WHOLESALE PRODUCE MARKET.

of the New York market for butter, cheese, for the week ending Dec. 24th, reported for RECORDER, by David W. Lewis & Co., Pro- Commission Merchants, No. 85 and 87 Broad t, New York. Marking plates furnished desired.

TER.—Receipts for the week were 20,624 pack- xports, 1,078 packages. There is a light nd a quiet firm feeling in both the fresh make e New York State dairies. Several hundred es of June made Western factory were sold ek at 14 @ 16c., and off quality old flavored utter was nominal in price. We quote:

ry, new milch make	38 @42
fresh, fair to choice	30 @36
summer firkins	25 @30
ream creameries, October make	30 @33
utter, finely made, October	30 @35
" fair to choice, fresh	20 @28
" sour, cheesy or rancid	15 @20
dairies, as in quality	20 @30
n of Western creamery, fine	30 @33
factory, all kinds	14 @22

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

ake, fine full cream	12½@ 13
" fair to good	11 @ 12½
nake, fair to good	10 @ 12
partly skimmed	7 @ 11
poor skims	2 @ 5

—Receipts for the week were 2,454 bbls. and xes. We quote:

marks, fresh laid, per doz	31 @ 33
melet eggs, and bakers' use	25 @ 30
eggs, prime brands	22 @ 24

WAX.—The market is quick at 22½ @ 23 r pure wax.

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

s, 1881, per bushel, 62 lbs	$3 35 @$3 55
ns, " " "	3 00 @ 3 30

D FRUITS.—We quote:

ated apples, ring cut, choice	13 @14
" fair to good	7 @12
nd Western, quarter apples	6 @ 7
North Carolina, sliced	6 @ 9
peaches, evaporated	35 @38
peaches, sun dried	18 @22
ed peaches, halves and quarters	6 @ 7
rries, dried	— @28
erries	12 @13
s	19 @20
	15 @17

SSED POULTRY.—The Christmas market has ell kept, large fat geese leading the list. Tur- tended for the New Year's table should be re part of next week. We quote:

s, prime	14 @ 15
fair to good	10 @ 13
ns and fowls, prime	9 @ 10
" fair to good	6 @ 8
per pound	10 @ 14

BUTTER, CHEESE, EGGS, BEANS, ETC., *Consistently and Entirely on Commission.* advances will be made on receipt of property needed, and account of sales and remittances ame sent promptly as soon as goods are sold. ve no Agents, make no purchases whatever for s account, and solicit consignments of prime property.

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

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TORY OF CONFERENCE.—REV. JAMES AILEY has left a few copies of the History Seventh-day Baptist General Conference at ORDER; office for sale, at $1 50. Sent by stage paid, on receipt of price. Address, ATHER CO., Alfred Centre, N. Y.

EAR YE DEAF!

IT IS POSSIBLE TO HEAR. Some by Mere Possibility restored by Dr. ... Deaf for thirty years, hears with them perfectly. Are not obtrusive, and are invisible without ad. Descriptive Circular free. ... Mention this Paper. W. GROVE, 668 Broadway, Cincinnati, O.

ILL BE FREE FOR 1882, WITH IMPROVED ... Table, Calendar, etc. Sent to any ... receipt of two Three cent Stamps. Address ... E. HIRES, 48 N. Delaware Ave.

Jos F Stillman

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. XXXVIII.—NO. 1. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 5, 1882. WHOLE NO. 1926.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

TERMS OF SUBSCRIPTION.

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

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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.

A HAPPY NEW YEAR.

BY ANNIE L. HOLBERTON.

Yet another year is ended,
Still another page is traced;
And the characters there blended
Nevermore can be effaced.
It is ours to fill the pages
Which the angel hands record,
That remain through countless ages,
And receive a just reward.

We have tasted joy and sorrow,
We have seen our hopes decay,
Or perchance have found the morrow
But a phantom of to-day.
Yet as in the early morning
Of the new-born year we stand,
We acknowledge in its dawning
A wise Omnipresent Hand,

Though the past may hold its vision
Of a noble impulse chilled,
Still the present has a mission—
Let it not be unfulfilled!
May we strive a little longer,
Bravely work and steadfast prove,
And in Christian faith grow stronger,
As time's gliding wave shall move.

Let this glad New Year awaken
Higher hopes and firmer trust;
And with new resolve unshaken,
Make our purpose pure and just.
And when time again is spoken
By an old year's passing bell,
May its parting notes betoken
Peace to all, and all is well!

"I CAN NOT GET AWAY FROM GOD."

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that, whenever she came, she spoke to him about Christ and the salvation of his soul. "Mother," he at last said, "I can not stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, when I shall hear no more of such cant." "My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you." The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself, "Anything for a quiet life." His friend soon got a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season. And true it is that the foolishness of God is wiser than men.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman. "He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said, "Tell me if you are saved." Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified. "God has followed me to Scotland," he said to himself. "I could get away from my mother, but I can not get away from God!" And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story, so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him! His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Savior he had rejected became a reality to him, as the terror of the Lord became at first. He saw there was mercy for the scoffer and despiser; and he saw that the blood of Christ is the answer before God even for such sin as his had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us." He saw that Christ had born his punishment, and that he who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of God who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings, "God has followed me to Scotland, and has saved my soul."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—*Watchword.*

THE VAUDOIS.

Surpassingly marvelous has been their history, and equally marvelous seems their destiny. In their valleys, up among the snows and clouds of the Cottian Alps, looking down to the south-eastward upon Italy, and to the north-westward upon France, they maintained their church, pure in doctrine, morals, and polity as that of Scotland itself, while all the rest of Europe fell away into paganized Christianity. According to their local traditions, their religious history dates from the time of Paul's preaching in Rome. Paul himself possibly passed through their valleys on his way to Spain; at least, some of his Roman converts, or their early successors, fled at the outbreak of the persecution to these mountains, and founded the faith which remains there to our day. While, century after century, all the rest of the Christian world sunk in moral death, and was covered with the night of the "Dark Ages," the pure apostolic light shone undimmed on these mountain hights. France on the one hand, Italy on the other, prompted by Rome, attempted age after age to break through the Alpine barriers and extinguish the strange heresy, as it was called. The one terrible St. Bartholomew's of France went on here through successive generations, but in vain; every valley, almost every cliff, has its traditions of martyrdom. Deeds of prowess by the mountaineers, hurling back whole hosts of papal invaders, now on France, now on Italy, in at least thirty-three distinct wars, have given them a historic history never surpassed in the military annals of any other people, dotting their territory with scores of Thermopylæs and Marathons.

After centuries of praying, watching, and fighting for their faith, they stood, still in arms, amid the ruins of their homes and their churches, and laid down their weapons only when a solemn pledge from the enemy conceded their rights. This pledge was immediately violated, nearly all their heroic men imprisoned in thirteen Piedmontese dungeons, their children put in Catholic schools, their women in nunneries. The Vaudois were at last considered extinguished, their own historians, who had fled to other countries, declaring "the ancient Church of the mountains," the "Israel of the Alps," "obliterated," "irrevocably lost," as one of them said. Of the fourteen thousand prisoners at Piedmont, all died of starvation or disease save three thousand, who, liberated at last, but forbidden ever to re-enter their valleys, made their way to Protestant Switzerland and Germany. Seven or eight hundred of them afterward combined under a vow to redeem their lost cause and country, armed themselves clandestinely, marched under the command of their pastor, Arnaud, through the most intricate ravines of Switzerland and Savoy, under the shadow of Mont Blanc, along the cliffs of Mont Cenis, through passages in which only mountaineers could make their way, with no commissariat, each man carrying his own ammunition and food, the Catholic towns and villages rising against them, but quailing before them as if a terror from God had fallen upon the land. France on the one hand, Italy on the other, sent armies to arrest their triumphant march, twenty-two thousand men in all. They rolled back the enemy in victorious fights, entered their ancient valleys "with singing and shouting," fought the Catholic foe from rock to rock through months, supplying themselves with ammunition only by their victories, destroying ten thousand of the enemy in eighteen victorious attacks, winning peace at last, restoring their old homes, schools, and churches, receiving their expatriated wives and children, sheltering even their persecuting sovereign, who had to flee from his enemies below to seek their protection. And re-established in their mountains, and enfranchised by their government, they are now bearing the gospel over Italy, and are thus displaying before the eyes of this skeptical age the providential meaning of their history.—*Dr. Abel Stevens, in Methodist Quarterly.*

NECESSITY OF ACTING FOR THE TRUTH.

We live in the day of shirks. The responsibility of *acting* for the truth held is not sufficiently realized. The mistaken view is held by many that it is sufficient to hold the truth, theoretically, without allowing it to materially affect the line of actions.

One cause of this has been the false teaching which has been given on the subject. Truth is undervalued. It is regarded as a kind of commodity to be passed about and received for the pleasure which a well adjusted theory gives to the mind; but to *act* upon it, to let the *hand* go where conviction has borne the mind, is quite another thing.

Now, we ask, is such a position Scriptural? Is it safe? It is neither. The Scriptures declare that, having [illegible] what the cross is, we must do [illegible] ficient that we go on a pilgrimage to do it, occasionally, or that we talk mechanically of it. It must become our *burden;* and to be such it must be borne. If we have light, it is not to be obscured in a pitcher, but allowed to shine out, that others may rejoice. We are not to accept ideas because others hold them, nor are we to harshly judge another's motives because he does not comprehend all we profess; but each one must act so far as he sees, and strive to see all he can.

Any other position is not safe. Truth is sanctifying; but the sanctification is not communicated by a mental acceptance alone. The new blessing arises from the new *position;* if the latter is not taken, the former can not be enjoyed. This is illustrated from the history of all the worthies of the past who, through *faith wrought.* It was their *works* that manifested and perfected their faith. Noah's faith assumed form in the structure of the ark, and this *form* of his faith floated him over the drowned world. This is but one example of the many which the reader can recall and apply. This principle is found in Jesus' words: "Not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." He "that heareth these sayings of mine and *doeth* them, I will liken him unto a wise man." It is not the saying and hearing, but the doing, that saves. As surely as bearing the cross prepares for the wearing the crown, so will the crown never rest upon him on whom the cross has not lain. The cross brings the meetness, and the meetness the kingdom. This is the way; walk ye in it, if ye would reach the goal.

Were all who hold the cardinal doctrines of Scripture to avow their faith, act accordingly, a moral and material support would be received that would give a mighty impetus to the cause. But men lack moral courage, backbone. They will not stand up and face the frown of public opinion. The light which they have, therefore, must become darkness.

But there is still another class who make loud professions, but do nothing. They neither help pull or push the car of salvation, but wish to mount and ride. Such hinder the onward progress of truth even more than those who are too careful of their reputation to let their views be known. They feel no individual responsibility. Bro. A. or B. may bear the burden, and they will applaud, but if the work lags, they are ready to grumble. They are willing to go if they can ride, but not otherwise. Drones in the hive, they live on the product of others. Let such remember that the Master will reward *every man* according as *his* work shall be.

Duty, in this respect, is plain. We are to walk in the light as fast as we see it. Where our faith is our influence, our purse, must be. In this course is peace, joy, safety. We close with a brief conversation between Jehu and Jehonadab: "Is thine heart right," said Jehu, "as my heart is with thy heart?" And Jehonadab answered, "It is." "If it be," said Jehu, "give me thine hand." 2 Kings 10: 15.—*Domestic Journal.*

CHRIST'S NATIVITY.

Written for the Christmas Entertainment at Ashaway, R. I., and, by request, forwarded to the RECORDER for publication.

BY EARL P. SAUNDERS.

'Twas more than eighteen hundred years ago
That shepherds, on Judea's plains by night,
Beheld an angel form with face aglow,
While all around them shone a glorious light.
The vision filled their wondering hearts with fear,
Till forth the angel spoke and broke the spell:
"Fear not; my welcome message you shall hear,
Good tidings of great joy to you I tell;
In David's city, cradled in a stall,
Is born, this day, the Savior of mankind,
The infant Jesus, King, and Lord of all,
In swaddling clothes the holy Child you'll find."

Now bursting forth upon the midnight air,
Ten thousand heavenly voices cleary ring;
Great praise to God and highest glory they declare,
While peace on earth, good will to men they sing.
The anthem sung, the singers soared away,
And left the spell-bound shepherds wondering there,
While they, their mission done, without delay
Returned to heaven, their home so bright and fair.
Up rose the shepherds then with one accord,
And took their way in haste toward Bethlehem,
To witness for themselves the infant Lord,
Whom God so strangely had made known to them.

There, lying in a manger 'mid the kine,
Close watched by anxious mother's eyes,
Lay sleeping calmly, sweetly, all divine,
God's only Son, man's future Sacrifice.
The shepherds came and gazed upon his face,
They saw about his head the glorious sheen;
They felt the heavenly influence of the place,
And gave great praise to God for what they'd seen.
But Mary all these wondrous things still kept,
Within her heart she thought them o'er and o'er.
As in the manger at her side he slept,
Or in her arms the heavenly Gift she bore.

Then came the wise men from the East afar,
With treasures rich and costly incense rare,
To worship him whose brilliant, royal star
His kingly lineage did to them declare.
As years passed on, the Child in wisdom grew;
A lad, he sat among the doctors sage,
And, asking questions, from them answers drew,
And gave them answers, wise beyond his age.
Arrived at manhood's years, his work began—
That work for which he left his home above,
The work of saving fallen, sinful man,
Whom God, despite his fall, did dearly love.
Three years he preached and prayed and wrought;
He raised the dead; he healed the blind and deaf;
Ne'er succor from his hand in vain was sought;
He ever gave the burdened heart relief.
O! wondrous love to sinful man he showed,
When on the cruel cross he hung in shame,
To free us from the dreadful, crushing load
Of sin, through faith in his great holy name.
As here to day we celebrate his birth,
Now freed from death, ascended now on high,
At God's right hand he sits and rules the earth,
And guards us with a kind and watchful eye.

ASHAWAY, R. I., Dec. 25, 1881.

EXCUSING DISHONESTY.

Both in relation to abstract and practical questions, involving principles of morality, there is seldom any great difficulty in deciding between right and wrong. Whatever trouble is experienced arises from a moral confusion consequent upon the influence of selfish considerations. Thus with reference to the matter of honesty, if men would only keep themselves from the love of greed and gain they would rarely experience any trouble in deciding as to what they may lawfully pursue or possess. Men consent to act the part of rogues, while flattering themselves that they are perfectly honest. It is a true remark of Porson that the cunning device of the devil is to induce men, in committing sin, to justify themselves. This accomplished, there is a bar to repentance and their ruin is easy and inevitable. A temptation to excuse sin is one of our greatest perils. The true and only safe course is to constantly and fully recognize the restraints of our responsibility, and every man owes it to himself to condemn mercilessly every inclination he discovers in his heart to deviate in the least from the right.

Dr. Chalmers says that "in the various departments of service, or trust, or agency, there is a very numerous class of offenders who are ever practicing in littles at the secret work of appropriation, and who have both a conscience very much at ease in their own bosoms, and a credit very fair and very entire among their acquaintances around them. They grossly count upon the smallness of their transgression, and they are just going in a small way to hell."

This notion of trifling dishonesty is one of the commonest grounds upon which it is excused, and one of the most general pretexts for its indulgence. And yet, when the principle is surrendered in an insignificant transaction, it will not be long before it will fail a man in one of greatest consequence. But, no matter what the sum involved, and no matter what the circumstances conspiring to give strength to the temptation, there is nothing to justify dishonesty. It is always criminal, and to yield to it is no more excusable than other infractions of the moral law. A man, therefore, has no right ever to put himself in circumstances calculated to seduce him to dishonesty. But, if being placed in such circumstances the temptation is presented, he is just as guilty in yielding to it as to any other form of sin.

There is special need, at the present day, of insisting on this point; because certain forms of dishonesty are carried on by men almost without scruple, and their full and clear exposure does not bring upon them the severe and universal censure their criminality merits. But whether the public conscience takes cognizance of the moral delinquency of those who yield to temptations to dishonesty or not, yet every man should know that, in so far as he yields to any such temptation, he is guilty, and that his guilt is only aggravated by an attempt to excuse it.—*Baptist Weekly.*

THE FAMILY.

Family! How wonderful is the transformation which Christianity has wrought in the meaning of the word! *Familia*, the old heathen Latin word, denoted simply a retinue of slaves, bound together by no affection or natural ties, but only by a cruel, despotic will and slavish fear. But Christianity has filled it with a meaning expressive of the most tender relations and the most sacred emotions. It breathed upon the marriage relation and the domestic life; and where before was the miasmatic bog of an unspeakable corruption, there appeared a garden of virtue and holy affection. It elevated and ennobled the position and life of woman; it developed the sense of parental responsibility; it threw off the chains of gross passion and political expediency, and wore instead the strong, unchafing bands of domestic love and fidelity; out of the coarse and uncomely materials which it everywhere found, it constructed the purity and the comeliness of the Christian home. Schmidt thus describes the condition of woman and the nature of the marriage relation in heathen society: "Woman was treated all her life as a minor; if married, her husband was her tutor or master, as the law defined it." According to the opinion of philosophers and legislators marriage was not a union of hearts; it was only a union formed in the interests of the State to perpetuate it. It had no moral importance to the persons contracting it. It was only a political institution, designed to give citizens to the country. "Against these prevalent views Christianity brought to bear the full force, viz: that marriage with one wife, instituted by God himself when he created the first pair—is a union of souls—designed to glorify God, and to last beyond this life." It is a mistery, for it is the type of the union of Jesus Christ with his Church. Thus sanctified it becomes a school of virtues and of duties between the married, for their own education as for that of their children, unto life eternal. Each home, each family, ought to be an image of the Church; for where two or three are gathered together in the name of Jesus Christ, he is present in the midst of them. When and where these teachings have prevailed, the Christian home, with its hallowed life and its divine mission, has become a realized fact, on which the Church has built its largest hopes of ultimate triumph, and in which society finds securest basis—the cornerstone of the temple and the foundation-stone of the city.—*Dr. H. M. King.*

WHY NOT TAKE IT?—About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said, "My friend, you are not happy."

"No," he replied, "I am not."

I added, "You are not saved."

"No," said he; "I have been praying for it for twenty years."

"What!" I said; "praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance: I saw a gentleman, the other day, who was paralyzed on one side, and was wheeled about in a Bath chair. As he was out one day he saw a poor man sitting by the roadside afflicted in the same manner, and calling out, 'O, for God's sake, give me a hapney!' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out half a crown to the beggar. But the blind man still kept crying, 'O, for God's sake, give me a hapney!'

"He was blind. The gentlemen said, 'Here, my good fellow, is half a crown for you.' But the poor man was deaf, and still kept calling out for a half-penny. The servant wheeled the gentleman nearer, and at last he made the poor man hear, and then he thankfully took the half-crown.

"Now, my friend, this is just what you are about. God is offering you salvation as a free gift through the blood of Jesus Christ; but instead of taking it, and thanking him for it, and rejoicing in it, you keep on asking for it."

"What!" said he, interrupting me, "can I have salvation without asking for it?"

"Of course you can," I replied. "The gift of God is eternal life through Jesus Christ our Llord; and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.'"

"O, sir; I see it all now!" he exclaimed, and turned away comforted.—*British Boon.*

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.

THE Roman Catholics are evidently zealous in endeavors to occupy new fields in the West. Motives of patriotism and religion should lead us to manifest no less zeal in propagating the faith of Protestantism.

BRO. GEO. J. CRANDALL, of North Loup, Neb., reports for the quarter ending November 30th, as follows: Weeks of labor, 13; church supplied, 1; sermons, 17; prayer-meetings, 7; religious visits, 7; pages of tracts distributed, 44; added to the church, by letter or experience 3, by baptism 4; contributed for the support of preaching, $120 42, for missions, $1 50.

As one means of adding great interest to the monthly missionary meeting in our churches, we recommend the following: Let the whole mission field of our denomination, East and West, home and foreign, be divided into several districts, and each district assigned to some person for a year, whose duty it shall be to read a paper or make remarks upon the cause in his district, from time to time, the material to be gathered from the RECORDER, personal correspondence, and any other available source. Will not some pastor try this plan, and report its success?

THE temptation for Christian people, of any denomination, who go into the new Western country, to drift away from the faith and practice of their former religious life into neglect of these things, is great. To yield to the temptation is morally and spiritually disastrous. And we have never realized as now how much strength and interest they lose who do not maintain their knowledge of and interest in the people, churches, and work of our denomination by regularly reading the RECORDER. We recommend that our missionaries seek to impress this upon the minds of the people where they labor. And would it not be a good plan to supply them with a few specimen copies?

ON Davis Creek, about eight miles south from North Loup, there are four or five families keeping the Sabbath, and ten church members. We preached in the school-house in that neighborhood on the evening of December 15th; and Sabbath evening, Sabbath morning, and the evening following, at North Loup. At a special church meeting held before the evening preaching service, the North Loup brethren, at our suggestion, cordially voted to allow their pastor to spend one Sabbath each month at Calamus. He will probably go up on Friday and return Monday, and hold one prayer and conference meeting, preach at least twice, and call upon the families. Our Calamus friends are located in a fine part of the North Loup Valley, and, with their hearty co-operation with Bro. Crandall, this arrangement promises well for our cause there. On Davis Creek, also, there will soon be, we expect, regular appointments for preaching on some week-day evening. Tuesday and Wednesday, Dec. 20th and 21st, we hope to spend with the Garwin Church, Iowa, on our way to New Auburn, Minn.

MISS FIELDE writes from Swatow, China, giving pleasing details of a trip to some neighboring villages made by Miss Norwood and herself. We quote a part of her letter as follows: "Ten women sat around us, and others stood peering in at the door, too timid, or too much prejudiced against new notions, for a nearer approach. One old woman listened with peculiar earnestness, and several times asked me to repeat a sentence, that she might be able to remember it after I was gone. When our session was finally broken up, this old woman hobbled off homeward; and I heard her saying as she went, as if to fix them firmly in her memory, the words 'Jesus the Lord, Jesus the Lord, Jesus the Lord.' She had never heard the gospel before; perhaps she will never hear it again; but it may be that when she is about to cross over into the next world, she will, there on the border of the vast, dark unknown, recall what she yesterday learned, and will cry out 'Jesus the Lord,' and that Jesus the Lord will hear his name thus called, and will come and take her into his heaven. There was once a woman who, in the midst of a great throng crowding after him, just touched the hem of his garment; and he turned around, and sought her out, and saved her. I think that this old woman will call to him—and he never yet failed to respond to his name. In a neighboring hamlet we visited the family of a young man who had been a church member for six months; and we were glad to find that he had taught his wife all that he himself knew of the gospel. She had two little children, had never in her life been outside her village, and had seen no missionary before. But she greeted us with great delight, told us she was a worshiper of the true God, pressed hospitality upon us, and was so bright and earnest and friendly that she glorified in our eyes the dingy little house, and cast a halo around the unwashed congregation that her husband soon gathered in for us to address. Doubtless there are many such unfound believers in this land. Doubtless the kingdom of God is wider and has more inhabitants than we suppose."—*The Helping Hand.*

THE *Missionary Review* says that the missionaries of the Methodist New Connection of England, in China, having made some purchases of land, sent a native preacher, Mr. Hu, with the deeds, to have them officially sealed, for safe tenure; the regular charges for which would have been some $20 to $25. The native magistrate charged but $7, saying: "I wish to make some acknowledgment of my indebtedness and thanks to the teachers who have come from the great English nation, and have not only, by large distributions of money in the recent calamity, saved thousands of my people from actual starvation, but have, by the teaching of the holy doctrine of Jesus, raised the tone of the moral, social, and public character of this people. It is only fair to say, that I have less trouble from Christians than from others. Allow me to take the bare sum to be paid to government, and to ask you to request your ministers to take back the remainder, as a token of my high respect for the good they have done to my countrymen."

"EVANGELIZATION! — It is suggestive alike of one of the sublimest facts and greatest opportunities of the age. There is no room to-day for any church that is not, as a pre-eminent, all-absorbing purpose, endeavoring to save the world. It is evidence that the kingdom of God is coming with power, when a church, fired with the love and purpose of the gospel, addresses herself with unremitting, intelligent zeal to the evangelization of the world. From farm and hamlet, from city and village, from home and school, and office and mart and commercial exchange, from all the rush and roar of battling forces, what is the voice that comes to the church of Christ? What the grandest and noblest opportunity this surging mass offers? I utter it in one thrilling word, Evangelize! Evangelize!"—*Rhodes, in the Review.*

THE wonderful interest shown by the Japanese with regard to higher education is already bearing fruit in China. Proverbially conservative though the Chinese are, they are quick enough to see and appropriate whatever advances their material interests. There is ample evidence that the movement toward progress and western civilization now going forward in Japan has initiated a similar movement among the Chinese.—*Rev. J. S. Maclay, D. D.*

THE immediate evangelization of the world would do more to promote the happiness and well-being of mankind, than the solution of all existing political, financial, or scientific questions, for it is the reception of the gospel of God that destroys in the man the cruel dominance of hatred, impurity and selfishness, and substitutes the joyful and beneficent reign of righteousness, love, and public spirit.—*Marshall.*

SCHOLARSHIP IN THE MINISTRY.

It is no disgrace for a man whom God has called into the ministry without also giving him an opportunity for a thorough education, to be lacking in scholarship. It is a misfortune which he will not cease to lament, if he is a wise man, all his life; but in spite of it he may be a successful preacher of the gospel. Not all the culture needful to success in any calling can be obtained in the schools, and a man of active mind and indomitable will can in a great measure supply the defects of his early training during his later years. But for a man who has had all the advantages of a first-class college and seminary training to lack scholarship, is a disgrace. It proves that he has been lazy, and unappreciative of the opportunities he has had, and of the duties they impose upon him. Brilliant abilities are not necessary to sound scholarship; a moderate intellect combined with systematic diligence is all that is needed. The minister of to-day above all things needs to be "mighty in the Scriptures," and he can not be this, in the best sense of the term, unless he gives a definite part of his time to the study of the Word of God, and in the original, if he is able to do it. No activity in the pastorate, no flights of eloquence in the pulpit, will atone of lack here. To be permanently useful in the ministry, a man's preaching must be saturated with the Bible, and to secure this he must first saturate his mind with the Bible, and most accurately know the Bible he must know it as it was written, not through the medium of a more or less defective translation.

The chief excuse for delinquency offered by ministers is that they "have no time" for such systematic study. They might as well say that they have no time to sleep. A minister has all the time there is; the only question is, What use shall he make of it? Let the minister who is a graduate understand, when he begins his first pastorate, that the giving of one good hour, at least, of each day, to the faithful study of the Bible in the original, with all the helps the best modern scholarship can give him, is as absolutely essential as that he should prepare his two sermons a week, and he will find time easily enough. The man who says he has "no time" for a thing, really means to say that he doesn't consider it important enough to *take* time for it. When he recognizes it as a thing that *must be done*, the time difficulty vanishes.

But the "more scholarship in the ministry" for which we are pleading should be genuine scholarship. It should not be of that pretentious kind which prompts a preacher to be continually quoting Greek and Hebrew to people who understand not a word of either; nor should it be of that slipshod kind which ignores or skips all the difficulties of the Bible. It should be accurate, painstaking and thorough. More of such scholarship would give us preachers prone to make those wildly incorrect statements on matters of fact, which have so greatly lowered public confidence in the trustworthiness of pulpit utterances. It would give the results of careful investigation of the teaching of the Word of God, without display of the processes of such investigation, in such a form as would be comprehensible by the unlearned and untrained hearer. It would raise the ministry immensely in the estimation of the only class of the community whose esteem is worth having—those, namely, who desire to see the Christian preacher "perfect, thorougly furnished unto all good works" by the faithful study of that Scripture "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness."—*Examiner and Chronicle.*

THE BOOK IN THE WALL.

It was a dark day for poor Dame Perigord. She was not the only woman in France, nor in the city of Lyons, who had been left desolate; but now her loneliness was not her only misery; for the wolf lay at her door.

She sat dreary and companionless in her wretched little four-story room, thinking that her cup of affliction was full, and that it were better if she had never been born. Her husband was not, her children were not, and misfortune threatened to take even her bread away. As if one thing more must be added to make her completely forlorn, she had no cheerful trust in God. Her ideas of religion were derived from blind ceremonies, and from the legends of the saints. She knew nothing of the personal Christ, who ever lives to comfort his own. To her he was little more than a name. But he had pity on her, nevertheless, and he visited her now in a way that was wonderful indeed.

In the midst of her gloomy thoughts, her eyes fell upon a sunbeam of sunshine on the old wainscot at the back of the room. The light that so often seemed but a mockery to her, shone there with a certain new meaning. It appeared to frame something in, and made the spot on the wall look like a panel.

Dame Perigord gazed upon it until the sight began to divert her grief. She arose and went closer to examine. She saw marks there that she had not noticed before, and scraping away the worn whitewash, she discovered the faint outline of a small door. With feverish fingers, she tugged at the joints and tried to force out the square to see what was behind it. Perhaps there was treasure hidden there. Her task was no easy one, but she succeeded at last. The panel flew open, revealing a little recess in the wall; but there was no money, no jewels, in it—only a very old and very mouldy *book.*

Dame Perigord sat down and cried for vexation. At length it suddenly occurred to her that old books, so mysteriously hidden, sometimes had bank-notes laid between the leaves, and she quickly opened the mouldy volume to search.

She was doomed to disappointment again; but she did not close the book. It was a Bible—probably hidden in that hole in the garret during the awful days of the French Revolution. The poor woman had never seen a Bible before. The first words that arrested her attention were: "I say unto you, Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

The text was a keynote of consolation, and she kept on reading all the rest of the day and until late in the night, growing so fascinated that she forgot to eat. She had found a treasure indeed.

From that time Dame Perigord had no more dark days. The words of peace and wisdom in that dear old Bible filled her heart, and made life really worth living. The pittance she could earn by her labor satisfied her wants; and godliness with contentment was great gain. The God of the widow was her God. The Savior of the New Testament became a sacred presence with her—her daily company and comfort, and her mighty protector.—*Watchman.*

JESUS THE LIGHT OF THE BIBLE.—You have often admired the line of shimmering light which shines on the ruffled water when the moon is in the heavens. Look in any other direction, and the waters are dark and troubled. Look toward the orb of night, and you see the glory all the way, right from your feet to the heavens above. Another standing beside you, looking at another angle, will see another line of light and glory; and another in another place will see another; and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction. So is it in the Bible. The glory is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look to the point of sight; look to Jesus, and you will see the glory of the Bible. You can not see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But every one who looks earnestly in the right direction will see something. We may be called by different names, and we may look at sacred truth from different angles; but if "looking unto Jesus" be our motto, we shall see "the glory of the Lord." And though no one can see it all, each one will see all he needs. Every one that looks in the right direction will see a path of light and glory leading from his own feet across the troubled waters of his life, up to the heavens above. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4.—*J. Monro Gibson, D. D.*

THINGS WHICH A MINISTER CAN'T DO.

He can't always preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is, on the whole, a great blessing to the church that it is so; for divine truth appears best in a simple garb, and the most useful pastors have been those, generally, whose names have never attained to anything like notoriety. But with the power to be eloquent, or using the term in the popular acceptation, his sense of duty would oblige him to sacrifice popularity to usefulness. Comparing himself with himself—that is intellectually—the minister is not able to be alike interesting in his sermons. Some sermons must be doctrinal, and by a certain class of hearers they will be called dry; others must be expository, and by another class—those who go to church more for amusement than for instruction—these will be considered tedious.

Again, he can not always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study may be delivered in a heartless manner. Is this under his own control? Every minister will say nay. Hence sermons that cost but little study, delivered under a state of excitement, will often be more admired and talked of than those which cost vastly more effort but which, unhappily, have been pronounced with less feeling. Then his congregation is thin when he expected to see it full, or those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing which ministers can't do is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power of ubiquity, I see not how this expectation can be met. If six months or even three, sometimes elapse, they are saluted with the exclamation, "Why, what a stranger you are; we thought you had forgotten us." Now, I maintain, that if a minister, especially in a large city congregation, attend to all the sick, the bereaved and the serious inquirers with great punctuality and faithfulness, the rest of the congregation should accept a visit whenever it can be conveniently made.—*Puritan Recorder.*

WINTER EVENINGS AT HOME.

In making our plans for the Winter months, let us be careful that the social gatherings, societies, meetings, clubs, etc., which so multiply at this time and claim attention, do not overshadow more important domestic duties, or interfere with our family relations.

It undoubtedly "does us good" to get out of our "ruts," to go out among other people, to hear their opinions, and see their ways of doing things. It helps us also to do society work, to understand and to be governed by parliamentary rules. It disciplines us, and teaches us business-like methods—but we must not become engrossed in such pursuits or pleasures as to weaken our interest in the home.

No family can afford to give up their gathering about their own fireside. No matter how good the objects are which call us so constantly into fields of labor outside of the domestic circle, we shall in no wise be absolved from our individual responsibilities towards those under our own roof.

There should be at least one evening in the week when the entire family will remain at home; an evening to talk over family matters, affording an opportunity for parents and children, brothers and sisters, to keep up their interest in and acquaintance with each other. The value of such a custom would be incalculable in cementing affection and in increasing mutual respect and appreciation.

During these evenings, the utmost freedom and sociability should exist; the parents and elder children, meanwhile, endeavoring to lead the conversation, and to interest the whole in some improving subject. Everything should be done to make them pleasant and profitable. Games, plays, music, reading aloud, discussions, studies of artists and authors and their works, tricks, scientific experiments, etc., might all be woven into the programme without being in the least irksome; though with the exercises of a little tact, the peculiar gifts and ability of each member of the family might be brought out and made useful for the entertainment of the whole, and for the encouragement and appreciation of home talent. Cherish the love of home, and let nothing cheat you out of its pleasures and comforts.—*Intelligencer.*

"TO HIM THAT OVERCOMETH."

The glory of our race is its possession of what Epictetus calls "the approving and disapproving faculty." Here centers the moral element of our being, which furnishes the only proof of personal integrity and worth. If we had not been thus endowed, sin would be impossible indeed; but, on the other hand, that earnest quest of virtue, which appears as a potent and important force in history, could never have been displayed. It needs war to develop heroes, and without moral conflicts human character would lack its most magnificent exemplars. In their present state, angelic natures are supposed by many to enjoy security from temptation, and, knowing no strife between good and evil, they are thought to live in a permanent state of innocence. There are others, however, who hold to the notion that though exempt from trial, their virtue is negative, and that in their state lie "infinite possibilities of wickedness and sorrow." However this may be, it is certain that the Scriptures clearly recognize the fact that men who overcome evil are to be approved and rewarded with more than angelic honors. Having fought a good fight and kept the faith, they are to be numbered with the saints of God in the glory that is everlasting, and of them Christ has said, they shall sit with him on his throne.

Nor are all the rewards of those who strive against sin reserved for the future. The discipline through which men are called to pass in struggling with what opposes them in their progress to a better life, not only strengthens their faith in the grace and power of God, but inspires them with courage and comfort in all their spiritual conflicts. After every battle they are made better and braver soldiers, and, in the face of every foe, they come to fear no danger, and grow more and more confident of a final victory. This is the important lesson learned in the warfare of life which prompted the inspiring words:

"O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

—*Baptist Weekly.*

TELL IT!—Men are saved by word and by example. One drives the nail, the other clinches it. To withhold experience is to hide the gift of God which he designs for the enlightenment and purifying of the world. Many a blessing is lost because it will not bear hiding. It grows inpalpable in the darkness, and hides itself from us, as we have hidden it from others.

Brother, sister, tell your experience. Tell it to your next-door neighbor, to the church, to the world. Tell the perishing what Jesus has done for your poor soul. Tell how sweetly he saves you, how completely he keeps you, and with what hope he carries you onward. Speak of "his loving kindness, O how great!"

There is a prudence about confessing; but we will not dilate on that now. If the Lord has swept through your soul with the breezes of his love, and purified and adorned it with the graces of his Spirit, surely you are fitted for some humble place in the rainbow of his earthly glory. You say you are unworthy, and so you are. But it is not a question of worthiness; it is simply one of magnifying what God has done for and in you. Your sanctified soul must be a beacon of promise, and your life a holy inspiration to lead the unsaved and the unsanctified to Jesus. Hide your head if you must, while you speak, but fail not to hold up the crucified and the Holy One to the world.

THE ONE NAME—JESUS!—How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life, filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into a delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the Mount of God; thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! thou only canst interpret thy own name, and thou hast done it by thy works on earth, and thy glory at the right hand of the Father.—*Dr. Bethune.*

THE danger that threatens us is not the loss of the wealthy classes, but rather the gradual modification of our practice from the plain "Thou art the man" form of speech to the weak dilution of essay and inquiry room. We may modify our methods, but we must emphasize our doctrines and discipline, so that our members are indeed converted sinners and sanctified believers, loving Christ and the souls of men above everything else.—*S. G. Grove.*

IMPERFECT IN ORIGINAL

Education Dep

Conducted by REV. J. ALLEN, D. D
half of the Seventh-day Baptist Edu

"LET THERE BE LIGH

THE WELL.

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Down deep the bucket flies,
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And how often, who can tell
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They are dust who slaked the
At the little silver font
In the wild woods, where it
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They are dust, the pioneers,
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So shall we within the vale
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CONSCIOUSNESS.

Consciousness is the prima principle in all mental action a sentiment, then a spontan becoming thus the "light o not a separate faculty, but th dition of all intelligence, the of all mental activity.

Consciousness has a three tion:

1. Sense-consciousness.
2. Self- or spirit-consciousn
3. God-consciousness.

1. Sense-consciousness has

a. The lowest is animal This does not separate man world. The brute has, doub and man, in his animal nat the same. Subject and obje the not-me, self and the wo tinguished by the clear rec sonality. Bodily want an pain and pleasure, are perce give a clear and definite indi ing out and apart from natu

b. Soul-consciousness is t tion of self as an individual world. In this consciousne nition of personality, but n above the world. The mer clear apprehension of self. ry there is no pronoun I sciousness gives assurance o arate from the body. In it to himself as soul, but not is the dawn of personality, well defined personality.

2. Spirit-consciousness g of a personal spirit, which in the body, is distinct fro self, or, according to the mology, soul-life conscio separates the spiritual nature. This fully inau hood, and gives assurance This raises man out of the brute, sets the spiritua nature.

Self-conscious energy self-originant, free, spont doubtless, the primary cons from which all ideas of po spring. It is the light tha itself in all activities of th ity, and free will.

3. God-consciousness g of a supreme power, to w correlated as dependent. Bible language, is faith.

Rothe says, "Piety has ceased to be piety, so soon certitude a proof either o or that of its object. The pious is this: God is as im to me as myself; because conceive of the consciousn of myself, in any other wa ately connected with th thought of God. Self-co complete itself within me consciousness; or, rather, immediately certain than light of my divine conse consciousness first truly re is to me the absolutely an tain, and I become first t self by means of my cert

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Education Department.

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

"LET THERE BE LIGHT."

THE WELL.

Dark and cool the water lies
In the old, time-honored well;
Down deep the bucket flies,
And how oft, who can tell?

For the schoolboy hot with play,
For the laborer tired with toil,
For the traveler on his way,
Doth the tireless rope uncoil.

And how often, who can tell?
Or, who first the gracious draught
Drew up from the bounteous well?
Or, who sunk the ancient shaft?

They are dust who slaked their thirst
At the little silver font
In the wild woods, where it first
Called the huntsman to dismount.

They are dust, the pioneers,
Who the strong armed forest broke,
Where the old well now appears;
Where now curls the village smoke.

So shall we within the vale
With our children's children dwell,
But the waters ne'er shall fail
In the old, time-honored well.

CONSCIOUSNESS.

Consciousness is the primary and essential principle in all mental action. It is at first a sentiment, then a spontaneous assurance, becoming thus the "light of life." It is not a separate faculty, but the essential condition of all intelligence, the primary form of all mental activity.

Consciousness has a threefold manifestation:

1. Sense-consciousness.
2. Self- or spirit-consciousness.
3. God-consciousness.

1. Sense-consciousness has two grades.

a. The lowest is animal consciousness. This does not separate man from the brute world. The brute has, doubtless, no other, and man, in his animal nature, partakes of the same. Subject and object, the me and the not-me, self and the world, are not distinguished by the clear recognition of personality. Bodily want and gratification, pain and pleasure, are perceived, but do not give a clear and definite individuality, standing out and apart from nature.

b. Soul-consciousness is the clear realization of self as an individual, as a part of the world. In this consciousness, there is recognition of personality, but not as apart and above the world. The mere animal has no clear apprehension of self. In its vocabulary there is no pronoun I. The soul-consciousness gives assurance of I, but not separate from the body. In it, man is revealed to himself as soul, but not as spirit. Herein is the dawn of personality, but no clear cut, well defined personality.

2. Spirit-consciousness gives the assurance of a personal spirit, which, though ensouled in the body, is distinct from the body. This self, or, according to the Anglo-Saxon etymology, soul-life consciousness, definitely separates the spiritual from the animal nature. This fully inaugurates his manhood, and gives assurance of his nobility. This raises man out of nature, lifts above the brute, sets the spiritual above the animal nature.

Self-conscious energy—or the power of self-originant, free, spontaneous action—is, doubtless, the primary consciousness of spirit, from which all ideas of power and causality spring. It is the light that reveals spirit to itself in all activities of the reason, sensibility, and free will.

3. God-consciousness gives the assurance of a supreme power, to which the spirit is correlated as dependent. This assurance, in Bible language, is faith.

Rothe says, "Piety has already essentially ceased to be piety, so soon as it needs for its certitude a proof either of its own reality, or that of its object. The confession of the pious is this: God is as immediately certain to me as myself; because I can not feel or conceive of the consciousness and the thought of myself, in any other way than as immediately connected with the feeling and the thought of God. Self-consciousness can not complete itself within me without the divine consciousness; or, rather, God is to me more immediately certain than myself; for in the light of my divine consciousness, my self-consciousness first truly realizes itself. God is to me the absolutely and immediately certain, and I become first truly certain of myself by means of my certainty of God."

FEAR small temptations rather than great ones. These come only now and then; those every day. Beware of being witty at the expense of reverence; sarcastic at the expense of charity; entertaining at the expense of truth; coarse at the expense of purity.

IV.—THE IDEA OF GOD.

God Is. What Is He?

God is. This apperception is the spontaneous outbirth of the faith faculty, or religious consciousness of humanity. This primary and universal conscious assurance or sentiment of a Supreme Being constitutes man a religious being. Man having this conscious assurance that God is, can man also know what God is in his essential nature? Is Deity the unknown and the unknowable, or is he the knowable and the known? Man's religious nature seeks and finds a living God; man's reason demands a knowledge of this Supreme Being. Can this demand be satisfied? Various and multiform have been the answers.

1. NIHILISM. This is the doctrine that we can know nothing. All supposed knowledge is the dream of nothing about nothing. There is no reality to be known.

2. NESCIENCE, or Humism, is the doctrine that man can know nothing of the nature of things, only their phenomena. We do not, and can never know, whether appearances correspond to realities. It includes disbelief, doubt, and indifference, or Atheism, skeptisism and indifferentism. Atheism denies that nature had its origin in a cause. Skeptisism neither affirms nor denies, only doubts. Indifferentism does not concern itself with anything beyond the phenomenal.

Hume is considered the originator of the doctrine of nescience in its various forms, and it has accordingly been termed Humism. Hume did not profess to deny the existence of God or anything else. He affirmed that all we can know are impressions and ideas.

Comte affirms "all knowledge is limited to material phenomena, or appearances perceptible to sense."

Spinoza declares "all determination is negation," hence "all determinative thought of Deity is a negation of Deity."

Mill held that "mind is only a permanent possibility of feeling, matter a permanent possibility of sensation. We have no cognition of mind or of the external world, as real entities. Both are a series of feelings. If we are ignorant of all realities, if such there be, we must also be ignorant of God, if he is, as an objective reality."

Spencer says, "There is no God apprehensible by us. The ultimate reality is absolutely unknown. It can not think; because to think is to condition. It can not be conscious; because consciousness gives difference. It can not be personal; because personality is limitation. Yet it is one omnipresent and eternal power, manifesting itself as force. This absolute is a positive apprehension. We can know that the absolute and infinite is; but we can not know *what* it is—an indefinite consciousness that can not be formulated." He thus claims for knowledge what Hamilton claims for faith.

Prof. Fiske, one of the ablest exponents of evolution on this side of the Atlantic, gives the following theorem: "There exists a Power, to which no limit in time or space is conceivable, of which all phenomena, as presented in consciousness, are manifestations, but which we can know only through these manifestations."

3. RELATIVITY. Closely allied to the doctrine of nescience, springing from it, or leading to it, is that of the relativity of knowledge; that is, that the mind does not perceive things, but only the relations of things. Things in their nature are utterly unknown.

Kant held that the speculative reason—the faculty of intuitive truth—can give no positive knowledge of God. Its affirmations all involve contradictions. The practical reason—the faculty teaching man what he ought to do—gives a knowledge of God as a regulative principle of action. It is a necessary affirmation for moral action. Reason, therefore, denies the existence of God theoretically; yet affirms such existence as a practical moral necessity.

Sir William Hamilton teaches that "all human knowledge and philosophy is only of the relative and phenomenal. Of existence absolutely and of itself, we know nothing. To think is to condition and limit; therefore, we can not think the infinite and absolute. They are mere negations of all thought. The sphere of our belief is much more extensive than the sphere of our knowledge; and, therefore, when I deny that the Infinite can by us be known, I am far from denying that by us it is, must, and ought to be believed. By a wonderful revelation, we are thus, in the consciousness of our inability to conceive aught above the relative and finite, inspired with the belief in the existence of something unconditioned beyond the sphere of all comprehensible reality. The Divinity is in part concealed and in part revealed. He is at once known and unknown. But the last and highest consecration of all true religion must be an altar to the unknown God. In this consummation, nature and religion, Paganism and Christianity, are at one."

Mansell, the able exponent and defender of the doctrine of Hamilton, applying it to limits of religious thought, asserts that "the Absolute can not be conceived as conscious; neither can it be conceived as unconscious; it can not be conceived as complex; neither can it be conceived as simple; it can not be conceived by difference; neither can it be conceived by the absence of difference; it can not be identified with the universe; neither can it be distinguished from it; it can not be distinguished from the multiplicity of finite beings; neither can it be identified with them. In whatever way, therefore, we contemplate the Absolute and Infinite, it is alike incomprehensible. It can be a subject of belief but not of knowledge."

Matthew Arnold, discarding all metaphysical conceptions and definitions of God as a being, turns to philology and etymology for the natural history of the terms being, essence, existence, and, tracing them back through the Indo-European languages, finds their original roots to be, *bhu*, grow, *as*, to breath, and *sta*, to stand forth; hence, God is, God a being, God exists, means literally, God breaths, God grows, God stands forth. Discarding, therefore, all efforts to apprehend God as being, essence, existence, he defines him as "the eternal Power, not ourselves, which makes for righteousness, instead of God is a person who thinks and loves." Again, "God is the stream of tendency by which all things fulfill the law of their being."

The earlier Theologians had made both the assurance of the existence of God and the apprehension of his nature to depend entirely on external revelation, to which the human reason is related as a purely passive organ; and all nations possessing this, as feeble and imperfect relic of a primeval revelation. On the promulgation of the doctrine of relativity by Kant, Hamilton, and their followers, the orthodox Theologians, at first, gladly accepted it as a check and cure for rationalism.

Doctor Hodge says, "We believe that the reason can not be said to originate, but only to confirm and complete the idea of God furnished by other sources." "The pretended ways of the immediate and adequate apprehension of the Infinite are disproved by the self-evident principle that the mind, in every thought, *contains* the conception which it forms of its object; but a finite mind can not contain an infinite thought. We may know that God is infinite, but we can only form a finite conception of him. Every form of human consciousness, whether of thought or of feeling, is finite, and depends upon conditions. We believe God to be infinite, but we positively conceive of him only as indefinitely great, that is, of a degree of greatness from which we remove, one by one, the limitations which inhere in human thinking."

Thus taught most Theologians. The bad and far reaching tendencies of this doctrine were not realized till Spencer and his disciples built upon it "as upon a bottomless abyss." The subtlest form of the skepticism of the day proceeds on the principle that man knows nothing of the nature or reality of things. It proclaims that the human reason can not discover any truth above and beyond the phenomena of sentient experience. It does not deny the existence of God, but declares if such a being exists, he must be unknown and unknowable, and therefore it is unreasonable to seek after the unknown God, if haply we may find him, or to imagine that we are bound to pay him worship, or render him service.

THE ABSOLUTE OF PANTHEISM.

Spinoza taught that "in the absolute, perfect sense, God is. In him are no distinction, limitations; all such are imperfections, negations. He is the essence of all things. They are contained subjectively in the idea of God. Space and time are divine manifestations or attributes. The divine personality, 'I can form,' he says, 'no clear conception of, although I firmly believe that in the blessed vision of God which is promised to the faithful, God will reveal this to his own.' He is the 'One and the All.'."

Fichte held God to be the Absolute me, or infinite self-activity, of which all individual mes or self-conscious activities are but finite expressions. The individual mes apprehend themselves in the Absolute Me only as the manifold revelations or manifestations of that which is grounded in him. These finite mes, taken together, are the totality of the modes of the revelation of the Absolute.

Hegel taught that Diety is a living, eternal process of absolute self-existence. This self-evolution is the eternal self-actualization of his being. Nothing is true and real except so far as it forms an element of the absolute spirit. It contains within itself all the actual. It completes every form of development and represents all actuality, from the undetermined with which it begins, up to the highest form of development, becoming self-conscious in man, by distinguishing itself from the universe. The conscious spirit thus evolved, and reflecting in itself all lower forms, is the Absolute.

All the above doctrines respecting the conception of Deity, leading thus to Atheism, skepticism, or pantheism, let us next seek for a doctrine that shall lead to Theism.

EDUCATION.

Before the Alleghanian Lyceum, Christmas Eve, 1881.

BY J. R. JEFFREY.

As a glance at the etymology of the word shows, education signifies an unfolding or developing of the innate capacities. It is a transition from a state of dependence to one of independence. A debate upon the subject generally produces little but a hopeless chaos of conflicting opinions, and what renders the confusion greater, every one thinks himself capable of rendering an opinion on the subject.

Before proceeding further, it would seem proper to limit the application of the term. In the broadest sense of the word, a man is educated, either for good or evil, by everything he experiences from his cradle to his grave. But in the more limited sense, the term is confined to the training, in a particular way, the intellect, and moulding the character of the young. A course of primary instruction embraces only what is considered absolutely indispensable.

We do not wish to be understood that there is a limit to the degree of intelligence in any class, but from the very nature of things, some are compelled to spend most of their time in manual labor. Indeed, until quite recently, reading, writing, and arithmetic were considered to be the beginning and end of a course of primary instruction. These, however, are not so much knowledge themselves, as the means by which to obtain it. As a preliminary step, and a medium through which all other knowledge is conveyed, there is required a knowledge of the mother tongue, and the ability to read, write, and speak it correctly. Here we might notice the fact, however, that children are placed in school at too early a period in their existence.

James A. Garfield said that "man will be a benefactor to his race who shall teach us how rightly to manage the first years of our children's education." And further, "I, for one, declare that no child of mine shall ever be compelled to study one hour, or to learn even the English Alphabet, before he has deposited under his skin at least seven years of bone and muscle."

School committees would summarily dismiss the teacher who had the good sense and courage to spend one hour each day with her pupils in the woods and fields, teaching them the names and uses of plants, and the beautiful stories of the animals and birds, which fill the world with life and joy. They would, on the other hand, applaud her for perpetrating that outrage upon the laws of physical life, which compels a little child to sit in silence over a printed page for six hours in a day.

If I were an instructor, I would rather parents would keep their children at home until they were eight years old. Herod was merciful, for he completed the slaughter of the innocents in a day. What are our schools and colleges doing in respect to physical development? Would we wrong them if we say, nothing? The graduate has learned the Latin of the old maxim, "*Meus sana in corpore sano*," but he has never learned to strengthen the mind by the preservation of the body. He can also read you from the best Attic Greek that Apollo flayed the unhappy Marsyas, and hung up his skin as a trophy. But do these constitute an education? Far from it. The study of nature, of the natural sciences, constitute a far more complete education. Saxon Alfred decreed that every man who had so much as two hides of land should bring up his children to education until they were fifteen years old, or else, he said, they would be beasts and sots, dangerous to themselves and the state. These words are true at the present time, for, as a general rule, the low and degrading acts are perpetrated by the ignorant.

From this we shall infer that education is a civilizer. With children comes the seed of states; the family is the nursery of the citizen, the measure of a people's prosperity. How necessary, then, that children should receive proper inspiration at home; but many homes are little more than cages to the inmates. The youths soar away into the unknown, desire to do something impossible. "Gifted youths rush out to feed on whims." Not letters, but life, chiefly educates if we are educatable. Character comes of temperament far more than of acquirement; and the most that culture can do is the drawing out, fashioning, and polishing of the natural gifts. Up to a certain age, the training of all young persons should be the same; for the aim and end in all cases is to train them to be intelligent and active, capable of turning their talents to use in whatever situation they may be placed.

Here we may notice the fact, nevertheless, that often the ornamental precedes the useful. In nine cases out of ten, in his after career, a scholar makes no practical use of his Greek and Latin. If we inquire why parents give their children a classical education, we find that it is simply to conform to public opinion. Men clothe their children's minds as they do their bodies, in the prevailing fashion.

Summing up the whole matter of education, it presents a three-fold nature: physical, mental, and moral culture, of which moral culture should occupy nearly, if not entirely, one-half the student's life. And in conclusion, the manners should be perfect, without which an education will not be complete.

"For 'tis noble minds who noble men create,
And they who have great manners form mankind."

THE ALLEGHANIAN JUBILEE SESSION.

The important event of the past week was the Jubilee Session of the Alleghanian Lyceum of Alfred University, held at Chapel Hall, on Christmas eve, a fair sized audience being present at the exercises. The Band furnished the music for the entire evening. The exercises consisted of an overture; a few introductory words by Mr. Charles M. Marvin, Jr., President of the Lyceum; prayer, by Prof. A. B. Kenyon, followed by music. An oration was then given by Mr. A. E. Witter, entitled "Demands upon the Young Men of America," which emphasized the facts that young men should acquaint themselves with the workings of the government, also that they should acquire a broad and liberal training. Mr. J. R. Jeffrey delivered an oration entitled "Education," showing that children should not be placed in school at too early an age, and that, at present, in some colleges, classical education was made too much of, when the time should be spent more in the natural sciences. A musical duet for the cornett was executed by Messrs. A. F. Witter and D. S. Burdick. This was followed by the reading of the *Alleghanian*, the Lyceum paper, by Rog. Stillman. Mr. O. M. Rogers then delivered the Lecture upon "Science and Superstition," showing the influence of science and learning over ignorance and superstitution, in the world's progress. Mr. J. J. Merrill concluded the literary part of the programme with his oration entitled "Science as Effecting Modern Thought." The evening's entertainment closed with a band quartet, arranged by A. F. Witter.

TOO MUCH SALT.

We may in spiritual things disgust and repel men by an excessive and unmixed use of religious conversation. A pious, but very refined and sensitive minister, recently declared that the greatest provocation to anger and intemperate speech that he had ever encountered, was in the conduct of a rough and boisterous Christian, who used to shout at him across the street, or in the cars, or wherever he chanced to meet him, "Well, brother, how's your soul?" He declared that he was sometimes afraid of backsliding under these greetings. It was difficult, no doubt, for him always to answer the salutation "with grace." And the reason is obvious. This man's speech was not delicately seasoned with salt. It was too salt, and so was nauseous and intolerable, and produced disgust, when it might, if fitly seasoned, have proved refreshing. It is a great art to temper one's Christian conversation exactly to the occasion.

The "gracious words" that proceeded out of Christ's mouth were as wonderful in their adaptation to the time and circumstances of their utterance, as they were powerful in their relation to absolute and eternal truth. Modulated from the most awful vehemence of rebuke to the delicate silence that only wrote upon the ground, they furnish the deepest theme for our study as those that would be masters of fitting speech. "Seasoned with salt"—the evenly mingled and thoroughly transfused grace of the gospel; that flavor of godliness in our conversation that at once preserves it from the corruption of "foolish talking and jesting which are not convenient," and from the vice of sanctimoniousness and cant which are not palatable even to Christians; this is what, with the greatest carefulness, the believer should strive after. But our chief anxiety should be that the savor of godliness should never be absent from our conversation—that it should so permeate and sanctify our speech that, saying much or saying little, there should be that which should indicate that we had been with Jesus and learned of him.—*Dr. Gordon.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 5, 1882.

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

A NEW VOLUME.

With this number commences the thirty-eighth volume of the SABBATH RECORDER, and in celebrating its birthday it wishes a few words with its friends and readers. When one year ago we changed from the folio to the quarto form, with a new dress and more room for reading matter, while under the pressure for a "cheaper paper," the price had been reduced to two dollars, it was hoped that the friends of the paper would rally to its support, and we should considerably swell our subscription list. This hope has not been realized, and the list remains about where it was at the old price, and with the old form. As a result, we find ourselves at the end of the year with a large deficit in our treasury.

Under these circumstances we have considered the subject well as to what can be done, to make the RECORDER pay its running expenses, because it can not be continued long in the present condition. We have decided *not* to raise the price of subscription at present, and to endeavor to make the paper so valuable to the denomination that they will rally to its support. To this end we have added new departments, and are making arrangements for a much fuller report of *Home News*, each week. Other improvements will follow as opportunity offers.

Since the decease of our beloved Editor, Dr. Hull, we have had no one man to take his place, but a number of brethren have together done what they could. Arrangements are now under way, however, by which we hope to have a man at the head of our Editorial department who will be the right man in the right place.

We make this statement and this appeal, that the friends of the RECORDER may at once rally to its support, and show by their subscriptions that they wish it to live. We want one thousand more subscribers than we now have, and can have them if our friends will take just a little trouble to secure them.

We expect soon to publish in our advertising columns, a *Denominational Directory*, which shall contain the card of every business man among us, both as an advertisement for him, and information for those who wish to know where to go to secure just what they want, while they are at the same time patronizing their own denominational friends. To this end, we ask the hearty co-operation of all.

THE SABBATH RECORDER wishes its friends and readers not only a happy and prosperous New Year, but God's richest blessings in all spiritual things.

G. H. B.

HAPPY NEW YEAR.

Christmas, "Merry Christmas," has come and gone, and left its sunny memories and sweet love-touches on many a human life. In the economy of the Christ-life, every love-token makes *two hearts* happy. The blessed Christ, who loved most, and gave most, said, "It is more blessed to give than to receive." No one is too poor to send some sunbeam into the shadows of other lives. Once a dark shadow fell across our dear Milton home. A strong man came in the early morning to speak words of comfort. He *did more*. He sat down, and, with heart too full for words, wept like a child. *We* shall carry the memory of that sweet life-touch forever, and so will *he*. And thus it is we are hour by hour filling the houses we are to live in forever with pictures to look upon in all the after years! How important we be filling them with such memory-pictures as we shall love to look upon. Let us see to it that this sweet Christmas spirit be not for one bright day, but for the coming days of all the glad New Year. Whatever else we may get away from, it will not be from our own past; and the harmonies and discords that shall float around us in the years to come will not come so much from *outer* voices as from the echoes of *our own* long-ago soul songs. The years that are past have been seed-sowing time for the years to come, and for the yearless eternity,

"O what shall the harvest be?"

How the past and the future come together in the *now*.

With pen in hand to wish the readers of the RECORDER, one and all, from bright-eyed Charlie, and rosy faced Lillie, to silver-haired Grandpa and Grandma, a "Happy New Year," a tear will come, as the heart-sorrow of bereavement wells up from the grave of the old year. The fingers of strength, that penned the last New Year's editorial good wish, and the heart of love that prompted it, are now

"Feeling for the keys
Of the heavenly harmonies,
On the banks beyond the river,
In the bright, the bright forever,
In the Summer land of song."

But in the divine plan of lifting the human life to its lost glory,

"The deepest griefs and wildest fears
Have holiest ministries."

The apparent losses are often the hidden gains of life, and the most flattering prosperities are often the disguised adversities. Whatever tends to compact our lives and settle them into the moulds of eternal verity, is best for us, be it stalwart struggle, at some storm-swept post, out in the public gaze, or patient endurance down out of sight in some soul-pushing bereavement. One life but lays the base for another to grow upon, and so it is

Life finds its increments in death.
Through earth, and sea, and sky,
Before the tiniest thing hath breath,
Something that lives, must die.

Who lives so truly that he may die truly, shall find death but the grandest phase of his ever-enduring personhood. Happy New Year!

D. E. M.

PRODUCE THE SCRIPTURE.

Some years ago, one of our quiet, but earnest, Sabbath-keepers in West Virginia was summoned to the county seat to serve on a jury. There was a great amount of business before the court, and they were kept so busy that little time was left for rest or recreation. But one evening, at the urgent solicitation of an old friend, he agreed to accompany him to his home, a few miles out of town, under the promise that he would furnish him a horse to ride back very early in the morning. It was late when they reached his home, but it proved to be a palatial residence, with fine grounds around, and immense ranges of pasture-land beyond. Within, elegance and taste made everything attractive, and they spent the evening till a late hour very pleasantly. When they were about retiring, he was shown to another part of the house, and introduced to a very aged man, father-in-law of the host, who was to occupy the same room. They sat down before the cheerful, open fire, so common in West Virginia, to talk awhile before going to bed. The venerable man proved to be a retired minister, who had spent many years in teaching an academy in Virginia, and also preaching the gospel through the State. He asked our friend his name and residence, and, on learning it, he abruptly said, "Then you are a Seventh-day man." Yes, he replied, I try to keep the seventh day as the Sabbath. "Ah," he says, "you are all wrong;" and went on in a rapid way to sustain his statement. "But," said the young man, "if you will produce the scripture, and show me that I am wrong, I will change right about and keep next Sunday." The aged minister, brightening up, said, "Why, the Bible says that 'Christ rose on the first day of the week, the Sabbath.'" "Very well," said our friend, "produce the scripture, and I will change and keep Sunday." "Does not Smith's Dictionary say that Sunday was the Sabbath?" "But," the young man replied, "Grandpa, Smith's Dictionary won't do you any good. Produce the scripture, and I will accept it." Then he said his library was not all there, and he could not readily turn to the place, but still insisted it was in the Bible, that Sunday was the Sabbath. He became very much excited, and talked on till almost morning; but every time failing to find the passage, and the Sabbath-keeper still insisting that nothing but scripture would answer.

At last they laid down to rest, and the aged minister, thinking our brother was fast asleep, slipped out of bed, and sat down by the open fire, and went to hunting through the Bible again for the proof of Sunday. A long while he searched, but at last laid down the Bible, and went to bed again. In the morning he was again looking through the Bible for the Sunday Sabbath; hardly said a word at the breakfast-table, and, when our friend bid him good-bye, he requested that as soon as he could produce the scripture, to write and let him know, and he would immediately change to Sunday. But he has received no word from him as yet.

Brethren and sisters, I think this is a typical case of great numbers of educated men, who candidly think that the Scriptures enjoin upon us to keep the first day as the Sabbath. I have met with them in different denominations, and in many places. What we may always do—what the weakest Seventh-day Baptist can do—is to ask them kindly, as did this earnest brother in West Virginia, to produce the scripture.

I. R. S.

THE SORE SPOT.

Have you got a splinter in your finger? Has it been festering for a day or two? How annoying it is! Now you realize you have a finger; before, you did not think of it. Or is it a boil on the back of your neck, or a corn on your toe, or chilblains here and there upon your feet, or a burn on your hand? Who would think any one of these petty annoyances would demand more of your attention, and pain you more than all the other organs of your complicated physical mechanism? That is the point of your sensitiveness, there is where you suffer.

Just so there are sore spots on your conscience. Yesterday, when the merchant was handing you the change, did he pay you twenty-five cents too much, and did you know it, and keep it? Oh, how that little hurt annoys you! It is like a bit of sand in the eye; there is friction and disturbance now in your soul's peace.

Or is it an evil habit, or a wrong course you are pursuing? how your conscience points her finger, and keeps you in constant unrest! Were you to speak out your feelings, your neighbors would say, "You have that evil habit on the brain;" or, "The wrong course you are pursuing is a canker to your peace."

If we would have rest of soul, we must avoid every transgression of God's law, be it small or great. My mind is led in this train of thought when I think of the number of our young people who leave the Sabbath, not realizing there will be an ulcerous spot, a chilblain on the conscience, which will fret and annoy them as long as they continue in violation of God's law. I know whereof I speak; I have tried it. I have the right, if not the duty, to thus warn you. Joseph Cook has at some time said, "There is no peaceful life that is not a frictionless life." He also said, with reference to the after-death existence, "We all know we shall go hence, and we all desire to go hence in peace." Now you can not lead a frictionless life with this plague spot on the conscience. You can not go hence in peace after having been annoyed here continually with this sore place. Return unto the Lord and be healed.

Once, a desecrated Sabbath was to me like a painful boil; now the sore spot is healed, the splinter has been withdrawn from the finger, the grain of sand has dropped out of the eye, and the Sabbath is as much a joy as the pure air and light of the morning, or any of the daily blessings of life. My attention is not now continually called to it as once. They accuse us Sabbath-keepers of making a hobby of the Sabbath. You leave it, you who have been brought up to observe it, and it will become a hobby with you indeed, a painful hobby, just as the toothache is a hobby to him who is obliged to endure it.

E. M. D.

SOMETHING NICE for members and officers of deliberative bodies has been published by Uriah Smith, of Battle Creek, Mich. It is a "Diagram of Parliamentary Rules," together with concise hints and directions for conducting the business of such bodies; by which a glance at a single page gives all needed information for the disposition of any question which may arise, either positively or negatively. It is to the study of parliamentary practice what a map is to the study of geography. It is beautifully gotten up in muslin, and is furnished by mail at 50 cents a copy.

REPRINT.—Messrs. I. K. Funk & Co., 10 and 12 Dey Street, New York, with Mr. Spurgeon's consent, have determined to reprint "The Treasury of David," using the *same size type* as in the English edition, the binding to be better—making theirs the preferable edition. The price will be $2 per volume, cloth; $12 for the six volumes; one-half the price at which it is now sold in America.

"MY MISSIONARY BOX AND I" is the title of a neat pamphlet, received from Eben Shute, 20 Tremont Temple, Boston, intended to awaken and increase an interest in the work of missions. Price, 10 cents; 75 cents per dozen; $5 per hundred.

"THE VARIETY SERIES" of music, published by Spear & Dehnhoff, 717 Broadway, New York, embraces twelve compositions for the piano, by Adolf Hoffman, the first number of which, "Tidal Wave," has been received. Price, 50 cents.

HIRAM SIBLEY & Co., Rochester, N. Y., have issued a large and beautiful Seed Catalogue for 1882, embracing a full list of garden and flower seeds, horticultural implements, books, &c.

Communications.

CORRESPONDING SECRETARY OF THE MISSIONARY SOCIETY.

The duties of this officer are now being carefully considered. Let us get the best understanding of them possible.

1. He does the corresponding with the missionaries in both the home and foreign fields. All agree to this, and until a year ago this was all that was expected. He received the quarterly reports, presented them to the Board at the regular sessions, then reported the actions of the Board to the individual missionaries as they were affected by these actions. Even this was more work than many were aware. It has been my lot to labor under the direction of the Missionary Board more or less every year for more than fifteen years, or ever since regularly entering the ministry. Therefore, by personal knowledge I know something of the work to correspond with the missionaries. It includes communications of information, explanation and correction. At one time, our lamented brother, G. E. Tomlinson, asked me to give a little information to save him from writing, saying that to be released from writing even one short letter was a relief. This correspondence has increased since then, and will continue to increase.

2. The Corresponding Secretary must prepare something for public print frequently. He has ever felt the necessity of doing this. The demand for this work is now greater than ever. To keep the people interested, they must be informed. This has proved true since the missionary department has occupied so much space in the RECORDER. Missionary interest is encouragingly aroused. No other person than the Corresponding Secretary can edit this part of the paper. No other one has or can have the proper amount of fresh information.

3. The Corresponding Secretary needs to gain information. Until recently, he has had no means of gaining this except by correspondence. All know that this is not sufficient. Different persons see things from different standpoints. Persons living in any given locality are affected more or less by sympathies in favor of those localities. And even the missionaries frequenting particular localities are not always free from biases concerning those fields. Nor do all have good judgment in these matters. Besides, every one knows that it is very difficult to communicate by letter the exact impressions of one's own mind. Be it ever so faithfully portrayed, no one can have the same view as he will get by personal inspection. It was a very important step in the right direction when it became the business of our Missionary Society to become personally acquainted with the mission stations, and also with the missionaries laboring thereat. By this means, he can appear before the Board in its business sessions each quarter, and give intelligent information based upon his own observation on the field. Also such information is in demand in all parts of the denomination where he may move.

4. The Secretary's duty is to stimulate as well as impart information. Both the missionaries and their little churches are helped by a visit from this officer. They are made to feel their importance in carrying forward the work of God in the earth. And they are encouraged by the interest the denomination thus expresses toward them. So also has the Secretary power to stimulate the entire denomination. Not only does he reach the churches through the RECORDER, but also by personal visits, and by his attendance at the denominational gatherings. Most of us have felt the quickening influence of a live, well-informed man in our Associations and Yearly Meetings and in the General Conference. It is known that our contributions to the Missionary Society were double this past year from what they were the year before. No doubt this was very largely the result of the Corresponding Secretary being placed in a situation so that he could both receive and impart more information than formerly.

S. R. WHEELER.

A LETTER FROM A FATHER IN ISRAEL.

ROADSTOWN, N. J., Dec. 26, 1881.

To the Sabbath Recorder:

We are here for the Winter, if we live so long, and are pleasantly located, for a transient home. My health is much the same as when I left Allegany. In some respects, I am better; but the difficulty, or the disease is not removed. I attend church occasionally, but have not tried to preach, since I left Nile, and do not intend to. Probably I have preached my last sermon; if so, I am content. I ought to be satisfied with having been a witness to the truths of the gospel for fifty years. Yet I see that my work has been imperfectly done; I trust that some good seed has been sown. I know that my greatest desire has been to do my duty, to honor God, and to benefit my fellow-creatures with whom I have lived. God has been very good to me. I have mostly enjoyed good health until the infirmities of age came upon me, and admonished me that my work in the active field was done. I must retire from life's active duties, and wait the final result. I have been abundantly blessed in my person, in my family, and in the work committed to my trust. I have been a feeble instrument. I have made some mistakes. I have had trials and afflictions, yet they have been few in comparison to the many mercies that have been given me to enjoy. And while I am at times saying, "Many wearisome days and nights are appointed unto me," at the same time I am compelled to say, "I will praise the Lord for his goodness, and his wonderful works towards me. I will take the cup of salvation and call upon the name of the Lord."

The weather has been very mild thus far. There has been no snow but once, once then only enough to whiten the ground for a few hours. The country appears to be healthy; the diphtheria has been prevalent, but at present there is none of it.

W. B. GILLETTE.

SABBATH DESECRATION.

I have been in the ministry about half a century, and have visited a large portion of our churches, and been the pastor of nine different ones in four different States. I have found this to be true: Where there is the most visiting, salting cattle, laying up displaced rails on the fence, pleasure riding, playing about the yard, strolling around the neighborhood, there the largest number of Sabbath renegades are found; and yet, tell those loose Sabbath-keepers that they are, in any measure, responsible, and they would take it unkindly; and should the minister expose the evil, instead of reforming, two chances to one the Sabbath-breaker will think the minister has lost his influence, and it is time to change pastors. I have known otherwise good brethren to take their wives on the Sabbath, and drive miles away to visit friends, and keep them from attending Sabbath-school or other religious services. I have known a member of the church to call on another family in the morning and stay until too late to go to church, when the family felt annoyed, but did not want to leave or send their caller away for fear of offending. Such vistors verify the Scripture statement, "One sinner destroys much good." These little flood gates let spiritual death into the church, and you could not make the perpetrator feel in any way responsible for it. How the pastor feel to see his congregation thus neglecting his ministration. He will want the courage of a lion and the graces of an angel, not to wish himself away. I have known two Sabbath-schools entirely broken up by Sabbath visiting, and that quite to the annoyance of the friends they visited. One of them told me he wished his friends would stay away, or come some other time. These Sabbath visitors, strollers, loungers, would be seriously grieved if told what they are doing. that they are laying the foundation for Sabbath breaking by their children and their neighbors. When they see the harvest of their seed-sowing they wonder how it is that men can so trample on God's law and violate the holy Sabbath-day, and very little realize that they have at least helped lay the foundation. I do not say these things to grieve any one, but to call the attention of my brethren to the wrong they are doing—to the harvest of their seed-sowing. What use to preach and distribute tracts among Sunday-keepers, when we at home live after such a manner? Permit me to ask, in all kindness, if I may visit, ride about for pleasure, salt my stock, and do unnecessary chores, why not go in the field and sow and plow? It is but a small step from the former to the latter. Where churches or brethren are loose in their Sabbath notions they are loose in other religious duties. One evil follows another; they multiply like seed sown, and produce a terrible harvest. Let us have reformation.

V. HULL.

ST. PETERSBURG LETTER.

(Regular Correspondence.)

ST. PETERSBURG, Dec. 17, 1881.

Reports having reached the Governor of Poltova that the nuns of Welikobud were stirring up the Lenkoff peasantry against the Sanitary Commission visiting that district, denouncing the Commissioners as imps of Satan, and their disinfectant procedures as sorcery inspired by the foul fiend, his Excellency dispatched an official in high authority, accompanied by a strong police force, to

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Home News.

New York.

INDEPENDENCE.

Scarcely a week had passed since we rejoiced with our friends, Herbert Clarke and wife, in the blessings of their recurring wedding anniversary, when a large company of self-invited guests assembled at Maxson Crandall's, to join with him and his better half to celebrate their tenth anniversary. Of course the tin was not forgotten. Every one seemed in a happy mood, so all went merry as a marriage bell. Over fifty were present; and had the roads been passably good, perhaps nearly twice that number would have put in an appearance. It was a very pleasant occasion, and Mac and Mary have our best wishes for their future.

I. L. C.

New Jersey.

The friends of Rev. A. H. Lewis at Plainfield, wished him a Merry Christmas, in a solid way, by presenting him with three hundred dollars in gold.

The pastors and leading temperance men of Plainfield, have formed an organization for securing the suppression of liquor selling in that city.

The Winter in New Jersey has so far been a very open one, no snow or ice, and many of the lawns were greener at Christmas than they were in the drought of August.

Rhode Island.

ROCKVILLE.

On Christmas evening were gathered at the home of Mr. and Mrs. Gardiner Burdick, at Rockville, all of their children now living, eleven in number, together with some of the grandchildren, in all nearly fifty, to remind them of the fiftieth anniversary of their married life. The tables were soon loaded with oysters, cakes, pies, and delicacies, after partaking of which the company spent the evening in singing and pleasant conversation. They did not, however, return to their homes without presenting to the aged couple several gifts as golden remembrancers of the love and regard in which they are held by their numerous family; nor without receiving in return their hearty thanks with words of cheer and counsel. May every returning Christmas during their remaining years be a merry, joyous, happy one. A.

Mr. S. P. Eunis, of Ashaway, sent to the Christmas market one and one-half tons of poultry.

Minnesota.

NEW AUBURN.

A month's absence for missionary purposes being granted me, my wife and I went to New Auburn Nov. 25th, remaining there until Dec. 26th. During this time, I preached twenty-nine sermons, conducted two prayer and conference meetings, gave two religious talks to children, distributed two or three hundred pages of tracts, and made above sixty religious visits and calls. Rev. A. E. Main, arriving Dec. 23d, rendered excellent service by giving five impressive sermons, and closed the meetings the evening after my departure. His visit and help is highly appreciated by the churches. Some who were in a backslidden state were revived, and three candidates were ready for baptism the last Sabbath of the meetings; but the ordinance was postponed on account of lack of preparations for the same.

A church meeting was held last Sunday evening, at which steps were taken looking to correspondence with a brother with the view of engaging him to act as their pastor to preach for them six months in the year, and to labor under direction of the Missionary Board the balance of the time.

Considering the fact that this Church has been so much of the time without a pastor, and that other fact, that she has passed at least one critical period in her history in a conflict with Adventism, we can only wonder that she has done as well as she has. With commendable zeal, and with scarcely any outside assistance, they have built a commodious and neat house of worship, plainly visible for miles around, a credit to both town and society. It is, however, as yet unfurnished, and about $400 indebtedness to be met within the next two years. Of late, the Church has been in the poorest of working conditions on account of individual and family difficulties, which in reality largely affected the Church; but now nearly all of these are at least nominally settled, and the brethren in a way to work harmoniously and unitedly in building up the Master's kingdom. With the incoming of a pastor, we hope and think this Church will be ready for a new career of activity and usefulness, and with the enlistment of all her working ability, which is by no means inferior, she may be a power for good. That she may "arise and shine," is our prayer and hope. G. M. COTTRELL.

DODGE CENTRE, Dec. 27, 1881.

Condensed News.

FIRE AT RICHBURGH.—On the morning of Jan. 1st, the large frame boarding-house of Garrett Abois was burned. Gas from an oil well was used as fuel in the stove, and an unexpected pressure set the kitchen on fire. Owing to general sickness in the house, there were few boarders, and nobody in the vicinity of the kitchen. Mrs. Abois was sick in the front room up stairs. Her husband, aged seventy, was sitting by her bedside asleep. He was awakened by smoke, and discovered the entire rear part of the building in flames. Seizing his wife, he carried her out and laid her in the snow in her night clothes. He then went back to awaken the three children, who were sleeping in a rear room up stairs, but could not reach them. There were two girls, aged thirteen and eleven, and a boy aged ten. Their legs, arms and heads were burned off and their trunks blackened and charred. Several persons down stairs were dangerously burned in making their escape. Physicians think Mrs. Abois will die from exposure. Abois is nearly insane with grief. In the destruction of his house, he lost all his property.

FATAL EXPLOSION.—While a stevedores gang were discharging the cargo of the steamer West Point, at West Point, Va., Dec. 26th, they went into the hold to take out some barrels of kerosene. An explosion occurred, blowing off the side of the vessel and setting the latter on fire. Nineteen persons, including four of the crew and nearly all of the stevedore hands, perished. Several others were badly hurt. The steamer was valued at $60,000. Some believe that the disaster was due to gas in the hold, while others attribute it to an explosion of the donkey engine. The steamer was cut loose from the wharf and drifted two miles. Everything combustible was destroyed and the iron hull broke in two amidship.

The first civil service examination at the New York Custom House, under Collector Robertson, will be held on the 17th of January, for the appointment of clerks, inspectors, day inspectors, weighers and gaugers, to fill vacancies. Two hundred and fifty applications are on file. It is understood that a number of prominent citizens will be invited to attend.

A dispatch from Warsaw, Russia, states that the number of arrests of persons engaged in the recent riots in that city, is seventeen hundred. The prisoners are mostly young men. The rioting lasted three days. Many of the Jews were killed and injured, their houses and shops wrecked, and the Jewish quarters given over to be sacked.

The *World's* City of Mexico special dispatch says that President Gonzalez has invited Matias Romero, formerly the Mexican minister at Washington, and three times Secretary of the Treasury of Mexico, to accept the appointment of special envoy, to negotiate a reciprocity treaty of commerce with the United States.

The closing exercises of the Atlanta Cotton Exposition took place Dec. 31st, and were largely attended. Addresses were made by Director-General Kimball, U. S. Senator Brown, Gov. Colquitt, and others, and a poem by Frank Norton, of New York. There was great enthusiasm.

The exports from the port of New York for the past year, exclusive of specie, were nearly $27,000,000 less than in 1880. The imports were some $50,000,000 smaller. The specie imports show a decrease of $18,000,000 and the exports $2,000,000 of an increase.

The weekly issue of the Patent Office, Dec. 27th, aggregated 340 patents, 19 designs and 24 trade marks. Twenty-five of the patents were to Thomas A. Edison, the largest number ever issued at one time by any government to one person.

A dispatch from Geneva, Switzerland, states that a trial trip through the St. Gothard railway tunnel was highly successful. The time occupied by the passage of the train was fifteen minutes one way, and thirty-three minutes the other.

The Indian Bureau at Washington is advised that the school buildings at the Wichita agency, with all their contents, were burned on the night of Dec. 15th, by an incendiary. Some of the teachers and employees barely escaped.

Over five hundred negroes from South Carolina passed through Augusta, Ga., in one day, en route to Arkansas. It is expected that one thousand will go. They say it is too hard to make a living in South Carolina.

Fred. Marquand, of Brooklyn, has offered to give $100,000 toward the erection and endowment of a building in that city for the Young Men's Christian Association, provided $250,000 more is raised before March.

It is understood in Paris that the concordat will be more strictly enforced, and no new Bishop be appointed without taking the oath prescribed by the convention between France and the Vatican.

The sales of postage stamps, stamped envelopes and postal cards for the quarter ending September 30th, amounted to $7,017,000, an increase over the corresponding period of last year of $1,030,000.

The emigrants who landed at New York the past year brought $11,000,000 with them. It is estimated that they paid $5,000,000 to railroad and transportation companies after leaving Castle Garden.

It is said that Bismarck has initiated a movement by which Germany, Austria, Russia, and Italy shall unite in taking measures to oppose an increase of English and French influence in Egypt.

Yucatan advices state that in a few weeks one hundred and eighty persons, most of the population of the town of Cilam, had died of yellow fever. Hardly anybody is left to bury the dead.

Small-pox is spreading at the Navajo Indian agency, N. M., and a demand has been made upon the Indian Bureau at Washington for virus to vaccinate five hundred persons.

The symptoms of the patients in the small-pox infected district below Wahpeton, Dak., indicate that the disease is not simple small-pox, but partakes of the nature of a plague.

James Gordon Bennett, of the New York *Herald*, has left Paris for St. Petersburg to confer with the Government relative to the organization of a new polar expedition.

Nine hundred thousand pounds was subscribed in London for the sufferers of the Vienna theater fire. The subscriptions in Vienna amount to one million florins.

One hundred families of Italian colonists recently arrived at Vera Cruz, have decided to come to the United States. One hundred other families are coming next month.

The report of the Massachusetts Savings Bank Commissioners shows that the savings banks of that State earned $12,285,000 the past year, an increase of $390,000.

Much excitement has been caused at Gratz, Austria, by a nun, detained against her will, leaping from a convent wall into a stream, from which she was rescued.

A Dominion Court has decided against the legality of the consolidation of the Canadian telegraph lines with the Western Union Company.

The Russian expedition to take scientific observations at the mouth of the Lena, during 1882 and 1883, have started from St. Petersburg.

Great surprise is felt in Berlin that no successor to President White, late United States Minister to Germany, has been appointed.

Much damage was done by high water last week on the Delaware river. Several buildings near Deposit were swept away.

About one hundred and fifty tons of mail matter were handled in the New York post-office on the 27th of December.

Two thousand five hundred buildings were constructed in New York during the past year, at a cost of $47,000,000.

There were coined at the Philadelphia Mint during the past year, 59,917,000 pieces, of the value of $6,976,000.

The railroad construction of the country during the past year is stated at 8,603 miles, the largest on record.

Twelve hundred cases of small-pox are reported in New York city this year, against sixty-seven last year.

The increase of the circulation of the national banks during the past year was $18,264,000.

The interest payable by the United States Treasury on the first of January, amounts to $12,160,000.

Advices from Alaska state that $150,000 has been taken out of the mines the present season.

Small-pox has broken out among the students of the Medical College at Keokuk, Iowa.

Notwithstanding Mother Shipton's prophecy, the world still wags under date of 1882.

LETTERS.

R. F. Tanner, G. Greenman, J. Greene, Geo. H. Babcock 2, W. C. Whitford, John Livingston, Thomas Fisher, I. L. Cottrell 2, Bettie Woods, A. K. Crandall, Mrs. L. J. Main, C. J. Sindall, Mrs. D. C. Babcock, B. F. Stillman, J. P Hunting, A. E. Main, G. A. Green, Belle M. Brand, Uriah Smith, J. H. Babcock, D. G. W. David, E. R. Heseltine, H. A. Place, E. R. Clarke, E. A. Whitford, Mrs. R. T. Fuller, T. H. Tucker, Sylvanus Carpenter, C. H. West, Mrs. Rowse Burdick, R. T. J. Rogers, M. S. Wardner, Mrs. Phebe Dunn, Mrs. H. Callon, E. R. Crandall, P. T. Douglass, A. B. Prentice, J. M. Todd, F. S. Maxson, R. S. Jacobs, Ansel Crouch, C. D. Potter, W. C. Titsworth, E. M. Dunn (according to copy), Electa Wood, M. D. Rogers, D. E. Glasspay, B. G. Stillman, Mrs. H. A. Pierce, J. M. Dickson, Eben Shute, Lewis Clark, Ellis Clark, J. Summerbell, O. W. Babcock, O. D. Sherman, Joseph West, A. H. Lewis, Mrs. E. Stillman, S. Burdick, E. P. Saunders, B. F. Rogers, E. R. Greene, Oscar Babcock.

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.
O. S. Potter, Alfred Centre,	$2 00	38	52
Samuel Whitford, "	2 00	38	52
Daniel Burdick, "	2 00	38	52
Albert Smith, "	2 00	38	52
John Crandall, "	1 00	38	26
Clark Rogers, "	2 00	38	52
L. M. Cottrell, "	2 00	38	52
H. E. Witter, "	2 00	38	26
E. A. Witter, "	1 00	38	26
Edward Beebe, "	1 00	38	26
Mrs. A. L. Heseltine, "	2 00	38	52
Clark Sherman, Alfred,	2 00	38	52
Mrs. R. T. Fuller, "	2 00	38	32
Lewis Clarke, "	1 00	38	26
F. W. Hamilton, "	2 00	38	52
Mrs. Ezra Potter, "	2 00	38	52
Mrs. A. Sullivan, Angelica,	2 00	38	26
Samuel Wells, Little Genesee,	2 00	38	52
Mrs. Lydia Hall, "	2 00	38	52
S. B. Coon, "	2 00	38	52
B. O. Coon, "	2 00	38	52
Mrs. P. Lackey, "	2 00	38	52
E. L. Burdick, Portville,	2 00	38	52
Mrs. Harriet Green, Berlin,	2 00	38	52
Wm. D. Green, "	2 00	38	52
Geo. C. Gibbs, Sag Harbor,	2 00	39	3
Joseph West, State Bridge,	2 00	38	52
Mrs. W. W. Wyse, West Almond,	1 00	38	26
Wm. Kingsbury, Rushford,	2 00	38	52
Mrs. S. H. Maxson, Leonardsville,	2 00	38	52
R. E. Brand, "	2 00	38	52
Mrs. H. J. Crandall, DeRuyter,	2 00	38	52
L. H. Babcock, "	2 00	37	52
Mrs. Angeline Page, "	2 00	38	52
Mrs. Maria Davis, Wellsville,	2 00	38	34
J. O. Hamilton, Wirt Centre,	1 00	38	26
D S. Andrews, Watson,	2 20	68	52
Mrs. Benj. Green, Andover,	2 00	38	52
S. Carpenter, Lebanon Springs,	2 00	38	52
H. A. Place, Ceres.	2 00	38	52
P. T. Douglas, Sand Bank,	2 00	38	52
C. D. Potter, Adams Centre,	2 00	38	52
W. G. Quibell, "	2 00	38	52
Mrs. Jane Main, "	2 00	38	52
Mrs. S. A. Bates, "	2 00	38	52
Mrs. Electa Wood, Binghamton,	2 00	38	52
P. B. Case, Richburgh,	2 00	38	44
Mrs. Sarah Reed, North Brookfield,	2 00	37	52
Mrs. P. W. Kenyon, Brooklyn,	1 00	38	26
Mrs. L. Whitney, Almond,	2 00	38	52
Mrs. M. West, Chicago, Ill.,	1 75	37	52
C. J. Sindall, Hyde Park,	2 00	38	40
A. Crouch, Tiskilwa,	13 48	38	39
Mrs. M. Rood, North Loup, Neb.,	2 00	38	5
M. B. True, "	2 00	38	26
O. Babcock, "	1 00	—	—
D. G. W. David, Harvard,	2 00	38	52
R. F. Tanner, Quonochontaug, R. I.,	2 00	39	13
Mrs. E. Stillman, Potter Hill,	2 00	38	52
C. Swendsen, Danville, Dak.,	1 00	38	26
W. B. Gillette, Roadstown, N. J.,	2 00	38	52
Mrs Phebe Dunn, Somerville,	2 00	38	52
J. Livingston, Milton Junction, Wis.,	2 00	38	52
Mrs. D. C. Babcock, Milton,	2 00	38	52
C. H. West, Cartwright's Mill,	2 00	38	33
Bettie Woods, Pecan, Texas,	2 00	38	41
Davis Babcock, Jackson Centre, O.,	2 00	38	52
J. H. Babcock, "	2 00	38	52
Mrs. H. J. Saunders, Nortonville, Kas.,	2 00	38	52
B. Booth, "	2 00	38	52
J. F. Stillman, "	2 00	38	52
E. K. Burdick, "	2 00	38	52
C. G. Wheeler, "	2 00	38	52
Mrs. S. L. Babcock. "	2 00	38	52
O. Davis, "	2 00	38	52
O. W. Babcock, "	2 00	39	32
Russell Maxson, "	2 00	38	52
H. S. Olin, New Richland, Minn.,	1 00	38	26
R. J. S. Rogers, Montrose, Pa.,	2 00	38	52
Mrs. M. E. Howe, Shingle House,	2 00	38	52
Mrs. H. A. Pierce, Carbondale,	2 00	39	6
Mrs. E. D. Holmes, Sharon Centre,	2 00	38	52
Mrs. H. Callon, Royal Oak, Mich.,	2 00	39	13

FOR LESSON LEAVES.

W. C. Whitford, Brookfield,	$9 00
E. R. Green, Berlin,	6 75
Mrs. L. C. Hunting, Villa Ridge, Ill.,	18

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 31st, 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

ONLY $1 FOR ANY ONE OF THE Choice Collections of Roses, Shrubs, Greenhouse Plants, Fruit Trees, Grape Vines, Small Fruits, Seeds, &c. For example: 12 choice Roses, $1; 12 Tuberoses, $1; 12 Carnations, $1; 12 Geraniums, $1; 20 Verbenas, $1; 8 Apples, $1; 6 Peach, $1; 8 Grapes $1; 25 Raspberries, $1; 40 Sweet Chestnuts, $1; 100 Hardy Catalpa, $1; 25 packets choice Flower Seeds, $1. Hundreds of others CHEAP, and many NEW AND RARE! and the CHOICEST collection of Plants. All mailed *postage paid*, and *safe arrival guaranteed*. A Catalogue of about 100 pages FREE. 28th *Year*. 18 *Greenhouses*. 400 *Acres*. 60 DIME
The STORRS & HARRISON CO., Painesville, Lake Co., Ohio

WANTED — AT CARTWRIGHT'S MILL, Wis., a good Sabbath-keeping wagon maker. A grand opening for a good workman. I will rent wagon shop to or accept of such as partner. Inquire of C. H. WEST, Cartwright's Mill, Chippewa Co., Wis.

For reference, inquire of Rev. James Bailey, Milton, Wis.

Selected Miscellany.

WHERE THERE'S DRINK THERE'S DANGER.

Write it on the liquor store,
Write it on the prison door,
Write it on the gin-shop fine,
Write, aye write this truthful line:
"Where there's drink there's danger."

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it in the copy book,
That the young may at it look:
"Where there's drink there's danger."

Write it on the churchyard mound,
Where the drink-slain dead are found,
Write it on the gallows high,
Write it for all passers-by:
"Where there's drink there's danger."

Write it underneath your feet,
Up and down the busy street;
Write it for the great and small,
In the mansion, cot and hall:
"Where there's drink there's danger."

Write it on your ships which sail,
Borne along by steam and gale;
Write it in large letters—plain,
O'er our land and past the main:
"Where there's drink there's danger."

Write it in the Christian's home:
Sixty thousand drunkards roam,
Year by year, from God and right,
Proving with resistless might:
"Where there's drink there's danger."

Write it in the nation's laws,
Trampling out the license cause;
Write it on each ballot, white,
Politicians, read it right:
"Where there's drink there's danger."

MY OLD MOTHER: OR CONSCIENCE IN TRADE.

A young man, who at that time was almost an entire stranger to me, called upon me at a late hour in the evening, and after some general conversation, said that he wished to talk with me in reference to a matter which had troubled him for some time. He come to me, as he said, because a few days before he had heard a member of a neighboring church railing against me, and, among other things, saying that I was stern and severe enough for a slave-driver. "So," said he, "I thought you would tell me the truth right out."

He was a junior clerk in a dry goods store—a salesman. He had been in that situation for some months. He went into it a raw hand. His employer had taken some pains to instruct him in his duties, and had otherwise treated him in a very kind manner. But he was expected, and, indeed, required to do some things which he "did not know to be quite right." He stated these things with minuteness and entire simplicity. He had been taught by his employer to do them as a part of the "necessary skill to be exercised in selling goods." Without which "no man could be a good salesman or be fit for a merchant."

For example, he must learn to judge by the appearance of any woman who entered the shop—by her dress, her manner, her look, the tone of her voice—whether she had much knowledge of the commodity she wished to purchase; and if she had not he must put the price higher—as high as he thought she could be induced to pay. If there was any objection to the price of an article, he must say, "We have never sold it any cheaper;" or, "We paid that for it, madam, at wholesale;" or, "You can not buy that quality of goods any lower in the city." With one class of customers he must always begin by asking a half or third more than the regular price, because, probably, through the ignorance of the customer, he could get it; and, if he could not, then he must put it at a lower price, but still above its value, at the same time saying, "That is just what we gave for it;" or, "That is the very lowest at which we can put it to you;" or, "We would not offer it to anybody else so low as that, but we wish to get your custom." In short, a very large portion of the service expected of him was just this sort, and, as I soon told him, it was just a lie for the purpose of cheating.

Whenever he hesitated to practice in this manner behind the counter, his employer, ordinarily present, was sure to notice it, and to be dissatisfied with him.

He had repeatedly mentioned to his employer his "doubts" whether "this was just right," and "got laughed at." He was told, "Everybody does it,"—"You can't be a merchant without it,"—"All is fair in trade,"—"You are too green."

"I know I am green," said the young man to me in a melancholy tone. "I was brought up in an obscure place in the country, and don't know much about the ways of the world. My mother is a poor woman, a widow, who was not able to give me much education; but I don't believe she would think it right for me to do such things."

"And do you think it right?" I said.

"No, I don't know; perhaps it may be. Mr. H——" (his employer) "says there is no sin in it, and he is a member of the church; but I believe it would make my old mother feel very bad if she knew I was doing such things every day."

"I venture to say that your mother has got not only more religion, but more common sense than a thousand like him. He may be a member of the church. The church always has some unworthy member in it, I suppose. But he is not a man fit to direct you. Take your mother's way, and refuse his."

"I shall lose my place," said he.

"Then lose your place. Don't hesitate a moment."

"I engaged for a year, and my year is not out."

"No matter. You are ready to fulfill your engagement. But what was your engagement? Did you engage to deceive, to cheat and lie?"

"Oh, not at all."

"Then certainly, you need have no hesitation through fear of forfeiting your place. If he sends you away because you will not do such things for him, then you will know him to be a very bad man, from whom you may well be glad to be separated."

"He says he will have his business done in the manner he chooses."

"Very well. You have no objections to that. Let him do his business in the way he chooses, but he has no right to make you use your tongue in the way he chooses; and if he complains of you because you do not choose to lie for him every hour in the day, just tell him that you have not hired out your conscience to him, and you will not be guilty of committing any crimes for him. Ask him if he expects you to steal for him, if he should happen to want you to do it."

"When I told him I thought such things wrong, he said, 'That is my lookout.'"

"Tell him it is your lookout whether you please God or offend him; whether you do right or wrong—serve the God of truth or the father of lies."

"If I should say that, he would tell me to be off."

"Very well, be off, then."

"I have no place to go, and he knows it."

"No matter. Go anywhere, do anything, dig potatoes, black boots, sweep the streets for a living, sooner than yield one hour to such temptation."

"He says, 'Everybody does so' and 'No man can ever get along in the way of trade without it.'"

"About everybody doing so, I know better. That is not true. Some men are honest and truthful in trade. A man may be honest behind the counter as easily as in the pulpit. But if a man can't be a merchant without these things, then he can't be a merchant and go to heaven; and the sooner you quit that business the better. And in respect to his declaration, that 'no man can get along in the way of trade without such practices,' it is false, utterly false! And I wish you to take notice of men now when you are young, as extensively as you can, and see how they come out. You will not have to notice long before you will be convinced of the truth of that homely old maxim, 'Honesty is the best policy.' You will soon see that such men as he, are the very men not to 'get along.' He will not 'get along' well a great while, if he does not alter his course." "Oh, he is a keen fellow," said the young man, smiling.

"Your employer may indeed prosper here. Such men sometimes do. But the Bible has described him: 'They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' He 'will be rich.' That is what he wants. His will is all that way. And he has fallen into the 'temptation' to lie in order to get rich. And this is a 'snare' to him. It is a trap, and he is caught in it; and if he does not repent and get out of it, he will be 'drowned in destruction and perdition.' But I was going to speak of worldly prosperity. I am no prophet, nor the son of a prophet. I do not believe that God will work any miracles in the case; but I do believe that man will fail. Mark him well, and remember what I say, if you live to notice him ten or twenty years hence. In my opinion you will see him a poor man, and probably a despised man."

"What makes you think so?" said he with great astonishment.

"Because he is not honest, does not regard the truth. His lying will soon defeat his own purpose. His customers, one after another, and especially the best of them, will find him out; and they will forsake him because they can not trust his word. He will lose more than he will gain by all the falsehoods he utters. I know a dozen men in this city, some merchants, some grocers, some tailors, whom I always avoid, and always will. If I know a man has lied to me once in the way of his business, that ends all my dealings with him. I never go near him afterwards. Such is my practice, and I tell my wife so and my children so. And sometimes, yes, often, I tell them the names of the men. If any of my friends ask me about these men, I tell them the truth, and put them upon their guard. And thus their custom is diminished, because their character becomes known. This is one reason why I think Mr. H—— will not prosper. But, whatever the mode may be, his reverses will come. God will make them come."

With great depression he replied, "I don't know what I could do if I should lose my place. I don't get but a little more than enough to pay my board (my mother gives me my clothes), and if I lose my situation, I could not pay my board for a month."

"Then," said I, "if you get so little you will not lose much by quitting. I do not pretend to know much about it, but in my opinion Mr. H—— wrongs you, does you a positive injustice, and a cruel one, by giving you so little. And if you quit, and can not pay your board till you get something to do, tell me; I will see to that." He never had occasion to tell me.

"If I quit my place so soon," said the young man, "it will make my old mother feel very bad. She will think I am getting very unsteady, or that something else is the matter with me. She will be afraid that I am going to ruin."

"Not a bit of it," said I. "Tell her just the truth, and you will fill her old heart with joy. She will thank God that she has got such a son, and she will send up to heaven another prayer for you, which I would rather have than all the gold of Ophir."

The young man's eyes filled with tears, and I let him sit in silence for some time. At length he said to me, "I don't think I can stay there: but I don't know what to do; or where to look."

"Look to God first, and trust him. Do you think he will let you suffer because, out of regard to his commandments, you have lost your place? Never! Such is not his way. Ask him to guide you."

"I am pretty much a stranger here," said he, with a very dejected look. "I know but few people, and I don't know where I could get anything to do."

"For that very reason ask God to guide you. Are you accustomed to pray?"

"Yes, I have been at times lately. Some months ago I began to try to seek the Lord, after I heard a sermon on that subject, and ever since that time, off and on, I have been trying. But I didn't know what to do in my situation."

"Will you answer me one question as truly and fully as you are able?"

"Yes, sir, if I think it is right for me to answer it."

"The question is, Has not your seriousness, and has not your trying to seek God, sometimes been diminished just when you have had the most temptation to stop, leading you to do what was wrong, even if you did it for another?"

He sat in silence, apparently pondering the question for a few moments, and then replied:

"Yes, I believe it has."

"'Quench not the Spirit,' then," said I. I then entered into particular conversation with him about his religious feelings, and found that his convictions of sin and his desire for salvation had rendered him for some weeks particularly reluctant to continue in an employment where he felt obliged to practice so much deception. And I thought I could discover no little evidence, in the history he gave me of his religious impressions, that the way of his daily business has been hostile to his attempts to come to repentance. And after I had plainly pointed out to him the demand of the gospel, and explained, as well as I could, the free offers of its grace and salvation, to all which he listened with intense attention and solemnity, he asked:

"What would you advise me to do about my business?"

"Just this: go back to your shop, and do all your duties most faithfully and punctually, without lying. If your employer finds fault with you, explain to him, mildly and respectfully, that you are willing to do all that is right according to the law of God, but that you can not consent to lie for anybody. If he is not a fool, he will like you the better for it, and prize you the more; for he will at once see that he has got one clerk on whose veracity he can depend. But if the man is as silly as he is unconscientious, he will probably dismiss you before long. After that, you can look about and see what you can do. And, rely upon it, God will open a way for you somewhere. But first, and most of all, repent and believe in Jesus Christ."

The young man left me, promising soon to see me again. He did see me. He was led to seek the Lord. He became a decided Christian. He united with the church. But de did not remain long in his situation. His mode did not please his employer.

However, he soon found another place. He soon established a character for integrity and promptness, and entered afterwards into business for himself. He prospered; he prospers still. It is now thirteen years since he came to me at that late hour in the evening; and he is now a man of extensive property, of high respectability, has a family, and is contented and happy. I often hear of him as an active and useful member of a church not far distant. I sometimes meet with him. He is still accustomed to open all his heart to me when we are together; and it is very pleasant for me to notice his deep interest in religion, his respectability and happiness.

His employer became bankrupt about seven years after he left him, and almost as much bankrupt in character as in fortune. He still lives, I believe; but in poverty, scarcely sustaining himself by his daily toil.—*The Word of Life.*

SYMPATHY FOR THE DRUNKARD.

BY JOHN B. GOUGH.

I tell you there is not a village or a town in this country that sustains and supports the liquor traffic, but is bound in honor to furnish places of refuge for every poor victim of the drink. My sympathies go out to these men. I do not believe in coddling them or making pets of them, but I believe in helping them to help themselves, and to remove, as fast as we can, temptation out of their way. One thing more. When the poor wrecks come to me by the score, I sometimes thank God I have no son. One Scotchman said: "I am a lost laddie." And so many of them are lost! I sometimes thank God I have no son to be lost; but if I had, I would rather take him to the vilest and dirtiest grog-shop that could be found, and keep him there for half an hour, than to take him into the most respectable social drinking circle in Saratoga. If I took my boy fresh from his pure home, fresh from the touch of his mother's knee, fresh from Sunday-school exercises, into such a den as that, I would frighten him. He hears strange sounds; he does not like the odor of the place; he puts his hands to his ears. "Take me out of this, papa. What are these men doing? I don't like it. Oh! take me away." But in the social circle, where the mother smilingly offers the wine to her guests, and the minister, under whose preaching the boy has sat, gives assent to it by a smile, there he will take his first glass. So, if we wish to prevent this evil, we must assail the drinking customs of society that are made fashionable and respectable. The moderete drinker tells us we are very hard on him. I do not pretend to say that the moderate drinker intends to do this mischief. A lady says to me: "My son, eighteen years of age, came from his chamber one New Year's morning, and said: 'Happy New Year, mamma.' While seated at his breakfast, he said: 'Now, mamma, I am going out for the first time in my life to make New Year's calls, and I mean to make a business of it; good-morning;'" and he kissed her on both cheeks. She said she stood in the bay window, and watched him till he turned the corner, and then drew a long sigh of satisfaction. "My boy, sweet, pure, clean, lovely? I was proud of him. I thought of him all day." At night came a ring of the bell—a strange sort of ring—and instead of permitting the servant to go, she went herself, and there she beheld two young men holding up her drunken son. She said: "Bring him in." They laid him on the carpet. "And then," she said, "I sat down and lifted his head in my lap. I tried to comb his hair; it was all matted and damp; his lips, that were so pure and sweet, were cracked and dry, and his breath, that was like the odor of newly-gathered violets, was a horrible stench. My boy! The eyes half-closed, just showing the white; the horrible breath pouring forth in pestiferous effluvia. My boy! His face seemed to be so changed. It was so smooth when he went out, but now it looks coarse. Mr. Gough," she said, "if that had been the work of my boy's enemy it would have been a comfort to look upon him and feel that it was the work of my boy's bitterest foe; but if that is the work of my boy's friend, God have mercy on me! for I have but very little hope for the future." And she said that was not the last time, by many, that he came home to her drunk. Who gave him his first glass?—*Watchtower.*

Of the 689 missionaries in India, the United States sends 117. Of these, Ohio sends 18, New York 16, Pennsylvania 12, Massachusetts 7, Connecticut 5, Indiana 5, Illinois 4, Kentucky 3, Maine 2, Vermont 2, New Hampshire 2, Virginia 2, Tennessee 1, Michigan 1, Wisconsin 1, Iowa 1, other States (or unknown) 1.

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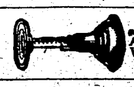

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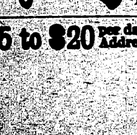

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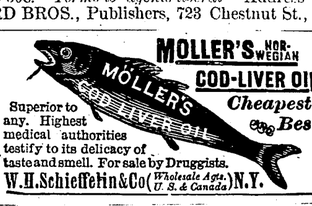

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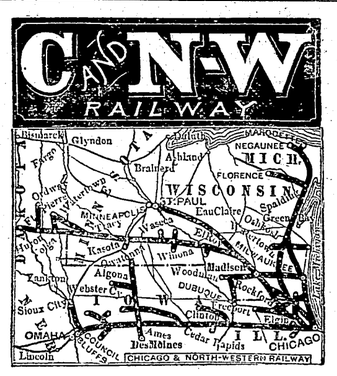

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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

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

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

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.30 PM	3.35 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.

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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.

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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 III.—POWER TO HEAL.

BY REV. D. E. MAXSON, D. D.

For Sabbath-day, January 14.

SCRIPTURE LESSON.—MARK 1: 29-45.

(*Old Version.*)

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
30. But Simon's wife's mother lay sick of a fever; and anon they tell him of her.
31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
33. And all the city was gathered together at the door.
34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
36. And Simon and they that were with him followed after him.
37. And when they had found him, they said unto him, All *men* seek for thee.
38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
39. And he preached in their synagogues throughout all Galilee, and cast out devils.
40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
41. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43. And he straitly charged him, and forthwith sent him away;
44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
45. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

(*New Version.*)

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and
30 John. Now Simon's wife's mother lay sick of a fever; and straightway they tell
31 him of her: And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were sick, and them that were
33 possessed with devils. And all the city was gathered
34 together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.
35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.
36 And Simon and they that were with him followed
37 after him; And they found him, and say unto him, All
38 are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end
39 came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.
40 And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make
41 me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will;
42 be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he
43 strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony
45 unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

CENTRAL TRUTH.—The love of Jesus is never weary.

DAILY READINGS.

1. Power to heal. Mark 1: 29-45.
2. Christ's compassion for sufferers. Isa. 61: 1-11.
3. The duty of prayer. Luke 18: 1-8.
4. We should help the unfortunate. Job 31: 16-22, Jas. 2: 13-17.
5. Cleansing the leper. Lev. 14: 1-32.
6. Cure of spiritual leprosy. Psa. 51.
7. Christ's power to cleanse. I John 1: 5-9, 1 Pet. 1: 18-23.

GOLDEN TEXT—"I am the Lord that healeth thee."—Exod. 15: 26.

OUTLINE.

I. **Healing in the home.** v. 29-31.
II. **Healing in the city.** v. 32-34.
III. **Healing all over Galilee.** v. 38, 39.
IV. **Healing with power from God.** v. 35.

QUESTIONS.

I. **At home.** Where had Jesus been just before going into the house of Simon and Andrew? What had he been doing there? On what day of the week was it? Who went with him to Simon's house? What did he do there?

II. **In the city.** Why did the city people wait till evening before bringing their sick? Was it Sabbath-breaking to heal the sick on the Sabbath day?

III. **All over Galilee.** Why did Jesus leave the city? What did he do besides heal the sick? Why did he not suffer the devils to speak? What was the prayer of the leper? What did Jesus say and do to him? Why did Jesus forbid the cured leper to tell what had been done for him? Ought the man cleansed of the leprosy of sin to tell what Jesus has done for him? Did the leper do as Jesus told him? What effect did his disobedience have on Jesus' work? May any sin-forgiven person hinder the work of Jesus by unfaithfulness?

IV. **With power from God.** Whence did Jesus obtain his wondrous power to heal? Where did he go to pray? When his disciples found him, what did they say? Does Jesus want all men to seek him? Will he heal all who truly pray, as did the poor leper? Do you pray for healing?

CRITICAL NOTES.

V. 29. **And forthwith.** The work of saving is pressing; there is no time to wait for good weather and favorable circumstances. This word, *eutheoos*, translated *forthwith*, in the lesson, occurs no less than six times in the opening chapter of Mark, a chapter which graphically describes "the beginning of the gospel of Jesus Christ." Just as soon as one work of teaching and healing was done, the tireless teacher, the loving and all-powerful healer, went *forthwith* to another. Jesus never lingered, except when alone with his Father in the solitary place, gathering strength to "rise up in the morning a great while before day," to begin the blessed ministry of healing again. "Behold *now* is the accepted time, *now* the day of salvation." **They entered into the house of Simon and Andrew, with James and John.** Jesus loved the home, and, though he went without one of his own, he often carried sunshine into the homes of his friends. While he loved and trusted all his disciples, he made a kind of home circle of Peter, James, and John, and laid his tired heart to rest in theirs.

V. 31. **And she ministered unto them.** It was a ministry of *gratitude* and *love* the healed woman in the Capernaum home performed, although it was only a healing of bodily disease. How grateful and loving ought to be the ministry of the soul that Jesus has freed from the dreadful malady of sin.

V. 32. **And at even, when the sun did set.** Capernaum was a Jewish city, and the people had not yet learned that healing the sick was no violation of the Sabbath, on the part of him who was its Lord. Better err on the side of strictness than of laxity, in the discharge of all moral obligations.

V. 33. **And all the city was gathered together at the door.** What a night of healing was that! What a load upon his more than womanly tenderness of sensibility! Worst of all was the contact of his pure nature with the foul demons of the pit that had been sent to oppose him in this "beginning of the gospel!" "But for this purpose was the Son of man revealed, that he might destroy the works of the devil," and he never *shrank from it*, though (v. 35) **He departed into a solitary place and prayed.** A blessed example for all sick of the pollution of sin.

V. 34. **And suffered not the devils to speak, because they knew him.** It was not fit that the Holy One should be proclaimed by the foul-mouthed spirits of darkness. *Unholiness* should always, and everywhere, be still in the presence of *holiness*. O, for power in the followers of Christ to shut the foul mouths of those evil spirits in almost every community, who know Christ only to stand across the path of his healing mercy.

V. 37. **All men seek for thee.** It was the seeking of an excited multitude, some with one motive and some with another. He had done "mighty works enough in Capernaum," so that all ought to have believed in him as the Christ of God; but afterward his heavy curse rested on that city because they repented not of their sins, so that he could heal them.

V. 38. **Let us go into the next towns, that I may preach there also.** A grand and broad beneficence ran all through Christ's mission of mercy. He now starts upon his first tour through his native Galilee; and there, too, the devils confronted him, and there, too, they had to yield to his superior power, for, (v. 39) **He preached in their synagogues throughout all Galilee, and cast out devils,** and yet his old townsmen and neighbors rejected him, and would have killed him, but for his supernatural power to escape. Is there no limit to men's folly and wickedness in rejecting their divine Deliverer, their only Savior!

V. 40. **And there came a leper to him,** Leprosy was a loathsome, distressing disease, and incurable by human means. The unfortunate victim of this malady was shut out from all social and religious privileges, after having been examined by the priest and declared unclean; was not allowed to go into any gathering of the people, and should he chance to meet any one, even his dearest friend, he must keep at a distance and proclaim his own uncleanness, as a warning to the one coming. Should any one come near and touch him, he would contract the uncleanness, and be subject to all the disabilities of the leprous man he had touched. Leprosy was the symbol of sin and its pollution of the soul, and of the danger of contamination by those who came near it. A poor leper had heard of Jesus, and of his healing all manner of disease, and, hoping he might relieve him of his dreadful affliction, came, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean." He had faith in the all-healing *power* of Jesus, and, out of his dire necessity, had gained courage to go and beseech Jesus to exert that power on him. He knew Jesus *could* heal him, but it was almost too much to believe that the pure and holy Healer *would* come near such an outcast as he. That imploring "if thou wilt," was all unneeded. He had fully put himself in reach of the healing power of Jesus, when he expressed his *faith* in him, and humbly prayed for the healing.

V. 41. **Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.** The divine compassion and willingness of Jesus to save to the uttermost, *all* that come to him, is most touchingly typed in this beautiful incident. It mattered not to him, that by touching that poor leprous man, he himself would, in the popular estimate, and legal status, become "ceremonially" unclean. When a human life is to be lifted out of degradation and ruin, ceremonies, popular prejudices, and low legal restrictions must give way, and let the higher law of divine love and sympathetic helpfulness have full play; this is Christlike.

V. 42. **Immediately the leprosy departed from him.** Here comes our word of *dispatch* again. Surely the Word of God is "quick and powerful." Quickly as came health to the leper, will come soul-healing from the worse leprosy of sin, to *every one* who, like him, runs to Christ, *trusting* and *beseeching*. Who, then, shall continue to bear about his disability and his misery?

V. 43. **And he straightly** [*i. e.*, strictly] **charged him, and forthwith sent him away.** No time to tarry; others needed help; on, *right* on, with the work of healing.

V. 44. **See thou say nothing to any man.** Better, for a time, restrain his joyous emotions, than, by proclaiming his cure to the crowd, get up such a tumult as would impede the progress of the Healer. Salvation generally goes forward more deeply and surely in the every-day and quiet touch of the Christ-life and power upon men's hearts, than in the tumult and excitement of periodical revival efforts. **Go thy way, show thyself to the priest.** This was the first duty of the healed leper. Lev. 14: 2. He was to go through certain *ceremonial* cleansings, and then, with the certificate of the priest as his passport, he found his way back to all his household and synagogue privileges. He is indeed a free man, whose soul has been cleansed from sin by the blood of atonement.

SUGGESTIONS FOR THE BLACKBOARD.

JESUS the HEALER.

IN THE { HOME, CITY, COUNTRY, } WITH { POWER, GENTLENESS, LOVE.

Has he healed you?

CHRISTMAS EXERCISES.

The Sabbath-school at Nile, N. Y., held a Christmas concert on Monday evening, Dec. 26th. The concert exercises consisted in the recitation, by members of the school, of parts of the Scripture narrative of Christ's birth and earth-history. The topics were distributed among all the classes, each member of a class reciting a portion of a connected passage of Scripture covering the topic assigned to that class. Thus nearly a hundred members shared a part in the exercise. A large cross had been erected at the front of the pulpit platform, surmounted by a star on which was the word "Wonderful." The names of the topics contained an allusion to the expression in Isa. 0: 6, "And his name shall be called Wonderful." Following the recitation on each topic there was singing appropriate to that topic. On the cross, which had a white ground bordered with evergreen, were hung letters which the members of the youngest class brought in their hands and delivered to the superintendent, or hung with their own hands, naming a meaning for each letter. When hung on the cross the letters formed the words, "Unto us a child is born, unto us a Son is given." After the concert exercises, the pulpit platform was cleared, a window removed, and a cutter with tinkling bells attached, loaded with presents and with Santa Claus on the seat as driver, was drawn through the open window from a platform on a wagon outside. This arrangement had been kept secret, and was a surprise to the children and the audience. On arriving on the platform, Santa Claus dismounted, saluted the audience, and proceeded to distribute the presents, through his "reindeer team" as messengers. The number of presents was very large, and some of them of considerable value. It was estimated by the committee that the aggregate value of the presents could not have fallen far, if any, short of $500. Each of the Sabbath-school children was remembered of course. This school, now under the superintendency of Bro. L. H. Kenyon, is evidently a live school, and embraces in its membership nearly all the congregation.

C. A. B.

The Adams Centre (N. Y.) Sabbath-school celebrated Christmas with a Christmas tree and other appropriate exercises in the church, Monday eve, Dec. 26th. A choir of children, under the leadership of Miss Hannah Green, gave us plenty of excellent music appropriate to the occasion. Miss Susie Ayers read an interesting essay, "The History of Santa Claus." The pastor gave a "History of Christmas." Emma Main recited an original poem. Three hours were then occupied in distributing the gifts which loaded the trees and the tables. The Superintendent, Dr. C. D. Potter, was remembered, with a valuable book, by members of the school, and nearly all the teachers received some token of regard from their classes. The pastor and his family were remembered by the society, in presents to the value of $46 50. Everybody seemed to be remembered and everybody seemed pleased and happy. Although it was a dark and rainy night with plenty of mud, the church was literally packed with people, every foot of standing room being occupied. It was an interesting occasion, and, as *some of us* at least can testify, a *profitable* one.

A. B. P.

The Mystic (Conn.) Sabbath-school had a concert on Sunday.

The Ashaway (R. I.) school held its Christmas festivities on Christmas eve, the evening after the Sabbath.

The New Market (N. J.) school held an entertainment Monday evening, Dec. 26th.

The Plainfield Sabbath-school entertainment, held Tuesday evening, Dec. 27th, consisted of responsive readings, recitations by Mrs. Eva Allen Alberti, a scene, "Searching for Happiness," and music. The school and its friends then had refreshments in the Sabbath-school rooms, and as a surprise were treated to an exhibition of Edison's Phonograph, and to comic readings by Mr. Underhill of New York.

THE Shiloh (N.J.) teachers, class has made a record during the year, that bespeaks a good interest in the study of the lessons. The Sabbath-school enrolls 19 teachers. The class has held 47 sessions during the year. Largest attendance at any one session 31. Smallest attendance at any one time 8. Average attendance for the year 19.2. Many who were not teachers have enjoyed this Bible-study.

T. L. G.

—We would be pleased to receive from other Sabbath-schools, reports of their teachers' meetings.

SPECIAL NOTICES.

☞ MISS ELLA CHAMBERLAIN, the famous Whistler, will furnish music for the Athenæan Jubilee Session, Saturday evening, Jan. 7, 1882.

☞ 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.

Well Deserved Success.

[*From the New York World.*]

The great success of the Knabe Pianos is alone due to their brilliant and superior qualities for harmony, sweetness of tone, great power, and a thorough equalization throughout the entire scale, as well as their pliant touch. They are universally pronounced by the press and the musical profession as being unsurpassed by the instruments of any other maker. One of the most prominent qualities of the Knabe Piano, and one which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone, and the general usages of wear, far beyond those of any other first-class maker.

BEST WORM MEDICINE KNOWN.—Physicians say that almost every child is troubled more or less by worms. The poor little ones are pale and haggard, weary and listless, and there is a constant flush on one cheek. The parent should at once secure a box of *Parmelee's Worm Candies or Lozenges*. They will destroy worms without injury to the child. 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.

A STUBBORN and harrassing cough that will not yield to ordinary remedies, may be thoroughly cured by *Hamilton's Cough Balsam*, a most effective remedy for all Bronchial and pulmonary disorders and a certain cure for croup, diphtheria, whooping cough, and other affections to which *children* are liable. 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.

EXPERIENCE THE BEST TEACHER.—We know from experience that *Hamilton's Cough Troches* are just what they are recommended to be. They give almost immediate relief in *Bronchitis, Throat Afflictions and Hoarseness*. They also give relief to catarrh, a form of chronic throat disease. 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.

$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.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—*Parmelee's Pile Suppositories* act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, healing the diseased and irritated condition of those organs. They are convenient for self-application, causing no unpleasantness, and affording such satisfactory results, that to any one afflicted with that painful disease, the Piles, they are invaluable. By direct application to the seat of disease, they are the most efficacious means of cure to be met, and are particularly useful in cases attended with rigid contraction of the sphincter ani. Price 50 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

MARRIED.

At Nile, Allegany Co., N. Y., Dec. 25, 1881, by Rev. James Summerbell, Rev. GEO. W. SHERMAN, of East Sharon, Pa., and Mrs. ROXY ALLEN, of Wirt Centre.

At the residence of Lewis Clarke, in Plainfield, N. Y., Dec. 24, 1881, by Eld. Stephen Burdick, Mr. CHARLES MINER, of Brookfield, and Miss JENNIE GREENE, of Plainfield.

At East Sharon, Pa., Dec. 25, 1881, by Rev. James Summerbell, Mr. HIRAM S. BURDICK and Miss ELLA HOWE, all of East Sharon.

In Clifford, Pa., Dec. 24, 1881, by Rev. A. W. Coon, Mr. HERBERT A. STODDARD, of Jackson, and Miss ABBIE F. ROUNDS, of Clifford.

In Deerfield, N. J., Dec. 22, 1881, by Rev. Mr Hunter, assisted by Rev. T. L. Gardiner, Mr. JAMES C. BIVINS of Fairton, and Miss SARA L. DAVIS, of Deerfield.

In Westerly, R. I., Nov. 22, 1881, by Eld. C. C. Stillman, at his residence on High St., Mr. ELERY M. MERRITT and Miss JANIE FLAHERTY, both of Westerly.

In Westerly, R. I., Dec. 5, 1881, by Rev. L. A. Platts, Mr. AMOS S. DOUGLASS and Miss ELIZA H. WHALEY, both of Westerly.

In Wetterly, R. I., Dec. 24, 1881, by Rev. L. A. Platts, Mr. J. PERRY CLARKE and Miss MABEL V. LANPHEAR, both of Westerly.

In Westerly, Dec. 27, 1881, by Rev. L. A. Platts, Mr. SAMUEL M. BINGHAM, of Buffalo, N. Y., and Miss LIZZIE C. STILLMAN, of Westerly.

In Westerly, R. I., Dec. 29, 1881, by Rev. L. A. Platts, Mr. JOSEPH BOUSQUET and Miss BELLE NETHERWOOD, both of Westerly.

In Stillmanville, Conn., Nov. 23, 1881, by Rev. L. A. Platts, Mr. WM. ROYLE and Miss DELIA RIFFENBERGH, both of Stillmanville.

At the house of the bride's parents, on Mechanic Street, Pawcatuck (town of Stonington), Conn., Dec. 26, 1881, by Rev. L. A. Platts, Mr. HERBERT L. BURDICK, late of DeRuyter, N. Y., and Miss LIZZIE VAUGHAN.

At the residence of the bride's parents, in Albion, Wis., Dec. 25, 1881, by Eld. S. H. Babcock, Mr. HIRAM J. DAVIS and Miss MARIE E. WESCOTT, all of Albion.

At the residence of V. E. Nicholas, in Albion, Wis., Dec. 29, 1881, by Eld. S. H. Babcock, Mr. MILLARD F. HAYES and Miss HATTIE E. FOWLER, all of Albion.

At the residence of the bride's parent, Dec. 22, 1881, by Eld. J. T. Davis, Mr. WM. RIDER and Miss MARY J. BROTHERS, both of Garwin, Iowa.

At the residence of the bride's parents, Dec. 25, 1881, by Eld. J. T. Davis, Mr. WM. RICHARDS, of Des Moines, Iowa, and Miss LILLIAN SIMPKINS, of Garwin.

Dec. 7, 1881, by C. Remington, Esq., Mr. CLASTON BOND, of Garwin, Iowa, and Miss ORRA L. OLIN, of Freeborn, Minn.

At the residence of A. H. Pierce, Hartland, Minn., Dec. 25, 1881, by H. S. Olin, Esq., Mr. GEORGE VAN HORN, of Garwin, Iowa, and Miss METTIE L. PIERCE.

At the residence of the bride's parents, in Freeborn, Minn., by Rev. Wilbur Fisk, Mr. ANDREW NORTH, Jr., of St. Peter, and Miss ETTA HARRISON, of Freeborn. Also, at the same time and place, Mr. DANIEL T. ROUNSEVILLE and Miss MARY NORTH, both of St. Peter, Nicollet Co., Minn.

DIED.

In the town of Wirt, Allegany Co., N. Y., Dec. 21, 1881, of scrofulous consumption, Mrs. LEONA CLARK, wife of George Clark, and daughter of Dea. D. E. and Hannah A. Babcock, in the 27th year of her age. The deceased was baptized, and joined the Friendship Church when she was about twelve years old, and has remained a consistent member till the time of her death. About eight years ago, she went to reside in Wisconsin for her health. While there she was married, and some time afterward removed with her husband to Kansas, where she resided until last September, when she returned to her father's, on account of her declining health. Her husband and only child came with her. She has been a sufferer from pain most of her life time, but has borne with remarkable patience and cheerfulness, and has been a bright example of Christian faith and hope. She died happy in the Lord. The funeral services were conducted in the church at Nile, by the pastor, assisted by Eld. J. Summerbell. It was only a few months ago that her brother George was brought from Kansas, to die just before reaching home. This repeated affliction of the bereaved family appeals to our deepest sympathy.

C. A. B.

At the residence of O. B. Langworthy, Portville, N. Y., Dec. 22, 1881, SARAH E., only daughter of Byron A. and Cornelia E. Langworthy, aged 5 months and 25 days.

In Watson, N. Y., Dec. 19, 1881, of bronchitis, JAMES EUGENE, son of Joseph A. and Dora Green Burdick, aged 1 year, 1 month, and 24 days.

W. J. H.

In Lincklaen, N. Y., Nov. 9, 1881, MARY ELIZA, wife of A. O. Poole, aged 38 years. Patient in suffering, hopeful in dying, she peacefully sleeps in Jesus.

T. F.

In Berlin, N. Y., Dec. 18, 1881, of blood poison, resulting in dry mortification, THOMAS DAVIS, aged 71 years, 1 month, and 10 days. For several years, Brother Davis had been, at times, troubled somewhat with that which finally ended his life, but had been able to be about and assist in his work most of the time, until a few days before his death. In his last sickness, he was an extreme sufferer, but bore all with perfect Christian resignation, sustained by the thought that it would all soon be over, and he would be at rest. The Prophet's words were comforting to him, as he was often heard repeating them, "But it shall come to pass, that at evening time it shall be light." When about sixteen years old, he was hopefully converted to Christ undr the preaching of Eld. John Greene, and was baptized by Eld. Satterlee, and joined the Berlin Seventh-day Baptist Church, of which he remained a worthy member till removed by death. His Christian experience was an even one, never highly elated, as some are, nor extremely depressed as are others, but always hopeful, having constantly in possession a sustaining confidence in Christ as his Savior. Universally respected by his neighbors, loved by the Church, and trusted by all. He leaves no children; but a wife survives him, who, with a large circle of relatives, deeply mourn his loss, but rejoice that at evening time he had the light, and that he died in the hope of having a part in the first resurrection.

B. F. R.

Near Shiloh, N. J., Dec. 13, 1881, of paralysis, LYDIA A. MCPHERSON, relict of David McPherson, aged 76 years.

T. L. G.

In Westerly, R. I., Dec. 20, 1881, of diphtheria, WILLIE WILFRED STILLMAN, son of David F. Stillman, aged 5 years, 10 months, and 7 days. The deceased was the younger of a pair of bright twin boys. "Thus fades the early blooming flower."

C. C. S.

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—AT—

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For the Sabbath Recorder.

THE FUTURE.

BY EVA A. H. BARNES.

How do we plan and strive to trac
The lines which cross our future
With prophet's eye and wondrous
We formulate the coming day:
With eager eye we scan afar
The horizon of promised days,
And think perhaps a beacon star
Illumines with its gladsome ray

Yet all in vain we conjure up
The pleasures that we hope to s
Sufficient for the day the cup
Of gall or sweet felicity;
The past, with all its hopes and fe
The present, with its joys and w
Is ours; the future's smiles or tea
We may not know, we can not

We fondly hope, we blindly trust,
That he who notes the sparrow
In spite of mildew and of rust,
Will glean our souls from sorro
'Tis not in vain our lives we rest
As in the hollow of His hand;
Our life-boat floats the billow's cr
And surely can not hopeless str

It is not fond, it is not blind.
To trust the Power that moves
The wisdom that we surely find
Beneath the lily-cup unfurled;
All we deserve and more, I trust
We shall receive in days to com
For this we know, that God is ju
And human lives are never du

WHO IS ON THE LORD'S

OR

Courage for the Gospel of

"I am not ashamed of the gospel of the power of God unto salvation, to believeth."—Romans 1: 16.

In the Holy Scriptures we fi Lord after his resurrection an fore his ascension to heaven Olivet, said to his disciples, "G the world and preach the go creature—he that believeth an shall be saved, but he that shall be damned." In these d not only many who impede the gospel by neglecting its calls, a jecting the offers of salvation, a great many who profess to ho and from their outward acts they do not believe the gospel unto righteousness—so they mi with those who hold the truth eousness—and are such as abroad, instead of gathering said—"he that gathereth not tereth abroad." They have concerning Christ, which does influence their lives—they mak having a form of godliness power. In the Acts of the Ap ful example of such a one read of a certain man named who when Philip preached th ing the kingdom of God, and Jesus Christ, believed also, and baptized, he continued with wondered, beholding the mira which were done—and Peter ing unto those who had rece of God, in Samaria, prayed they might receive the Holy laid their hands on them, and the Holy Ghost; and when