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

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

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. At the residence of the bride's parents, in Free-

horn 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 wisconsin for her health. While there she was married, and some time afterward removed with her nusband 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 nationce 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.

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.

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

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 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. Joh 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 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 hi loss, but rejoice that at evening time he had the light and that he died in the hope of having a part in th

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

In Westerly, R. I., Dec. 20, 1881, of diphtheria WILLIE WILFRED STILLMAN, son of David F. Still man, 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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Recorder. Sabbath

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WHOLE NO. 1927.

#### The Sabbath Recorder, PUBLISHED WEEKLY.

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AMERICAN SABBATH TRACT SOCIETY. — AT —

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

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for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will

JOB PRINTING.

be admitted.

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

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> For the Sabbath Recorder. THE FUTURE.

BY EVA A. H. BARNES.

How do we plan and strive to trace The lines which cross our future way. With prophet's eye and wondrous grace 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 rays.

Yet all in vain we conjure up The pleasures that we hope to see. Sufficient for the day the cup Of gall or sweet felicity; The past, with all its hopes and fears, The present, with its joys and woe, Is ours; the future's smiles or tears

We may not know, we can not know. We fondly hope, we blindly trust, That he who notes the sparrow's fall. In spite of mildew and of rust, Will glean our souls from sorrow's thrall.

'Tis not in vain our lives we rest As in the hollow of His hand: Our life-boat floats the billow's crest And surely can not hopeless strand.

To trust the Power that moves the world; The wisdom that we surely find Beneath the lily-cup unfurled; All we deserve and more, I trust, We shall receive in days to come; For this we know, that God is just, And human lives are never dumb

It is not fond, it is not blind.

WHO IS ON THE LORD'S SIDE!

#### Courage for the Gospel of Christ.

believeth."--Romins 1: 16.

In the Holy Scriptures we find, that our and keepeth not his commandments, is a Lord after his resurrection and shortly be- | liar, and the truth is not in him; but whoso fore his ascension to heaven from Mount | keepeth his word, in him verily is the love | Olivet, said to his disciples, "Go ye into all of God perfected, hereby know we that we the world and preach the gospel to every are in him." "He that saith he abideth in knowledge, and to knowledge temperance, creature—he that believeth and is baptized him. ought to walk even as he walked." and to temprance patience, and to patience shall be saved, but he that believeth not We are aware that there are different stages | godliness, and to godliness brotherly kindshall be damned." In these days there are in the Christian course. We read of babes, not only many who impede the spread of the voung men, and fathers, and we are assured gospel by neglecting its calls, and openly re- there are yet many who are not saved, even make neither barren nor unfruitful in the jecting the offers of salvation, but there are as there were in the days of the Apostle a great many who profess to hold the truth, | Paul, to whom he had to write as to carnal and from their outward acts, it is plain (those who had not submitted themselves to they do not believe the gospel with the heart | the law of God), for as he told them, so is it unto righteousness—so they must be classed in the present day, "the carnal mind is not with those who hold the truth in unright- subject to the law of God, neither indeed cousness—and are such as are scattered can be, and it is enmity towards God, and to abroad, instead of gathering with him who be carnally-minded is death, which is the said he that gathereth not with me scat- wages of sin; but the gift of God is eternal deception which beguiles the votaries of sin- ment to go there, or attractive the bribe of a deep and enduring kind. Men were tereth abroad." They have a sort of faith life," and the gospel of Christ makes known ful pleasure. More bitter than death are the which the tempter offers, if conscience re- filled with an awful fear of God, and they concerning Christ, which does not savingly to us that he that hath the Son, hath eternal stings that follow the pleasurable enjoyments bels—if conscience whispers a doubt as to repented bitterly and mended their ways, influence their lives—they make a profession, life. It makes known the free gift of salva- of the sinner. He seeks pleasure, and he the rightfulness of going—then stay away. having a form of godliness without the tion to every one that receiveth the Son of wins pain; he seeks to increase his enjoyment, If we err at all let it be on the safe side. rested not until they found him. They did power. In the Acts of the Apostles a dread- God as his Savior, to every one who, being and loses all capacity for enjoyment of any But a Christian never does "err" when he not sing jigs, but they went as one in bitful example of such a one is given: we convinced of having broken the law of God, kind. The man who gives himself up to fol- obeys his conscience and honestly aims to terness for her first-born. They did not offread of a certain man named Simon Magus, cometh unto Christ for remission of sin, for low after iniquity may accomplish the ends please his Master. The real error and back- en shout, but they went home and talked who when Philip preached things concern salvation from sin, and justification, and which he desires, and ttain the object which sliding begin when we begin to hush the to one another of what God had been doing ing the kingdom of God, and the name of Jesus Christ, believed also, and when he was Those who believe the gospel of Christ, misery after all. He may have a month of will go just for this once; or, "If I do go They flaunted no banners, but they laid hold ing the kingdom of God, and the name of purity of life. baptized, he continued with Phillip, and have an everlasting righteousness—"and then, perhaps a whole lifewondered, beholding the miracles and signs their righteousness is of me," saith the Lord, time of sorrows and vain regrets. For an excuses which the devil always has ready for like to see that old kind of work and life which were done and Peter and John com- they are chosen unto salvation through hour of sinful pleasure, or in exchange for a the Christian professor when he is strongly among us again.—Spurgeon. ing unto those who had received the Word sanctification of the spirit and belief of the day of dissipation and riot, he parts with tempted toward, the ball room, or the sen of God, in Samaria, prayed for them that truth—they believe the truth and receive it peace, with honor, with health, and it may sual entertainment, or the convivial frolic of

Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lav hands he may receive the Holy Ghost,"-but Peter said unto him, "thy money perish with thee because thou hast thought that the gift of God may be purchased with money, thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God; repent therefore of this thy wickedness and ing their wounded spirits and bodies—he pray God, if perhaps the thought of thine saves them from sin and all its ruinous that thou art in the gall of bitterness and the like-minded with himself, purifying and bond of iniquity." It is evident that Simon's perfecting them while here below; and he belief was not of the right sort, and it is an having gone before to prepare a place for awful warning in these days to those who them, will hereafter receive them to be with hold the truth in unrighteousness. It is him in glory for ever. It is not the gospel plainly said he believed and was baptized, of Christ which teaches that men are saved power of God unto salvation, changes the they be lost? It is a very foolish view of the Christ commanded to be preached to every creature, get a new heart, and a right spirit is put within them, the stony heart is taken away, and a heart of flesh is given them; in. fact, they are made new creatures in Christ Jesus. The true light shines in their hearts, and they are turned from darkness to light; from the power of Satan unto God. He be- whom Christ saves are kept by the power comes their God, and they become his people, of God unto salvation; they are preserved God is removed, they become spiritually Christ—a salvation one day—and not for minded; that is, they are renewed in the ever! away with such fulse notions of the delight in doing the will of God, but before | Christ: such notions are from the fearful and they were for pleasing themselves—now they no longer live unto themselves but unto him out of the abundance of the heart the mouth speaketh—they will be of course for speaking of those things which have hold of their heart, even on things above, where Christ ever liveth to make intercession for us. Thus it was with Paul, who went about preaching the gospel of Christ, which before he was converted, he destroyed, persecuting those who were the followers of Jesus, and delivering up unto death, those who had experienced the gospel, to be the power to others I myself should become a castaway, of God unto salvation. But God had mercy | yet he was led of the Holy Ghost to do so, ipon him, that he might show him forth

through laying on of the Apostles' hands the

Having experienced this saving power, Paul was not ashamed of the gospel of Christ, and having believed with the heart unto righteousness, he knew experimentally that it is the power of God unto salvation to every one that believeth, and so he obeyed the command of his Master, and went about | chosen vessel unto me, to bear my name bepreaching the gospel to every creature.

We know that the body without the spirit

is dead, so faith without works is dead also.

those who have been opposed to it.

James, the Apostle, says, "The devils also believe and tremble," they believe there is one God, and they know the Holy One; but their faith and their knowledge is vain, not being accompanied by loving work. So we find there is a great difference between believing there is one God, or even that Christ is the Holy One and the Savior, and believing with the heart unto righteousness. Let us mark the true faith of Abraham, who believed God, and it was counted unto him for nor hot, I would thou wert cold or hot, so then righteousness. We find that faith wrought with his works; his faith led him to be obedient unto God, and he proved-by his not withholding his only son, Isaac—that he feared God. In like manner our faith must be made manifest by our works, even "the faith which works by love, and purifies the "I am not a snamed of the gospel of Christ: for it is heart," and thus shall we know and be as-the power of God unto salvation, to every one that sured that we love God, if we keep his commandments. "He that saith I know him.

them in wrath, yet will he be no more angry ures which are like the apples of Sodom, with them for ever, and with everlasting which turn to ashes on the lips. In every bait which Satan offers, the hook lies conkindness will he have mercy upon them, and cealed. Fortunate is he who chooses rather gather them, and he himself will feed them, to suffer affliction with the people of God. and cause them to lie down in green pastures by the still waters.

The gospel of Christ shows that he saveth | son, having respect unto the recompense of unto the uttermost all that come unto God | reward.—The Christian. by him—meaning, doubtless, that he saves them from wretchedness and misery by healheart may be forgiven thee, for I perceive effects—from eternal death; making them yet his heart was not right in the sight of through faith in Jesus Christ, and that then God. The gospel of Christ, which is the they may be lost; if they are saved, how can heart. Those who believe the gospel which salvation which is of Christ to think that those whom he saves can be lost. Those who are saved by him, become poor in spirit; they become meek and lowly: they are not high minded, but they fear, and they work out their own salvation with fear and trembling, knowing that God of his own good pleasure worketh in them. Those -the carnal mind which is enmity towards for ever: preposterous! the salvation of image of him who made them. They now salvation, which is revealed in the gospel of unbelieving, and partake too much of looking unto our frail selves for salvation. Will who died for them and rose again: and as not he who is the Author of faith in the soul of man, finish our faith, and make us complete? Yea, we are completed in him: he that begins the good work in mankind will affections, moved by the living light in the he not finish it? In looking upon Christ as for Mr. Orth, of Indiana, to express his prothe beginner and not as the finisher of faith, is certainly not to look at him as a complete Savior. "Who shall separate us from the love of God which is in Christ Jesus?" Paul was persuaded that no creature could separate him from that love, for though, he said, "I keep my body under lest after preaching this being the way of salvation. Paul taught as an example of his long-suffering—and the | that our members which are upon the earth | committees by the Speaker concentrated too power of the gospel of Christ to save even are to be crucified, that we are not to sow unto the flesh, for if we do, we shall reap corruption: he practiced what he taught and used those means, which all who are saved are led to do, by the Holy Ghost. There was not the slightest fear that Paul would ever be a castaway, for it was said of him by the Lord to Ananias—"He is a fore the Gentiles and kings, and children of Israel" In doing as Paul did, I mean in keeping his body under—he was loving in deed and in truth, and thus he had assurance towards God of his salvation. Those who walk negligently and carelessly, so that you can hardly tell whether they are worldlings, who were neither cold nor hot, and to whom "the Amen, the Faithful and true Witness, the Beginning of the creation of God." said. "I know thy works, that thou art neither cold because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." But though we are not to be careless and negligent in our duty towards God and our neighbor, yet we are not to be careful and anxious to such a degree, as will render us to cast all our care upon God, seeing he careth for us, and to give all diligence to make-our calling and election sure, so shall an entrance be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. "Giving all diligence, add to your faith virtue, and to virtue if these things be in you and abound, they JOHN YATES.

> THE PLEASURE OF SIN. —Of all the deceptions by which mortals are lured to ruin,

Peter 1: 5, 6, 7, 8.

THORPE VILLA. Sterne Street,

SHEPHERD's Bush, London, W.

WASHINGTON LETTER. The reassembling of Congress-Mr. Orth protests-Mr. Springer Indignant-Breakers ahead. (From our Regular Correspondent.) WASHINGTON, D. C., Jan. 7, 1882. The holidays are over. The national bunt

than to enjoy the pleasures of sin for a sea

ing has again been run up at both ends of the Capitol, announcing the presence of the House and Senate in Congress assembled Postmaster General James has formally re signed, and the new Postmaster General Howe, has been duly installed at the head o the largest postal department on the planet The most noted, and, owing to its cause and its episodes. the most repulsive, trial in modern judicial history is rapidly nearing its close. The social world at the Capital is abroad on the boulevard, or at home in the drawing room, alert, irrepressible, diabolically gay, and æsthetically wicked. Until within the last five days, we have had the balmy Winter climate of South Carolina; but th new year brings a temperature and snow-fall that has set the oldest inhabitant talking.

The House met on Thursday and, after a brief session, adjourned till Monday, but the session, brief as it was, was sufficiently long test and his indignation at being ignored in the formation of important committees. This is the beginning, the Forty-seventh Congress will not hear the end of the very general dissatisfaction with Speaker Keifer's committee mechanism. For the last ten or fifteen years there has been a feeling among legislators that the system of naming the personel of much power in the hands of one man. So long, however, as the Speaker followed the rule of recognizing, as far as possible, the leaders of the House, and placing them on important committees, there had been no emphatic protest; but now comes Speaker Keifer, ignoring all precedents, and nearly all the recognized leaders, causing great dissatisfaction in both rank and file, and in both parties. Mr. Springer, of Illinois, will, in a few days, offer a resolution, setting forth that unknown and inexperienced men have been assigned to important committees, while oldor disciples of Christ, seem to me somewhat | er members, and those familiar with legislalike those who were of the church in Laodicea, I tion and the rules of the House, have not only been gagged by being placed on unimportant committees, but that they have been removed from important committees where they have long served, and that their efficiency as legislators has been conspicuously and wantonly impaired; that the action of the Speaker is not so much a personal affront as it is a wrong to their constituents and to the country, whose interests demand the best unfit for a hearty loving service; but we are ability and most mature experience, or, in other words, that tools shall not be given to bunglers, but to those who can use them. The feeling of dissatisfaction among members is, by no means, confined to Mr. Orth, of Mr. Orth, and of Mr. Kasson, and is prev-Southern, the New England, and the New ness, and to brotherly kindness charity, for York delegations. It needs no prophet to predict that, with this intense feeling existing, the Forty-seventh Congress will not be a dove cote, or the Speaker's chair a bed of

IN THE WRONG PLACE.—Whenever a Christian can not carry a clear conscience and his Master's smile he is in the wrong there is none more bitter and cruel than the place. I do not care how strong the induce- of grace. Those truths brought on a revival they might receive the Holy Ghost—they in love, and their spirits are sanctified by the laid their hands on them, and they received Holy Ghost through the Word. Though the Holy Ghost; and when Simon saw that God for a little moment hid his face from leading them astray the promise of pleas- old age.

ure more than lovers of God" gather to the carouse, or to the play, or the wine feast, if they will; but Christ's smiles never beam upon one of his followers in such places. The eye that looked upon Peter until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.—Pres-

#### A RESPONSE TO THE "PROPOSITION."

NEWTON, Iowa, Jan. 1, 1883. We are entering another bright new year.

Let us be thankful for all the mercies of the past, and if we really desire a truly prosperous and happy year, let us show our willingness to use a portion of that prosperity for the good of the cause of the Giver of it. In the RECORDER of Dec. 29th, I noticed an article from Delaware county, Iowa, asking for funds to pay for publishing a tract, if it should be translated into the Scandinavian language. This seems a good move, and if perfected, will furnish a work which is much needed, especially in Southern Minnesota, where there are so many Norwegians and Danes. Those who had the privilege of attending those precious meetings in the gospel tent at Albert Lea could see how eagerly some of these classes listened as the subject of the Sabbath was explained, yet many could not understand the English language sufficiently to comprehend all its meaning. After considering this fact, and what others have already done for the work there—how those old Christians from Alden left their comfortable homes, and, at their own expense, went to Albert Lea, there to put\_up with many inconveniences, in order to care for and assist the workers—how can we. of younger years, who received instruction and encouragement at that time, allow ourselves to sit with folded hands, and let that noble work done there die down? No! while we are interested in and approve of such work, let us also willingly help with our means as God has prospered us. Can not we feel that "To all whom it may concern," was intended for each of us individually? It certainly means me, for I have seen the need and will heed the call by giving the same amount as the correspondent from Delaware county, whenever the work shall be ready to use it. Don't let us do as the old deacon in the story. who gave five cents for missions years ago. and has wondered ever since why the heathen are not converted. "For as the body without the spirit is dead, so faith without works is dead also." James 2: 26. May this call receive prompt answers from any and all, according to their faith. If you wish to realize how much we need to use every effort to spread-the truth, just go out from among our people and the Sabbath society, and you will soon be convinced. Will you not pray for me and others, who are now among strangers, that we may not falter, but ever be steadfast in the right, regardless of the many hindrances we meet? May we all work more earnestly in 1882.

KATE DAVIS.

OLD METHODS.

We see very clearly that old means and methods are quite sufficient to save souls. or to Democrats. It is shared by the friends Our Lord did not say, "Paul, be not afraid but deliver a Sunday afternoon lecture with alent among the Western, the Eastern, the a nonsensical title and little or no gospel in it." No, no, "but speak, and hold not thy peace, for I have much people in this city." God's way of saving souls is the best way, after all. You and I may get up all sorts of inventions, and he may wink at our follies, and let us go on with them; but his way of saving souls is speaking the gospel. I should like to see in the world again, a revival like that under Jonathan Edwards, in which there was no extravagance, no utterance of false doctrine, no making a noise and riot. but just the preaching of the old doctrines

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

REV. A. E. MAIN, Corresponding Secretary, Asha REV. GEO. B. UTTER, Treasurer, Westerly, R. L.

Ir will be remembered that at the Anniversary of our Society in Little Genesee, N. Y., September, 1880, a new policy was adoptad for the administration of our missionary work, upon the recommendation of the Board. The plan went into operation January 1, 1881; and we wish to say now that | least 2,000 miles from our Rhode Island if there were ever any shadows of doubt in our mind as to the wisdom of the action ty or forty miles up the valleys of the North then taken, the experiences of the several weeks past have removed them all; and if there were ever one time more than another when we believed that a similar course should have been pursued years ago, in the interests of home missions in the Northwest and Southwest, as well as in the East, that time is now... Brethren, let us go forward.

HAD there been, from the first settlement of the North Loup country, one or two ministers there, so supported that they could have given their time to the preaching of the gospel and the doctrines of our faith, we fully believe, with some of our brethren there, that we should have gained a foothold at several important points along the Valley. We did not do this; but let us now do the very best we can, and enter, as far as possible, every "open door." It is believed by some that we can and ought to take a foremost place in advancing the cause of education in the country of the North Loup; and that to do this would greatly strengthen the cause of religion and Sabbath truth. Grand work was done in the East, at Hopkinton, Shiloh, DeRuyter, and Alfred Centre, and in what is now a part of the East, the State of Wisconsin, by pioneer educators. Is there not some one who, in a year or two, will begin and carry forward a similar good work for education and religion in the West, at North Loup, Neb.?

THE new meeting-house of what has been known as the Carlton Church, Iowa, is built at Garwin, Tama county, a station on a branch of the Chicago & North-Western railroad, about twelve miles from Tama City, a station on the main line between Chicago and Council Bluffs. There are about twenty-five families of Sabbath-keepers there, and sixty members, with Ero. John T. Davis for pastor. This is a good farming country; apples, corn, oats, flax, and stock are raised; and there were many indications that the people are really able to do a good deal toward the support of a pastor and for the advancement of missions. The weather and roads were too unfavorable for a preaching service, but we called on some of the families Dec. 20th and 21st, and on the evening of the 20th, five of us met at the "churchhouse," the Scriptures were read, prayer was offered, and the interests of the church made a subject of conversation. The Welton and Garwin Churches, Iowa, the Long Branch Church and the little band at Harvard, Neb., are nearly, if not quite, able to raise the salaries for two ministers. Is there not some way by which these points can be supplied, with a little help from the Board, by Brethren H. B. Lewis and John T. Davis? | the driver recognized me as one he had met |

On the shore of the New Auburn lake, in Sibley county, Minn., a lake that we can easily believe to be beautiful in Spring, Summer, and Autumn time, and which is not without attractiveness now, although icebound, stands the new, but as yet unfinished, meeting-house of the New Auburn Church. This used to be the Transit Church, when the members were principally located at Transit, eight or ten miles out on the prairie. The little village of New Auburn is I don't profess to be a Christian man, but the two grandest, most awe-inspiring transten miles south-southwest from the thriving my wife is a good woman, and a good Baptown of Glencoe, and five from Sumter, on tist too, and every night before we go to bed a branch of the Chicago, Milwaukee, and St. Paul railroad. Wheat is a principal crop there; quite a business is done in the raising | Sunday-school for our children, so that they | believers. of sorghum, and there is considerable woodland. There are sixteen or eighteen families, and about forty-five members, in the Church. We found Bro. G. M. Cottrell, of Dodge Centre, at New Auburn, where he day-school and preaching there if I can git labored for four weeks; we preached there it jest on mother's account. I tell you mis-Sabbath evening, Dec. 23d, Sabbath morning, the evening following, and on Sunday and Monday evenings, leaving, on Tuesday, and Monday evenings, leaving, on Tuesday, week, and it will cost you nothing." I looked they used to speak to us, and we weep, as for Freeborn county. At a special church- in the man's face, tears were glistening in we long to see those lips move once again meeting held Sunday evening, steps were and one is very greatly needed there, although one-half of his time should be spent in preaching elsewhere.

from North Loup, was formerly called Fort Hartsuff, when one or two companies of soldiers were stationed there for the protection some one who would go and help organize a "Till he co of the frontier from Indians. The buildings, mostly of concrete, were constructed six or seven years ago, at a cost to the government, it is said, of over \$100,000, and have been recently sold to the Union Pacific Railroad Company for \$5,000. The frontier post is now Fort Niobrara, on the Niobrara River. Calamus may now be considered the most western Seventh-day Baptist preaching station in the United States, and must be at churches. The new settlements extend thir-Loup and Calamus, and beyond these are the great cattle ranches. We are the first denomination to establish regular preaching at this point, as mentioned in a recent RECORD-ER. One farmer reports seventy-five bushels of corn per acre; it is quite likely to be a somewhat important station on the Union Pacific Railroad; and why may we not hope to see a good Seventh-day Baptist Church there, in due time?

A DAY or two with K. A. Burnell will be remembered with interest. In the Spring of 1869 it was my privilege to meet with Mr. Burnell, in a Christian convention in Leavenworth, Kansas. Since then I have watched his course through the papers, and now, Dec. 19, 1881, after more than twelve years, I meet him again here in the Republican River valley. He is an evangelist, not an ordained man, but a lay preacher, under the auspices of the Y. M. C. A. His home is in Chicago, 532 West Adams street. He has made the circuit of the globe to gather information, to make himself useful as a Christian worker. His talk is conversational, either before the children or adults, in the open air service or in the public hall. In my recent visit to his meetings at Alma, Neb., he interested us very much, telling of Japan and China. He is full of love and hope for the inhabitants of these countries. Aside from religion he thinks we have more to learn from these heathen than they have to learn from us. His meetings are to be con- German Baptist Churches, with 9,370 memtinued in the Republican Valley towns one after another. The plan is for him to spend about a week in each place, arousing the attention of the people, then expecting the work to be followed by the ministers at hand to do it. Mr. Burnell sinks everything out of sight only the great question, Salvation through Jesus Christ. He prefers that no one shall know to what denomination he belongs. He is an intimate friend of Mr. Moody, and works on the same general principle. These evangelists scatter the seed broad cast, of which there is very much need, while it is the part of organized churches to give the closer discipline for holding the converts to Scripture doctrines and work.

A CALL FOR HELP.

BY REV. N. A. SACKETT, KEARNEY, NEB.

One day in the latter part of April last, went to a small post town about twelve miles from Kearney, to visit some Baptist families that resided in that vicinity. After I had made my calls and turned my face homeward, as I came upon the main road, I saw a team coming with a man and two little girls in the wagon. As they approached, in Kearney the day before, and in Western dialect accosted me with a "hellow mister, | send some one to preach to us, and start a the salvation of both the souls and bodies of eyes with her apron, it makes me feel kind | sufferings, and death of our Lord." of shaky like, and I'm bound to have a Sunter, she is a good woman, and a good Bap-

Sunday-school in his place. I bade him good bye and we separated. But all that walk of twelve miles I could but think of that "good Baptist mother on her knees praying God to send some one to preach the gospel and establish a Sunday school for the instruction of her children." My heart was touched by this little incident, and on that night, and many nights since, have I prayed God to send more laborers into this vast field, that a plenteous harvest of souls might be gathered in.—Home Mission Monthly.

PRE-OCCUPATION OF NEW FIELDS IS OUR DUTY.—Better be first than fourth. It costs less in the end. We thus retain our strength and gain adherents. For lack of resources to send forth missionaries, the Society has been unable to pre-occupy many important points. And now, when towns and cities are springing up like magic along many thousand miles of railread built and projected during the year, we must have larger offerings for home missions, or suffer irreparable loss, and fail in our duty to God and to our fellow-men.—Baptist Home Mission Society.

BEHOLD THE FRUITS! — In twenty-two States and Territories, having a population of twenty millions, where the chief work of the Society has been done, there are 5,587 Baptist churches, with 357,530 members. I is estimated that 300,000 more have passed from these churches to their reward. The Society's early tillage of these fields had much to do with these rich results. To sow bountifully in the new fields of to-day, is to reap bountifully in days to come. To sow sparingly is to reap sparingly.—Baptist Home Mission Society.

Many churches already include the home as well as the foreign work in the monthly concert of prayer for missions. Others are adopting the plan. This is as it should be. A pastor in Maine writes: "I am more and more impressed with the importance of the work of spreading the gospel in our own land. I am determined, hereafter, to give at least half of our missionary concerts to the home mission work."—Home Mission Monthly.

OTHER FRUITS!—The result of missionary work among the Germans appears in 132 bers; a theological school at Rochester, N. Y., and a German Publication Society; and among the Scandinavians, in nearly 100 Baptist Churches, with over 5,000 members a theological school at Chicago, Ill., and the publication of religious literature.—Baptist Home Mission Society

SOME FACTS ABOUT THEIR WORK SINCE 1832.—Weeks of labor, 287,592, or 5,530 years; churches organized, 2,765; sermons preached, 745,436; prayer-meetings held, 399,728; religious visits, 1,735,550; persons last year, 29,090. Who can estimate the Mission Society.

OTHER FRUITS!—Among the Indians, 90 churches, with nearly 6,000 church members, in the Indian Territory.—Baptist Home Mis-

#### THE DESIGN OF BAPTISM.

Read by Mrs. M. E. Goldsberry, before the Ministers' and Deacons' Conference at the Macon Association, and published by request of the Confer-

As Christians desiring to know the truth as it is in Jesus, we must consult, and in all humility accept the teachings of "The man of our counsel" on this, as on all other subjects. God's people should be ever ready, when interrogated by the world, to give a what are you doing up here?" I told him I | "Thus saith the Lord" for all they do; for was a Baptist missionary, and the purpose of let us remember that God does not give my visit there. I took from my bundle some | commands or appoint ordinances without a Sunday-school papers and gave to the chil- design. Our Master's last command to dren, and turned to go on, when the man his disciples was, "Go ye therefore, and again spoke, "Mister, jest git on my wagon teach all nations, baptizing them in the name and go home with me to Custar county, of the Father, and of the Son, and of the about eighty miles from here. I want you Holy Ghost." We are not left in doubt as to go up there and start a Sunday-school in to what the teaching refers. The death, our place and preach for us. There is a burial, and resurrection of Christ is the good many settlers gitting there, and we theme of the gospel. In the two ordinances have no preaching, and no Sunday-schools. instituted by Christ himself, is portrayed actions that earth, yea that heaven, even witnessed, the sufferings and agonizing death she reads from the Bible, and then she prays of the Son of God, and his consignment to for us all, and every time she asks God to and resurrection from the tomb, embodying

may grow up to be good boys and girls. I Were you asked, "What is the design of tell you mister, when I see mother git up the Lord's Supper?" you would unhesitatfrom her knees and wipe the tears from her ing reply, "We do this to commemorate the

As we look lovingly and tenderly at the picture of a dear departed friend, we not only see the beloved features, but memory brings back the tender, loving look to the tist too, come git right onto the wagon and eye, and weaves the smile around the lips go with me. I'll bring you back again next once more as we remember the kind words his eyes and his manner was so earnest with- and hear them speak the words of cheer and

CALAMUS, eighty miles from Grand Island, I excused myself from going with him then, do this in remembrance of him, till he come Neb., and twenty-five miles up the Valley as I had to preach in K—the next Sabbath. again, till he comes to take us to himself, But I promised him to do all in my power | where will be no more death, neither sorrow for him and his good wife, and that at some | nor crying, for he will wipe all tears from

Lie beyond that 'Till He come,'

"Till he come—oh let the words linger on the tremb-Let us think how heaven, and home.

the name of the Father, Son, and Holy Ghost has been called over us, brands us as the sheep of his flock. We dare not say he has no sheep which have not received the brand, he has bought them with a price, and it is its outward consecration to him; yes, by baptism the body is consecrated to him.

Christ our Lord." "Let not sin therefore "If you are baptized to show forth your reign in your mortal body, that we should death and resurrection, and you denu your obey it in the lusts thereof." Is it a possible thing for us to consecrate a part of ourselves to God, and give the other part to Satan's use? Can we say, "Here Lord, I give myself away," and make a mental res- faith of the operation of God) who hath baptized, 85.381; children in Sunday-schools ervation and say to ourselves, "That is, I give my heart to him; with the head I must have been planted together in the likeness value of these labors?—The Baptist Home think, must contrive plans, invent systems of his death, we shall be in the likeness of whereby I can get great gain. My tongue can not be wholly given to the Master's use, for it may be necessary in order that my business prosper, to use a little deceit, speak honeyed words, whether the heart prompts them or not; in other words to prevaricate a little, so I make a good trade by so doing. True, the Lord has said that the liar shall have his part in the lake that burns with fire these glorious truths so clearly and forcibly and brimstone, and all prevarication and deception is lying. The hands, of course, I have reserved to do the bidding of the fleshly man. My feet I lend to the Lord's service twice on the first day of the week, and when they have no political meetings, or other places of greater interest to take me to during the week, I go to the prayer-meeting, provided, of course, I am not too tired from serving the world during the day."

Magnanimous myself! Methinks it would puzzle an angel to tell where the Lord's work has stopped, and the devil's begun in a good proportion of the lives of the church members of to day, judging from our daily walk and conversation. "Be not deceived, God is not mocked." Christ wants the whole man. Our best affections must be consecrated to him. Our best thoughts given for the advancement of his cause, not our own. Our tongues, too, are his. We must lay aside all lying and hypocrisy, and put away every filthy communication from our lips. Our ears should hear first, "The things concerning the kingdom;" our hands be dedicated to his service; our feet go where he sends, be that to the ends of the earth. Jesus' Gethsemane was not enough. He must needs go to Calvary. The broken heart that found expression in the great drops of blood, like sweat that forced themselves through that peerless brow for a world's sins, could not atone, could not wash one guilty stain away. His body must be offered a sacrifice, his side pierced that his life-blood might flow to wash us, to cleanse us from all sin.

"The cleansing stream, I see, I see, I plunge, and lo! it cleanseth me."

Praise the Lord, oh my soul, for the fountain that was opened in the house of David, for sin and uncleanness!

Baptism then pictures forth the great gospel plan of redemption. In John's baptism taken looking towards obtaining a pastor; al; I suppose I could have said no, but I comfort that lightened up our pathway in the "end of the law for righteousness" was did not. I handed him what Sunday-school days of yore. So when we take the bread, made manifest to Israel, and as he preached hath part in the first resurrection, on such papers I had with me, and asked the little we see the body broken and mangled for us, the baptism of repentance for the remission the second death shall have no power, but girls to be little missionaries and distribute and the wine represents to us the blood of them among the children about their home. Jesus, shed so freely for our cleansing. We yealed to him, and he cried, "Behold the and shall reign with him a thousand years."

Lamb of God that taketh away the sin of the world."

This was the beginning of the gospel of Jesus Christ, the Son of God. Paul afterward declared unto the Corinthians the fulfillment of this gospel, when he preached that "Christ died for our sins according to the Scriptures: and that he was buried, and that he arose again the third day, according Yes, this same bruised, and broken body to the Scriptures." "The law only having bearing the imprint of the cruel nails in his a shadow of good things to come, and not precious hands and feet, and the mark of the | the very image of the things, can never with spear that caused his life-blood to flow, the | those sacrifices which they offered year by despised and rejected Jesus of Nazareth, will | year continually, make the comers thereunto so come again as he ascended, to claim his own; the despised and rejected no longer, but the now King of kings, and Lord of which will—(or New Testament in his lords. But the baptismal waters picture to | blood) we are sanctified through the offering us even more than the bread and wine. of the body of Jesus Christ, once for all, When we publicly dedicate ourselves to the so that we "may enter in by the new and Lord in baptism, we say by this act, that we living way, which he hath consecrated for have renounced the world with all its follies us, through the vail, that is to say, his and vinities, and henceforth are consecrated flesh." Jesus himself, in this beautiful fully to the service of our Lord and Master, type, baptism, fulfilled all righteousness, and our living Head. Buried with him by bap- as in his humble submission he pictured tism into death, we arise from the liquid forth his death, burial and resurrection, tomb, to walk with him in newness of life. God the Father acknowledged the Son, and Crucified with Christ, the old man of sin is the Holy Spirit sealed him as the Savior of nailed to the tree. "As many of you as have the world. In baptism then we see, first, been baptized into Christ, have put on the new man in Christ Jesus, his death to Christ." If we have thus put him on, or sin, and life to, or in, Christ. The consecrapublicly dedicated ourselves to him in this tion of the whole man, or in other words, ordinance, let us realize the terrible respon- conformity to the law of Christ in the taking sibility of the vows we have taken to God upon himself the oath of allegiance, so to himself, the surrender of soul, and spirit, speak, to his Lord and Master, the seal of and body to him. Another thought: As our | the putting on of Christ, or the being clothed pardon has been sealed by the application of upon by his righteousness. But is this all? the blood of Jesus, and our sins, though they When the soul is cleansed from sin it becomes were scarlet have been made white as wool, heir to an inheritance, unfading, undefiled so this outward seal, the only one in which and eternal in the heavens. He has the promise of the many mansions that his elder Brother has gone to prepare for him. But does that redeemed soul expect to live in eternal glory, singing praises evermore to for he says: "Other sheep have I, which are not of this fold." The owner of the sheep, it is true, knows his own sheep, and he calls and Jacob, and all the innumerable host that them by name, and they know his voice, but | have gone before, separate and apart from his body? Nay verily, the resurrection of Christ's fitting that the body, which is part of the body is the pledge of our resurrection. Paul, purchase and so soon to be made like unto in his convincing argument (1 Cor. 15) to its owner's glorified body, have the seal of those who disputed the resurrection of the the Father, Son, and Holy Ghost applied in body, says: "If the dead rise not, then is Christ not risen, and if Christ be not raised. then is your faith vain-ye are yet in your Paul says, in writing to the Romans, "I sins, then they also which have fallen asleep beseech you brethren, that ye present your in Jesus are perished." But in triumph he bodies a living sacrifice, holy, acceptable to asserts: "But now is Christ risen, and be-God," and adds, "which is your reasonable come the first fruits of them that slept." service." And again to the Galatians: | "For as in Adam all die, even so in Christ "They that are Christ's have crucified the shall all be made alive, but every man in his flesh, with the affections," or as the revised own order. Christ the first fruits, afterward edition has it, "the passions, and lusts." | they that are Christ's at his coming." He Our souls can not be dead to sin, and our gives us the sure promise elsewhere that these bodies alive to sin's service: "Know ye not | vile bodies shall be made like unto his glorito whom ye yield yourselves servants to obey, | fied body. Paul finally appeals to the Cohis servants ye are whom ye obey, whether | rinthians in this language: "Else what shall of sin unto death, or of obedience unto right- | they do which are baptized for the dead, if eousness?" "Reckon ye yourselves to be the dead rise not at all? Why are they then dead indeed unto sin, but alive unto Jesus | baptized for the dead?" Or, in other words,

> nify?" "Buried with him in baptism, wherein also ye are risen with him, (through the raised him from the dead." "For if we resurrection." If then the resurrection of Jesus' body from the tomb is of such vital consequence, that had he failed to burst its bands, and come forth leading captivity captive, our faith would be vain, we would yet be in our sins; how important that his, and in consequence our resurrection be symbolized, and what more fitting symbol could embody to the world, and at the same time bring into such close sympathy the body of the Redeemer and that of the redeemed than that of the burying of the body of the believer out of sight in the liquid grave, and raising it from its momentary death to newness of

resurrection, what does your baptism sig-

How beautifully does this God-appointed ordinance picture forth the work of Christ! In what hallowed tones doth this eloquent witness speak to our hearts, speak of the past when at the end of the old and the beginning of the new dispensation, there went out unto him (John) all the land of Judea. and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins—in what tones does it speak of the baptism of our great Head and Leader at the hands of the forerunner, of whom he said no greater one had been born, but he that was east in the kingdom of heaven should be greater than he, the new man in Christ Jesus. No, he will not leave his work unfinished. Sin has made terrible havoc in soul and body, but in the bright resurrection morn, when the trumpet of God shall sound, and the Lord himself shall descend from heaven, and the dead in Christ shall arise, and we who are alive and remain will be caught up to meet the Lord, then will the work of Jesus be perfected, for our last enemy, death, shall then be destroyed. Then will ordinances cease: no more need to eat the bread and drink the wine, in remembrance of him now -for he has come again and we will exchange the elements that speak so significantly of his sufferings and death, for the glad feast of the marriage supper of the Lamb. No more need we descend into the watery grave and be baptized into his death, and raised in token of our new life, for the symbol is changed into the reality, for the sleeping dust has been revived, immortalized and glorified.. "Blessed and holy is he that **Education** 

Conducted by REV. J. alf of the Seventh day

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BY REV. D. O. Men still comparate

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preaching which they and that which they pulpit. Some of the riod deplore the chang ation. But it may j thèse despondent crit temper, or men whose fixed that whatever these is painful to the with whom enterprise welcome new method old. Yet it by no m things are intrinsical things. They, perha a longer experience li lengthened experien creased wisdom. But generalizations, which tions, are not true in truth is, that every e lems, and in solving i methods at its comm one case may be folly stances. In New Er when men were poor were to despondence themes and logic of doubt were timely. times in that his logi merciless, was audi were matter of fact, u fearless. But the ter are quite different. the enticement is Hence the modern dencies to resist or d press men full of enj portunity with the w compensations for th he must teach them resources wisely and when the rich made right robbery and mar as A'Kempis or a Je exalt the value of por in these days when, wards diligence and nounce wealth and ei Dunstan chased the poker, a more vigoro sive than in an age materialize himself f juring. The boy wh fifteen times in one d church anthems by Italian padrone with about the parish to s talk to his compect when corporal punish the school-room. Si education, and of his viri est. "The boy In considering in points of criticism They relate to the st the sermon. The fi

press and the faciliti mission of informati into contact with th Men of ripe schola read in the journal.
volume. No longer
the one great author ing; he often preach cated than himself; men whose weekly re fore them the writing Liddon, or Spurged the day for intellec others. Our ancest sombre, pietistic bo which were read a pleasure. They had man wishes, on the the contemptible When Sunday cam stiff, badly fitting si ed the best wagon o dinner baskets unde nearest church, to s public exercises wer termission the men riage-shed or again budget of local nev cussed jams and r pews. The ministe of the day and the d him more than pecial teacher of d wise oracle; he sum of human lear the source of infall for life's wants. style of letter-write his advice regulated ing of households. one great source of those simple and How changed the is drained of its tal and city. Now the ali. New inventio and bright theories conversation and is hold with distract

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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."

MODERN PREACHING.

BY REV. D. O. KELLOGG, D. D.

Men still comparatively young are competent to speak of the difference between the preaching which they heard in their youth and that which they hear from the modern pulpit. Some of the elder men of this period deplore the change as a kind of degeneration. But it may justly be supposed that these despondent critics are of conservative temper, or men whose habits of mind are so fixed that whatever calls for a change in these is painful to them. The younger men, with whom enterprise is still full of promise, welcome new methods as better than the old. Yet it by no means follows that new things are intrinsically better than former things. They, perhaps, ought to be, since a longer experience has preceded them, and has he also changed the subject-matter of lengthened experience ought to mean in- his sermons? We shall be told that the subcreased wisdom. But it is easy to write these | ject-matter of the preacher is the simple lems, and in solving them it takes the best | tions under which fools hide their folly. To times in that his logic was bare of fancy, was | the subject-matter changed in the least deviri est. "The boy is father of the man."

for our present purpose. Never in the his- flatly deny, but they reduced deity to the enthusiasm of great achievement, and whose tory of the pulpit has it had to contend with personal source of natue, his only revelation. hands grasp unprecedented means of work such competition as it now encounters. The In the descending scale modern skeptics and pleasure. The utmost the pulpit can press and the facilities for the rapid trans- challenge every position. They do not fairly expect to accomplish is to induce such an mission of information have put the people deny the divine existence, but they say he age not to despise its heritage for a hope, but into contact with the first minds of the age. is not personal, is inconceivable and un- to use its opportunities nobly. Nor is there Men of ripe scholarship and brilliancy are knowable. With these negative adjectives read in the journal, the periodical, and the they dismiss him from any concern in human volume. No longer is the parish minister life. For if God is not to be represented by the one great authority in matters of learn- any terms of speech he is banished from the ing; he often preaches to men better edu- human mind, which is practically banishfore them the writings of some Stanley, or then, is not whether there is any ground for this indicated a disposition to stem the tide the day for intellectual stimulus above all of in any comprehensible way? It is only oppressed and poor do not often sing about sombre, pietistic books on a rack at home, which were read as a duty rather than a pleasure. They harped on the vanity of human wishes, on the awfulness of God, and the contemptible insignificance of man. When Sunday came the whole family, in stiff, badly fitting shoes and clothes, mounted the best wagon on the farm, and, with dinner baskets under the seats, drove to the pursuits, its tendencies. The humanitari- "I want to be an angel," also supplied them nearest church, to stay until the whole day's anism of the Middle Ages burned a man's with the very mundane incentive, "I'll nevpublic exercises were over. At the noon in- body to save the soul; the modern humani- er know a sorrow, nor ever feel a fear." To termission the men exchanged, in the car- tarianism warms, feeds, and coddles the the "heart and mind opprest" with visions riage-shed or against the fences, the little body to teach the soul. The skeptical Ger- of it, "Jerusalem the golden" is "with budget of local news, and the women dis-cussed jams and mangling in the church than the next, and denounces the doctrine shouts of those who triumph and of those who pews. The minister was the great feature of immortality as immoral. The materialist feast. Such hymns as these have generally of the day and the week. His people count- in France and England holds the same senti- come in prosperous times, and are most poped him more than a good man, more than a ments. Comte would deny any motive for ular then, because they merely reflect a special teacher of duty; he was a rare and noble endeavor except the advancement of sum of human learning. His experience was of Alexander Pope's Essay on Man, he would unseen, but the reverse. So we sing of a futfor life's wants. His rhetoric moulded the type, and teach each person to be thankful ly and sensuously. style of letter-writers and youthful orators; to contribute his strength to the general good. is drained of its talent to replenish the town faith. Now the fair inference of the skeptical Are these more immoral or selfish than postand city. Now the circle of human learning position is, that this present life is the one to mundane honey or palms? Is there any all. New inventions and fresh suggestions The predominant voice of the pulpit says the modern Titans how to do their great work and bright theories descend the avenues of conversation and reading into every house preachers have taken their cue from Mill, It does not follow that because no preacher

by which a man reaches his conclusions; they ask for the direct utterance of his notions, the opinions of other oracles of incisive and incessant criticism.

But if the preacher's style has changed

generalizations, which, like most generaliza- gospel, and it is not susceptible of change. tions, are not true in any specific case. The He who alters it preaches another gospel truth is, that every epoch has its own prob- Here, again, is one of those false generalizamethods at its command. What is wise in dusky Rev. Mr. Jasper, of Richmond, nothone case may be folly in a later set of circum | ing could be more simple and obvious than stances. In New England a century ago, that the sun moves round the earth. To the when men were poor and the temptations time of Copernicus this was undisputed as were to despondency and indolence, the tronomy. Even to the present day the apthemes and logic of Jonathan Edwards no pearance of things controls the common doubt were timely. Yet he reflected his mode of speaking about day and night. Has merciless, was audacious. His compeers | gree because men have changed their notion, were matter of fact, unimaginative, thorough, and now believe that light and darkness are fearless. But the temptations of these days | caused by the revolutions of the earth and are quite different. Money is abundant, re- | not of the sun? Surely a new interpretation sources of power and pleasure are many, and | of the facts does not change the facts, al the enticement is towards materialism. | though it does the preaching about them. Hence the modern preacher has new ten- As a pure matter of history let us look at dencies to resist or direct. He can not im- this so-called simple gospel, and see what its press men full of enjoyment and rich in op- | chief expositors have thought about it. The portunity with the worth of another world's ante-Nicene age thought its full significance compensations for the hardships of this; but | could not be fully comprehended until the he must teach them how to use their present | nature of the divine existence was settled. resources wisely and nobly. Again, in times | The Augustinian age could not preach salvawhen the rich made their wealth by down- tion until the psychology of man was deterright robbery and manifest extortion, a Thom- mined. The later Patristic theology was as A'Kempis or a John Tauler might well engaged in the matter of intercession beexalt the value of poverty and humility, but | tween heaven and earth, when not ocin these days when, as a rule, fortune re- cupied with interceeding between th wards diligence and honor, it is folly to de-nounce wealth and extol penury. When St. The scholastic age succeeded, and repeated Dunstan chased the devil with a red-hot in new forms the old debates. The earliest poker, a more vigorous rhetoric was persua- schoolmen felt called upon to prove that sive than in an age when the devil will not there was a God at all, which really is a dismaterialize himself for any amount of con- cussion of his nature. Later come the ques- not commended as favorable to faith, and juring. The boy who was whipped in school | tons of Soteriology, as modified by the func- | few believe in the spiritual renewal of pau- | but he is just one year behind his comrade, fifteen times in one day, and only taught the tions of the church. Last of all we have pers who will not wash off their dirt, or of who has remained at his first choice. church anthems by a teacher who, like an the Protestant departure, starting from the the shiftless who will not put their pennies Italian padrone with his apprentices, led him | Augustinian ground, and hinging on theories | in the savings bank. Godliness hath the about the parish to sing for coppers, will not about the parish to sing for coppers, will not talk to his compeers like a lad in an age due sequence of time the whole gamut of who miss this life's rewards may, for the life wished a house built, would find it poor when corporal punishment is banished from changes begins again. The old discussions most part, abandon the expectation of those economy to lay aside his paper, and set himthe school-room. Such was Luther's boyish of Berkeley and Hume were not concerning of another. education, and of his manhood Puer pater the existence of God, but whether he The ancients antedated the period of the amounted to much of anything in human | Titans. The nineteenth century is the age In considering modern preaching two points of criticism are to be remembered. They relate to the style and to the matter of They relate to the style and to the matter of is," but not "Allah is good." This the ure and very indefinite circumstances men the sermon. The first is easily dispatched skeptics of the eighteenth century did not engaged in large enterprises and full of the cated than himself; he usually preaches to ment from the world, so far as man has any men whose weekly religious paper sproads be- interest in it. The question of the hour, Liddon, or Spurgeon. Nor is Sunday still theism, but what God is—can he be thought of temporal influences, were it not that the others. Our ancestors had a few ill-printed, the old debate on shifted ground. It was the delights of happiness, and the most vivmay be given have an important bearing on

an age even a Saul of the pulpit is no longer head and shoulders above the people. They have that the zert geist, "spirit of head and shoulders above the people. They know that man lives not by joy alone, stand on his level. If he is an oracle, so the times," as the Germans say, should in-

questions of morals, revelation, and redemp-

restatement.

court, in the exchange, in the laboratory and losopher. Let it be noted that of an epoch loss of the labored wit of Quarles and Her- and the sciences, and arts, without any exshop. His auditors are impatient of long in which, according to the authority of Mr. rick implies no absence of quick perception; pectation of ever using these acquirements arguments. They care not for the processes | Gladstone, the wealth of England has in- | the lampoons of Latimer and the invective of creased in fifty years more than it had from Luther can well be spared. We need not the time of William the Conqueror up to the | blame the impatience of men who weary and they judge whether these are wise and present century, both skepticism and faith with the subtle speculations of the schoollcarned by the way in which they tally with | have begun to preach the worth of making | their own observation or study, or with the most of mortal life. The charities recommended by the pulpit are less catechism and arguments of Edwards, and Owen, and Hop knowledge. The old man now may more bread. The second great command- kins. These preachers were great in their miss the long-fibred logic of the pulpit of his ment of the law is more urged than the first. day, because their age fashioned them and to her; and her music, if not a bore to then youth, and think a race of giants is dead. Missions are more and more conducted on had need of them; but men out of joint with other He may compare the patient attention once the theory of Williams, the great Pacific their times are not influential. The power lect. given to the preacher's speculations with the island missionary, who taught by example of the modern pulpit must lie in its adaptarestlessness of a congregation which now a- that his religion meant a house, a crop, and tions to modern times, and it has no small days hears more in twenty minutes than it power, just as the old Hebrews thought theirs task to perform when it undertakes to make cares to remember. And yet half of his re- did. The arithmetic is as much an instrugrets are only the result of disappointed ment of propagandism as the creed and surmental habits. The ancient pastor would plice. Church building is as much an object find himself poorly equipped for meeting the of believing generosity as putting "lively ning into an orderly, soulful world, subdued social conditions of this generation. The stones" into the spiritual temple. Obmodern pulpit must embrace a wider circle sequiousness to wealth is a prominet means of interests, must touch them more directly | to ecclesiastical advancement and influence. and skillfully, must encounter now opinions, If none avow the faith of the maid-of-honor and must receive a less pugnacious but more | in Louis XV.'s court, whom Carlyle describes as telling her confessor that "the Lord would think twice before he damned a lady of her quality," yet we live in an age when public voice questions the beatification of its

dying Diveses. Now all this may be called by the thoughtless the increasing worldliness of the church. If so, then the skeptical school is not free from the same charge, for its theories all converge on the present life. But it stands to reason also, that if eighteen centuries of | the people no opportunity for advancement; | fection. Very well, if this is your purpose, Christian teaching have been of any marked avail, the antithesis between the world and the kingdom of Christ must be diminishing. and spirit into human manners comes on the each, a grand vista of possibilities, limited assuredly be ever before you, in that you will conversion of the world into the church, only by his own powers and will. somewhat after Rothe's idea. For the gospel has no controversy with this earth as a planet, nor with its seasons, its treasures, its the age, as the revised New Testament is now making evident. As the genius of the gospel enters into human society the antagonism of the world and the church ceases. With its suppression the pulpit will obviously take | possession of many and varied gifts be an adn the concerns of the world. More than this, a long experience has taught unselfish men that earthly honor and prosperity are intimately associated with character. The few exceptions belonging to speculative pursuits, or changes in business methods, do not destroy the force of the rule, that "the soul of the diligent shall be made fat," or of

"Act well thy part, there all the honor lies."

the exhortation,

In this age ignorance and indolence are

much risk here, since a misused present is the sure precursor of a sorrowful future.

One singular fact remains to be noticed. While religious teaching is more and more densely enveloped in worldly conditions the church has begun to sing, with revived pleasure, hymns about heaven. One might think carried on by the early Greek fathers and the idly sensuous hymns concerning a future life first schoolmen before. The answers which have come from well-fed people. It is the victor in the court, the synod, or the field whose martial soul is stirred by conquest and palms. The people who were lured tion. The whole of theology presses for a away from the leeks and encumbers of Egypt But the modern forms of speculation are as | were told of the milk and honey of Canaan. characteristic of the age as its manners, its The man who taught the children to sing satiated mind upon the future. They are wise oracle; he possessed for them the the human race on the earth. In the spirit no sign that the seen is giving place to the

Now, if men have great present opportunihis advice regulated the studies and the read- The English Agnostics substantially agree ties, why should not the pulpit guide them ing of households, and his pulpit was the with this basis of moral action, and as com- in their use? If temporal well-being is, for one great source of intellectual impulse in plete an infidelity as the world ever saw ninety-nine men in a hundred, conditioned those simple and rather monotonous days, teaches the sternest humanitarianism. It is upon behavior, why should not those ninety-How changed the scene! Now the country the angelic robe worn by modern doubt and nine men be allured with present rewards? is so vast that no man dreams of acquiring it be improved. Here lies man's only chance. thing more important now than to tell

hold with distracting confusion. In such and Spencer, and Harrison. Many of them now utters the turgid eloquence of Chrysosan age even a Saul of the pulpit is no longer know very little of these gentlemen. But it tom he is less effective than the old pulpit

men. The human mind has not deteriorated because it recoils from the cumbrous and dry riches unsurpassed, energy unwearied, opportreasures and forces buried from the beginby sanctified men.—Stoddard's Review.

#### SINGLENESS OF PURPOSE.

BY ADA A. CLARKE.

Before the Alfriedian Lyceum, January 2, 1882.

There is one feature of American civilzation which has never been known by any oth-

bent, to avail himself of the means offered | velop a character and culture which will be industries, its natural history. The founders | for perfecting his gift, in order to win for admired and revered by all. of Christianity only denounced the spirit of himself fame and position. For those who talent, there are innumerable possibilities.

more and more interest in the affairs of a vantage or a detriment. Life is brief, and wasted, if it might have been better used?

> his trade, begin, and work up, until he makes for himself a place. If he devote a year to mechanics, then pass to book-keeping, farm-

> Every branch of labor demands time and study for its mastery. A successful editor, self to learn carpentering, even though, as a boy, he was quite as handy with a hammer existence. For there can be no sadder consciousness than that which whispers what he might have been, to the unhappy man, whose life has proved a failure.

Before choosing your course, therefore, be sure that you know yourself; and having decided, beware of being too easily discouraged and turned aside. If you have undertaken too much, yield a few degrees, and continue more gradually. This is not giving up, nor swerving. There is no more fatal mistake than to let yourself be driven, and it is a false pride which constrains you to "keep up." If you see another doing just what you want to, in half the time in which you can, do not be discouraged, and think that you must try something else. If he is, like too many, overworking, he must soon stop and rest, and you will then find yourself gradually overtaking and passing him. If his powers really are greater than yours, and, through out life, you see him still surpassing you, your place is none the less honorable, because he fills a higher one.

There is a growing consciousness that our schools and colleges fail of their highest good, in that they extend their work over such a large surface, and, consequently, spread it so very thin.

You can readily see the absurdity of the poor laborer's daughter, who, with her father's hard-earned dollars, hires a piano and the source of infallible and abundant wisdom sacrifice the individual for the sake of the ure, when it has little weight with us, blithe- takes music lessons for a year, when, piano and music become things of the past, and she proceeds to take a few terms of French lessons. Then, having no sensible friend to show her how profitably she might devote a little study to English, she probably expends her next thirty dollars on painting lessonsand so on-until some honest workman offers himself and his dollar and a half per day, and she proceeds to martyrize him, while learning cooking and house-keeping.

> Now, is not the average young lady graduate of our schools and seminaries guilty of

there are oracles in the editor's room, in the fluence unconsciously both pulpit and phi- City of God, that he is unspiritual. The ancient and modern languages, mathematics, after she has received her diploma. Hardly ever does she perfect herself in any of these things, so that she can derive either pleasure or profit from them, in after years. French and German have not become a pleasure, but remain hard work; mathematics is still a bore others, becomes such after a few years of neg-

> Now, she might have so perfected herself in some one thing, that it would have always been a source of pleasure to herself and tunities multiplied, and an earth exuding the friends. The ability to read and speak correctly and fluently one of the modern languages is an accomplishment which any one can turn to good account; yet how many college graduates fail to use even their native tongue with readiness and propriety. A musical gift, well cultivated, is a blessing to the possessor and all her friends. What a treasure is the friend who can sketch or paint for you your favorite flower or landscape.

talent is not developing the perfect man of er people. This is the opportunity for, and | whom we hear so much. He should not negencouragement of, universal culture and prog- | lect any of these things, but carry them all ress. Other nations have given the mass of on together to a grand and symmetrical perbut to-day, under America's free institutions, and you have the means, devote yourself to every rank and honor, every degree of cult- it. Carry it through. Make this your life With the penetration of Christian thought | ure, every line of occupation, opens before | work, and keep it ever before you. It will

But, you say, this enlarging of some one

never attain your goal. But you can do most The man of genius has only to follow his admirable work, and, by perseverance, de-

I will not say that yours is not the happier have good abilities, but no grand, over-ruling | choice. But when, at fifty-five, you sit comfortable and respected by your fireside, the One is here led to question whether the oracle of your acquaintances and demi-god of your family circle—for I suppose that the perfect life includes marriage and home comforts—you will need the virtue of contentpeople won to adhesion to the gospel, that is, he who would excel in anything, must devote ment well developed, and ambition well subhimself thereto, and let pass untried many dued, in order to repress an occasional sigh pleasant chances. Is not well used time half of regret, as you review the past, and think of what you might have been. For you find, in the paper, a glowing editorial on the mag-In business life, a young man must choose nificent musical talents, yes, the positive genius, of—whom? Why, that very boy whom, in your school days, you used to pity and befriend, whose only moments of peace ing, carpentering—anything else—he must sic; who would never have recited a lesson begin in this. The knowledge gained during decently, had you not taken pity on him, the past year will occasionally be of service; and shown him more, in ten minutes, than he could have studied out in all day. Yes, he was then the laughing stock of the school; but he has kept on with his music, and now holds vast crowds for hours entranced by his

> This same editorial is in that most popular. paper of the day, edited by your old chum. How he has ever done it, you don't know; but here it lies, brought to its present perfection by his labors. He always said that he as with the pen and scissors. But one may should be an editor, and what fun you used find that he has mistaken his calling. A to have over the paper of the future. His change then becomes almost a necessity of enthusiasm almost inspired you with the desire to be an editor; and if you only had! Ah, well, one can never tell. He was not much of a student, and, if he has done this, you certainly could; but then, your perfect culture must have been laid aside.

Here your wife interrupts your revery, to call your attention to the book she has just been reading. It is very popular, and deservedly. But it only serves as a fresh impetus to your retrospection; for, see, it is the work of that girl whom you so well remember. You failed to see that her destiny was authorship; but she was a lovely girl. You studied rhetoric together, and she laughed at you, when you condescendingly informed her that her compositions really were good—for a girl. She said that you should see better ones some day. She intended to devote her life to literature, and, furthermore, she had no time to waste on housekeeping; and she could not be persuaded to renounce her folly. She laughed again at your graphic delineations of her cheerless, disappointed future, and your well-meant assurance that she could never amount to anything, as a writer, and was only fitted to fill woman's proper sphere. So your paths diverged, and for years have been entirely separate. Now, she suddenly. reappears to you thus.

So she too has succeeded, has attained that for which she strove. Yes; her success has been far greater than could have been expected; yet have not your prophecies of a lonely, cheerless life, proved true? She has worked long, long time to attain this height, and has denied herself many things. She has not always found her work lucrative; and now, when independence and success are at last gained, she is, after all, but a homeless old maid. The parents who placed such pride and reliance on her, are dead, and can not. enjoy, with her, her honors. On the whole. would she not have done better never to have written a book?

One who has tried it says:

Because the few, with signal virtue crowned, The heights and pinnacles of human mind, Sadder and wearier than the rest are found, Wish not thy soul less wise or less refined. True, that the small delights, which every day Cheer and distract the pilgrim, are not theirs;

True that, though free from passion's lawless sway,

A loftier being brings severer cares; Yet have they special pleasures, even mirth, By those undreamed of who have only trod Life's valley smooth; and, if the rolling earth To their nice ear have made a painful tone, They know that man lives not by joy alone,

# The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, January 12, 1889

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#### THE BEST CURE FOR ANGER.

The rich lands of the central part of West Virginia are made up of sharp, steep hills, and narrow, fertile valleys. The valleys are mostly given up to meadow-land, while the hills are used for pasturage and grain. Along the ridges of these hills are placed the line fences, so that the lands of the same farm may all be on one side of the high hills, and the grain that is raised may more readily be taken down to the house in the valley.

On a pleasant day in Summer, as I have been told, two men were engaged plowing corn on one of these ridges. One was an aged man, and the other comparatively young, and each plowing on his own side of the line fence. The young man was one of those passionate persons that had given way to his anger till it had involved him in trouble and sorrow. On this beautiful morning, everything seemed to go wrong with him. His shovel-plow would catch in the rocks and roots and jerk him about, while the mule that he was trying to drive would tread on the hills of corn in spite of him. At last, his passion knew no bounds, and he broke out in fearful oaths, and cursed his plow, and cursed his mule, and cursed himself, and, strangest of all, cursed his Maker. Amidst a volley of cursings, and in a heat of passion, he reached the line fence on the top of the ridge. On the other side, in ground just as rough and rocky, the aged man was cheerily plowing, his horse working nicely, his plow easily managed, and he about as happy as a Christian well could be, singing one of the sweet songs of Zion. The strange sweet words of praise to God hushed the waves of passion in the young man's breast, and he listened and wondered and admired. As the joyous Christian came plowing and singing up to the fence, he ventured to ask him how he could manage to hold his temper and be so happy when plowing in such ground. Why, said the aged Christian, I have a recipe for it, and when I feel it coming on, I use it. What is your recipe for it, he asked eagerly? Oh, it is simple enough, and always cures since I have learned how to use it. Well, what is it, for I would like to get it, and cure myself, and carry it along with me too. The aged Christian's face brightened up as he replied, Whenever I feel my passion rising, I sing these precious

"A charge to keep I have
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

Aud then I sing them over and over again till I can feel that solemn charge, and draw near to my God in prayer. This is the best cure for anger. L. R. S.

#### WEEDING AND SOWING.

It has been well said, that if you weed all the nettles and briers and thistles out of man, so that he shall produce nothing evil, but never plant him so that he shall produce something good, you will not make him worth much. If simply freeing a garden from weeds be culture, the desert of Sahara is the best cultivated spot on the globe.

Our religion is full of positive, life-lifting thoughts and impulses. True, it "lays the ax unto the roots of the tree" that bringeth not forth good fruit, to extirpate it, but all in order that there may be room to plant and grow the seeds of positive virtues. Our prairie farmers, with great breaking teams and plows, go crashing through the matted roots of the thick sod, and turn up the black dirt to the sun, and there is scarcely a drearier sight than the black field they leave. It looked much prettier when all aglow with the wild flowers, that have been turned under. But go along there when the Autumn comes, and the tail cornstalks, with their heavy pendant ears, will reconcile you to the havoe of the breaking plow.

The red plow-stain of war had to go crashing through the rank weed-fields of slavery in our country, in order that freedom might have place to grow. I have sometimes thought that the better way to make a man so thoroughly ashamed of his sin that he would leave it off, would be to so glorify goodness and exalt the virtues of a true life before him, that he could not but feel the nower of their superexcellency. Tof this I am sure, that the taller and stronger we can get a positive virtue to growing in the soil of the soul, the less rooting place will there be in that soul for the weeds of vice. And

seed sown in such soil may grow to refresh ing luxuriance, such that no noxious weeds can find rooting room.

was treated with stimulant constitutional ing strength." Isa. 26: 4. This is the remedies, such as set the life forces into vigorous resistance against the invading foe, which was driven back, and life saved; the other was treated to caustic local applications, and life was sacrificed. Is not similar treatment of moral diseases likely to result in some such way? Try it.

A NATIONAL PICTURE.—Of all the portraits of the late Pres. Garfield, the one from the Bierstadt negative in printer's ink known as an Artotype, and published by E. B. Treat, 757 Broadway, New York, is unquestionably the best, having received the indorsement of Mrs. Garfield and the Cabinet Officers. It is an artist proof India tint, size 16x21 inches, sold at the low price of \$2.50—having been changed from \$5.00. Agents are wanted to introduce it.

PRIZE.—The two hundred dollar prize of fered by H. H. Warner, founder of the Warner Observatory, of Rochester, N. Y., for the best essay on "Comets: Their Composition, Purpose, and Effect upon the Earth." has been awarded to Professor Lewis Boss, Director of Dudley Observatory. There were one hundred and twenty-five competitors.

# Home Meus.

#### New York. ALFRED CENTRE.

his first sermon last Sabbath, on his engagement with the first Alfred Church, it being foundation for their new church on the corner the first Sabbath in January. The covenant | of Seventh Street and Madison Avenue. They meeting preparatory to the communion ser- expect to have it ready for occupancy in the vice was held on the previous afternoon and | Spring. evening. This exercise was enjoyed by a large number of the brethren and sisters, and was an interesting occasion. The theme for the morning service embraced the facts and design of Christ's death. Text, 2 Cor. 8:9. His address to the young was timely, and we think was well accepted. A large number remained at the communion service. ALFRED.

LITTLE GENESEE.

A pleasant time was had at the house of Rev. M. S. Wardner, in Little Genesee, bewere surprised in the midst of packing by presents after they were gone. calls so frequent they gladly gave the afterwords of cheer and good wishes for future brother, Dr. Chas. H. Stillman. happiness, each brought his mite until more than one hundred dollars was left-cash, with the exception of a cashmere dress, from a lady friend, and a few other things, special presents to Mrs. Wardner.

#### HORNELLSVILLE.

in the faith. We are surrounded by all seeking for one end, regardless of the comto three, and Sabbath-school at two; preaching by Bro. B. E. Fisk, a student at Alfred. Our services are well attended most of the time. Our Sabbath-school is not very large, only an infant class and a Bible class. For who, of course, enjoyed the occasion. Who the most of the year, we have enjoyed the Bible study very much, in connection with which we have had essays upon the quarofficers for the coming year are: Mrs. J. E. man, Bible teacher; Mrs. Elias Ayars, teach-Charles Stillman. December 22d, we held a sociable and Christmas-tree at Sister Shaw's. Although a very stormy evening, there were about thirty-five present. The excreises were interesting, and the value of presents distributed was estimated at sixty dollars. Bro. Fisk, though not present, was not forgotten. Our prayer-meetings, held from house to house every Sabbath evening, and led by some one of the brethren, are quite the late Samuel Crandall. The old home well attended most of the time, and God has been with us. What there is for us the com- who live on the farm. The whole number

that no other process will be so effectual in have been increased, we have grown stronger present. The pastor and his lady were present clearing them of bad doctrines and habits, in the faith and knowledge of our Lord and as the growing them over and shading them | Savior. The last Sabbath evening in the old back with good ones. You will scarcely find | year will be long remembered, I trust, by | while others seemed solemn, who, no doubt, a soul so arid or so prepossessed with evil as | us all. The subject for the evening was conto have no spot in which to plant some good | secration; and in its consideration, our lives | all assembled under the parental roof in the seed, and grow it to preponderance. Often, for the past year were reviewed, and more life-time of their parents. There were as you meet the human throng, will you find | complete consecration to the work of God for the roughest exterior covering the richest | the coming year was sought. The labors of ground for thought and feeling. The good | Brethren Rogers and Clarke among us last Summer did us much good. The seed-sowing has not been in vain, but it has taken root in many hearts. "Trust ye in the Lord In two virulent cases of diphtheria, one forever; for in the Lord Jehovah is everlast strength we need as Seventh-day Baptists.

E. AYARS.

#### New Jersey.

The New Market Seventh-day Baptist parsonage has been thoroughly repaired the past season, and is now receiving a new coat of of God? paint.

The Sabbath-school as well as our church and community, at New Market, have quite reluctantly parted with F. C. Dunn and family, who have just removed to Milton, Wis. but we are glad to believe that our loss will be Milton's gain.

In common with many others, we are waiting with much anxiety, and yet with patience, for the appearance of our new Sabbath-school paper. Soon may it appear. Long may it

One of the pleasantest surprises the pastor of the New Market Church ever received, was an enormous mail, the evening of his last birthday, consisting of letters from the members of his church and congregation, suggestive, appreciative, congratulatory, and in many ways helpful and encouraging. The plot was instigated and very skillfully engineered by one or two of his wide-awake dea-

The Seventh-day Baptist and the First-day Baptist congregations are holding union ser vices during the "week of prayer," in the Seventh-day Baptist church of New Market.

The Congregational society of Plainfield, By appointment, Eld. C. M. Lewis preached | who are at present occupying the Seventh-day Baptist church, on Sundays, have laid the

> There is prospect of a new postmaster for Plainfield. The name of E. R. Pope has been sent to the Senate by the President, and awaits only confirmation. The present incumbent has held the office for twelve years.

A new steam-heating apparatus has just been put into the parsonage at Plainfield. It was ready just in time for the present cold

Mr. and Mrs. Lewis C. Randolph celebrated their silver wedding at Plainfield, on the evening of Dec. 31st. A large company were fore they left for their Western home. They present, and there was a goodly number of

Dr. Jacob D. B. Stillman, of Sacramento, noon and evening to their many friends, who | Cal., is spending some days in Plainfield, constantly came and went. Together with having come to attend the funeral of his

#### Rhode Island. ROCKVILLE.

The old year closed with weather mild and pleasant; farmers were plowing, blue-birds singing, and peeping frogs were reported The new year, however, seemed to have We are few in numbers, but I trust strong | changed our position "from leeward to windward," bringing with it about eight inches classes of people and denominations, who are of snow. The weather seems, like the most of us, to have formed a new resolution, but mandments of Jehovah. We hold our ser- unlike many of us, is determined to keep it. vices in the Session Room of the Baptist | sending the mercury to zero every day until church, on Sabbath afternoon, at a quarter | now, Jan. 5th, with a clear prospect for more

There was a meeting of the Crandall family on New Year's day with Misses Hannah and Lucetta Crandall. Sixty were present, could help it?

The Ladies' Benevolent Society is a suceess with us. At the last meeting, held with ter's lessons, and blackboard exercises. Our Mrs.Rev. U.M. Babcock, one hundred and five were reported at supper. The attendance at | meetings we continued for over four weeks, B. Santee, superintendent; Mrs. O. G. Still- | church on the Sabbath is unusually good this Winter. The Sabbath school, under the er of the infant class; secretary and treasurer, superintendence of Bro. J. N. Barber, is also well attended. Although not under the direct control of the Church, all of the officers and teachers are Rockville Church members.

COMING HOME,

Near Rockville, R. I., on New Year's day, grandchildren, and great grandchildren of couraged or had partially neglected duty, were was given by the father to two maiden ladies.

by invitation. It was an enjoyable season to all, both old and young. Some were very jolly, were thinking of other days, when they were twelve children, seven of whom are living, the sum of whose ages amounts to four hundred and eighty years. Including the wives of three sons and the husband of one daughter, eleven in all, the sum of their ages is seven hundred and seventy years. Two sons and one daughter have lived with their consorts over fifty years. There are thirty-two grandchildren, fifty-seven great-grandchildren, several great-great-grandchildren, and a great many have passed over the river. The question is, Shall the seven remaining children meet in another family reunion on earth, or shall the next meeting be at the bar U. M. B.

> West Virginia. NEW MILTON.

January 1, 1882, the relatives of A. J Davis gathered at his residence at Valley Mill, about 10 o'clock A. M., to celebrate his 45th birthday. Many presents, and a delightful dinner were brought in, and a gen eral good time was enjoyed. After dinner, Rev. J. B. Davis read the 15th chapter of Proverbs, and joined in prayer. After singing, remarks were made by Eld. Davis and Dr. A. Bee.

BEREA.

DEC. 30, 1881.

W. H. H. DAVIS.

I left home for Horn Creek, Gilmer county, Dec. 16th. On this stream are three Sabbath-keeping families. Bro. Brissey, a member of the Lost Creek Church, has recently located here. He has lived in Roane county; but being deprived of Sabbath-keeping society, returned to this place. We commenced a series of meetings in a school-house on the evening of Dec. 16th, with quite an interest which rapidly increased, and in two days the house was filled and the altar was crowded with seekers. The meeting lasted eleven days and twelve nights, many coming six and seven miles. The house was crowded full, and many could not get in. We were left without room for the seekers who were told they would have to seek the Lord where they were. Some attempted to go to the altar who were crowded away. I have been in many revival meetings, but never saw such a general interest as there was in that place. There were twenty converted, and reclaimed, and twelve mourners yet unsaved. On account of the continued rains and deep mud, and for health's sake, it was thought prudent to close the meetings for the pres-

I visited twenty-seven families, inviting them to come to meeting which nearly all did, and quite a number found the Savior. I expect to resume labor at that place in three weeks. We were assisted by Brother Riddle, a First-day Baptist minister, and others. I have been invited by a committee from the Bear Fork Church to take the pastoral care of that church, and shall accept the call. I shall commence labors in that place on the fourth Sabbath in January, which will be the first Quarterly Meeting of the infant church of West Virginia. We cordially invite as many of the brethren to attend with us as can. We expect to protract our meeting if we can procure a house. Brethren, pray for us.

M. E. MARTIN.

Wisconsin.

ALBION.

JAN. 3, 1882. We are glad to be able to chronicle some improvement in our spiritual condition as a church and society in Albion. Bro. J. L. Huffman came among us on Sixth-day evening, Dec. 2d, and commenced holding meetings, not expecting to stay but a few days. But notwithstanding the nights were, for the most of the time, dark, and the going either very rough or muddy, quite an interest sprang | a state of affairs was brought around. I do up and steadily increased, and instead of a few holding meetings every night, and during the day visiting from house to house until the entire society (or nearly so) was canvassed.

to the little Jordan near by and eleven willing candidates, all from the Sabbath-school, gave testimony to their faith in Jesus by following him in baptism. All of them, together with a sister who had formerly been baptized, Jan. 1, 1882, at the old homestead, there were gathered into the church. Besides these, was a family gathering of the children, a number who had wandered, become disawakened, and give promise of faithfulness in the future.

ing year as a church, we know not. We present was fifty-eight, while very many grand- he expects to spend a day or two with his rel- no idea how many presents were as a church, we know not.

time to commence meeting there on the evening of the 6th inst. We have been greatly cheered and strengthed by his visit here, and although all has not been accomplished that we desire, yet we hope that some new impulses and aspirations have been awakened that will help us to a higher life and nobler purpose. May the Holy One attend him as he goes forth to labor in the interest of perishing souls, and award him that success his zeal and earnestness deserves.

WALWORTH. We are having an open Winter. Muddy, or rough-frozen roads are the rule. The common expression is, Oh, the horrible roads. However, the people are busy threshing, and taking to market their stock and produce. We have had but little sickness; highly favored with general good health, for which we are very thankful.

There has been a new departure in our school affairs here. It is generally known that for a number of years there has been a school kept up here under the name of Big Foot Academy. Some of our now-prominent teachers and ministers were once teachers in it. In order to secure a more permanent basis for a school, superior advantages of discipline and training, and financial aid from the State, our district school has organized itself into a graded school, with a high-school department, and the high school has taken the place of the academy. Henceforth, Big Foot Academy will be known as the Walworth High School. The first term, under the new regime, commenced Jan. 3, 1882, with the following corps of teachers: Prof. M. G. Stillman, Principal; Miss Addie Randolph, teacher of the Intermediate Department; Miss Eunice Fish, the Primary. The attendance from the district and from the outside is very good. We trust that this new arrangement in educational affairs will

We are holding extra prayer-meetings in the various neighborhoods, with some interest. Attendance on our regular services is good, and there is an increasing desire that God will pour out his reviving mercies upon us. Pray for us in Walworth. o. u. w.

#### Illinois.

WEST HALLOCK.

This year has been one of extremes in respect to the weather. Through the Summer it was very dry, as it was in all the surrounding country. But none of our crops was an entire failure. The wheat and oats crops were ordinarily good, but the corn, I should think, would average about two-thirds of a crop. On account of the dry weather, corn which is our staple production rose in price before the last year's corn was sold, so that we will not be much behind this year. Since about Conference time we have had plenty of rain. Most of that time the roads have been so bad as to make traveling and teaming very difficult. Four horses were necessary to draw almost any kind of a load. Not long ago we did not see the sun for nearly a week, and for several days in succession it rained nearly all the time. But for a few days it has been quite cold, thawing but very little through the day, and the ground is so rough that the traveling is worse if possible than before.

Some of the good brethren and sisters took it into their hearts and hands to make us a pleasant surprise, and although the surprise was not complete it was a very enjoyable time. On Thanksgiving-day, about twenty-two of the friends and neighbors came in, one after another, until our little house was quite well filled, and we enjoyed a very friendly, social time. They seemed to feel very much at home, especially about time for dinner. It has not been customary where I have been to see visitors quite so officious. They not only assumed full authority, and exercised plenipotentiary prerogatives to direct, but we were not even allowed the right of suffrage. Our liberties were all taken away with one exception. We were allowed the privilege of sitting at a table spread with the substantials and dainties of life. I hardly see how such not think there was any intimidation used, nor any harsh means, and yet the victory was complete. Taken all in all it was not a very unhappy time. We feel thankful for such a Thanksgiving occasion, and hope that Three Subbaths in succession we repaired the parties contributing to it were paid for their trouble. Expressions of true regard and appreciations always pay.

Christmas evening was the next occasion of interest. There were appropriate exercises in the fore part of the evening, consisting of music, a class exercise of cross building, conducted by Mrs. Ella Potter, an essay on "The Guiding Star," by Mrs. Marian Hakes, and a few remarks by Dea. Hakes as an introduction to the tree, which was well loaded with Bro. H. left here to-day for Milton where presents and well lighted with tapers. I have it may that some minds are so constituted have been blessed in the past, our numbers children sould not be atives, and then return to West Hallock in As a family we have no desire to some past, our

being slighted, for we re presents, the most valua nine silver knives and prizes very highly an auto by her Sabbath school cla chirography: Not only t encouragement the entert but the old as well, weren it was a very enjoyable tin glad that Christmas does twenty-ninth day of Febr

It has been our custom review of the Sabbath-sch election of the Superinte evening near New Year election was held on Sabb Crosby was re-elected. evening were the review, members of the school, E H. Ernst, Eld. Hakes, an one having charge of a methods were followed b review, an exercise called Graces" was presented by Missionary Society: A n vealed a good degree of t of work. The closing sce twenty-five dollars, to Eld of appreciation of his labor exercises of the evening faction, and some were ex

LONG BRA

December 27, 1881, the children of Mr. Wm. Fu a few others, to the nur met at the house of Ber being the occasion of th Furrow and four others; 74, the others, younger. joy the visit and the b which all gave cheerful being disposed of, all ful song, followed by rem upon the importance of c element of our being, as and religious. All felt th been one of pleasure and The Sabbath-keepers o

entertainment, when the gramme was carried out: Song by the choir and all, "V Devotional exercises, Song—"I need Thee every he Opening Address—"Practical Song—"What shall the harve

met at the Seventh-day

house, Jan. 1, 1882, for

Select Reading, in German, Song—"Martini," played and small boy. Adjourned for dinner,

on tables in the meeting about an hour and a half the occasion remarkably social element. The org tion most of the time, por of melody, accompanied as song after song came of make glad the heart of children.

After dinner, the ba grammawas carried out Song—"Ring the Bells of He Address—"Growth," Select Realing, Song—"Home of the Soul." Address-'Tobacco,' Temperance Song.

Select reading—"Domestic H Essay, Song—"Dad's a Millionaire:" This closed a very inter able day in the house of 6 of the New Year. It was we may deprecate the ma holiday is passed in many be better to provide some itable and instructing

parture for this place, bi Joy it remarkably, from of eighty-four to the li quite in keeping with the so recently enjoyed. The religious interes Two new cases came for

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the last prayer-meeting o

snow, rain, mud, fogs, a did time for threshing. All kinds of Minnesots are in good demand this good prices, and farmers

Small pox has made its bert Les. Minn. There be One of which proved latel

Eld, A. R. Main preschi Con 2d Sound admin here any time.

CALLED BY LEVINES. 

numence meeting there on the even-6th inst. We have been greatly id strengthed by his visit here, and all has not been accomplished that vet we hope that some new imaspirations have been awakened help us to a higher life and nobler May the Holy One attend him as orth to labor in the interest of peris and award him that success his arnestness deserves.

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evening was the next occasion There were appropriate exercis consisting of

Te Ella Potter, an essay on "The by Mrs. Marian Hakes, and BERTIES HAKE SEAN WINE 

Eld. A. E. Main preached at Alden, Minn., Jan. 2d. Such a discourse would be relished 

Eld. Backus is visiting his relatives in New York State this Winter.

Condensed News.

being slighted, for we received twenty-four

presents, the most valuable of which were

nine silver knives and forks. Mrs. Ernst

prizes very highly an autograph album given

by her Subbath-school class, containing their

chirography. Not only the young for whose

encouragement the entertainment was held.

but the old as well, were remembered, so that

it was a very enjoyable time for all. We are

glad that Christmas does not come on the

It has been our custom to have an annual

evening near New Year's. This year the

evening were the review, which was led by four

members of the school, E. A. Saunders, W.

H. Ernst, Eld. Hakes, and Dea. Hakes; each

one having charge of a quarter. Different

methods were followed by them. After the

review, an exercise called "The Christian

Graces" was presented by the Young Ladies'

Missionary Society. A number of them re-

vealed a good degree of talent in that kind

of work. The closing scene was the presen-

tation of a combination chair, valued at

twenty-five dollars, to Eld. Hakes, as a token

of appreciation of his labors in the past. The

exercises of the evening gave general satis-

faction, and some were even elated over its

Nebraska.

LONG BRANCH.

December 27, 1881, the children and grand-

children of Mr. Wm. Furrow and wife, and

a few others, to the number of thirty-five,

met at the house of Benjamin Babcock, it

being the occasion of the birthday of Mrs.

Furrow and four others; her age 78, another

74, the others, younger. All seemed to en-

joy the visit and the bountiful repast, to

which all gave cheerful attention. This

being disposed of, all joined in a cheer-

ful song, followed by remarks by the writer,

upon the importance of cultivating the social

been one of pleasure and profit.

gramme was carried out:

Select Reading, in German,

Song—"I need Thee every hour."

Song—" What shall the harvest be?"

Devotional exercises,

children.

Select Reading,

Address—"Tobacco,

Temperance Song.

element of our being, as well as the physical

The Sabbath-keepers of this community

met at the Seventh-day Baptist meeting-

house, Jan. 1, 1882, for a social and literary

entertainment, when the following pro-

Opening Address-"Practical Utility of these Exer-

Adjourned for dinner, which was spread

social element. The organ was kept in mo-

tion most of the time, pouring forth strains

of melody, accompanied by youthful voices,

as song after song came out to enliven and

make glad the heart of man, especially the

After dinner, the balance of the pro-

This closed a very interesting and profit-

able day in the house of God, at the opening

of the New Year. It was thought that while

we may deprecate the manner in which this

holiday is passed in many instances, it would

be better to provide something at home prof-

itable and instructing. This was a new de-

of eighty-four to the little children, and

quite in keeping with the religious interest

The religious interest continues good.

Two new cases came forward for prayer at

Minnesota.

Minnesota is having a lovely Winter—no

snow, rain, mud, fogs, nor winds—a splen-

All kinds of Minnesota crops and live stock

gramme was carried out, as follows:

Song—"Ring the Bells of Heaven."
Address—"Growth,"

Select reading—"Domestic Happines,"

Song-"Home of the Soul."

Song—'' Dad's a Millionaire.''

80 recently enjoyed.

on New Year's eve.

did time for threshing.

one of which proved fatal.

H. B. Lewis

J. G. Babcock

Luther Davis

L. Davis

Laura Babcock

G. S. Maxson

H. B. Lewis.

Madelia Babcock

twenty-ninth day of February.

THE Public Debt statement for the year ending Dec. 31st, shows a total decrease of \$133,690,000, an average of \$11,140,833 33\frac{1}{3} per month. The decrease during December was \$12,793,623 56, leaving the debt, less cash in the treasury, \$1,765.491,717 09.

The Superintendent of the Railway Mail Service has instructed division superintendents that in every case where a report is made review of the Sabbath-school lessons and the to them regarding the prevalence of smallelection of the Superintendent on Sabbath pox, with a request that mail communication be suspended between the infected locality and others, they are to take the necessary acelection was held on Sabbath-day, and Dea. tion at once, without writing to consult his Crosby was re-elected. The exercises of the office. This, he says, is necessary in order that the department shall not be responsible for spreading contagious diseases. The Elmira Advertizer says there are

eight applications for the collectorship at Charleston, S. C. Each has filed charges against the others, branding them as thieves, scoundrels, penitentiary birds, libertines, and other choice epithets. The President should believe their statements, and let them all go uncommissioned.

A few days ago the bell-rope of the fast mail train between Washington and New York was violently pulled a number of times and the train stopped. An investigation showed that two elephants on the train were amusing themselves with the rope. The affair resulted in an official correspondence.

John Unglaub, the engineer of the train which carried ex-President Haves and family from Washington on March 5th, and by his coolness and courage prevented a disaster to the train, has received from the ex-President a gold watch and chain valued at \$500. Unglaub was seriously injured.

A fire in Williamsburg, N. Y., Jan. 8th. in the sugar refinery of Havemeyer and Teder, caused an estimated loss of \$1,500,-000, and throws a thousand men out of work at a time of year when idleness means want. Four thousand barrels of sugar were

Dr. Wm. A. Hammond, in a lecture in New York on Thursday, expressed the opinon that while Guiteau was a lunatic, he knew fully the nature of his act and its conand religious. All felt that the occasion had sequences, and that knowledge was sufficient to make him perfectly responsible before the

> Four hundred suits against liquor dealers n New York for a violation of the excise law, brought by a private citizen of that city, were dismissed Jan. 7th, the court

H. B. Lewis Intelligence has been received from Accra confirming the report received in November last of the massacre of two hundred girls by order of the King of Ashantee. The girls were prisoners, captured for the massacre, in raids in the neighboring tribes. Mrs. G. S. Maxson Song—"Martini," played and led by R. J. Davis, a

The report of the State Treasurer, of New York, shows that the receipts of the Adjourned for dinner, which was spread on tables in the meeting-house, when for the previous belance, were \$18,367,000; payments \$12,835,000; balance in the treasury about an hour and a half all seemed to enjoy

the occasion remarkably in developing the on October 1st, \$5,532,000. A gale caused much damage throughout the British Isles during the last four days of last week. Numerous fishing crafts were wrecked with loss of life. The Clyde shipyards were flooded and the Bowling lighthouse swept away.

Three boys at Oskaloosa, Iowa, used a powder magazine as a target for rifle practice, with disastrous results. The boys were all killed by the explosion of the contents of the magazine, and much other damage

The President has nominated Samuel C. Parks, of New Mexico, to be Associate Justice of the Supreme court of Wyoming, and Joseph Bell, of New York, to be Associate Justice of the Supreme Court of New Mex-A. Bell Babcock

The National Board of Health advise the vaccination of the employees of the Treasury, Interior and Post Office Departments in Washington, and throughout the country.

The evidence in the Guiteau trial is all in, and now the lawyers are to see how long they can be in getting the matter ready for a decision by the jury; and then what?

All the roads at Chicago have reduced parture for this place, but all seemed to entheir freight rates to a basis of ten cents to New York, eight cents to rhiladelphia, and joy it remarkably, from the aged grandsire and seven cents to Baltimore.

Seven executions took place last Friday: one at Elmira, one at Jersey City, two at St. Louis, one at Marshall, Mo., and two at Franklin, La.

Small pox is extending over a large porthe last prayer-meeting of the young people, tion of the country, and is calling for energetic means to prevent its becoming generally epidemic.

> The New York Legislature convened last week, but as the Assembly failed to secure an organization, no business has yet been

News has been received of the death, by oneumonia, in Rome, Italy, of Richard H. are in good demand this year, at unusually Dana, the lawyer and author. good prices, and farmers are paying up their Dr. John W. Draper, the eminent scient-

st and author, died at Hastings-on-the-Hudson, Jan. 4th, aged 71 years. Small pox has made its appearance at Al-

There are twenty-one prisoners in the Tombs at New York, awaiting trial on the bert Lea, Minn. There have been three cases, charge of taking life.

Hon. John Pierpont, Chief Justice of the Supreme Court of Vermont, died at Ver-

The Emperor of Russia has pardoned the Polish bishops exiled in 1864.

SPECIAL NOTICES.

ELD. C. M. Lewis having accepted a call to abor with the First Alfred Church, requests his corespondents to address him at Alfred Centre, Allega y Co., N. Y.

QUARTERLY MEETING.—The next Quarterly Meeting of the Churches of Rhode Island and Connecticut will be held with the Church at Rockville, January 27-29th, commencing on Friday at 2 P. M. Sermon by Rev. O. D. Sherman, to be followed by the examination of Bro. Leander Burdick, a candidate elect for the diaconate office in Rockville

Friday evening, prayer and conference meeting. ommencing with a praise service.

Sabbath morning, 10.30, sermon by Rev. Horace Stillman, followed by the communion service, conducted by the pastor, U. M. Babcock, and Rev. Henry Clarke.

Evening of the Sabbath, the ordination service of the candidate for the diaconal office. Sermon by Rev. L. A. Platts. Consecrating prayer by Rev. W. C. Titsworth. Address to the candidate by Rev. G. B. Utter. Address to the Church by Rev. A. E. Main; S. S. Griswold, alternate.

First-day, sermon by Rev. W. C. Titsworth. Evening of First day, sermon by Rev. S. S. Gris wold, preceded by a praise service.

By order of Committee of Arrangements.

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 attend-L. A. PLATTS, Rec. Sec. ance is requested. 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 Caurch 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.

MARRIED.

At Alfred Centre, N. Y., Jan. 3, 1882, by Rev. D E. Maxson, D. D., at his residence, ROBERT C. Gor-TON, of Elmira, and CARRIE ELLA MAXSON, daughter of the officiating clergyman.

In Alfred, N. Y., Jan. 4, 1882, at the home of the oride's mother, Mrs. D. F. Langworthy, by Eld. J. Kenyon, MILO D. MOLAND and Miss MARIA W LANGWORTHY, all of Alfred.

In DeRuyter, N. Y., Dec. 24, 1881, by Rev. J Clarke, Mr. A. D. RICHER, of Otselic, Chenango county, and Miss EDITH MARBLE, of the former

In DeRuyter, N. Y., Dec. 31, 1881, by Rev. J. ears. She has carried that experience of joy all

In Shiloh, N. J., Jan. 4, 1882, by Rev. T. L. Gardiner, Mr. Thomas HENRY WARE and Miss ELVIRA T. AYARS, both of Shiloh.

Stonington, Conn. At the residence of Peleg Saunders, father of the bride, Potter Hill, R. I., Jan. 5, 1882, by Rev. W. C.

Titsworth, Wellington L. Lewis and Ella B. At the residence of the bride's father, Mr. Abel P. Bond, Lost Creek, W Va., Oct. 20, 1881, by Rev. L. R. Swinney, Mr. Enoch Gaston and Miss Flora

At the residence of the bride's father, Mr. Noah Corpening, near Quiet Dell, W. Va., Dec. 22, 1881 by Rev. L. R. Swinney, Mr. F. M. Davisson and

Miss Ida L. Corpening. At the residence of Mr. John Gaston, Duck Creek, W. Va., Jan. 5, 1882, by Rev. L. R. Swinney, Mr. MILTON DAVIS and Mrs. MARY C. LAW.

In Albion, Wis., Dec. 25, 1881, by Eld. J. C. Rogers, Mr. H. S. GARTHWAIT, of Milton, and Miss M. L. CLARK, of Albion.

At the residence of the bride's parents, in New Auburn, Minn., Dec. 25, 1881, by G. G. Coon, Esq., Mr. Turner G. Fadden and Miss Sarah Blars DELL, both of New Auburn.

At Wirt Centre, Allegany Co., N. Y., Dec. 29, 1881, Mrs. Phebe Allen, wife of Joseph Allen, aged 79 years and 7 months. She was one of the few remaining first settlers of her neighborhood, which is about two miles from the village of Nile. She was the daughter of Joseph and Lydia Maxson. At the age of thirteen she was baptized, and united with the First Hopkinton Church, in Rhode Island. In the year 1826, she moved with her father's family, to the town of Genesee, N. Y. In the following year she was married to Mr. Joseph Allen, with whom she lived just fifty-four years and one month, as she died on the same day of the month, and nearly the same hour of the day as that on which they were married. Theirs was the first marriage celebrated in the town of Genesee. She was one of the constituent members of the First Genesee Church, and some years afterward she moved her membership to the Friend ship Church, of which she remained a member until her death. She is said to have lived a conscientious life; and she has left her befeaved family the comfort of a well-grounded hope, that after so long a pilgrimage, she has entered into her rest. She had the satisfaction of seeing her daughter, Mrs.O.U. Whitford, of Walworth, Wisconsin, who came while she was yet able to recognize and converse with her.

In Brookfield, N. Y., Dec. 28, 1881, Mrs. MARY D. SEARLE, wife of John Searle, aged 48 years. She was an affectionate and devoted wife and mother, a kind and genial neighbor, and much esteemed by a large circle of friends. In early life she made a public profession and put on Christ by baptism, and leaves to her most intimate friends the comforting assurance that, until her life work on earth was done. she had lived a life of faith and prayer.

In Lincklaen, Chenango Co., N. Y., Dec. 27, 1881 of typhoid fever. Miss MARY S. Coon, daughter of Solomon S. and Martha Coon, aged about 15 years.

In Berlin, N. Y., Dec. 30, 1881, CLARA GRACE daughter of James L. and Samantha U. Green, aged vears, 6 months, and 15 days. Gracie had always been a slender child, and it may be that there was a predisposition to pulmonary trouble, but about a year ago, while at school, she was, through the careessness of one of the scholars, struck by a snow-ball in the region of the lungs; soon after, acute disease

her parents and sisters, but they are, however, con-Mrs. C. M. Marvin, Alfred Centre, soled by the fact that Gracie is not lost, but found in

In Westerly, R. I., Jan. 6, 1882, of diphtheria THEODORE DARWIN, son of David F. and Frances J. Stillman, aged 5 years, 10 months, and 24 days, and twin brother of Willie Wilfred Stillman, whose death, on Dec. 20, 1881, was published in the RE CORDER of last week. There is now left to the aficted parents only one child, Ida Vilette Stillman. iged 8 years, and she is recovering from the same "The Lord speaketh once, yea, twice." May we not fail to perceive it.

LANGWORTHY, aged 72 years, 5 months, and 9 days. Her husband deceased Nov. 24, 1835, aged 30 years, leaving her a widowed mother of an infant son, now Benj. P. Langworthy, 2d, a deacon in the Second Seventh day Baptist Church in Hopkinton, and of which Sister Langworthy was also a member. The deceased was most a Christian woman, mother, and friend. Her long life was one of service to God, her family, her neighbors, and the church, and most faithfully did she perform the duties of those relations. Though living a long distance from the church, her self and her family were in their places in the house of God, on the Sabbath, and her voice was always heard in the singing of the choir. To her, the Sabbath was a delight, the holy day of the Lord, and the day spent in the courts of the Lord better than a thousand elsewhere; and to be a doorkeeper in the house of God than to dwell in the tents of wickedness. Her funeral was attended by a large congregation, who thus paid their respect to her memory and Christian worth. A sermon was preached from Heb. 4: 9, by her pastor, S. S. Griswold, and a eulogy pronounced by Harriet D. Collins, a Friend preacher. Appropriate singing was performed by the joint choirs of the First and Seventh day Churches. The text was lected, as was also the theme, and also two hymns, I know not what awaits me." and "In the Chrisn's home of glory" (Nos. 307, 130, Gospel Hymns), ere, by special request, embodied in the sermon— There remaineth a rest [a Sabbath rest, new revision for the people of God." Into the full fruition of that rest our sister entered on Christmas Eve. Her dying words, "I am so tired," and adding, There is rest for the weary," will long linger in the

memory of those who stood by her dying bed. Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them," saith the Spirit. In Hopkinton, R. I., Jan. 5, 1882, of diphtheria,

AWRENCE E., son of Edmund R. and Anna A. (deceased) Langworthy, aged 6 years and 20 days. T.

In West Hallock, Ill., Dec. 27, 1881, of dropsy, Mrs. Lucretia Green, aged 89 years, 7 months, and 8 days. She was born in Berlin, N. Y., May 18, 1792. She was a member of a family of twelve hildren. At the age of sixteen she married Mr. Winter Green, who also was a member of a family of twelve children. The subject of this notice was the last one living of both families. She was the mother of ten children, five of whom, after living about half a century, died, but the rest are still living. There are now twenty four grandchildren and twenty-two great-grandchildren living, so that she had a great number of relations to be made sorrowful over her death. For about sixty-four years she enjoyed a peaceful and happy married life. Be tween the ages of eighteen and twenty she embraced Christ as her only hope of salvation. It was during ne great revival at Berlin, uncommon in its manifestation of divine power. Many were confident that they heard the angels sing on the surrounding hills. The music of heaven seemed sweet to their holding that they were brought on proof of Clarke, Mr. Erastus Hammond, of Iowa, and Mrs. through her life, and, though in her extreme old age, She did not feel all the satisfaction she desired, yet Mrs. J. A. Crandall, Mrs. Abby Langword she was very much devoted to the cause of the Redeemer. She remained a member of the Church of moved her standing to this Church, of which she re-In Hopkinton City, R. I., or Christmas Eve, by Rev. S. S. Griswold, Mr. Edward Burdick, of Hopkinton, and Miss Melissa Chapman, of North be greatly missed. She had a great influence for good. To her very many relatives and friends, I would say, let us renew our endeavor to exemplify her patient, loving piety in our lives, and put our trust more carnestly and confidingly in Jesus. If this bereavement would so call our attention to God and divine things as to unite us anew to him as our Savior, it would be a benefit to us, which would endure through eternity. "Thou shalt come to thy grave in a full age, like a shock of corn cometh in

In care of her grandmother, at North Loup, Neb., Dec. 24, 1881, little HATTIE E. BABCOCK, daughter of Eld. Oscar and Hattie E. Babcock, (the mother deceased), aged 1 year, 10 months, and 16 days. Her papa thought her an "angel," though others, likely, said, "she is only a common child." "No matter. he still repeats, "She was as lovely as an angel," and he wonders why she too must go. And that word "too!" what a meaning it has to those who know as E. R. Maxson, Bigfoot, Ill. he knows. But the preacher has said this word of E. W. Whitford, Laclede, comfort—and for once the father is willing "to beieve"—"that while there may hang some doubts about the condition of the dead who have lived long enough to become contaminated with sin, we may ier than we has said, 'Of such is the kingdom of "It is no small thing," as B F. Taylor said. "to have a child in Paradise," but, is it a sin to wish she could have lived to love and bless her pa pa? He hopes not, for otherwise what a sin his aching heart must answer for. But Grace pleads for B. F. Titsworth,

resignation and gently cites to a painful truth, that "Into each life some rain must fall, Some days must be dark and dreary." But for all this, in the moments of deepest trial the heart is too weak to accept this doctrine of the discipline of sorrow for the cleansing of the soul, and so unbidden, will come the unrest which says,

"Its a weary thing to be alive When your bairns are gone to rest." But religion promises a "meeting." It is true w must wait a little, for it is to be

"In the sweet by and by." But we know it will be,

Where the hope of our soul will have no blight, Our love no broken ties." "Over the river the boatman pale,

Has carried another—the household pet."

A. M. West (thanks), Geo. A. Green 2, J. Swart out, A. A. Place, A. S. Davis, G. M. Cottrell, Eli B Reid. J. C. Bivins, S. S. Griswold, John Yates, C. Satterlee, J. E. N. Backus 2, B. L. Barber, L. F Randolph. H. W. Randolph, J. A. Baldwin, A. R Crandall. Margaret Van Horn, C. J. Sindall, D. D ordan, Geo. H. Utter, R. A. Barber, E. R. Clarke, . B. Clarke, A. B. Burdick, 2d 2, S. C. Maxson Stebbins, E. R. Crandall, S. J. Buell, A. F. Barber . B. Saunders, C. Saunders, Eugene Ellis, E. C. Wells. D. G. Stillman, A. B. Prentice, Mrs. A. R Jones, E. J. Van Horn, S. R. Wheeler, S. Burdick Elias Ayars, L. E. Livermore, E. A. Whitford.

BECEIPTS!

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

A. B. Burdick F. Randolph M. W. Babcock Mrs. M. F. C. Henderson. G. Hall, Alfred, Mrs. Eveline Wells, Almond Mrs. E. C. Hawley, Broadalbin, D. E. Babcock, Wirt Centre, J. F. Randolph, John Crandall, Nile, In Hopkinton, R. I., Dec. 24, 1881, Mrs. MARY W. D. Crandall. Mrs. Sarah Enos, " Geo. W. Maxson, Scott. H. L. Burdick, Mrs. D. A. Green, E. C. Satterlee, State Bridge, R. A. Barber, Ceres. B. D. Maxson, Richburgh, W. B. Clarke, Andover, Mrs. Rhoda Maxson, Ray G. Clarke, D. P. Williams, New London, A. A. Brundage, Adams, Mrs. Betsy Wright, Mrs. E. Hardin, Leonardsville Geo. H. Babcock, R. V. Burdick, North Brookfield, Jos. Swartout, Chaseville, Jairus Crandall, Little Genesee, Mrs. C. Youngs. Mrs. S. J. Buell, Mrs. H. R. Hurlburt, South Plymouth, 2 00 O. Langworthy, Ashaway, R. I., Samuel F. Babcock, Geo. B. Carpenter, C. F. Langworthy, G. N. Langworthy, Chas. Saunders, Quonochontaug. M. L. Potter, Potter Hlll, Mrs. Abby Langworthy, Westerly, D. G. Stillman. Alzina Saunders, G. E. Greene, Hope Valley, J. P. Palmer. Alfred A. Langworthy, Hopkinton, G. S. Kenyon, B. P. Langworthy, 2d. Sarah Lewis. Mrs. Mary N. Clarke, Clark's Falls Ct. 2 00 A. S. Davis, DeWitt, Ark., Geo. Reid, Partick, Scotland, O. C. Green, Plainfield, N. J Elizabeth Dunham, New Market, Phebe Dunn, Somerville, C. G. Stillman, Albion, Wis. Mrs. David Coon, Walworth, Eli Ayars, Amos Colgrove, W. H. Ernst, West Hallock. Mrs. D. Potter. A. D. Potter, Peoria, Mrs. M. G. Godfrey, Aurelia, Iowa, Mrs. J G. Nichols, Traer, Mrs. M. Van Horn, Pawnee Rock, Kas. 2 00 John G. Kenyon, Elsinore, Catharine Jones, Flandreau, Dak., J. S. Langworthy, Dodge Centre, Minn. N. M. Burdick, Joel Tappan, Mrs. Jane Houghtaling," E. L. Babcock Jasper Houghtaling, Geo. W. Lewis, Edward Ellis, Mrs. E. A. Saunders. N. M. Mills, . Severance. Mrs. J. A. Burdick, Alden, Frank Hill, North Loup, Neb.,

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began to manifest itself, from which she never recov Mrs. Hannah Crandall, Alfred Centre, \$2 00 38 52 Kor reference, inquire of Rev. James Bailey, Millered. Her death was a severe stroke of affliction to A. R. Allen,

# Selected Miscellany.

#### A DINNER AND A KISS.

"I have brought your dinner, father," The blacksmith's daughter said. As she took from her arms a kettle And lifted its shining lid; "There is not any pie or pudding, So I will give you this-" And upon his toil-worn forehead She left a childish kiss.

And dined in happy mood, Wondering much at the savor Hid in his humble food, While all about him were visions Full of prophetic bliss, But he never thought of the magic In his little daughter's kiss.

The blacksmith tore off his apron

While she, with her kettle swinging, Merrily trudged away, Stopping at sight of a squirrel, Catching some wild bird's lay; And I thought how many a shadow Of life and fate we should miss, If always our frugal dinners

Were seasoned with a kiss. -Pittsburgh Commercial.

#### JOHN HENRY.

"It is no use talking, the boy is thoroughly disagreeable. We are glad to have him out of the house; it is a positive relief. Look at the expression of his face as he sits out there upon the rocks."

Thus ended a conversation with Mrs. Palmer upon the merits and demerits of her only son, a bright boy of fifteen. Poor John Henry! he had long ceased to be his father's pride, his mother's joy; but the expression of his countenance, as he sat upon a rock and looked out upon the broad expanse of water, was rather dejected than unamiable. At least, so thought his kind and gentle aunt, who had been accused of undue partiality for the wayward boy. For, alas! in a household where saints were very rare.

great delight in her handsome boy, and looked joyfully forward to that happy period when he would come to manhood. But the cares of a large family wore upon a disposi-tion never sweet, and Mrs. Palmer had no which she lived.

and look pleasant just for once before your my prayers.

similar character, were reiterated day by day, until the children's sensitive spirits were hardened, and nothing short of a downright

face fairly freezes into its usual surly expres-

explosion had any effect upon them. The girls of the household had inherited from their father, quiet, peace-loving dispositions, and they had resigned themselves to their mother's infirmity, taking it as quite a matter of course. But John Henry had his mother's vigorous energy and ardent temper. Between his mother and himself there was constant friction, until John's failings became an established fact in the household, freely acknowledged and frequently commented upon.

His father attempted to stem the tide and right matters, but the difficulty had assumed large proportions before he recognized it His sister Helen, two years his senior, dimly realized the situation, but unfortunately did not prove equal to the emergency.

"Helen, my dear," said Aunt Annie, "I do wish you would be more patient with if you would take a greater interest in him, I am sure he would respond to it. He is a him when he comes to our house."

"O, yes," replied Helen, "John's well enough everywhere but at home. Fortunately he doesn't condescend to spend much of his time with us. I have to bear things with the best grace possible. Is he to be petted and coddled just because he is a boy? 1 am sure I don't know what is to become of John, but I can't for the life of me see why a boy must always take things in such a desperate way, or why all their friends should be expected to stand round and play the agreeable to them just for fear that they will go to the bad."

Aunt Annie turned away with a heavy heart, feeling that the angels might weep over a household disunited and inharmonious, into which the element of discord had come with the evident intention of making a long stay. On her way home she met balancing of the farm accounts. New books John Henry, who greeted her with a pleas- are opened, and with the inventory taken, as ant smile and a frank and cordial manner.

are you getting along?"

as he replied, "Worse and worse, Auntie; I some farm journal or family paper has come have about come to the conclusion that it is to sight that will need to be added to the no use trying to be good. Hang it! if it list of those already counted as necessary. wasn't for father and you I believe I would Farmers, as a class, are yearly reading more clear out altogether."

and manly nephew," replied Aunt Annie, chinery allow of more time for mental cult-"No one ever redeems his character by run- | ure; and not the least of the reasons for an ning away, except when one flees from tempinereased reading among farmers is the bettation. Make a brave and steady stand for ter quality of the matter provided for them the right, and you will be sure to come off by the agricultural press. said, "Deliver us from lying;" and I victorious. How your poor mother would It may be that the insurance policy runs thought of mother, and what she would say, feel if you should run away."

the better."

"I am sorry to hear you speak so, John," would be greatly distressed."

thing very like that before," John replied, with an incredulous air.

by her conversation with her nephew.

Palmer: "he is probably tired. He did considerable running about for me yester-

and if he doesn't come soon he'll lose his

Eight, nine o'clock came, and no John appeared.

"That boy is enough to try the patience

he is late for school. Step up stairs, Helen, and insist upon his getting up." Helen went up-stairs as directed, but her

With a vague sense of impending trouble, | uary. she opened the door, and was startled to find the room vacant and the bed undisturbed. She hastily called her mother, who looked about the room with a troubled air, but said: "Ah! this is a new trick; he threatened to run away the other day, and this is to

frighten us a little." Just then Helen spied a note upon the cushion on the bureau. It was directed to his father, but his mother eagerly opened it. | lived in the city, and I haven't. It read as follows:

"Dear Father,—When you read this, I shall be miles and miles away. I shall take John Henry was no saint, having been bred | the night train for New Bedford, and I shall soon be far off on the ocean, for I am going There was a time when Mrs. Palmer took to sea. I knew you would never give your consent, and so I am going without it. For-give me, father! I know it is mean and cowardly, but I can't help it. Everything is against me at home, and I never could do anything to please mother. She will be glad idea how largely she was herself responsible to get rid of me, and I hope things will be for the somewhat combustible atmosphere in | pleasanter when I am gone. Give my love to Aunt Annie and the girls, and don't feel "For pity's sake, Mary, take smaller bad. I may come back a rich man, and mouthfuls. Sarah, make less noise with then you will be proud of me. I am sorry I your knife and fork, or I'll send you from | have been such a troublesome boy. I shall the table. Do, John Henry, sit up straight | remember you all, and I sha'n't forget to say JOHN HENRY."

"P. S.—I should be awfully sorry if I thought mother would really care. In fact, These gentle admonitions, and others of a I wouldn't go. But she won't; she said she

> a dreadful sinking at heart. Every word came towas like a knife piercing sharply. She saw, too late, her mistake, and beheld as if in a too late, her mistake, and beheld as if in a I thought neving a word would be a vision the rock upon which their household dreadful evil, and I know I did pray then. happiness had been shipwrecked. With her usual energy, she dispatched Helen to the store for Mr. Palmer, who rapidly made arrangements to follow his son, and, if possi-

ble, bring him home again. Mr. Palmer returned in a few days. His ourney had proved unavailing. But a letter came from John. He had set sail in a whaling vessel, to be gone three years. Mrs. Palmer's strength and energy vanished with the last hope of John's return, and for a few days she was really ill. Bitterly she reproached herself with having driven her boy from home, and fervently she prayed, with lips unused to supplication, that he might | spelled; but as it went on down the class, be preserved from every danger, and returned John. No doubt he is often provoking; but in safety to his home again. The proud spirit of the woman was broken, and an ac- first syllable, and "an" for the next. cusing conscience found its only relief in bright, manly fellow, and we always enjoy the hitherto unsought comforts of religion.

If John Henry could now have looked into his home, he would have doubted the evidences of his own senses. What tears of joy were shed over his first letter home, and tender words and loving were those that

reached the lonely boy months afterward. But, alas! we yet reap as we sow, and despite the penitent tears the fact remains. John Henry is spending three years in the mixed company of a whaling-cruise. How put in but one. will he bear the test? We know not; but of one thing we may be sure—he will bear to the grave scars which he would never have another word. received had the angel of charity and peace sooner taken its abode in the home of his childhood.—Congregationalist.

Suggestions for the Season.—The beginning of the year should be a time for the suggested last month, the farmer knows how "I am glad to see you, my boy," she said, he stands. The first of January usually state she returned his kindly greeting. "How brings an end to the paper subscriptions, and, if not already attended to, the renewals The old, dejected look crept over his face should be made at once. It may be that and more, and for a number of very good "That was hardly spoken like my brave reasons. The improvements of farm ma-

out with the old year, and this important "You think so, do you?" said John, with safeguard against distress should be looked me out. something very like a sneer. "Well, let me to. Only the best companies should be pattell you she wouldn't care a straw. I threat- ronized; the rates for ordinary farm buildened to run away the last row we had, and ings should be comparatively low. A co- as if nothing had happened. she told me to go and welcome, the sooner operative system of insurance has worked admirably in some localities.

It is now midwinter, and much of the his aunt replied. "You try your mother's farmer's labor is to keep himself and family patience sorely, and she speaks without and the farm stock warm and comfortable. thinking. I am sure she loves you dearly, For the household there will be a good supand if anything should happen to you, she ply of fuel needed. This does not mean me, biting her lips to keep from laughing in that a sizable pile of green wood, just from | my face, I couldn't speak to spell the next "Yes. I think I have heard you say some- the living tree, and full of water, is ade- word he gave me. He seemed to want the quate. Dry, well-seasoned wood, is the only visitor to hear me spell a hard word because kind that is either pleasant or economical to I had just failed. With a hasty "good-by," John hurried use, especially in the stove in early morning. If I had spoken, I should have burst out away, leaving his aunt by no means reassured The man who, with a large wood-lot on his crying; and I hate to see a big girl like me y her conversation with her nephew.

The next morning at breakfast no John wood for the household, is not doing his I told my mother about it a Henry made his appearance. The breakfast duty. The slip-shod method of chopping said I'd lost the prize and another place bebell was rung twice, with considerable the daily wood on the day it is to be used, sides, all for asking to be delivered from evil; energy. though it may give a freshness to the prod- for by that time all my wishing had come "Do let the boy sleep, Mary," said Mr. uct, is a fruitful source of bad breakfasts back. But she kissed me, and said it was and bad tempers, and it may, in extreme better so; I would never have enjoyed the cases, lead to harsh words and disgraceful most beautiful prize if it couldn't be honestactions. All this can be avoided by cutting | ly mine, and that she would give me a pretty "That's no reason why he shouldn't get a year's supply of wood during the Winter, up this morning," Mrs. Palmer replied; and giving it the whole of the following Summer to become thoroughly dried. In this way, the cutting and splitting of the have been cross but that she seemed so woryear's fire wood becomes a part of the regular Winter work on the farm. The methods to be observed in harvesting this crop should of a saint!" exclaimed his mother. "Here | be as systematic and economical as any other. Unless the land is to be cleared, the trees that are old and dying should be cut first, first. thus preserving the wood lot in good conknock at John's door received no response. dition. - American Agriculturist for Jan- the class again; but there was no comfort in

#### RUTH ANISLIE.

You see, the one that stayed at the head of the spelling class the most days in the term, was to have a prize, really the most elegant Bible you ever saw; or, at any rate, I never saw one so handsome; but you have

Well, Luena Shaw and I were just even and that very day was to decide it, because thing was against me that day. next day was examination.

The baby—our baby, I mean—was sick, how she got ahead of me in arithmetic; but | way and was sober. she said it was because Luena's mother was little girl's help.

round and round the room, singing to him. | thought I had spelled the word right only I I'm glad enough I did, for he didn't live said I hadn't. long after that, and I know he was pleased to be carried, because he kept just as quiet a present, and calling me up, handed me a as could be; but when the school-bell rang, Bible exactly like the other! of course I had to go.

prayer, and I saw Luena's book open under her desk when she bent her head. I didn't to whisper, "Thank you."

like to do that—seems to me, I'd never pretend that way; but, if I didn't study, I felt either, and told mother so. But she didn't Mrs. Palmer read this boyish epistle with I didn't pray any more than Luena, till it happy over it.

"Deliver us from evil."

When the class was called, I stood at the head and Luena next.

All the chance I had to look at my lesson was just a little time till mother came and kissed me good-night and took the light then I could hardly see the words. But I season his food and soften his pillow. I was sure on the first part; and I made up were a great thing for a man that his wife my mind, by the number of words we gen- and children could truly say of him, "He erally had, we were almost through the lesson, when the teacher gave out-

"Tyranny!" I couldn't remember I'd ever seen the ducted, happy family. word, and I couldn't imagine how it was everybody missing it, I listened to the best spellers, and felt sure it was "tyr" for the

If there had been one boy below Tom Peters—he's always at the foot, and don't seem to mind it—I should have known whether the last syllable was "ny" or only

As it was, it came to me without my being sure. I was so frightened!

I spelled well enough till it came to that last syllable. Then I hesitated a little, long enough, I suppose, for the teacher to think I'd put in two "n's," but I truly did not

Just then somebody knocked at the door, and as he started to answer it, he gave out

But Luena called out:

"Aren't there two "n's" in tyranny?" "Yes, and Ruth put in two, didn't you, Ruth?" he asked.

And then he opened the door, for the rap was repeated, and I had to wait while he showed in a visitor The school-deeles seemed to swim before

my eyes. I knew he would believe me, because he had said once I was truthful; and then there was that Bible, with its splendid clasps shining like gold.

Besides, it hadn't been my fault that my lesson wasn't learned, and Luena had studied thought of so much in so short a time, but and BUSINESS MEN. Send letter stamp for fifty page Illustrated Catalogue, with full particulars, to J. C. BRYANT & SON, Buffalo, N. Y. it wasn't fair that I should lose the prize.

But, just as soon as I thought of prayertime, I remembered the place where I had joined in it, and the "evil" seemed now to be a lie, and not losing the prize. I couldn't make it that any more. It was as if I had said, "Deliver us from lying;" and I and how the teacher would look if he found

As soon as he turned toward us again, if you'll believe me, he gave out another word,

I spoke up loud now: "No, sir! I didn't put in but one 'n.'"

He looked nuzzled first, and then said, 'Didn't you!" and looked sorry.

If he hadn't looked that way, I shouldn't have done it; but when Lucna went above

If I had spoken, I should have burst out

I told my mother about it at noon, and Bible because I had told the truth.

But I thought she could never afford to get me one like that I had lost; and I should ried about the baby.

When examination day came, the teacher told us to take our places in the spellingclass in alphabetical order. That is, if a girl's name began with A, she would stand

Mine did, you see, so I was at the head of

When the class were all in their places, he made a little speech to the visitors, for the room was full by that time, explaining about the prize.

Then he said Luena Shaw had been perfect one more day than I had, and called her up to take the prize.

She was dressed beautifully; but I had to wear my old plaid that had faded in the wash, because baby was too sick for mother to finish my new gown. I felt as if every-

Luena made the prettiest bow, and said. "Thank you, sir!" and came back up the and I told mother that morning Luena aisle, looking so pleased. But she was good Shaw's baby was always well, and that was when she came to me, for she looked another

When she was seated, the teacher cleared stronger than she, and so didn't need her his throat and said—well, I can't tell it just as it was, for I was so surprised; but he That made me sorry I had been cross, and | spoke of my having been perfect in spelling I stayed till the last minute, carrying him so many times, and that he would have

He ended by saying he wanted me to have

f course I had to go.

The spelling-class came just after the just bent my head for fear he would see the

like crying, I was so anxious. And I guess | care. She just hugged me, and we were so

On the flyleaf of the Bible was written— BUTH ANISLIE,

From her Teacher.

"They that deal truly are His delight."

A LOVING heart and a pleasant countenance are commodities which a man should never away the evening before. I was so sleepy fail to take home with him. They will best never brought an angry or ill-tempered word across his threshold." The best likeness of heaven ever seen on the earth is a well-con-

> DARE to be true; nothing can need a lie. -George Herbert.

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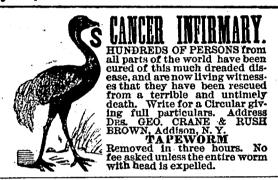
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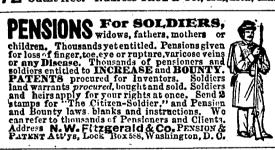
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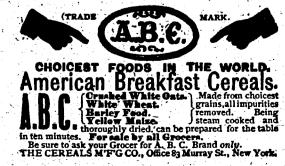
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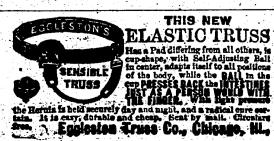
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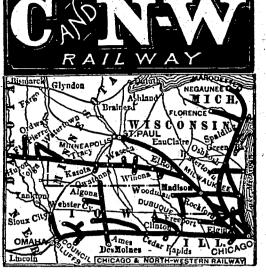
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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.						
STATIONS.	No. 8*	No. 12*	No. 4*	No.		
Leave Dunkirk Little Valley		1.05 PM 2.52 "	• • • • • • •	7.05 AN 8.42		
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "	• • • • • • •	11.25 " 11.43 PM		
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 рм	8.47 " 10.53 "	12.15 AM 1.58 " 8.44 " 8.15 "	1.50 PM 4.30 " 7.30 "		
New York	10.00 рм	7.25 ам	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 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, Peridan 9.11, Forestville 9.19, Fo rysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.28, 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
3	Leave New York Port Jervis	7.00 PM 10.55 "	• • • • • • •	7.15 РМ	9.00 Al 12.18 Pl
	Hornellsville	8.10 ам	12.20 рм	12.50 рм	8.55 P
-	Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at	9.13 AM 10.01 " 10.29 " 11.09 "	12.46 PM 1.05 " 1.24 " 2.22 " 2.50 " 3.30 " 3.40 "	2.15рм	11.89 "
	Leave Little Valley Arrive at Dunkirk	11.52 ам 1.30 рм		5.50 <sub>.</sub> PM 7.55 "	

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10. Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

\*Daily. ‡ Daily between Port Jervis and Dunkirk.

\*Daily. ‡ Daily between Port Jervis and Dunkirk. BRADFORD BRANCH

WESTWARD.

STATIONS.					21.	
Leave Carrollton Arrive at	A. M. 9.20	P. M. 8.30	P. M. 4.10	Р. М. 11.50	P. M. 8.22	P. M. 11.30
Bradford  Leave	10.03	9.30	4.51	12.35	9.00	1.20
Bradford Custer City	10.45 11.10		4.55 5.07	1.05 1.20		••••
Arrive at Buttsville	12.25	l	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 errives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
Leave	А. М.		А. М.	Р, М.	P. M.	
uttsville uster Cit <b>y</b>	6.30 7.18		8.40 9.35	1 80	1.10 8.14	••••
Arrive at	-				8.25	
Leave		4 35				-
radford Arrive at	1			1		6.00
rrollton	8.30	6.55	10.45	3.20	4.55	7.20
8.80 P. M. d	ailv. ex	cent S	undav	s from	m Brac	dford

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 8.80

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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 Gallee. 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. Teb. 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.

LESSON IV.—POWER TO FORGIVE.

BY REV. E. M. DUNN.

For Sabbath-day, January 21.

And when he entered

again into Capernaum after some days, it was

there was no longer room

for them, no, not even about the door: and he spake the word unto them. And they came, bringing unto him a man

sick of the palsy, borne of four. And when they could not come nigh unto

uncovered the roof wher he was; and when the

had broken it up, they led down the bed whereon

faith, saith unto the sic

of the palsy, Son, thy sins 6 are forgiven. But there

were certain of the scribe sitting there, and reason ing in their hearts, Why

doth this man thus speak

forgive sins but one, even 3 God 2 And straightway

Jesus, perceiving in his spirit that they so rea-soned within themselves,

saith unto them, Why rea-son ye these things in your

hearts? Whether is easier to say to the sick of the

palsy, Thy sins are for

given; or to say, Arise, and take up thy bed, and

11 I say unto thee, arise, take

up thy bed, and go unto 12 thy house. And he arose, and straightway took up

the bed, and went forth before them all; insomuch

that they were all amazed and glorified God, saying

We never saw it on this

And he went forth again

by the sea side; and all the multitude resorted un-

by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

he was sitting at meat n his house, and many publi

cans and sinners sat down with Jesus and his disci-

ples: for there were many, and they followed him. 6 And the scribes of the

that he was eating with the

eth and drinketh with pub-

7 licans and sinners. And when Jesus heard it, he

saith unto them. They that

are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sin-

vels that were visible in order to inspire faith in his more marvelous works that are invisi-

GOLDEN TEXT.—"I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins."—Isa. 43: 25.

TIME.-A.D. 27. While Jesus was still on his first circuit to

Galilee, and immediately following the events of the last les-

OUTLINE.

II. The call of Levi, and the feast at his house.

QUESTIONS

I. What is Capernaum called in Matt. 9:1? Why so called

Where is this event narrated in the other Gospels? Did he

enter Capernaum quietly or in a public manner? What

was the palsy? Give a description of the roofs of the houses

in Oriental cities. Why dld Christ declare the forgiveness of

the man's sins before he healed him? Was there probably

any connection between his disease and his sin? Does Christ

always heal the body when he heals the soul? God forgave

David-for committing a great sin, what sin was that? Did

he take away the natural consequences of that act? Was it

easier to prove that Christ had the power to heal the palsy

than that he had the power to forgive sins? Name the evi-

dences in this lesson that show that Christ possessed divine

power. Were these persons sound in their reasoning when

they claimed that God alone had power to forgive sins?

What is blasphemy! How could they charge Christ with

blasphemy? What evidence did this man give that he was

healed? What kind of beds did these people use? What

was the object of Christ in perform ing so many miracles?

II. Why did Christ resort so often to the seaside to teach ,

What is the other name for Levi? Tell us what you know

about the publicans and the mode of collecting taxes in

those days. Under what rule was Judea at this time? Was

Levi one of the highest or lowest of the officers? Was

Jesus ever invited to dine with any one rich or poor that he

refused? Were the Pharisees righteous? Did Christ mean

I. The cure of the paralytic. v. 1-12.

4. Matt. 18: 15-35.

to him, and he taught 4 them. And as he passed

sick of the palsy lay

2 house. And many wer

SCRIPTURE LESSON.-MARK 2: 1-17. (New Version.)

(Old Version.) 1. And again he entered lays; and it was noised that

he was in the house. 2. And straightway many were gathered together, inomuch that there was no room to receive them. no. not so much as about the door and he preached the word

8. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for he press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be for given thee.
6. But there were certain of the scribes sitting there, and reasoning in their liearts, 7. Why doth this man thus speak blasphemies? who can forgive sins but God only?
8. And immediately, when Jesus perceived in his spiri that they so reasoned within

themselves, he said unto them, why reason ye these things in your hearts? 9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, rise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive ins. the saith to the sick of and take up thy bed, and go

arose, took up the bed, and went forth before them all; Insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. 13. And he went forth again

lititude resorted unto him 14. And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of cus tom, and said unto him, Fol v me. And he arose and

15. And it came to pass that, as Jesus sat at meat in ais house many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.
16 And when the scribes

and Pharisees saw him eat with publicans and sinners, they said unto his disciples How is it that he eateth and drinketh with publicans and 17. When Jesus heard it, h saith unto them, They that

physician, but they that are sick: I came not to call the rightcous, but sinners to re-CENTRAL TRUTH. - God performed mar-

Mark 2: 1-17.

POWER TO FORGIVE

PLACE.-Capernaum in Galilee.

that you were a sinner? Have you accepted Christ? Is it always wrong to mingle with sinners? Is it safe ever to do so? When we go among sinners, whom should we take with us? What should be our object in mingling with sinners? Was this man Levi the first chosen among the disciples? Which of the twelve disciples were learned? How about

#### EXPLANATORY NOTES.

V. 1. He entered into Capernaum. He came again into Capernaum, as his headquarters, or the center of his operations, to which he constantly returned from his itinerant labors throughout Galilee.—I. A. Alexander.

V. 3. One sick of the palsy. Palsy is a contraction of the word paralysis, a disease which deprives the part affected of sensation or the power of motion, or both, according as the sensory or the motor nerves, or both, are attacked. As the term is used in the New Testament, it imports apoplexy or paralysis of the whole system. A fearful form of this disease is known in Eastern countries. The lumbs remain timmovably fixed in the position in which they were at the time of the attack, and the suffering is so exquisitively severe that death is often occasioned in a few days (Matt. 8: 6).—Schaff's Bible Dictionary. It is evident from the narrative that the patient in this case was rendered utterly helpless by his palsy. The disease, in its worst forms, is generally incurable.—Abbott.

V. 4. They uncovered the roof. Eastern houses are, in many ways, very different from ours, but in none more strikingly than in the lightness of the roof. Rafters are laid on the top of the side walls, about three feet apart, and on these, short sticks are put till the whole space is covered. Over these, again, a thick coating of brush wood, or some common bush, is spread. A coat of mortar comes next, burying and leveling all beneath it, and on this again is spread marl or earth, which is rolled flat and hard. Many roofs, indeed, are much slighter; earth closely rolled or beaten down, perhaps mixed with ashes, lime, and chopped straw. being all the owners can afford; and thus, even at this day, it is common to see grass growing on the housetop after the rains; and repairs of cracks, made by the sun's rays, are often needed in the hot season to prevent heavy leakage. It is thus easy to break up a roof when necessary, and it is often done. The earth is merely scraped back from a part, and the thorns and short sticks removed, till an opening of the required size is made.—Geikie. They let down the bed. The roof was so low that they could let it down so that those below could receive it without the aid of ropes, but simply by holding the

V. 5. When Jesus saw their faith. The faith of the whole party, consisting of the paralytic himself, and of his friends who had acted with him and for him. Jesus could look into their hearts and see, and no doubt he did thus look; but, at the same time, their faith was signally manifested by their outward acts .- Morrison. The sick man and his friends showed their faith by overcoming great ob stacles in order to come to Christ for help; and this cape the censure and misinterpretations of men, showed their confidence, both in his willingness and his ability to help. Observe the illustration of true faith-not a strong conviction of any doctrine about Christ, but a strong trust and confidence in Christ. Observe, too, that apparently Christ answers the prayer before it is presented. They say nothing; he disease. 4. The importance of a cure. 5 The difspeaks to the silent prayer of their actions.—Abbott. Thy sins be forgiven thee. This paradoxical expression was, no doubt, designed to turn attention from the lower to the higher cure, or miracle, and also to assert his own prerogative of pardon in the very face of those whom he knew to be his enemies. -J. A. Alexander. He looked into his heart, and probably saw, as in the case of the man whom he cured by the pool of Bethesda, telling him to go and sin no more, that his own sins had brought upon him this suffering, a supposition which aids considerably to the understanding of the consequent conversation; saw, at all events, that the assurance of forgiveness was what he most needed .- Geo. MacDonald.

V. 6. Certain of the scribes. The scribes or rabbis were the heads of the nation in the widest sense; for the religion of the people was also their politics. They were the theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel.—Geikie. They had apparently come to see how the new teacher, who had so startled them at Jerusalem, was carrying on his work in Galilee, and. so far as they could, to hinder it.—Ellicott.

V. 7. Biasphemies. The sin of blasphemy is committed when what is unworthy of God is ascribed to him, when what is due to him is withholden, and when what exclusively belongs to God is applied to those who have no right to it.—Bengel. Who can forgive sins but God only? The principle involved in this interrogation is a sound one, and appears to have been a sort of axiom with these learned Jewish scribes, who were also right in understanding Christ as acting by his own authority, and thereby claiming divine honors for himself.-Alexander. Sins are against God, and therefore God only can forgive them; for in the nature of things only he can forgive against whom the offense has

been committed. V. 9. Whether is it easier to say. You observe Christ does not ask whether it is easier to forgive sins or to heal the man's palsy, but whether it is easier to say; it would be easier for one to claim he had power to forgive sins, than to claim he could heal the paralytic; for the spectators could see whether the latter were done, but not the former. It is as if Christ had said, "By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very

nature is incapable of being proved." V. 13. And he went forth again by the sea side. I suppose he resorted there to have room for those who came to hear him.

V. 14. Sitting at the receipt of custom. The people of this country sit at all kinds of work. The carpenter saws, planes, and hews with his hand adze, sitting on the ground or upon the plank he is planing; the washerwoman sits by the tub, and, in a word, no one stands when it is possible to sit. Shop keepers always sit, and Levi sitting at the receipt of custom is the exact way to state the case. - Thompson Matthew probably sat in the custom-house of Capernaum to gather some rate or toll of those that crossed

house. I do not find where Jesus was ever bidden to a feast and refused. If he sat with sinners, he converted them; if with converts, he confirmed and instructed them; if with the poor, he fed them; if with the rich in substance, he made them richer in grace.—Bishop Hall. Many publicans. These were inferior officers, employed as collectors of the Roman taxes, which were of a character to make any collector sufficiently odious. Every article exported or imported paid a custom tax; every article sold paid a tax on each sale; every house, every door, every column had its special tax; all property, real and personal, was taxed, and the citizens of subordinate provinces, including, therefore, the Jews, paid, in addition, a poll tax. The method of collecting these taxes made them the more burden some, and those employed in their collection more odious. The provinces were farmed out by the Roman government to wealthy individuals, or jointstock companies, who paid large sums for the privilege of collecting the taxes. They, in turn, let these provinces in smaller districts to sub-contractors, who employed in the collection of the taxes the lowest and worst class of the native population, since no other would assume a task so hateful. They were required to pay over to their superiors the exorbitant sums fixed by the law, and depended for their profit on what key could make by fraud and extortion. They overcharged, brought false charges of smuggling to extort hush money, seized upon property in case of dispute, and held it until their levy was paid; forbade the farmer to reap his standing crops until they had wrung from him all that his penury could produce. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine. - Abbott. Sat also together. Reclined with him. The posture at meals was that of reclining. Thus, to recline at table with publicans and sinners, was to come into the most intimate social relations with them. That culture which is so refined that it can not bear contact with the sinful is not Christian culture. - Abbott.

V. 16. Pharisees. The word itself means separatists, and is commonly explained as a description of their austere and ascetic separation from the sons for it. (1) It may be our schools are mass, as claiming a superior sanctity and purity of not made sufficiently interesting and attracmorals. It is far more probable, however, that the tive for adults. (2) It may be, the result of name has reference to national, not to personal, seclusion, and describes the party which contended for the separation of the chosen people as its highest honor, and insisted upon every point of difference | did not attend the Sabbath-school, or take of the Sadducees inclined to a more liberal assimila | It may be, some of the adult members of our tion to the customs of the Gentiles.—Alexander. | churches like personal ease and comfort too Eateth . . . with . . . sinners. Observe the tenor of the complaint; it is not that he taught sinners, but that he associated with them. The same complaint would be made now against any clergyman who should associate with the same outlawed. class in the community. It is not always true that the man is known by the company he keeps, nor al ways true that we are to avoid bad company. - Abbott. What can we hope to do, or say, that shall eswhen we see the Son of God could not avoid it.

V. 17. Need of the physician. Consider Jesus as a physician 1. Understands the patient. 2. Understands the cause of the prescriptions are infallible. 11. When he cures, the patient knows he is well. 12. He makes no charges. His treatment is as free as it is efficacious.—S. S.

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CHRISTMAS EXERCISES.

Church met in the church Wednesday evening, Dec. 28, 1881, for their annual holiday pray and work for it. festivities. The evening was cool, but pleasant, and the moon shone brightly. The capacity of the house was taxed to its utmost. and the array of presents was tasty, rich, vaprogramme was about an hour long, and a credit to the school. Many of the productions were worthy of special notice. Below we append the programme:

1st. Music by the school.

1st. Music by the school.
2d. Reading the Scriptures and prayer,
Rev. N. Wardner 3d. Music-Quartette. 4th. Recitation by three members of Class No. 2 Hannah Larkin, Nina Buten, and Jessie Bur-

dick. Subject-" Jesus and the Child." 5th. Recitation—"O, I wish I were grown up!" Shermy Burdick 6th. Recitation-" Mabel's Wish, 7th. Music-Duet,

Anna Goodrich and Clara Clarke 8th. Review of the lessons of the last six months; by the school, concluding with a pointed application by the Superintendent. 9th. Music-Solo: "The Huntsman's Horn," Ida B. Tanner

10th. Recitation-"The grave of Moses, Rena Cottrell 11th. Recitation-"The danger of living," 12th. Recitation-"Lord's Prayer,

George Coon, of Class 5
13th. Music—Quartette, by Ida Tanner, Mrs. R. P. Burdick, Fremont Wells, and Charlie Post.

of the evening, as all such exercises are There seemed to be an inexhaustible supply. Many hearts were made to rejoice with kind remembrance, and good cheer possessed all present. Each one, this night, realized, or seemed to realize, that it is truly more blessed to give than to receive, and also there is a double blessing. M. T. C.

The Walworth Sabbath-school held an interesting and instructive entertainment Christmas Eve. Instead of a Christmas Tree, offerings were brought for the China Mission Schools, and one member presented the school with fifty books for its library.

The Christmas tree at Hornellsville has come into bearing also. On the eve of Dec. 23d, our little Sabbath-school gathered at the residence of Mr. Walter Shaw, to witness a beautiful little tree, laden with lovely and substantial fruits. Although it was the first year of its bearing, yet it held enough to satisfy the hearts of all present. The evening was dark and rainy outside, but it was cheery and sociable inside. Our little school treated us to some very beautiful and appropriate music, led by our organist, Mrs. Wilber; also some fine recitations that would have done honor to more experienced heads. That our Christmas tree may prove to be a productive one for many years to come, is the prayer of one of its participants.

#### ADULT ATTENDANCE.

The adult attendance in our Sabbathschools is not as large as it ought to be. There may be, and probably are, various reawrong example and lack of early training in the Sabbath-school. Perhaps their parents between them and the Gentiles, while the rival party any interest in the study of the Bible. (3) well to stay to the Sabbath-school after the morning service, or go in the afternoon. (4) It may be, they do not like the labor of the preparation of the lesson, or are afraid they will show some ignorance, as we have heard some say. Whether these are the reasons, or some others, are they sufficient to keep one away from the Bible-school? Are they \_ of any weight in comparison to the conversion of our children, and our own growth in grace, which are the real aim and object of the Bible-school? Nay, verily. Then they should be abandoned, a new leaf be turned ficulties in the way 6. The true method. 7. He over, and a hearty, full adult attendance be needs no consulting physician. 8. He makes no the rule in all our schools. The Bible school mistakes. 9. He never neglects a patient. 10. His is not for the children alone, but for the whole church and society. If it is a good place for the children to be in, it is equally as good a place for the parents. If parents want their children in the Bible-school, there is no better and surer way to get them in and keep them in, than to go and stay in themselves. The Bible-school of the church is as much the organic, legitimate work of the church, as the prayer meeting, and church members are under as much obligation to sustain and build it up by their presence, labor, and means, as that:. Would that church members felt down to the very bottom of their hearts, this obligation; then what Bible-schools we would have in our churches! Can we not have an increased adult attendance in our Bible-schools for 1882? Yes, if we will put away all indifference, all vain and invalid excuses, all personal ease, and enlist in the good work of The Sabbath-school of the Milton Junction Bible study in our Bible-schools, which pays a good income at once. Yes, if we will only

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 Afflicrious, and almost numberless. The literary tions and Hoarseness. They also give relief to carrious, and almost numberless. The literary per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick,

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 hable. 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.

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to acknowledge they were righteous? What, then, did he maum to gather some rate or toll of those that crossed the seribes? Did Christ come to call all the sea.

Thus closed the literary programme. The ling for E. G. Rideout & Co., 10 Barclay street, New distribution of the presents was the exercise York. Send for their catalogue and full particulars.

BEST WORM MEDICINE KNOWN -Physicians 883 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.

WHOLESALE PRODUCE MARKET.

BUTTER.—Receipts for the week were 17,283 pack.

NEW YORK, Jan. 7, 1882.

ages: exports, 864 packages. The exports are the lightest known in many years, prices being now too high in local and Western markets to warrant butter finding its way to the seaboard for foreign shipment. In fact, the country is quite largely importing farm products, among which are 2,150 cases of condensed milk this week from London, 385 packages of cheese from France. 4,808 bags of potatoes from Scotland. 424 bags of turnips from Scotland, and 350 hogs. heads of saur kraut from Germany. In the Western Winter butter making districts, the mud is so deep that milk can not be hauled, and large numbers of creameries are closed entirely; but the very open Winter which makes this state of things there, leads to a greater production of milk throughout the country generally, and there being only home dcmands to satisfy, the supply is at present prices sufficient. The market closes in light stock and firm, and finely made New York State dairy fresh tubs are selling readily. Such butter at its best competes more or less with Western creamery. We quote:

Creamery, new milch make40 @43
" fresh, fair to choice30 @35
" summer firkins
Dairy butter, finely made, fresh 30 @35
" fair to choice, fresh25 @28
" sour, cheesy or rancid15 @20
Entire dairies, as in quality
Imitation of Western creamery, fine80 @35
Western factory, fresh made, fine25 @28
" common to good13 @18
Currer - Receipts for the week were CG 400

boxes; exports, 27,416 boxes. Stock in New York January 1st is given at 233,000 boxes. Receipts for the week were about equal to exports. Finest qualities of cheese are firmer as fine stock to select from decreases. Home trade is taking small parcels of selected fancies at the fractions over 13 cents. Common off-flavored long kept or skimmed stock sells low and slow. We quote:

Fall make, fine full cream
" fair to good
Early make, fair to good
Factory, partly skimmed
" poor skims 2 @ 5
Eggs.—Receipts for the week were 2,667 bbls. and

1,814 boxes. Strictly fresh stock, although arriving rather more freely, has been quickly taken, mostly at 30 cts. We quote: Near-by marks, fresh laid, per doz......28 @ 30 Fresh omelet eggs, and bakers' use ......25 @ 28 Limed eggs, prime brands .........22 @ 24

BEESWAY.—The market is quick at 224 @ 23 BEANS.—Mediums are lower; foreign imports have weakened the position. Marrows and kidneys hold

their own. We quote: Marrows, 1881, per bushel, 62 lbs. \$3 25 @\$3 60 choice...... 3 00 @ 3 25 Mediums, common to good...... 2 85 @ 3 00

Dried Fruits.—We quote:	
Evaporated apples, ring cut. choice13	@14
" fair to good 7	@12
State and Western, quarter apples 6	@ 7
Apples, North Carolina, sliced 6	@ 9
Peeled peaches, evaporated35	@38
Peeled peaches, sun dried	@23
Unpeeled peaches, halves and quarters 6	@ 7
Raspberries, dried	@28
Blackberries12	@13
Cherries	@20
Plums	@17
Promovin Common Dans D	

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

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The Sabbal

office at Alfred Centre, N. Composed by Mrs. E. S.

a short time before hi greatly, and after she w

Longing

I've journeyed through And I am weary, wor And now, with feeble The end I se I fain would press alo

Nor halt one moment

But He who orders al Knows what So long I tremble in A-balancing twixt life

With joy the messeng To take my I travel all the morning With anxious haste to And welcome pangs.

To free the s

That I might reach in Eve comes, and still Is out of sig I long to pass the las That juts across the And feel the pang the The soul fro

It seems some morn

Father, forgive my a And give me patienc Living or dying, still Thy love is

ELD. N. WARDNER

Rev. N. Wardner, Milton Ju Many thanks for. many thanks to you who helped you in ga inclosed draft for de I will immediately ! paper, but now as a I pray the Lord will ers, that by and by p support itself. One that aim the best wa of a correspondent, b I have asked the hel Amsterdam, waiting Sixth-day of this w this last time sorro church. Two sisters our fellowship, but

tell me that they ha of the church, and in other member to con Only a few days afte back to the Reforme nied also their bap the possibility of the way, a so unhappy of first who embraced t of them had come in circumstances, that more for the cause, well. Indeed! "I

Lord, who was on o

Lord. Unawares th

A little time befo mission trip, one si cluded, asked me told me that her ex and good; that she fore God, and would I have good hope tl the more she always not go anywhere but not tell you, dear t Lord comforted and quest. The reason was indeed a happy who is captain on a Holland to the Balt where he unloaded his intention was to preaching there som You readily conceiv a moment, for we h for such an opporti So I started off afte Nov. 4th, and arrived Delfzyl. Bro. Ba saloon. The first f

pel; my text: "Thi Luke 15: 2. I had being composed of tions, even Jews. heard in that neigh (Christian Sublish ended, people say

CIOVATORIUM