapter, in which
the covenant spoken of. In the
rse is the following: "And Moses
d told the people all the words of
, and all the judgments." In the
verse, "And Moses wrote all the
the Lord," can have reference to
else than the previous verse, and
st refer to the previous quotations
clude the Decalogue and its com-
This was the book that was called
ok of the covenant," and that was
n the audience of the people."
as been but very slight reference to
like the ceremonial law up to this
d it could not refer to that. That
logue was written on tables of stone,
n to Moses after this, is of no im-
It was clearly announced by
efore. The date of its announce-
the people, and not of its engraving
n the mount, is the important point.
er this transaction more a part of
monial than of the moral law. I
hat the reason why the Decalogue
tten in this way was for the purpose
ng the tables of the law in the ark
estimony, as part of the ceremonial

nly reference to the ceremonial law
he statements about the covenant in
1: 3–8, is Exod. 20: 24–26; and be-
escription of the altar, it has only
rds: "Thou shalt sacrifice thereon
t-offerings and thy peace-offerings,
p and thine oxen." It seems to me
alone would preclude the idea of a
being made in Exod. 24, with ref-
the ceremonial law. After we are
Moses went up into the mount to
he tables of stone, and remained
ty days, the ceremonial law, or its
ons, are related. Exod. 25–27 gives
for building the tabernacle, 28th
bout the clothing of the priests,
consecration of the priests, 30th
ture of the tabernacle; and then he
wn out of the mount. Their sin of
n calf is related, and also the exe-
these directions; and it is not
come to Leviticus that the ceremo-
proper is given, and then not from
nt, but from the tabernacle. If
ny importance to be attached to
ological character of the narrative,
hance to make out two covenants;
can not rely on this, we are large-

ot fully satisfied at present on the
tion between the moral and cere-
w, but I am of the opinion that
tion is closer than we have gener-
posed. They were both given at
same time. They are both neces-
nents in the plan of salvation.
ne could be left out. The cere-
aw was merely a substitute for
The moral law was the standard.
monial law the life-giving power to
en to come up to the standard.
here are two elements in the same
etimes one and sometimes the other
rominent. W. H. ERNST.

Y., L. E. & W. R. R. have issued
e table, copy for which was re-
late for this week.

WASHINGTON LETTER.

The Adjournment of Congress—Christmas Musings.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 24, 1881.

Congress has adjourned for the holidays, and we are in the midst of Christmas festivities, which are enjoyed, by young and old, in a more whole-souled and thorough way than they have been at any time since the great financial crash of '73. The young rejoice in a greater opulence of presents, and their parents are happy in their greater power to give. There is no lack of those who lament that Christmas is no longer the series of happy festivals of bygone years, but they belong to that class who describe a golden age which exists only in the imagination. It is difficult to believe, in the face of ocular demonstration, that there is any decline in the appetite of the children to-day; their laughter is as genuine, their happiness as simple and spontaneous as ever. Nor are the young folks who are by this time too old to be called children, so artificial as some would have us believe. It is true that their tastes are in a certain sense more extravagant than were those of their fathers and mothers at the same age. The increase of national wealth has taught us all how many pleasant things money can get—things not only pleasant in themselves, but positively harmless, except where the expense they entail is selfish or unjustifiable. The girls know how pleasant it is to ride along a ringing, frosty road on a well-trained, easy-going pony; to drive a faultless horse in a pretty phaeton; to have a sleigh ready, should an exceptional fall of snow give opportunity for it; and to be able to gratify that most harmless of all tastes, the love of what is pretty in itself, in new dresses upon appropriate occasions. The boys, too, know the delight of shouldering a gun, of bestriding a bycicle, and of indulging in other pleasantries, the only drawback to which is that they cost money. But because we have learned to appreciate the almighty dollar, we have not, on that account, become slaves to it, and we may safely believe that the hearts of our young folk are as true, their instincts as generous, their appreciation of what is straightforward, and simple, and loyal, as keen as ever. And Christmas, now more than ever, is the time to test such feelings. It is the time when from every side appeals are made to us; the time when we can all, each in his own way, do something at any rate to make others happier. Even those who can not give in substance, can spare their time and trouble; and there are kindly words, and deeds, and thoughts, more precious than gifts, and equally as pleasant both to those who give and those who receive. Day by day, as the dear old festival draws nearer, memories and associations cluster round us. We are a year older than we were, and, though a year is but a short time in itself, yet but a few years go to the making of a life. We are a perceptible step further removed from our youth, with its many-sided pleasures, and its restless vitality; a step nearer to the last rest of all, which those need least dread, whose life has been happy because they have made happy and bright the lives of others. Christmas may change its customs and habits, and Christmas in Washington, in this year of grace, 1881, is strangely unlike Christmas as it was enjoyed in the days of the first President and his immediate successors, but the human side of the festival, its interest and its sympathies, remain unchanged. Our hearts do not change with our fashions, and with the return of Christmas have again returned all that, in our younger days, made Christmas gatherings occasions to be long anticipated and affectionately remembered.

C. A. S.

BIBLE WINE.

The essay on Bible Wine in the SABBATH RECORDER of Oct. 20th was carefully read, and the spirit of the writer commended; but in reading the Sabbath-school lesson of Oct. 29th, the term *shakar* was found, and it was remembered that the essay decided that it was not intoxicating. If not, why condemned? On examination, the same term was used in 1 Sam. 1: 15, where Hannah says, "I have neither drunk *yayin* nor *shakar*," when accused of being drunk. Prov. 20: 1. *Yayin* is a mocker, *shakar* is raging, *i. e.*, noisy. Psa. 69: 12. The Psalmist says, "I was the song of the drinker of *shakar* (A. V., drunkards). On searching Kitto, that expression referring to *shakar* was not to be found, but a different meaning given to it. From the Hebrew Lexicon, the following definitions are taken: *Yayin*, wine, so called from its fermenting; from *yon*, to boil up, to be in a ferment. *Shakar temetum*, strong drink; from *shakar*, to drink deeply, to be drunken. *Tirosh*, new wine, so called because it gets possession of the brain, and inebriates. Hos. 4: 11. Whoredom and wine (*yayin*) and new wine (*tirosh*) takes away the heart, *i. e.*, understanding. *Yayin* and *tirosh* are relied on to prove that the wine allowed in Scripture was not intoxicating. Gesenius and Kitto do not so explain them. I have been of the opinion that the wine allowed was not intoxicating; but I can not see the proof, at least in these three terms, *yayin*, *shakar*, and *tirosh*. The above is written in no captious spirit, or disposition to cavil, but simply that the truth may be vindicated. If we make assertions that can not be proven, our enemies will take the advantage. Please see Kitto's article on "Wine." Will not the essayist, or some other person, arise to explain?

U. M. B.

A PROPOSITION.

To all whom it may concern,—This is to certify that, providing others will help, I pledge myself to see that ten dollars is paid toward printing the best Sabbath tract, after having been faithfully translated into the language of the Norwegians, Danes, and Swedes. As there appear to be men capable of translating from English into Scandinavian, we do not propose to help translate; but when that is done, and approved by a competent board, the money shall go toward printing the edition. It is also requested that none but the very best work or works shall be so rendered, out of all the tracts in the American Tract Society's hands. One that is plain, definite, and easily to be understood in regard to the Creator's laws concerning the seventh day, the only day he ever gave to man to rest upon, called in the law the "Sabbath." Said money to be paid as soon as the whole amount is promised. Should there be a willingness to so help, please let us know.

B. D. TOWNSEND.

MANCHESTER, Delaware Co., Iowa.

Home News.

New York.

VARIETY WEDDING.

Herbert Clarke and wife, of Independence, N. Y., celebrated the twelfth anniversary of their marriage, Dec. 21st, 1881. The company was large, numbering in all ninety-three persons; and the presents were fine and useful, amounting to some thirty-five dollars. Mrs. Clarke's maiden name was Austin. They have six interesting children, one daughter and five sons, constituting a very pleasant family, and our prayer is that these children may live to honor God and be a comfort and support to these now happy parents.

J. K.

Condensed News.

ANOTHER ARCTIC EXPLORING VESSEL LOST.—The news of the loss of the Jeannette has attracted the attention of the civilized world for the past week, though but few details have been obtained. The following account, telegraphed by Engineer Melville to the American Legation at St. Petersburg, is considered reliable:

"The Jeannette was surrounded and crushed by ice on the 23d of June, in latitude 77 north, and longitude 157 east. The crew left the vessel in three boats. About fifty miles from the mouth of the Jena, they were separated by violent winds and thick fogs. Boat No. 3, commanded by Engineer Melville, arrived on the 29th of September at the eastern mouth of the river Lena, where it was stopped by blocks of ice, near the village of Bolenenga, inhabited by idolaters. Boat No. 1 reached the same spot. The occupants of these boats state that Lieut. Delong and Dr. Ambler, with twelve others, landed at the northern mouth of the Lena, and are in a fearful condition, suffering from frost-bitten limbs. A party of the inhabitants of Bolenenga started immediately for their assistance. Nothing is known of Boat No. 2."

George Keenan, an authority on Arctic matters, considers that there is a strong probability that the missing boat belonging to the Jeannette has reached an inhabited station on the Siberian coast, nearer to their vessel than the mouth of the Lena. In such a case, they might not be heard from for a month or two. He says that the retreat of those boats across three hundred miles of the ice-encumbered Arctic Sea to the main land, is a remarkable achievement, and paralleled only by the retreat of Barents and his men from the northern extremity of Novaya Zemlya, and of the crew of Tegetthoff from Franz Josef Land. The fact that Delong and his men were three months at sea and in ice, in open boats, itself tells a mournful story of hardship and suffering.

Every possible effort is being put forth to find the missing boat, and for the relief of the entire party, though it will take considerable time and the season will be unfavorable for the search for the missing boat.

FIRE AT ALFRED CENTRE.—At about 10 o'clock Thursday evening, Dec. 22d, a fire was discovered in Horace D. Eaton's brick house, situated on Lower Main Street. Mrs. Eaton was away from home, and her sisters had been cleaning house, calculating to surprise her on her return home. At dark, the stove was shut up tight, and every precaution was taken to prevent any fire, and everything was pronounced safe when they left the house. It is supposed that the fire did not originate from any fire in the stove, but from some combustibles elsewhere. Soon after the fire was discovered, many citizens were on the spot, and removed from the house nearly everything movable; lines were formed from the house to the creek, and water passed rapidly, thereby saving the ell, which, with some repairing, will furnish a comfortable place to live during the rebuilding of the burned upright. Loss, $2,000; no insurance.

TROUBLE IN HAYTI.—A Port-au-Prince dispatch of Dec. 13th says an alarming revolution has broken out at Jeremi aux Cayes and Saint Marie. President Salomon, with a strong force, has landed at Saint Marie and quelled the rising there, after 150 men had been killed on both sides. The government house was sacked and other houses burned. The President has returned to Port-au-Prince to obtain reinforcements.

A LARGE FIRE occurred in New York on the 25th inst., which destroyed property valued at $3,000,000. It originated in a bonded warehouse at Nos. 71–74 South St., and 162 Maiden Lane and Depeyster St. In the basement of 71 South St., highwines were stored. A large part of the stores was filled with valuable merchandise. There were full insurances on the buildings and contents.

PRESIDENT ARTHUR is winning golden opinions from all fair-minded men. His Message to Congress was a strictly unpartisan, business document, and his appointments have been such as to command the ready approval of the Senate and the country.

The Secretary of the Interior has rendered a decision of great importance to parties interested in mining properties in the case of the Mineral Affiance against the city of Deadwood. In this case, the Secretary has decided that patents should issue on all mineral entries made prior to the location of a town site, and that a patent for the town site should issue for all lands included in the location, except that covered by the prior entries referred to, the patents to be without the reservation clause and issued in mineral lode patents within the borders of town sites. This decision is applicable to town-site entries on placer mining lands.

The President nominated Hon. Timothy O. Howe, of Wisconsin, for Postmaster General, and the Senate promptly confirmed him. The nominations of Judge Horace Gray, of Massachusetts, for Justice of the Supreme Court; Thomas C. Acton, for Assistant United States Treasurer, at New York, and William Henry Trescott, of South Carolina, as Special Envoy to Chili and Peru, were also confirmed.

The report of the New York Central Railway for the year ending Sept. 30th, shows the earnings from passengers to be $6,958,000; from freight, $20,736,000; miscellaneous, $4,653,000; expenses, $19,464,000; net earnings, $12,883,000; taxes, rentals, etc., $4,990,000; dividends, $7,138,000; surplus, $754,483, against $3,427 last year.

The steamer Granger, from Santee, was burned in Charleston harbor, on the evening of Dec. 23d. Her cargo consisted of cotton and turpentine, and the flames spread so rapidly that the passengers and crew only saved themselves by jumping on board the vessels with which the Granger came in collision. Loss $55,000.

An international convention will be held in Washington in May, with the view of adopting a universal standard of time for the use of railways, telegraphs, ships, and scientific observers. The chief signal observer has determined to encourage the dropping of all time balls on the exact hours of Greenwich time.

A body of masked men broke into all the drinking saloons in Cedarville, Greene county, Ohio, at three o'clock on the morning of Dec. 24th, and destroyed all the liquors. Some of the buildings were almost torn down. Much excitement prevailed. The losses will reach into thousands.

The small-pox is rapidly spreading in Jersey City, in consequence of the filthy condition of the streets. Eleven new cases were reported Dec. 25th, and two deaths. Unless prompt measures are immediately taken, it is feared there will be a terrible epidemic when the cold weather sets in.

The report that the widow of President Lincoln, who is undergoing medical treatment in New York, had completely lost her eyesight, proves to be incorrect. It resulted from a misunderstanding of Mrs. Lincoln's letter to her friends.

A dispatch from Tangier says that the troops dispatched by the Emperor of Morocco to capture Chief Bou Amena, joined the latter in proclaiming a holy war against the French. They subsequently defeated the tribes who refused to join them. The revolt is spreading, and the Emperor has neither the means nor the prestige to suppress it.

Secretary Hunt announces that in consequence of the numerous and increasing applications for the discharge of enlisted men in the Marine Corps, made by Senators, Representatives, and others, no application can be favorably entertained unless based on the ground of disability.

Representative Springer has called upon the State and Post Office Departments for copies of all correspondence with foreign governments on the subject of the postal telegraph system, apparently with a view of introducing a bill to establish the system in this country.

The news that a United States war steamer will survey Samana Bay has caused such excitement that the authorities have prepared two war schooners, the Thunder and Capatillo, to watch the American man-of-war.

Serious troubles have broken out in Soudan, Africa. A false prophet, with fifteen hundred followers, has totally annihilated Governor Fashoda's force of three hundred and fifty Egyptians and killed the Governor.

Reports continue to be received at the Indian office at Washington, showing the rapid spread of small-pox at the northwest. All the Indian agents ask for vaccine matter, which is supplied them as fast as possible.

At a citizens' meeting, at St. Albans, Vt., held to consider the action of the hotel keepers in closing their houses on account of the temperance crusade, it was decided to continue the movement with increased vigor.

There have been fifteen hundred arrests for political offenses in Russia during the present year. Many of the arrests were due to false accusations, and it is stated that the false accusers are to be proceeded against.

The Mutual Union Telegraph Company of New York announces that its wires are now open for business to nearly five hundred points in the United States, and that it is prepared to transmit cable dispatches.

The Mexican Kickapoos, a semi-civilized tribe of Indians, in the Indian Territory, are on the point of starvation, through the failure of their crops and the disappearance of game.

The Governor of Cuba has discovered a number of false certificates, by which 170 negroes, who ought to be free, are held in bondage. An investigation has been ordered.

The earthquakes have been renewed on the island of Chios, and hot springs are appearing everywhere. The island is continually sinking, and it is feared will disappear entirely.

H. H. Reddleberger, the candidate of the Readjusters, has been elected United States Senator from Virginia, over Senator Johnson, the present Democratic incumbent.

A great revival in mining interests is reported in Northern Mexico. Much American capital is flowing in, and the authorities are encouraging American emigration.

A revolutionary movement has broken out in Santiago, and President Merino has started from Puerto Plata for the scene with five hundred men.

It is stated that the English Admiralty have decided to send a vessel in search of Leigh Smith, the Arctic explorer, next Spring.

It is said that a lease has been drawn for the transfer of the Chesapeake & Ohio Railroad to the Louisville & Nashville Company.

The census of France was taken on Sunday, Dec. 18th. The population is estimated at 38,000,000.

Speaker Keifer announced the Standing Committees of the House on the 21st of December.

Rev. Leonard Bacon, D. D., died in New York on the morning of Dec. 24th, aged 80 years.

Forty miners were killed by an explosion in the colliery at Bolton, Eng., Dec. 19th.

Four hundred exiled Russian Jews arrived in New York Dec. 24th.

SPECIAL NOTICES.

☞ THE regular quarterly meeting of the Board of Managers of the Seventh day Baptist Missionary Society will be held in the vestry of the Seventh-day Baptist church in Westerly, R. I., on Wednesday, Jan. 25, 1882, at 9.30 o'clock A. M. A full attendance is requested. L. A. PLATTS, *Rec. Sec.*

WESTERLY, R. I., Dec. 20, 1881.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Portville, Honeoye, Bell's Run, Hebron, Hebron Centre, and Oswayo, Churches, will be held with the Church at Hebron Centre, beginning Sabbath evening, Jan. 13th. Eld. H. P. Burdick will be present; Eld. Summerbell is expected; J. Kenyon is invited. A cordial invitation is extended to all interested. L. M. C.

☞ 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 Burdick House, Alfred Centre, N. Y., Dec. 26, 1881, by Rev. D. K. Davis, Mr. SHERMAN BOYD, of West Almond, and Miss SUSAN STUCK, of Ward.

At the Burdick House, Alfred Centre, N. Y., Dec. 18, 1881, by Rev. D. K. Davis, Mr. EDWARD F. REED, of Durand, Ill., and Miss CALISTA L. BARBER, of Almond.

In Alfred, N. Y., Dec. 20, 1881, by Rev. J. Allen, Mr. CLARK T. BURDICK and Miss IDA O. ALLEN, both of Alfred.

In Hartsville, N. Y., Dec. 22, 1881, by Rev. H. P. Burdick, Mr. DAVID C. CLAIR, of Enart, Mich., and Miss OLIVE ACKER, of Hartsville.

In West Hallock, Ill., at the home of the bride's father, George W. Butts, Dec. 18, 1881, by Rev. W. H. Ernst, assisted by Rev. A. Hakes, Mr. GEORGE F. POTTER and Miss MARY S. BUTTS, both of West Hallock.

In Albion, Wis., Nov. 1, 1881, at the home of the bride's mother, by Rev. Thos. R. Williams, Mr. DOLPH L. BABCOCK, of Brookfield, N. Y., and Miss MATTIE J. LANGWORTHY.

At Johnstown Centre, Wis., Oct. 19, 1881, at the home of the bride's parents, by Rev. Thos. R. Williams, Mr. OSCAR D. AEPPLI, of Milwaukee, and Miss HELEN ALFRETTA WILLIAMS.

At the home of the bride's parents, in Milton, Wis., by Rev. Thos. R. Williams, Mr. JOHN E. PATTERSON, of Jefferson, and Miss ELLA A. CLARKE.

In North Loup, Neb., Sept. 24, 1881, by Eld. Oscar Babcock, Mr. LESTER GREEN and Miss CARRIE CLARK, both of North Loup.

DIED.

In Alfred, N. Y., Dec. 18, 1881, Mrs. MARTHA THARP, better known as Aunt Patty, in the 84th year of her age. Aunt Patty was born in Massachusetts. Dec. 1, 1798. When a child, she, with her parents, emigrated to Rensselaer county, where she was married to Russell M. Davis, July 16, 1815. They came to Alfred, October, 1816. Jan. 9, 1819, Aunt Patty was left a widow, with two small children to care for. Feb. 23, 1820, she was married to Palmer Burdick. To them were born nine children, all living to grow up. Few mothers during those days of pioneer life better cared for eleven children than she. She was again left a widow Aug. 28, 1850. She was married to John Tharp Oct. 11, 1865. He died Sept. 18. 1868. In 1837, she became insane, and, for five years, had no care of her family; some times much more afflicted than at others, but at no time fully sane, until a short time previous to her death, when the seemed as quiet and as sane as ever. She professed religion when thirteen years old, and united with the M. E. Church. In 1830, she united with the 1st Alfred Church. In 1857, she joined the 2d Alfred Church. It was a great relief to the children and only brother who have patiently, kindly, and tenderly cared for mother, and sister, to see her once more as lucid as could be desired.

H. P. B.

At Clarksville, Allegany Co., N. Y., Dec. 17, 1881, METTA E. SMITH, aged 17 years, 5 months, and 7 days. Metta died after a brief illness with that dreadful disease, typhoid fever. This disease was doubtless brought on by her assiduous care, night and day, for her father and her younger brother, who were lying ill of the same disease at the time of Metta's death. Another sister died last November of the same disease, for whom Metta was a constant nurse, her mother having died some years ago. The deceased, whose death fills our heart with so much sadness, came to Milton, Wis., four years ago last June, where she attended school for over four years, returning home to her father about three months ago. A year ago last April, we baptized her, and she became a member of the Seventh-day Baptist Church of Milton, a happy convert, consistent in her deportment, of a happy temperament, winning in her ways, too gifted and promising we thought to be laid away so early in the stillness and decay of the grave. She died a martyr's death—a martyr to disease, to her love and fidelity to father, brother, and sisters. But then we are comforted with the thought, that her life, though brief, was a grand success. She was helpful in leading others to Christ, she was faithful in every position, and leaves behind a memory as fragrant as the early flowers and as pure as the air of heaven. In her disease is verified the proverb, "Death loves a shining mark." Let us try and meet her where she has gone to dwell with the angels of God.

E. M. D.

In Brookfield, N. Y., Dec. 6, 1881, of a complication of diseases, after a painful and lingering illness, SARAH W., wife of Charles Crandall, and daughter of the late Warren Williams, in the 64th year of her age. Sister Crandall embraced Christ and united with the 2d Seventh-day Baptist Church of Brookfield at nineteen years of age, being baptized by the first pastor of this Church, Eld. E. S. Bailey. During the more than forty years of her membership, she ever honored her profession, and the Master whom she loved, by a consistent and godly life, her regular attendance on all of the appointments of the Church, and as she had lived for Christ, so she died trusting in him. For her "to die was gain." In the absence of her pastor, Eld. J. B. Clarke was invited, and conducted appropriate services at her funeral.

We shall meet beyond the river by and by, by and by;
And the darkness shall be over, by and by, by and by;
With the toilsome journey done, and the glorious battle won,
We shall shine forth as the sun, by and by, by and by.

J. M. T.

Near North Loup, Neb., Nov. 29, 1881, GEORGE THORNGATE, Sen., in the 84th year of his age. Brother Thorngate was born in Wiltshire, Eng., and came to Canada in the British army in 1812. Soon after he left the army and settled in Jefferson county, N. Y., where he married Matilda Blanchard, by whom he had six children. A few years later, he removed to Persia, Cattaraugus county, where he was converted and became a member of the Seventh-day Baptist Church. In 1853, his first wife died, and, in 1856, he married Betsey Langworthy, who lived only three years, and in 1861, he married Lucretia Dickinson, who survives him. The life of Bro. Thorngate has been one of steady, faithful, Christian service, and he met death with the expectation that through Christ he should be the victor and enter into his rest. The funeral sermon was preached by his pastor, from the following words, which he selected years ago for the purpose, "Precious in the sight of the Lord is the death of his saints." Psa. 116: 15.

G. J. C.

A. B. ATWOOD'S,

ANDOVER, N. Y.,

is the cheapest place to buy

HARDWARE

in Western New York. Mr. Atwood sells more stoves than any other man, having sold over 80 stoves since Oct. 10th. He sells a first-class stove, weighing 350 pounds, for $25.

Call and prove the statements, and look at the bargains.

SOUTH Don't locate before seeing our James River Settlement. *Illustrated catalogue free.* J. F. MANCHA, Claremont, Surry Co., Va.

AGENTS WANTED AT ONCE
to sell the Life and Complete History of

THE TRIAL OF GUITEAU.

A sketch of his *erratic career* and FULL HISTORY of the strange scenes and startling disclosures of his trial; the most *costly* and *remarkable* in the annals of crime. Well Illustrated. Will sell *immensely*. *Agents outfit* 50c. *Terms to agents liberal* Address HUBBARD BROS., Publishers, 723 Chestnut St., Phila.

Selected Miscellany.

THE ROCK-TOMB OF BRADORE.

A drear and desolate shore!
Where no tree unfolds its leaves,
And never the spring wind weaves
Green grass for the hunter's tread;
A land forsaken and dead,
Where the ghostly icebergs go
And come with the ebb and flow
Of the waters of Bradore!

A wanderer, from a land
By Summer breezes fanned,
Looked around him, awed, subdued,
By the dreadful solitude,
Hearing alone the cry
Of sea-birds clanging by,
The crash and grind of the floe,
Wail of wind and wash of tide.
"O wretched land!" he cried,
"Land of all lands the worst,
God forsaken and curst!
The gates of rock should show
The words the Tuscan seer
Read in the Realm of Woe;
Hope entereth not here!"

Lo! at his feet there stood
A block of smooth larch wood
Beside a rock-closed cave
By Nature fashioned for a grave,
Safe from the ravening bear
And fierce fowl of the air,
Wherein to rest was laid
A twenty-summers' maid
Whose blood had equal share
Of the lands of vine and snow,
Half French, half Eskimo.
In letters uneffaced,
Upon the block were traced
The grief and hope of man,
And thus the legend ran:
"*We loved her!*
Words can not tell how well!
We loved her!
God loved her!
And called her home to peace and rest,
We loved her!"

The stranger paused and read,
"O winter land!" he said,
"Thy right to be I own;
God leaves thee not alone.
And if the fierce winds blow
Over the wastes of rock and snow,
And at thy iron gates
The ghostly iceberg waits,
Thy homes and hearts are dear!
Thy sorrow o'er thy sacred dust
Is sanctified by hope and trust;
God's love and man's are here,
Still wheresoe'er it goes
Love makes its atmosphere.
Its flowers of Paradise
Take root in the eternal ice,
And bloom through Polar snows!"
—*J. G. Whittier, in the Independent.*

EXTEMPORE SPEAKING.

BY EDWARD EVERETT HALE.

I am sorry to see that you speak of the power to speak in public as a sort of magic gift, which can not be obtained by care or study. You are wholly wrong.

When I was twenty-six years old I was sitting, in very simple costume, by the side of a New England lake, with two young law students, in similar costume. We had been swimming half a mile together, and were using nature's great towel to dry ourselves. My friends were two years younger than I, so that I was privileged to advise them.

One of them said, with that certainty as to his future which belongs to the age of twenty-four:

"I shall never practice in court. I shall be chamber-counsel, if I have any practice at all."

"What is this nonsense I hear?" said I sternly. And he repeated the modest disclaimer.

"Let me never hear such talk again!" I cried with indignation. "What does it mean?"

"It means," said twenty-four, "that I can not speak extempore. I am confused, and blunder. I can not address the jury or the court."

"Boy," I cried, with the privilege of my years, "if you can not do so you must learn. If Howard College and the Dane Law School have let you slip through their fingers without teaching you to think upon your legs, learn here, now, at the next Firemen's Supper party, or the county meeting of the Temperance Society."

Then I told them both how to learn. And twenty years later I had the pleasure of hearing "twenty-four," who was then "forty-four," make in the Hall of the House of Representatives at Washington, an off-hand reply, of the very wittiest, and most telling character, to an impudent debater who had assailed Massachusetts, and who, I think, has never since forgotten the dressing he received that day.

Now I tell that story to you who are my unknown correspondent, because you seem to be wallowing in the same mire from which, that day, I tried to extricate him.

Anybody can learn to speak extempore who has anything to say.

Of course it needs practice. Nor is it true that practice before cabbage-heads in the garden is sufficient, though that is very good exercise.

The great first rule was given to me by one of the leaders of our time, two years before I passed it on to young "twenty-four," of whom I have been telling you. He said to me:

"Speak, whenever you can speak, till you know how to speak.

"Speak when any one is fool enough to ask you."

And then this great man paused, and without thinking how much he impressed us youngsters, who were listening, he said, almost with tears, "Oh! if anybody had told me that when I was of your age."

I will not have that failure on my conscience. I tell you, *First* that you must—

"Speak when anybody is fool enough to ask you."

Speak where you are least known. Ride over to South Podunk, and speak when they dedicate the new school-house. Address the children when Deacon Phillup asks for a "few remarks" to "occupy the time" while they are pouring out the coffee. Speak, till you have well weathered stage-fright. Gradually you will come to be at ease—most of all, if you speak thus to strangers. For these purposes an audience of fifty is better than an audience of a thousand.

Second. Say nothing about yourself—absolutely nothing. Do not explain why you are there, who asked you, why you should speak or why not. Address yourself suddenly and promptly to the subject.

Third. Have one thing at least to say. If you have nothing to say, say that, which means stay at home. See that you have one fact, idea, notion, memory, hope, which it is probable no one else will take to that meeting. Make this clear in your own mind. Do not try to fix it in words. Words are apt to be a nuisance when prepared beforehand. As William Lincoln once said, "The words get in your way." But be sure of the fact—of the thing.

Fourth. Say that, and when you have said it, sit down.

Fifth. If you have two, three, four or more things to say, arrange them in the best order in your mind beforehand. Make it perfectly sure to yourself that you know just what you mean, how far you are going, and what the truth is on those points. For this, and for this only, rehearsal before the cabbage-heads is useful. If you have once said, in some words, what you mean, you will be sure that your idea is clear to other people, or you can make it so.

Sixth. Having laid out this plan, stick to it. Any temptation to change it after you are on your feet is a temptation of Satan. You may make the language what you choose but you must stick to the thing you have determined on.

Seventh. From beginning to end, remember that you are not speaking that people may praise you, or like you, or remember you. You are speaking because you have a cause—a purpose to carry. The least people think of you, and the more they think of your purpose, the more perfect your success.

As George Leonard Chaney once said, "No man can speak extempore who is not willing to make a fool of himself for his cause."—*A Letter to an Unknown Correspondent, in Good Work.*

"LUCK."

"Just like his luck!" half of the boys said, when Charlie Foster won the State Scholarship.

They had made the same remark when his name had been sent in by the principal of the school to the superintendent as his best scholar. In all likelihood these same old school-fellows will keep on saying, "Just like his luck!" if Charlie ever becomes a Judge, or a Senator, or if he marries happily, or makes a fortune. Every step upward is attributed by some men and boys to that unknown quantity called "luck." And curiously enough, just as "Like his luck" is used to account for the success of one's friends, so "Just like my luck" is used to explain our own failures.

"It is just my luck! There was not a single question about anything I knew. I had crammed up the capitals of the States, square root, and the conjugations, and I was asked about mountain ranges, compound interest, and the fifth declension. I always was unlucky!"

In all this talk about "luck" is there not a good deal of inconsistency? We never employ the word to account for our own success or somebody else's failures. When the said Charlie Foster misses a catch at base ball, or catches a crab in a race, we do not cry, "How unlucky he is!" but, "What a muff that Charlie Foster is!" and when we ourselves manage to get on the roll of honor, we resent with virtuous indignation any congratulation on our luck. "Luck, indeed!" we growl; "there was no luck at all. It was just hard work, and nothing else."

Moreover, this talk about luck is, in the first place, somewhat unmanly, not to say cowardly. To trust to luck is a confession that one can not do anything by one's own intellect. It is really, my boy, an acknowledgment that you have no independence of character, no strength of will, no patience, and no perseverance.

Trusting in luck is a very different thing from trusting in Providence. Providence aids those who aid themselves, and just in proportion as they do their work honestly and conscientiously. Luck is a kind of capricious spirit which is expected to set at naught all the laws of nature for our advantage, or to our disadvantage, without the slightest apparent reason why it should intervense at all. If there is euch a thing, that can either make or mar us, our first duty is not to be its slave, but to make ourselves its master.

We must not stand like beggars at a street corner until luck drops a few coppers into our hats. We must be a law unto ourselves, and not mere playthings of chance. Let us be honest enough to acknowledge our own mistakes. The grumbler who laments,

"I never had a slice of bread,
Cut nice and smooth and long and wide,
But it fell upon the sanded floor,
And always on the buttered side,"

fancies himself unlucky. If he were honest, he would blame himself for not keeping good hold of his bread and butter, and if he thought about it, he would see that falling on the buttered side was a natural result of the way in which he was holding it.

This notion of luck very often arises from a mixture of conceit and jealousy. We do not like to allow that another has more talent than we have, and has used his faculties better. He has, however, if we examine his career, been more studious, more careful, more observant. It would be much more noble of us, instead of repeating like parrots the word "luck," meaning thereby that he has got a reward which he does not deserve, to candidly say, "He has deserved all he has won; he is the better fellow."

Another evil arising from this talk about luck is that at last we actually believe in it. Once under the influence of this notion, we exercise no caution or foresight. "Luck," we say, "will bring us through." Fortunately for our future and permanent success, luck does nothing of the sort. In the long run, luck is nowhere. You may have heard of games of chance—gambling games, as they are styled—and of lotteries and the like. You have heard of people being lucky at them. The professional gambler and lottery-keeper know better than that; they know that even in throwing dice there is very little luck. The man who is lucky to-day is unlucky to-morrow; it is in reality skill or trickery, and not luck, that enables the professional gambler to pursue his career.

Lucky people, in fact, are people who have thoroughly trained themselves for the battle of life. They have eyes open to perceive a coming danger, and have learned how to avoid it; they recognize a difficulty, and know how to overcome it; they see an opportunity, and know how to make use of it; and they are ready, with all their faculties alert, to seize it before it has gone forever. Their success is visible to every eye, and arrests our attention at once. What we do not see, very often what we will not see, but deliberately shut our eyes to, is the foresight they exercise, the careful training they have undergone, the long practice which has made them perfect.

There is nothing brilliant or showy about this practice and training, and therefore we have not noticed them. But they are there, nevertheless. To all of us, every day of our lives, opportunities present themselves which pass without our heeding them. We let them fly, never to return, because we are not ready, and then we cry, "Just like our luck!" As Shakspeare says:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Away with your notions of luck. Be manly, and trust to work. Do your duty, and let luck do its worst.—*Harper's Young People.*

OYSTERS AND OYSTER FARMING.

The oyster is a strange sort of an animal. Children, and many grown folks too, when one speaks of an animal, think of a cow or a horse, or some large creature, because these are the largest and most familiar to us. All forms of life belong to either plants or animal, but it is not always so easy to tell to which branch or group of living things an object belongs. There are many plants that move from place to place by their own action, and there are animals that are as much attached to the rock or earth upon which they grow as a tree is. If the boys and girls should just here ask me to tell the difference between an animal and a plant, I should be obliged to say, I do not know. I can tell a horse from a maple tree, but these are extreme cases. Most persons can tell the color, red from blue, but the red approaches blue through many shades, and in the same way the blue shades into the red, until one may be sometimes at a loss to know where the red ends and the blue begins.

All this talk is to show you that all animals are not alike in having those things that are common with the most perfect and higher forms of animal life. The oyster is an animal without legs, and therefore can not walk; it has poor eyes and can not therefore enjoy the scenery of the world in which it lives. The oyster was never known to stumble and fall down stairs, and experience the pain of a broken bone, and for very good reasons. The early life or childhood of the oyster is now well known. It grows or hatches from an egg that is so small as to be seen with difficulty. No boy would think of carrying oyster eggs to market in a basket, or bring them home from an egg hunt in his hat. After hatching, the young oyster swims about for a time, after which it may be said to "settle down to business," and attaches itself to some hard object where it remains for the rest of its existence. The oyster feeds upon the sea water. I take it for granted that all the young readers knew that the oyster, perhaps most familiar to many as the leading element of a very excellent soup, is a water animal, a "shell fish," as it is sometimes called. The young oyster, at three months—the age when human babies have their picture taken now-a-days—is not larger than a pea; they are not of sufficient size for market until in their fourth or fifth year.—*Uncle Hal, in American Agriculturist for January.*

FEED FOR LAYING HENS.—A correspondent asks: "Can hens be made too fat to lay?" Yes indeed. Fat hens rarely lay. If hens are fed so much or so often that they begin to fatten rapidly, they will soon stop laying. He asks again: "Is there anything better than corn to make hens lay?" No food is better than Indian corn or ground corn (Indian meal), to fatten hens, and of course it should be fed sparingly to laying hens. If hens do not lay and are fat, feed them but once a day—at evening, just before they go to roost—giving wheat screenings, buckwheat, and oats, in such proportions as you judge best. Throw the feed upon clean ground only so fast as they pick it up. Stop just as soon as you see any of the flock begin to wander away. Let them forage all day for weed seed, grass, insects, etc. They must have warm quarters, well ventilated at night, and a sunny run by day in Winter. After a while begin to feed them sparingly a little meat scrap chopped fine, broken bones, oyster shells, etc., and they will probably begin to lay.—*American Agriculturist.*

(TRADE A.B.C. MARK.)
CHOICEST FOODS IN THE WORLD.
American Breakfast Cereals.
A.B.C. Crushed White Oats. White Wheat. Barley Food. Yellow Maize. Made from choicest grains, all impurities removed. Being steam cooked and thoroughly dried, can be prepared for the table in ten minutes. For sale by all Grocers.
Be sure to ask your Grocer for A. B. C. Brand *only*.
THE CEREALS M'F'G CO., Office 83 Murray St., New York.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

NEW YORK.

Adams—A. B. Prentice.
Brookfield—C. V. Hibbard.
Berlin—Edgar R. Green
Ceres—R. A. Barber.
DeRuyter—Barton G. Stillman.
Genesee—E. R. Crandall.
Independence—Sherman G. Crandall.
Leonardsville—Asa M. West.
Lincklaen—Benjamin H. Stillman.
New London—H. W. Palmiter.
Nile—Ezekiel R. Clarke.
Portville—A. K. Crandall.
Richburgh—Edwin S. Bliss.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Verona—
Watson—Benj. F. Stillman.
West Edmeston—J. B. Clarke.

CONNECTICUT.

Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.

1*st Hopkinton*—Alfred B. Burdick, 2d.
2*d Hopkinton*—S. S. Griswold.
Rockville—James R. Irish.
Westerly—Sanford P. Stillman.
Woodville—Horace Stillman.

NEW JERSEY.

Marlboro—J. C. Bowen.
New Market—L. E. Livermore.
Plainfield—J. Elias Mosher.
Shiloh—W. S. Bonham.

PENNSYLVANIA.

Hebron—Geo. W. Stillman.
Mosiertown—J. Greene.
New Enterprise—D. C. Long.
Roulette—LeRoy Lyman.
Union Dale—A. W. Coon.

WEST VIRGINIA.

Berea—D. N. Meredith.
Lost Creek—L. B. Davis.
New Milton—Franklin F. Randolph.
New Salem—Preston F. Randolph.
Quiet Dell—D. H. Davis.

OHIO.

Jackon Centre—Jacob H. Babcock.

WISCONSIN.

Albion—E. L. Burdick.
Berlin—Datus E. Lewis.
Cartwright's Mill—D. W. Cartwright.
Edgerton—Henry W. Stillman.
Milton—Paul M. Green.
Milton Junction—L. T. Rogers.
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS.

Farina—Isaac Clawson.
Villa Ridge—M. B. Kelly.
West Hallock—E. B. Saunders.

IOWA.

Welton—L. A. Loofboro.
Toledo—Maxson Babcock.

MINNESOTA.

Alden—J. E. N. Backus.
Dodge Centre—Geo. W. Hills,
Transit—John M. Richey.

KANSAS.

Nortonville—Osman W. Babcock.
Pardee—Samuel R. Wheeler.

NEBRASKA.

Harvard—Elmore C. Hibbard.
Long Branch—Joshua G. Babcock.
North Loup—Oscar Babcock.
Orleans—H. E. Babcock.

A KEY THAT WILL WIND ANY WATCH AND NOT WEAR OUT.
SOLD by Watchmakers. By mail, 30 cts. Circulars FREE. J. S. BIRCH & CO., 38 Dey St., N.Y.

Benson's
—AWARDED—
Capcine
6
Porous
—MEDALS.—
Plaster.
The Best Known Remedy for
Backache or Lame Back.
Rheumatism or Lame Joints.
Cramps or Sprains.
Neuralgia or Kidney Diseases.
Lumbago, Severe Aches or Pains
Female Weakness.
Are Superior to all other Plasters.
Are Superior to Pads.
Are Superior to Liniments.
Are Superior to Ointments or Salves.
Are superior to Electricity or galvanism
They Act Immediately.
They Strengthen.
They Soothe.
They Relieve Pain at Once.
They Positively Cure.
CAUTION. Benson's Capcine Porous Plasters have been imitated. Do not allow your druggist to palm off some other plaster having a similar sounding name. See that the word is spelled C-A-P-C-I-N-E. Price 25 cts.
SEABURY & JOHNSON, Manufacturing Chemists, New York.
A SURE REMEDY AT LAST. Price 25c. MEAD'S Medicated CORN and BUNION PLASTER.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, $1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and espeeially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Sec one, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 23—The Bible Doctrine of the Weekly Sabbath.

TOPICAL SERIES—by Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp. No. 7, "The Day of the Sabbath," 25 pp.

"THE SABBATH: *A* Seventh Day, or *The* Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp

"DID Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"DID Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.

"ARE the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp.

"WHICH Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

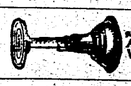
*** Rev. N. Wardner's eight tracts are also pub lished in German.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratituitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

NO PATENT NO PAY.
PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assignments, Interferences, 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 to 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 eve y county in the Union. Address,
LOUIS BAGGER & CO.,
Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.

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.


Agents wanted. $5 a Day made selling our NEW HOUSEHOLD ARTICLES and FAMILY SCALE. Weighs up to 85 lbs. Sells at $1.50. DOMESTIC SCALE Co., Cincinnati, O.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.

TALOGUE OF
OOKS AND TRACTS
PUBLISHED BY THE
RICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.

'S GOD AND HIS MEMORIAL. A Series of Sermons on the subject of the Sabbath. By n Wardner, late missionary at Shanghai subsequently engaged in Sabbath Reform in Scotland. 112 pp. Paper, 15 cents.

BATH AND THE SUNDAY. By Rev. A. H. A. M. Part First, Arguments. Part Sec History. 16mo. 268 pp. Fine Cloth, $1 25. olume is an earnest and able presentation of ath question, argumentatively and historical hould be in the hands of every one desiring the subject.

TS SUGGESTED BY THE PERUSAL OF GILFIL ND OTHER AUTHORS ON THE SABBATH. By Thos. B. Brown, Pastor of the Seventh-day t Church at Little Genesee, N. Y. Second n 125 pp. Fine Cloth, 50 cents. Paper, 10

in many respects the most able argument shed. The author was educated in the ob of Sunday, and was for several years a high ned minister in the Baptist denomination. k is a careful review of the arguments in Sunday, and especially of the work of James of Scotland, which has been widely circu ong the clergymen of America. Mr. Brown ughly sifted the popular notions relative to with great candor, kindness and ability. cially commend it to those who, like Mr. have been taught to revere Sunday as the

NSE OF THE SABBATH, in reply to Ward on ourth Commandment. By Geo. Carlow. Edition—Revised. 168 pp. 25 cents. ork was first published in London in 1724. able as showing the state of the Sabbath ar at that time.

TION OF THE TRUE SABBATH, in 2 parts. First, Narrative of Recent Events. Part Sec ivine Appointment of the Seventh Day, by W. Morton, late Missionary of the Re Presbyterian Church. 66 pp. Paper, 10

ork is one of decided value, not only as re argument adduced, but as showing the ex nt of liberality and fairness which character trial and excommunication of Mr. Morton Presbyterian Church.

YAL LAW CONTENDED FOR. By Edward t. First printed in London, in 1658. 64 pp. 10 cents.

D DEATH. By the late Rev. Alexander ell, of Bethany, Va. Reprinted from the nnial Harbinger Extra." 50 pp. Price,

ION, OR LORD'S SUPPER. A Sermon deliv Milton Junction, Wis., June 15th, 1878. v. N. Wardner, D. D. 20 pp.

ociety also publishes the following tracts, ill be sold at cost, in large or small quanti ny who may desire them. Specimen pack free to any who may wish to examine the question. Twenty per cent. discount made men on any of the above-named books, and discount to the trade. Other works soon to shed.

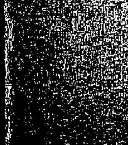
TRACTS.

Moral Nature and Scriptural Observance of e Sabbath. 52 pp.
The True Sabbath Embraced and Observed. pp.
Religious Liberty Endangered by Legislative nactments. 16 pp.
An Appeal for the Restoration of the Bible abbath. 40 pp.
The Sabbath and its Lord. 28 pp.
The Bible Doctrine of the Weekly Sabbath.
AL SERIES—by Rev. James Bailey—No. 1, ly Day," 28 pp.; No. 2, "The Moral Law," No. 3, "The Sabbath under Christ," 16 pp.; "The Sabbath under the Apostles," 12 pp.; "Time of Commencing the Sabbath," 4 pp.; "The Sanctification of the Sabbath," 20 pp. "The Day of the Sabbath," 25 pp.
SABBATH: A Seventh Day, or The Seventh Which?" By Rev. N. Wardner. 4 pp.
LORD'S DAY, OR CHRISTIAN SABBATH." By Wardner. 4 pp
Christ or his Apostles Change the Sabbath Seventh Day to the First Day of the By Rev. N. Wardner. 4 pp.
STANTINE AND THE SUNDAY." By Rev. N. 4 pp.
NEW TESTAMENT SABBATH." By Rev. N. 4 pp.
Christ Abolish the Sabbath of the Deca By Rev. N. Wardner. 4 pp.
he Ten Commandments Binding alike upon Gentile?" By Rev. N. Wardner. 4 pp.
CH Day of the Week did Christians Keep bbath during 300 years after Christ?" By Wardner. 4 pp.
N. Wardner's eight tracts are also pub German.
for the Society's Publications accompanied ittances, for the use of its Agents, or for us distribution, should be addressed to D. LMAN, Alfred Centre, N. Y.

week in your own town. Terms and $5 outfit free. dress H. HALLETT & Co., Portland, Maine.

NO PATENT NO PAY.
NTS OBTAINED FOR MECHANICAL ces, medical or other compounds, ornamen s, trade-marks and labels. Caveats, Assign terferences, Infringements, and all matters Patents, promptly attended to. We make ry examinations and furnish opinions as to lity, free of charge, and all who are inter ew inventions and Patents are invited to copy of our "Guide for Obtaining Pat ich is sent free to any address, and contains instructions how to obtain Patents, and able matter. During the past five years, btained nearly three thousand Patents for and Foreign inventors, and can give satis ferences in almost every county in the Address,
LOUIS BAGGER & CO.,
of Patents and Attorneys at Law, Le Droit Washington, D. C.

Y'S ORGANS, 27 STOPS, 10 SET only $90. Pianos $125 up. Rare Holi ments ready. Write or call on BEATTY N. J.


Agents wanted. ... NEW HOUSEHOLD ARTICLES and FAMILY SCALE. Weighs up to 25 lbs. ... DOMESTIC SCALE Co., Cincinnati, O.

$20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.

Popular Science.

BY means of the telephone, the noise of thunder has been heard at a distance when only the flash could be seen, thus adding another proof to the already established fact, that what is known as "heat lightning" is simply a thunder storm at so great a distance that the thunder can not be heard by the natural ear.

HOTEL PELHAM, in Boston, was recently moved 13′ 10″, for the purpose of widening Tremont street. This is the largest building ever moved. It is 96 feet high, having seven stories above the basement; 69 feet frontage, and weighed 5,000 tons, besides the furniture, which was not removed. The occupants of the stores and many of the rooms were not disturbed. Though the actual time of moving was but thirteen hours and forty minutes, it took in the preparation nearly three months' time, 4,351 days' labor, and cost about $30,000.

A SERIES of experiments, by M. Trouve, upon the power of magnets, shows that by hardening the steel their power is greatly increased. A piece of steel being magnetized in its soft state, and its power measured, it was hardened, remagnetized, and its power again measured, when its power was found to be increased in the ratio of the square of its original power; thus, if its power was 2, 3, or 4 after the first magnetizing, its capacity would be increased to 4, 9, or 16, respectively, after the second. M. Trouve thus obtained horseshoe magnets which would carry from 48 to 56 times their own weight.

ANOTHER application of electricity to industrial purposes has been effected at the Potteries of Mehunsur, Yevre, and Creil. By means of two powerful electro magnets, placed with their opposite poles facing each other, and excited by the current from a Gramme machine, the porcelain paste, passed in a highly liquid form between those poles, is purified from all those particles of cilicate of iron, &c., which produce blemishes in the ware. A half ton of material can be thus purified per day, and when it is stated that the smallest speck or blemish reduces the price of fine porcelain 30 per cent., the value of the improvement may be imagined.

IT has long been known that a given amount of gas would yield more light if burned in one burner than if burned in more—the greater number of jets the less the total light. Mr. Pritchard, of Woolwich, Eng., has recently made a series of experiments, photographically, with incandescent electric lights, by which he demonstrates, what theory would anticipate, that with a given current of electricity a single lamp gave 80 per cent. more actinic effect than four, and 50 per cent. more than three. This agrees practically with the experiments recently made by R. H. Buel, of New York, which showed that the greater the current passed through a given lamp, the less was the proportionate cost of the light in power expended.

MILDEWS and moulds are as perfect plants as are oaks and orange trees. Some mildews are vine-like growths, forming an entangled web. The little speck of mould that comes in a few hours upon a piece of bread, and seems like the merest touch of some discoloring substance, is a great forest of little plants, with roots and trunks and branches, some old and fallen, some mature, and others just budding into life and beauty. Yeast is a plant, and most kinds of decay and disease are the results of microscopic vegetation. In fact, the number and variety of microscopic plants is far greater than is presented to our unaided vision in the widest range of botanical knowledge in every country and climate; and they play a very important part in the economies of nature.

CAPT. HOLDEN, who has recently removed to Cincinnati from Marietta, O., has been an enthusiastic collector of spiders ever since his college days. In the pursuit of this singular fancy he has collected nearly 25,000 specimens, embracing 4,000 species, from all parts of the world. They are arranged in glass bottles, with labels giving name, collector, and locality. California furnished 5,000 specimens, and New England as many more. One species is represented by 108 specimens from all parts of the United States, showing how much effect environment has in modifying form. The collection is supplemented by a full and complete catalogue of the literature of the subject, comprising about 70,000 references on 10,000 cards. This valuable contribution to the study of this little-known branch of natural history he hopes to complete and publish at an early day.

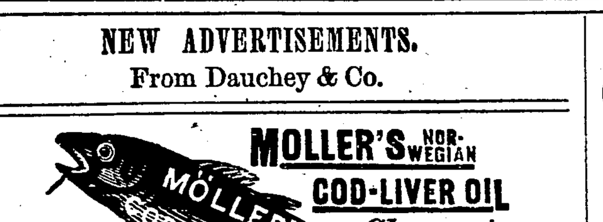
Twenty Numbers in All! Every Number Different!
Readings: Recitations: 100 CHOICE SELECTIONS.
No 20 is now ready. This number is uniform with the Series and contains another HUNDRED splendid Declamations and Readings, combining Sentiment, Oratory, Pathos, Humor, Fun, 180 pages. Price 30 cts. Mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants something new to recite, should get the Whole Set. Club rates and Full List of Contents Free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.

IMPROVEMENTS—NEW STYLES—NEW CATALOGUE.
THE MASON & HAMLIN ORGAN COMPANY,
Whose cabinet or parlor organs have won *highest honors at every one* of the *Great World's Industrial Exhibitions* for *fourteen years* (being the only American organs which have been found worthy of such at any), have effected **more** and **greater practically valuable improvements** in their Organs in the **last year** than in any similar period since the first introduction of this instrument by them, twenty years since; and are now offering **organs of higher excellence** and **enlarged capacity;** also, popular **medium** and **smaller styles of improved quality,** and at **lower prices;** $22, $30, $54, $60 and upwards. A NEW ILLUSTRATED CATALOGUE 36pp., 4to., is now ready (October, 1881), fully describing and illustrating more than 100 styles of Organs. This, with *net prices* and circulars containing much information about organs generally, which will be useful to every one thinking of purchasing, will be sent **free and postpaid.** Adddess MASON & HAMLIN ORGAN CO., 154 Tremont St., Boston; 46 E. 14th St., New York; or 149 Wabash Ave., Chicago.

DO NOT BEGIN THE NEW YEAR
without a **BLACKBOARD** in your S. S. Ours is by far the **CHEAPEST** in the market. Size 32 x 48. Printed on heavy paper and ready for use. Illustrates the International S. S. Lessons. Trial copy mailed **FREE** to any minister or S. S. Superintendent. Do not fail to send for one; you will be delighted with it. Price, per year, $3.00; 6 months, $1.75; 3 months, $1.00. Address LAUER & YOST, Cleveland, Ohio.
Mention this paper.

Frank Leslie's Lady's Magazine
The first and fullest of all the Fashion Magazines. Cut Paper Patterns and a COLORED FASHION PLATE from PARIS in every number. THE VERY BEST NEW-YEAR'S PRESENT for a LADY. Departments upon the TOILET, the NURSERY, the FAMILY DOCTOR, and HOUSEHOLD RECEIPTS. Profusely illustrated, and full of the best Stories, Sketches, Poems, and Miscellany. PRICE REDUCED—$2.50 per year; six months, $1.25; 25 cents per number. For sale by all news-dealers. For specimen copies, free, address
FRANK LESLIE,
Publisher, 53, 55, 57 Park Pl.
New-York.

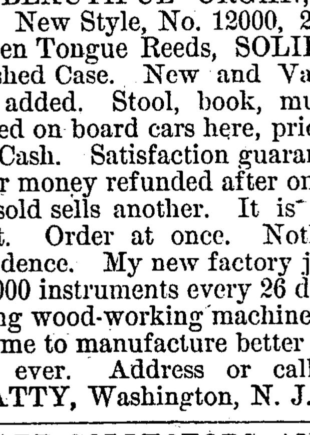
NEW ADVERTISEMENTS.
From Dauchey & Co.


MOLLER'S NORWEGIAN COD-LIVER OIL
Cheapest Best
Superior to any. Highest medical authorities testify to its delicacy of taste and smell. For sale by Druggists.
W.H.Schieffelin&Co(Wholesale Agts. U. S. & Canada)N.Y.

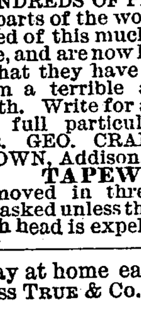
A BEAUTIFUL ORGAN, THE "MOZART." New Style, No. 12000, 27 Stops, 10 full sets Golden Tongue Reeds, SOLID WALNUT Highly Polished Case. New and Valuable Improvements just added. Stool, book, music. Boxed and delivered on board cars here, price only Sixty Dollars, Net Cash. Satisfaction guaranteed in every particular or money refunded after one year's use. Every one sold sells another. It is a standing advertisement. Order at once. Nothing saved by correspondence. My new factory just completed, capacity 2000 instruments every 26 days, very latest labor-saving wood-working machinery. Vast capital enables me to manufacture better goods for less money than ever. Address or call upon DANIEL F. BEATTY, Washington, N. J.

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

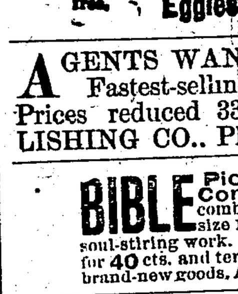
What Makes the Children Laugh?
CAT'S CRADLE,
The HANDSOMEST Fine Art Juvenile Book, with 60 Colored Illustrations. 1 vol. Quarto. $2.
R. WORTHINGTON, 770 Broadway, N. Y.


CANCER INFIRMARY.
HUNDREDS OF PERSONS from all parts of the world have been cured of this much 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 DRS. GEO. CRANE & RUSH BROWN, Addison, N. Y.
TAPEWORM
Removed in three hours. No fee asked unless the entire worm with head is expelled.

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

PENSIONS For SOLDIERS, widows, fathers, mothers or children. Thousands yet entitled. Pensions given for loss of finger, toe, eye or rupture, varicose veins or any Disease. Thousands of pensioners and soldiers entitled to INCREASE and BOUNTY. PATENTS procured for Inventors. Soldiers land warrants *procured*, bought and sold. Soldiers and heirs apply for your rights at once. Send 2 stamps for "The Citizen-Soldier," and Pension and Bounty laws, blanks and instructions. We can refer to thousands of Pensioners and Clients. Address N. W. Fitzgerald & Co. PENSION & PATENT Att'ys, Lock Box 588, Washington, D. C.


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, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

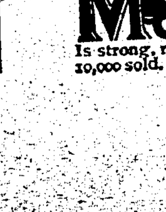


THIS NEW ELASTIC TRUSS
Has a Pad differing from all others, is cup-shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the BALL in the cup PRESSES BACK the INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. Eggleston Truss Co., Chicago, Ill.

AGENTS WANTED FOR THE BEST AND Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING CO., Phila., Pa.

BIBLE Pictures, Lord's Prayer, 10 Commandments and Beatitudes combined. Elegantly illustrated; 15 colors, size 16x22. Unprecedented demand for this soul-stirring work. Sample 25 cts. (sells for 50 cts.) two for 40 cts. and terms. Agents grasp a fortune, 1000 other brand-new goods. A. E. PRATT & CO. 27 Park Place, New York

JOB AND BOOK WORK
NEATLY AND PROMPTLY DONE
AT THE
RECORDER OFFICE.
Orders by mail will receive special care.

3 CENTS. HOW TO PRINT.

Send to J. W. Daughaday & Co., 721 Chestnut St., Philadelphia, one 3-cent stamp and get by return mail a handsome forty (40) page book called HOW TO PRINT, which gives with a hundred other things, cuts, descriptions and prices of the celebrated MODEL PRESS. Prints everything needed by Business Men; Churches, Sunday-Schools, &c. Is strong, rapid and easy to work. Any boy can manage it. 10,000 sold. 12 styles. Hand and foot power. Price, from $3 up.

THE
CITIZENS' NATIONAL BANK,
Hornellsville, N. Y.
Capital, $125,000.
Pays Interest on Time Deposits.
JOHN SANTEE, PRESIDENT,
JOHN M. FINCH, VICE-PRESIDENT,
J. S. McMASTER, CASHIER.
STOCKHOLDERS.
JAS. H. STEVENS, JR., GEO. W. TERRY,
CHAS. HARTSHORN, DAVID CONDERMAN,
WM. RICHARDSON, F. D. SHERWOOD,
WM. G. COYE, JOHN M. FINCH,
A. T. & M. PRINDLE, JAMES H. RODGERS,
H. C. ORCUTT, JOHN SANTEE,
J. S. McMASTER.

YOUNG MEN
GO TO THE
BUFFALO BUSINESS COLLEGE
—FOR A—
START IN BUSINESS,
The Oldest, Largest and Best in the State, with a high reputation and a large patronage, the result of *twenty-eight years'* successful experience. Over four hundred students in attendance last year. Many graduates assisted to good situations, and more applications received from leading business houses than could be filled. Offers a newly revised and greatly improved system of
ACTUAL BUSINESS
the most thorough, complete and business-like ever used. Experienced Teachers and the best facilities. A Business Education will insure young men success and qualify them for important and lucrative positions. Good alike for FARMERS, MERCHANTS and BUSINESS MEN. Send letter stamp for fifty page Illustrated Catalogue, with full particulars, to J. C. BRYANT & SON, Buffalo, N. Y.

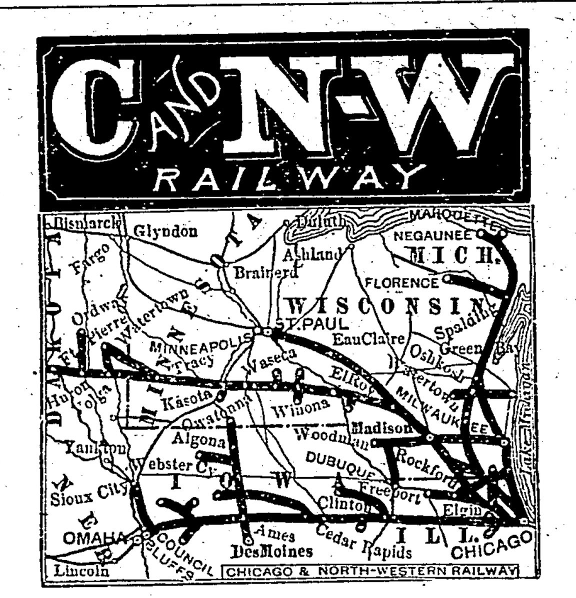
FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the *Christian Statesman*. 384 pages. Price, cloth $1; paper 40 cents. Mailed, postpaid, on receipt of price. Address SABBATH [illegible] Alfred Centre, N. Y.

A Book of Rare Originality, entitled PRACTICAL LIFE
The great problem solved. The individual carefully considered from the age of responsibility up to maturity, in regard to Education, Home, Society, Etiquette, Amusements, Dress, Love, Marriage, Business, &c. *How Bread-Eaters are to be Bread-Winners.* The volume abounds in striking thoughts, rare information and intense common-sense. Full-page colored plates—each ONE A GEM. Agents Wanted Everywhere. Send for circular, full description, terms, &c., address, J. C. McCURDY & CO., Philadelphia, Pa.

MILTON COLLEGE HAS THREE COURSES of study, Classical, Scientific, and Teachers', and two departments, Preparatory and Collegiate. Teution from $8 to $11 per term of 13 weeks. Room rent $3 50 per term. Table board $2 per week. Board, with furnished rooms in private families, $3 per week. Fall term begins August 31st; Winter term, December 14th; Spring term, March 29th, 1882. Address REV. T. R. WILLIAMS, D. D., Milton, Wis.

Agents wanted for "Our WESTERN EMPIRE
Just issued, by ablest Geographical scholar. County Maps of every State and Territory in colors, every Railroad and Town beautifully illustrated. Tells of Mining, Farming, Homestead, Railroad and other Lands; Transportation, Prices; Social, Educational and Religious Condition; Nationalities represented; Climate, Soils, Products, Wages, all Trades and Professions; all Statistics; Areas; Rainfalls; Manitoba, British Columbia, Alaska, Texas and every section. Sells to every class. BRADLEY, GARRETSON & Co., No. 66 N. Fourth Street, Philadelphia, Pa.

MILLINERY AND DRESS-MAKING.
The undersigned, thankful for past patronage, would announce to the
LADIES OF RICHBURG
and vicinity that she has just received a splendid assortment of
MILLINERY,
LADIES' FURNISHING GOODS,
CLOAKS, ETC.,
which she is prepared to sell at prices which can not fail to please.
She is also prepared to do
DRESS-MAKING
In artistic style and in a workmanlike manner.
Confident that an inspection of her goods and workmanship will secure orders, she cordially invites a call from all in want of anything in her line.
MRS. C. L. HALL.
Main St., Richburg, N. Y



THE
CHICAGO & NORTH-WESTERN
RAILWAY
Is the OLDEST! BEST CONSTRUCTED! BEST EQUIPPED! and hence the
LEADING RAILWAY
—OF THE—
WEST and NORTHWEST!
It is the short and best route between Chicago and all points in
Northern Illinois, Iowa, Dakota, Wyoming, Nebraska, California, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for
Council Bluffs, Omaha,
DENVER, LEADVILLE,
SALT LAKE, SAN FRANCISCO,
DEADWOOD, SIOUX CITY,
Cedar Rapids, Des Moines, Columbus, and all Points in the Territories, and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismarck, Winona, LaCrosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin, and the Northwest.
At Council Bluffs the trains of the Chicago & North-Western and the U. P. R'ys depart from, arrive at and use the same joint Union Depot.
At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connections made at Junction Points.
It is the ONLY LINE running
PULLMAN HOTEL DINING CARS
BETWEEN
CHICAGO and COUNCIL BLUFFS.
PULLMAN SLEEPERS on all NIGHT TRAINS.
Insist upon Ticket Agents selling you Tickets via this road. Examine your Tickets, and refuse to buy if they do not read over the Chicago & North-Western Railway.
If you wish the Best Traveling Accommodations you will buy your Tickets by this route,
AND WILL TAKE NONE OTHER.
All Ticket Agents sell Tickets by this Line.
MARVIN HUGHITT,
2d V. P. & Gen'l Manager, Chicago.

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, Allegany Co., N. Y.

PENSIONS.
ARE PAID every soldier disabled by accident or otherwise. A WOUND of any kind, loss of finger, toe or eye, RUPTURE, if but slight; diseases of Lungs or Varicose Veins give a pension. Under new law thousands are entitled to an increase of pension. Widows, orphans and dependent fathers or mothers of soldiers get a pension. Send 2 stamps for copy Pension and Bounty Acts. Address, P. H. Fitzgerald & Co., Claim Agents, Indianapolis, Ind. Refer to Ind. Banking Co. and Pres't Central Bank, both of Indianapolis.

PATENTS
obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

AGENTS Wanted for Golden Thoughts on MOTHER HOME & HEAVEN. This elegant GIFT BOOK by 300 BEST AUTHORS, introduction by T. L. Cuyler, D. D., contains the Gems of thought upon the "three dearest Names to mortals given." Rev. Dr. Armitage says: "It can not be valued with pure GOLD." A Beautiful Present, get it. Cloth $2 75, Morroco in a box, $5, by mail. E. B. TREAT, Publisher, 757 Broadway, N. Y.

A GREAT OFFER FOR HOLIDAYS!!
PIANOS and ORGANS at EXTRAORDINARY LOW prices for cash. Instalments received. SPLENDID ORGANS, $45, $50, $60 up. MAGNIFICENT 7⅓ oct. ROSEWOOD Pianos, stool and Cover, only $190. Warranted 6 years. Illustrated Catalogue mailed. Agents wanted HORACE WATERS & CO., Manufacturers and Dealers, 826 Broadway, New York.

ALFRED UNIVERSITY.

EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of study.

Commencement, June 28th.

SIXTEEN TEACHERS.

Expenses $100 to $200 per year. Fall Term begins Wednesday, Aug. 31st, 1881; Winter Term, Dec. 14th, 1881; Spring Term, March 29th, 1882.

Send for Catalogue.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELD. ELI S. BAILEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.

PATENTS
We continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc. We have had **thirty-five years' experience.**
Patents obtained through us are noticed in the SCIENTIFIC AMERICAN. This large and splendid illustrated weekly paper, $3.20 a year, shows the Progress of Science, is very interesting, and has an enormous circulation. Address MUNN & CO., Patent Solicitors, Pub's. of SCIENTIFIC AMERICAN, 37 Park Row, New York. Hand book about Patents free.

N. Y., LAKE ERIE & WESTERN R. R.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

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

EASTWARD.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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

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

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

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	....	7.15 PM	9.00 AM
Port Jervis	10.55 "	....	....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	....	12.46 PM	....	....
Andover	....	1.05 "	....	....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.02 "	11.39 "
Great Valley	....	3.40 "	5.13 "	....
Arrive at				
Salamanca	11.20 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

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

*Daily. ‡ Daily between Port Jervis and Dunkirk.

*Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH
WESTWARD.

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

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

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

EASTWARD.

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

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

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

Trains 17, 18, 20 and 21 run daily.

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

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

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

S. S. Department.

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,
} Alfred Centre, N. Y.

Vice Presidents { Geo. H. Babcock, Plainfield, N. J.
L. R. Swinney, Lost Creek, W. V.
A. B. Prentice, Adams 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.

LESSON II.—JESUS IN GALILEE.

BY REV. A. B. PRENTICE.

For Sabbath-day, January 7.

SCRIPTURE LESSON.—Mark 1: 14-28.

(*Old Version.*)	(*New Version.*)
14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	14 Now after that John was delivered up, Jesus came into Galilee, preaching the
15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.	15 gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: for they were fishers.	16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they
17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.	17 were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of
18. And straightway they forsook their nets, and followed him.	18 men. And straightway they left the nets, and followed him.
19. And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.	19 And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat
20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.	20 mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.
21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.	21 And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue
22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.	22 and taught. And they were astonished at his teaching: for he taught them as having authority,
23. And there was in their synagogue a man with an unclean spirit; and he cried out,	23 and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and
24. Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.	24 he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.	25 And Jesus rebuked him, saying, Hold thy peace,
26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.	26 and come out of him. And the unclean spirit tearing him and crying with a loud voice, came out of him.
27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.	27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits,
28. And immediately his fame spread abroad throughout all the region round about Galilee.	28 and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

CENTRAL TRUTH.—Jesus the Teacher and Healer.

DAILY READNIGS.

1. Jesus' return from the Wilderness. John 1: 29-42.
2. Jesus in Galilee. Mark 1: 14-28.
3. John the Baptist imprisoned. Mark 6: 14-29.
4. Fishermen made fishers of men. Luke 5: 1-11.
5. In the synagogue on the Sabbath. Luke 4: 16-37.
6. Good work on the Sabbath. Matt. 12: 1-13.
7. Lawful work on the Sabbath. Luke 6: 1-11.

GOLDEN TEXT.—"The people that walked in darkness have seen a great light."—Isa. 9: 2.

Time.—A. D. 28.

Place.—Nazareth and Capernaum, in Galilee.

OUTLINE.

Jesus:

I. **Preaches the gospel.** v. 14, 15.
II. **Calls disciples.** v. 16-20.
III. **Conducts a Sabbath service.** v. 21-28.

QUESTIONS.

Connection. How long time between the events of this lesson and the baptism of Jesus? (A little over a year.) Where did Jesus go after the temptation? John 1: 28, 29. In what language did John point him out? Where did he go from this place? What miracle did he work there? John 2: 1-11. On what occasion did he return to Jerusalem? John 2: 18. What did he do with the traders in the temple? Who came to him by night? What did Jesus say was necessary in order to enter the kingdom of God? John 3: 3. Where next did he go, and what did he do? John 3: 22. On his return to Galilee, what occurred at Jacob's well? What was the second miracle performed in Galilee? John 4: 54.

I. **Preaches the gospel.** v. 14, 15. What had become of John the Baptist? Where was Galilee? What does gospel mean? What is the kingdom of God? What does "repent" mean? What time was fulfilled? What does "at hand" mean? How must we regard the gospel?

II. **Calls disciples.** v. 16-20. What four disciples did Jesus call? Had they ever met him before? John 1: 35-42. What was the business of these men? What did he ask of them? How did they respond? What is meant by "fishers of men?" Does Jesus ask us to follow him? How much should we be willing to leave in order to follow him?

III. **Conducts a Sabbath service.** v. 21-28. Where did Jesus make his home? Matt. 4: 13. Where had he been brought up? Luke 4: 16. Where did he go on the Sabbath? What day of the week is the Sabbath? What is a synagogue? How did he teach? How were the people affected? What did he do besides teaching? How did this man know Jesus? Whom did Jesus rebuke, the man or the spirit? Why was the spirit called "unclean?" Do such spirits influence people now? Was this act of Jesus appropriate for the Sabbath? *A Sabbath service* in which *truth is taught* and *evil mastered*. We may make ours such if that same Jesus be present.

CONNECTION.

After the temptation in the wilderness, Jesus returned to Bethabara beyond the Jordan, properly *Bethany*, which was probably an important ford of the Jordan. Here John was baptizing, and here he pointed out Jesus as the Messiah. John 1: 28, 29. Here Andrew and Peter and other disciples became acquainted with Jesus, and thence followed him into Galilee. Verses 35-43. In Galilee, he performed the miracle of changing the water into wine at Cana. John 2: 1-12. Soon after, he attended the Passover at Jerusalem, and drove the traders out of the temple. John 2: 13-17. Thus in Jerusalem and in the temple itself he asserted his authority, and vindicated his claim. He is the Son of God, having authority over his Father's house. At the time of this visit, occurred the interview with Nicodemus. From Jerusalem, he went into the country of Judea, and baptized disciples. John, who was not yet cast into prison, adds further testimony in favor of Jesus. John 3: 22-36. About the time of John's imprisonment, Jesus goes into Galilee, passing through Samaria. At Jacob's well, he meets the woman of Samaria, and convinces many Samaritans that he is the Christ. John, 4th chapter. The works which he had done in Jerusalem had spread his fame so that Jesus receives a favorable reception when finally he arrives in Galilee, and commences publicly to preach the gospel. John 4: 45. Some over a year must have transpired between the baptism of Jesus and the events of this lessson.

NOTES.

I. v. 14, 15. **John was put in prison.** John was imprisoned by Herod Antepas, son of Herod the Great, for reasons stated in Matthew 14; 3. and Mark 6: 17. This was in the second year of our Lord's ministry. **Jesus came into Galilee.** He had been several times in Galilee before, since his baptism, but God confined his labors until now, mostly to Judea and Jerusalem. He had already attended one, and perhaps two Passovers at Jerusalem. This going into Galilee, may have been when he went through Samaria, or as it may have been later. Andrews places it later. **Preaching the gospel.** Proclaiming the good message. **The time is fulfilled.** Prophetic time completed. There was, about this time, a general expectation that the Messiah was soon to come. **Kingdom of God.** Reign of God. **At hand.** Near. **Repent ye.** Not only feel sorrow for sin, but turn away from all evil practices. John had preached repentance as a necessary preparation for receiving Christ. Jesus himself insists that it is the first thing to be done. But Jesus adds "believe"—believe the message.

II. v. 16-20. **Sea of Galilee.** This lake is between thirteen and fourteen miles long, and six miles wide. The Jordan is its inlet at the north end and its outlet at the south end. Its surface is 700 feet below the ocean. Its waters are pure and abound in fish. **Simon and Andrew** had lived at Bethsaida (John 1: 44), a town on either side of the Jordan, at the north end of the lake, (*Land and the Book*,) but now lived at Capernaum, v. 29. James and John were in partnership with them. Luke 5: 10. These four men had probably been disciples of John the Baptist, and first met Jesus at the Jordan, and there believed on him. John 1: 35-42. Now he calls upon them to become his personal attendants, and to share his fortunes. **Fishers of men.** Those whose business it shall be to gather souls to Christ. **Straightway.** There was no occasion for hesitation. They had known Jesus for at least over a year, had listened to his instruction, and had seen his miracles. They gladly accepted the invitation to personally share the fortunes of him whom they believed to be the promised Messiah, the one who would soon restore the kingdom to Israel. It was an honor for which they were willing to, at once, leave all. So it is an honor to which Jesus invites us all. And shall we not gladly, and at once, drop everything that hinders, and follow him? **James,** was the first apostle who suffered martyrdom. Acts 12: 2. **John,** was that disciple whom Jesus loved, (John 21: 20, 25,) and who wrote the gospel. **Mending their nets.** Luke says they were washing their nets, and relates a miraculous catch of fishes under the direction of Jesus. Luke 5: 1-9. No doubt they were both cleaning and mending the nets.

III. v. 21-28. **Went into Capernaum.** He made this city his home, having left Nazareth. Matt. 4: 13. It was situated on the sea of Galilee. **On the Sabbath-day he entered into the synagogue and taught.** This was his custom. Luke 4: 16. Synagogues were places where the people were instructed in the Scriptures by the scribes and lawyers. They were common at this time throughout Judea and Galilee. They were really houses for worship, but not where sacrifices were offered. **Astonished at his doctrine.** They were greatly surprised at his *teaching*. The word is *teaching* rather than *doctrine*, referring, no doubt, to his manner as well as to what he said. **One that had authority.** "As having authority." "One" is not in the original. He taught not as any "one" else taught, but he was himself authority for what he taught. The scribes expounded the Scriptures referring to the opinions of the learned who had preceeded them. There could be no higher anthority than Jesus himself, the author of the Scriptures. **An unclean spirit.** An evil spirit, or demon. This man was in the power of this spirit, and was therefore insane. But his insanity differed from that produced by disease, for the Scriptures speak of the sick, the lunatic, and the possessed of devils. Matt. 4: 24. **He cried out.** The spirit, not the man. **I know thee.** The speaker was a supernatural power, and had supernatural knowledge. He testified to the divinity of Jesus, but not from any friendly motives; hence our Lord rebuked him. It was not the purpose of Jesus to establish his claims by the agencies of demons. **Come out of him.** Two distinct personal *entities* are here recognized, viz., the spirit and the man. The unclean spirit obeyed the command, but with a cry of rage, and a last conclusive effort to injure his victim. But Luke says he "hurt him not." Luke 4: 35. **They were all amazed.** They were astonished at his teaching, but his power to *help* was more wonderful still. They rightly infer that such miraculous power must attest some new doctrine. They say: "What is this? a new teaching!"—*Revised Version.* This Sabbath service reveals Jesus as the divine Teacher and Helper, fitting type of what every Sabbath service should do. It also spreads his fame abroad, a result that must always follow, when by the power of Jesus, the spirit of evil is cast out, and people are restored to moral sanity and soundness.

In place of the special lesson last Sabbath, the Alfred Centre Sabbath-school had an interesting temperance exercise, conducted by Rev. Dr. Hiram P. Burdick, in his well-known effective manner. By a series of thirty questions, answered by quotations from the Bible, read by members of the school, God's opinion of the subject was clearly and forcibly shown. Following this, a blackboard exercise, with appropriate remarks, showed the *right* side and the *wrong* side, with the steps leading from the one to the other. Exercises like this can not fail to awaken thought upon this important subject, and hence accomplish much good. May the day hasten when all shall fully realize the importance of avoiding the first downward steps.

To Superintendents.—If you have not already done so, write to Bro. Geo. H. Babcock, Plainfield, N. J., stating the number of sample copies needed to supply your school with the first numbers of *Our Sabbath Visitor*.

The Sabbath-school lessons for the entire year of 1882 are in the book of Mark. In this book; there are only 16 chapters, and in these chapters 678 verses. Eleven lessons in each quarter, aside from reviews and special lessons, give 44 regular lessons in the year. Six hundred and seventy-eight verses in 44 Sabbaths give a fraction over 15 verses each Sabbath. Now the question, How many will learn, so as to repeat the whole book of Mark during the year? There are hundreds of our children and youth capable of doing it. It will require careful attention and work, but how rich the blessing to every one who will do this thing. It will greatly culture the mind, as well as store it with rich treasure to be used during all life. Will it not be wise for each school, and the parents, to act earnestly in this matter?

S. R. Wheeler.

BLACKBOARD EXERCISE.

In closing the Quarterly Review, Dec. 17th, in the Salem (W. Va.) Bible-school, Christ was shown in all the lessons. The following exercise appeared upon the blackboard:

Review—*CHRIST IN ALL*—December, 1881.

1. **J**esus *Freely Gave* Himself for us.
2. **E**ntered the *Tabernacle* by his own blood.
3. **S**acrificed himself, the one *Offering* for all.
4. **U**nto God was made a *Peace Offering* for us.
5. **S**anctifies from the sin of *Nadab and Abihu*.

6. **C**HRIST has made *Atonement* for us.
7. **H**as provided a *Feast* for all who come.
8. **R**edeemed in the gospel *Jubilee* our lost estate.
9. **I**f looked upon, will cure sin, the *Serpent's* bite.
10. **S**aves from the sin and death of *Balaam*.
11. **T**akes Christians in their *Last Days* to heavenly heights.

It is thorough work that is wanted in this world—through and through work; and through and through character also. When that quality can be claimed for any good person, or for any good thing, nothing better could be said for it. Even the simplest and commonest minds recognize this truth. Near the head of State Street, in Boston, an enterprising shoe-black has shown his confidence in the principle here involved by announcing on his placard:

A *Shiney* Shine.
5 Cents.

And there is no surplusage in his announcement. The need of the hour is manly men and womanly women; faithful faithfulness; honest honesty; truthful truthfulness; orderly order; thoughtful thoughtfulness; generous generosity; consecrated consecration; and everything in that measure, whether the cost involved is only five cents, or the soul's salvation. Unless you can give a *shiney* shine, you are not really competent to fill a shoe-black's place efficiently. — *Sunday School Times.*

Horace Bushnell bore the following testimony relative to the Bible, a testimony that many others can reiterate: "My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meaning and glorious truths." Even the Bible must speak to an attentive ear.—*National Sunday School Teacher.*

Teachers of limited time and education, don't let those speeches of the professional man dishearten you! He said, perhaps, that to be a successful teacher, you should spend from ten to fifteen hours on each lesson, and you know that two or three is all you can get, and are inclined to give up your class. Don't do it. Take all the time you can find, dig out what truths you can; compare your ideas with those contained in such other helps as you can obtain; pray earnestly for the aid of the Holy Spirit, and go before your class and do your best.—*Bible Class Teacher.*

How many Sabbath-school teachers could say to their scholars, as Paul said to those that he was teaching, "Those things which ye have both learned and received and heard and seen in me, do?" The first part of the exhortation can easily be given, but how about the last? Our teaching is probably orthodox and earnest; but what of our practice? How many of us would strongly advise our scholars to follow our example in all respects? Perhaps our inability to give such advice is one good reason why our teaching has sometimes so little power.

You Can't.—You can't do a great many things. But you can secure *Parmelee's Great Blood Purifier*, a never failing remedy for salt rheum, erysipelas, scrofula, boils, pimples, ulcers and all diseases arising from an impure and disordered state of the blood. Sold under a positive guarantee that if not entirely satisfactory, on return of the empty bottles we will refund your money. Sample bottles 15 cents; large size $1. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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

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

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

To cultivate brain and muscle, and bring them to the highest development is the problem of the age, which has been solved by the "A. B. C." Steam Cooked Cereal foods of the Cereals M'f'g. Co., of New York. Easily prepared, cheap and delicious. Always ask for "A. B. C." brand. It is the best.

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

LETTERS.

Mrs. Marshal Maxson, A. M. Prescott, Orville D. Green, J. F. Hubbard, C. Stillman, G. A. Campbell, Mrs. M. W. B. Carpenter, L. T. Rogers. J. M. Todd, H. W. Palmiter, S. Williams, Mrs. Sue Saunders, R. D. Barber, A. W. Crosley, R. T. Burdick & Co., A. K. Crandall, L. E. Livermore, 2, Mary Lewis, J. N. Sheldon, Lois Townsend, Mrs. Morris Clarke, Sydney A. Amidon, A. E. Main, L. C. Rogers, William Wilson, A. H. Lewis, W. F. Place, J. B. Somers, J. E. N. Backus, E. Lanphear, D. A. Langworthy, P. M. Green, 2, W. D. Crandall Thurston Green, J. A. McWilliam, H. W. Randolph, Mrs. Angelina Page, H. D. Graham, B. G. Stillman, S. H. Goodrich, D. N. Meredith, E. B. Saunders.

RECEIPTS.

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

		Pays to	Vol.	No.
B. S. Bassett,	Alfred Centre,	$2 00	37	52
A. Warren,	"	2 00	38	52
Maxson Stillman,	"	2 00	38	52
A. C. Lewis,	"	2 00	38	52
Mrs. Lucy P. Lewis,	"	2 00	39	34
S. N. Stillman,	"	2 00	38	52
Thomas Ellis,	"	2 00	38	52
R. F. Burdick,	Alfred,	2 00	38	52
J. F. Perry,	"	2 00	38	52
F. Frank,	"	1 00	38	26
J. Pettibone,	"	2 00	38	52
Henry Keller,	"	1 45	38	26
Wm. Davis,	Higgingsville,	2 00	38	52
J. Conger,	"	1 50	37	52
J. M. Keller,	Obi,	2 00	38	52
A. Antesdalle,	Portville,	2 00	38	52
Mrs. Morris Clarke,	Sackett's Harbor,	2 00	38	52
S. Amidon,	Bolivar,	1 00	38	19
Mrs. Clarissa Beebe,	Andover,	1 00	38	26
N. M. Lanphear,	"	2 00	38	52
Wm. Wilson,	Norwich,	1 00	38	26
Mrs. Susan Lanphear,	Belmont,	2 00	39	8
Thurston Green,	Barnes' Corners,	1 00	38	26
Mrs. Ruth Maxson,	Preston,	2 00	38	39
S. Carpenter,	London, Eng.,	2 00	38	42
J. F. Hubbard,	Plainfield, N. J.,	2 00	38	52
E. Lanphear,	"	2 00	38	52
Mrs. Susan Stillman,	"	2 00	38	52
Mrs. Sue Saunders,	Leadville, Col.,	2 00	38	52
Jesse Saunders,	Albion, Wis.,	2 00	39	13
Mrs. M. G. Jamieson,	Cashton,	2 00	38	52
W. L. V. Crandall,	Milton Junction,	2 00	38	52
Henry Estee,	"	11 50	38	52
Mrs. M. E. Post,	Milton,	2 00	38	52
A. Whitford,	"	4 50	37	52
Mrs. Demaris Coon,	Walworth,	2 00	38	52
A. W. Davis,	"	2 00	38	52
C. W. Crumb,	"	2 00	38	52
Mrs. Lois Green,	"	1 00	38	26
Lois Townsend,	Manchester, Iowa,	45	38	11
James Burt,	Dubuque,	2 00	38	52
J. A. McWilliam,	Grand Junction,	2 00	38	52
Geo. A. Campbell,	Norfolk, Va.,	1 00	37	52
James Estee,	Woodstock, Ill.,	2 00	38	52
H. C. Stewart,	West Hallock,	2 00	38	52
Mrs. M. A. Strange,	Akron,	2 00	38	52
Chas. D. Burkick,	Emporia, Kan.,	2 00	38	52
Thos. B. Gardner,	Worcester, Mass.,	2 00	38	52
D. A. Langworthy,	Bay City, Mich.,	2 00	38	52
E. J. Stillman,	Stony Point, La.,	1 00	38	26
James C. Fuller,	Indianapolis, Ind.,	2 00	38	52
A. D. Graham,	South Bloomfield, O.,	2 00	39	26
John Ehret,	Berea, W. Va.,	1 00	37	52
Eri B. Hoff,	"	1 00	38	26

FOR LESSON LEAVES.

N. W. Crosley, Farina, Ill.,	$4 50

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 24th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

Butter.—Receipts for the week were 20,624 packages; exports, 1,078 packages. There is a light stock and a quiet firm feeling in both the fresh make and fine New York State dairies. Several hundred packages of June made Western factory were sold this week at 14 @ 16c., and off quality old flavored State butter was nominal in price. We quote:

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

Cheese.—Receipts for the week were 46,535 boxes; exports, 32,404 boxes. Fine late made full stock cheese are firm at 12½ @ 13c. Seconds are dull, and skimmed cheese take on age badly and are unsought by buyers. We quote:

Fall make, fine full cream	12½@ 13
" " fair to good	11 @ 12½
Early make, fair to good	10 @ 12
Factory, partly skimmed	7 @ 11
" poor skims	2 @ 5

Eggs.—Receipts for the week were 2,454 bbls. and 2,060 boxes. We quote:

Near-by marks, fresh laid, per doz	31 @ 33
Fresh omelet eggs, and bakers' use	25 @ 30
Limed eggs, prime brands	22 @ 24

Beeswax.—The market is quick at 22½ @ 23 cents for pure wax.

Beans.—There have been several hundred bags of German beans sold here duty paid at $2 25 @ $2 75 per bush., and at the close 400 bags were offered at $2 20 and 200 at $2 12 to arrive buyer to pay the duty of 10 per cent. We quote:

Marrows, 1881, per bushel, 62 lbs	$3 35 @$3 55
Mediums, " " "	3 00 @ 3 30

Dried Fruits.—We quote:

Evaporated apples, ring cut, choice	13 @14
" " fair to good	7 @12
State and Western, quarter apples	6 @ 7
Apples, North Carolina, sliced	6 @ 9
Peeled peaches, evaporated	35 @38
Peeled peaches, sun dried	18 @22
Unpeeled peaches, halves and quarters	6 @ 7
Raspberries, dried	— @28
Blackberries	12 @13
Cherries	19 @20
Plums	15 @17

Dressed Poultry.—The Christmas market has been well kept, large fat geese leading the list. Turkeys intended for the New Year's table should be here fore part of next week. We quote:

Turkeys, prime	14 @ 15
" fair to good	10 @ 13
Chickens and fowls, prime	9 @ 10
" " fair to good	6 @ 8
Ducks, per pound	10 @ 14

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.

ROYAL
FULL WEIGHT ROYAL POWDER ABSOLUTELY PURE
ROYAL BAKING POWDER
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.
UNEQUALED IN
Tone, Touch, Workmanship, and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore.
No. 112 Fifth Avenue, New York.

History of Conference.—Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at $1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

HEAR YE DEAF!
"CARMORE'S ARTIFICIAL EAR DRUMS
As invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he hears with them, even whispers, distinctly. Are not observable, and remain in position without aid. Descriptive Circular free. John Carmore, S. W. Cor. 5th & Race Sts., Cincinnati, O.

Diary free for 1882, with improved Interest Table, Calendar, etc. Sent to any address on receipt of two Three cent Stamps. Address, CHARLES E. HIRES, 48 N. Delaware Ave., Phila.