

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XXXVIII.—NO. 2.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 12, 1882.

WHOLE NO. 1927.

The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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

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Per year, in advance, \$3 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.

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

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

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ADDRESS.

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

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

For the Sabbath Recorder.

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 woes,
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 mule 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.

It is not fond, it is not blind,
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.

WHO IS ON THE LORD'S SIDE?

OR

Courage for the Gospel of Christ.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."—Romans 1: 16.

In the Holy Scriptures we find that our Lord after His resurrection and shortly before His ascension to heaven from Mount Olivet, said to His disciples, "Go ye into all the world and preach the gospel to every creature—he that believeth and is baptized shall be saved, but he that believeth not shall be damned." In these days there are not only many who impede the spread of the gospel by neglecting its calls, and openly rejecting the offers of salvation, but there are a great many who profess to hold the truth, and from their outward acts, it is plain they do not believe the gospel with the heart unto righteousness—so they must be classed with those who hold the truth in unrighteousness—and are such as are scattered abroad, instead of gathering with him who said—"he that gathereth not with me scattereth abroad." They have a sort of faith concerning Christ, which does not savingly influence their lives—they make a profession, having a form of godliness without the power. In the Acts of the Apostles a dreadful example of such a one is given: we read of a certain man named Simon Magus, who when Philip preached things concerning the kingdom of God, and the name of Jesus Christ, believed also, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done—and Peter and John coming unto those who had received the Word of God, in Samaria, prayed for them that they might receive the Holy Ghost—they laid their hands on them, and they received the Holy Ghost; and when Simon saw that

through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay 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 pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness and the bond of iniquity." It is evident that Simon's belief was not of the right sort, and it is an awful warning in these days to those who hold the truth in unrighteousness. It is plainly said he believed and was baptized, yet his heart was not right in the sight of God. The gospel of Christ, which is the power of God unto salvation, changes the heart. Those who believe the gospel which 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 becomes their God, and they become his people,—the carnal mind which is enmity towards God is removed, they become spiritually minded; that is, they are renewed in the image of him who made them. They now delight in doing the will of God, but before they were for pleasing themselves—now they no longer live unto themselves but unto him who died for them and rose again: and as 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 affections, moved by the living light in the 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 he fore 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 of God unto salvation. But God had mercy upon him, that he might show him forth as an example of his long-suffering—and the power of the gospel of Christ to save even those who have been opposed to it.

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 preaching the gospel to every creature. We know that the body without the spirit is dead, so faith without works is dead also. 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 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 heart," and thus shall we know and be assured that we love God, if we keep his commandments. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whose keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him." "He that saith he abideth in him, ought to walk even as he walked." We are aware that there are different stages in the Christian course. We read of babes, young men, and fathers, and we are assured there are yet many who are not saved, even as there were in the days of the Apostle Paul, to whom he had to write as to carnal (those who had not submitted themselves to the law of God), for as he told them, so it is in the present day, "the carnal mind is not subject to the law of God, neither indeed can be, and it is enmity towards God, and to be carnally-minded is death, which is the wages of sin; but the gift of God is eternal life," and the gospel of Christ makes known to us that he that hath the Son, hath eternal life. It makes known the free gift of salvation to every one that receiveth the Son of God as his Savior, to every one who, being convinced of having broken the law of God, cometh unto Christ for remission of sin, for salvation from sin, and justification, and purity of life.

Those who believe the gospel of Christ, have an everlasting righteousness—"and their righteousness is of me," saith the Lord, they are chosen unto salvation through sanctification of the spirit and belief of the truth—they believe the truth and receive it in love, and their spirits are sanctified by the Holy Ghost through the Word. Though God for a little moment hid his face from them in wrath, yet will he be no more angry with them for ever, and with everlasting kindness will he have mercy upon them, and gather them, and he himself will feed them, and cause them to lie down in green pastures by the still waters. The gospel of Christ shows that he saveth unto the uttermost all that come unto God by him—meaning, doubtless, that he saves them from wretchedness and misery by healing their wounded spirits and bodies—he saves them from sin and all its ruinous effects—from eternal death; making them like-minded with himself, purifying and perfecting them while here below; and he having gone before to prepare a place for them, will hereafter receive them to be with him in glory for ever. It is not the gospel of Christ which teaches that men are saved through faith in Jesus Christ, and that then they may be lost; if they are saved, how can they be lost? It is a very foolish view of the 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 whom Christ saves are kept by the power of God unto salvation; they are preserved for ever: preposterous! the salvation of Christ—a salvation one day—and not for ever! away with such false notions of the salvation, which is revealed in the gospel of Christ: such notions are from the fearful and unbelieving, and partake too much of looking unto our frailties for salvation. Will 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 he not finish it? In looking upon Christ as the 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 to others I myself should become a castaway," yet he was led of the Holy Ghost to do so, this being the way of salvation. Paul taught that our members which are upon the earth 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 chosen vessel unto me, to bear my name before 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, or disciples of Christ, seem to me somewhat like those who were of the church in Laodicea, 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 nor hot, I would thou wert cold or hot, so then 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 unfit for a hearty loving service; but we are 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 knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be in you and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5, 6, 7, 8.

JOHN YATES.
THORPE VILLA, Steine Street,
SHEPHERD'S BUSH, London, W.

THE PLEASURE OF SIN.—Of all the deceptions by which mortals are lured to ruin, there is none more bitter and cruel than the deception which beguiles the votaries of sinful pleasure. More bitter than death are the stings that follow the pleasurable enjoyments of the sinner. He seeks pleasure, and he wins pain; he seeks to increase his enjoyment, and loses all capacity for enjoyment of any kind. The man who gives himself up to follow after iniquity may accomplish the ends which he desires, and attain the object which he seeks, and yet be cursed with unutterable misery after all. He may have a moment of anticipation, and then, perhaps a whole lifetime of sorrows and vain regrets. For an hour of sinful pleasure, or in exchange for a day of dissipation and riot, he parts with peace, with honor, with health, and it may be with life itself. And yet Satan is continually beguiling and deluding men, and leading them astray by the promise of pleasures which are like the apples of Sodom, which turn to ashes on the lips. In every bait which Satan offers, the hook lies concealed. Fortunate is he who chooses rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, having respect unto the recompense of reward.—The Christian.

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 bunting 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 resigned, and the new Postmaster General, Howe, has been duly installed at the head of 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, irrepresible, diabolically gay, and aesthetically wicked. Until within the last five days, we have had the balmy Winter climate of South Carolina; but the 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 for Mr. Orth, of Indiana, to express his protest 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 personnel of committees by the Speaker concentrated too 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 older members, and those familiar with legislation 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 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, or to Democrats. It is shared by the friends of Mr. Orth, and of Mr. Kasson, and is prevalent among the Western, the Eastern, the Southern, the New England, and the New 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 roses.

IN THE WRONG PLACE.—Whenever a Christian can not carry a clear conscience and his Master's smile he is in the wrong place. I do not care how strong the inducement to go there, or attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a doubt as to the rightfulness of going—then stay away. If we err at all let it be on the safe side. But a Christian never does "err" when he obeys his conscience and honestly aims to please his Master. The real error and backsliding begin when we begin to hush the memories of conscience by saying—"O, I will go just for this once; or, 'If I do go it won't be noticed.'" These are the smooth excuses which the devil always has ready for the Christian professor when he is strongly tempted toward the ball room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected to be is the very place where he ought not to be. Let the "lovers of pleas-

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.—Presbyterian.

A RESPONSE TO THE "PROPOSITION."

NEWTON, IOWA, Jan. 1, 1882.

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. Our Lord did not say, "Paul, be not afraid but deliver a Sunday afternoon lecture with 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 of grace. Those truths brought on a revival of a deep and enduring kind. Men were filled with an awful fear of God, and they repented bitterly and mended their ways, and sought Jesus in dreadful earnest, and rested not until they found him. They did not sing jigs, but they wept as one in bitterness for her first-born. They did not often shout, but they went home and talked to one another of what God had been doing in their souls, and they lived near to him. They flaunted no banners, but they laid hold of Jesus in the secret of their souls. I would like to see that old kind of work and life among us again.—Spurgeon.

He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age.

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Missionary Department

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

Rev. A. E. MAIN, Corresponding Secretary, Ashway, R. I.
Rev. Geo. B. UTTER, Treasurer, Westerly, R. I.

It will be remembered that at the Anniversary of our Society in Little Genesee, N. Y., September, 1880, a new policy was adopted 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 if there were ever any shadows of doubt in our mind as to the wisdom of the action 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 Bro. 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 "church-house," 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?

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 ice-bound, 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 ten miles south-southwest from the thriving town of Glencoe, and five from Sumter, on a branch of the Chicago, Milwaukee, and St. Paul railroad. Wheat is a principal crop there; quite a business is done in the raising 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 labored for four weeks; we preached there Sabbath evening, Dec. 23d, Sabbath morning, the evening following, and on Sunday and Monday evenings, leaving, on Tuesday, for Freeborn county. At a special church-meeting held Sunday evening, steps were taken looking towards obtaining a pastor; and one is very greatly needed there, although one-half of his time should be spent in preaching elsewhere.

CALAMUS, eighty miles from Grand Island, Neb., and twenty-five miles up the Valley from North Loup, was formerly called Fort Hartsuff, when one or two companies of soldiers were stationed there for the protection 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 least 2,000 miles from our Rhode Island churches. The new settlements extend thirty or forty miles up the valleys of the North 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 RECORDER. 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 continued 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, I 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, the driver recognized me as one he had met in Kearney the day before, and in Western dialect accosted me with a "hellow mister, what are you doing up here?" I told him I was a Baptist missionary, and the purpose of my visit there. I took from my bundle some Sunday-school papers and gave to the children, and turned to go on, when the man again spoke, "Mister, jest git on my wagon and go home with me to Custar county, about eighty miles from here. I want you to go up there and start a Sunday-school in our place and preach for us. There is a good many settlers gitting there, and we have no preaching, and no Sunday-schools. I don't profess to be a Christian man, but my wife is a good woman, and a good Baptist too, and every night before we go to bed she reads from the Bible, and then she prays for us all, and every time she asks God to send some one to preach to us, and start a Sunday-school for our children, so that they may grow up to be good boys and girls. I tell you mister, when I see mother git up from her knees and wipe the tears from her eyes with her apron, it makes me feel kind of shaky like, and I'm bound to have a Sunday-school and preaching there if I can git it just on mother's account. I tell you mister, she is a good woman, and a good Baptist too, come git right onto the wagon and go with me. I'll bring you back again next week, and it will cost you nothing." I looked in the man's face, tears were glistening in his eyes and his manner was so earnest without; I suppose I could have said no, but I did not. I handed him what Sunday-school papers I had with me, and asked the little girls to be little missionaries and distribute them among the children about their home.

I excused myself from going with him then, as I had to preach in K— the next Sabbath. But I promised him to do all in my power for him and his good wife, and that at some time I would either go myself, or try to find some one who would go and help organize a 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 railroad 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. It 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 German Baptist Churches, with 9,370 members; 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 visitors, 1,735,550; persons baptized, 85,381; children in Sunday-schools last year, 29,090. Who can estimate the value of these labors?—*The Baptist Home Mission Society.*

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

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 Conference.

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 "Thus saith the Lord" for all they do; for let us remember that God does not give commands or appoint ordinances without a design. Our Master's last command to his disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We are not left in doubt as to what the teaching refers. The death, burial, and resurrection of Christ is the theme of the gospel. In the two ordinances instituted by Christ himself, is portrayed the two grandest, most awe-inspiring transactions that earth, yea that heaven, ever witnessed, the sufferings and agonizing death of the Son of God; and his consignment to, and resurrection from the tomb, embodying the salvation of both the souls and bodies of believers.

Were you asked, "What is the design of the Lord's Supper?" you would unhesitatingly reply, "We do this to commemorate the sufferings, and death of our Lord."

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 eye, and weaves the smile around the lips once more as we remember the kind words they used to speak to us, and we weep, as we long to see those lips move once again and hear them speak the words of cheer and comfort that lightened up our pathway in days of yore. So when we take the bread, we see the body broken and mangled for us, and the wine represents to us the blood of Jesus, shed so freely for our cleansing. We

do this in remembrance of him, till he come again, till he comes to take us to himself, where will be no more death, neither sorrow nor crying, for he will wipe all tears from our eyes.

"Till he come—oh let the words linger on the trembling chords:
Let us think how heaven, and home,
Lie beyond that 'Till He come,'"

Yes, this same bruised, and broken body bearing the imprint of the cruel nails in his precious hands and feet, and the mark of the spear that caused his life-blood to flow, the despised and rejected Jesus of Nazareth, will 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 lords. But the baptismal waters picture to us even more than the bread and wine. When we publicly dedicate ourselves to the Lord in baptism, we say by this act, that we have renounced the world with all its follies and vanities, and henceforth are consecrated fully to the service of our Lord and Master, our living Head. Buried with him by baptism into death, we arise from the liquid tomb, to walk with him in newness of life. Crucified with Christ, the old man of sin is nailed to the tree. "As many of you as have been baptized into Christ, have put on Christ." If we have thus put him on, or publicly dedicated ourselves to him in this ordinance, let us realize the terrible responsibility of the vows we have taken to God himself, the surrender of soul and spirit, and body to him. Another thought: As our pardon has been sealed by the application of the blood of Jesus, and our sins, though they were scarlet have been made white as wool, so this outward seal, the only one in which 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, 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 them by name, and they know his voice, but he has bought them with a price, and it is fitting that the body, which is part of the purchase and so soon to be made like unto its owner's glorified body, have the seal of the Father, Son, and Holy Ghost applied in its outward consecration to him; yes, by baptism the body is consecrated to him.

Paul says, in writing to the Romans, "I beseech you brethren, that ye present your bodies a living sacrifice, holy, acceptable to God," and adds, "which is your reasonable service." And again to the Galatians: "They that are Christ's have crucified the flesh, with the affections," or as the revised edition has it, "the passions, and lusts." Our souls can not be dead to sin, and our bodies alive to sin's service: "Know ye not to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?" "Reckon ye yourselves to be dead indeed unto sin, but alive unto Jesus Christ our Lord." "Let not sin therefore reign in your mortal body, that ye should 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 reservation and say to ourselves, "That is, I give my heart to him; with the head I must think, must contrive plans, invent systems 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 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 the "end of the law for righteousness" was made manifest to Israel, and as he preached the baptism of repentance for the remission of sins, the long-looked-for Messiah was revealed to him, and he cried, "Behold the

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 to the Scriptures." "The law only having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect," so "he taketh away the first that he may establish the second," "by the which will—(or New Testament in his blood) we are sanctified through the offering of the body of Jesus Christ, once for all," so that we "may enter in by the new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Jesus himself, in this beautiful type, baptism, fulfilled all righteousness, and as in his humble submission he pictured forth his death, burial and resurrection, God the Father acknowledged the Son, and the Holy Spirit sealed him as the Savior of the world. In baptism then we see, first, the new man in Christ Jesus, his death to sin, and life to, or in, Christ. The consecration of the whole man, or in other words, conformity to the law of Christ in the taking upon himself the oath of allegiance, so to speak, to his Lord and Master, the seal of the putting on of Christ, or the being clothed upon by his righteousness. But is this all? When the soul is cleansed from sin it becomes heir to an inheritance, unfading, undefiled 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 God and the Lamb, as he walks the streets of the New Jerusalem with Abraham, Isaac, and Jacob, and all the innumerable host that have gone before, separate and apart from his body? Nay verily, the resurrection of Christ's body is the pledge of our resurrection. Paul, in his convincing argument (1 Cor. 15) to those who disputed the resurrection of the 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 sins, then they also which have fallen asleep in Jesus are perished." But in triumph he asserts: "But now is Christ risen, and become the first fruits of them that slept." "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Christ the first fruits, afterward they that are Christ's at his coming." He gives us the sure promise elsewhere that these live bodies shall be made like unto his glorified body. Paul finally appeals to the Corinthians in this language: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Or, in other words, "If you are baptized to show forth your death and resurrection, and you deny your resurrection, what does your baptism signify?"

Buried with him in baptism, wherein also ye are risen with him, (through the faith of the operation of God) who hath raised him from the dead." "For if we have been planted together in the likeness of his death, we shall be in the likeness of 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 these glorious truths so clearly and forcibly 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 life?

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 least 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 hath part in the first resurrection, on such the second death shall have no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

Education

Conducted by Rev. J. A. ... of the Seventh-day ...

"LIT. ..."

MODERN ...

BY REV. D. O.

Men still comparatively to speak of the preaching which they and that which they pulpit. Some of the riot deplore the change. But it may be these despondent critics, or men who fixed that whatever these is painful to the with whom enterprise welcome new methods. Yet it by no means things are intrinsic things. They, perhaps a longer experience lengthened experience creased wisdom. But generalizations, which tions, are not true in truth is, that every e lems, and in solving methods at its comm one case may be folly stances. In New En when men were poor were to despondence themes and logic of doubt were finely times in that his logic merciless, was aud were matter of fact, u fearless. But the ten are quite different. sources of power and the enticement is Hence the modern dencies to resist or press men full of opportunity with the v compensations for th he must teach them resources wisely and when the rich made right robbery and man as A Kempis or a J exalt the value of po in these days when wards decline and ex Dunstan chased the poker, a more vigor ous than in an age w materialize himself f juring. The boy wh fifteen times in one church anthems by a Italian padrone with about the parish to talk to his compere when corporal punish the school-room. S education, and of his virt est. "The boy in considering n points of criticism. They relate to the st the sermon. The fil for our present purp tory of the pulpit ha such competition as press and the facilit mission of informat into contact with the Men of ripe scholar read in the journal volume. No longer the one great author ing; he often preac cated than himself. men whose weekly re fore them the writin Liddon, or Spurgeo the day for intellect others. Our ancest sombre, pietistic bo which were read a pleasure. They ha man wishes, on the the contemptible. When Sunday cam stiff, badly fitting st ed the best wagon o dinner baskets unde nearest church, to a public exercises wa termination the me riage shed or again budget of local ne cussed jams and pews. The minis of the day and the ed him more than a special teacher of d his advice regulat ing of households, one great source of those simple and How changed the is drained of its tal and city. Now the is so vast that no all. New inventio and bright theories conversation and hold with distract an age even a Nat head and shoulder stand on his level

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 lengthened experience ought to mean increased wisdom. But it is easy to write these generalizations, which, like most generalizations, are not true in any specific case. The truth is, that every epoch has its own problems, and in solving them it takes the best methods at its command. What is wise in one case may be folly in a later set of circumstances. In New England a century ago, when men were poor and the temptations were to despondency and indolence, the themes and logic of Jonathan Edwards no doubt were timely. Yet he reflected his times in that his logic was bare of fancy, was merciless, was audacious. His compeers were matter of fact, unimaginative, thorough, fearless. But the temptations of these days are quite different. Money is abundant, resources of power and pleasure are many, and the enticement is towards materialism. Hence the modern preacher has new tendencies to resist or direct. He can not impress men full of enjoyment and rich in opportunity with the worth of another world's compensations for the hardships of this; but he must teach them how to use their present resources wisely and nobly. Again, in times when the rich made their wealth by downright robbery and manifest extortion, a Thomas A' Kempis or a John Tauler might well exalt the value of poverty and humility, but in these days when, as a rule, fortune rewards diligence and honor, it is folly to denounce wealth and extol penury. When St. Dunstan chased the devil with a red-hot poker, a more vigorous rhetoric was persuasive than in an age when the devil will not materialize himself for any amount of conjuring. The boy who was whipped in school fifteen times in one day, and only taught the church anthems by a teacher who, like an Italian *padrone* with his apprentices, led him about the parish to sing for coppers, will not talk to his compeers like a lad in an age when corporal punishment is banished from the school-room. Such was Luther's boyish education, and of his manhood *Puer pater viri est*. "The boy is father of the man."

In considering modern preaching two points of criticism are to be remembered. They relate to the style and to the matter of the sermon. The first is easily dispatched for our present purpose. Never in the history of the pulpit has it had to contend with such competition as it now encounters. The press and the facilities for the rapid transmission of information have put the people into contact with the first minds of the age. Men of ripe scholarship and brilliancy are read in the journal, the periodical, and the volume. No longer is the parish minister the one great authority in matters of learning; he often preaches to men better educated than himself; he usually preaches to men whose weekly religious paper spreads before them the writings of some Stanley, or Liddon, or Spurgeon. Nor is Sunday still the day for intellectual stimulus above all others. Our ancestors had a few ill-printed, 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 nearest church, to stay until the whole day's public exercises were over. At the noon intermission the men exchanged, in the carriage-shed or against the fences, the little budget of local news, and the women discussed jams and mangle in the church pews. The minister was the great feature of the day and the week. His people counted him more than a good man, more than a special teacher of duty; he was a rare and wise oracle; he possessed for them the sum of human learning. His experience was the source of infallible and abundant wisdom for life's wants. His rhetoric moulded the style of letter-writers and youthful orators; his advice regulated the studies and the reading of households, and his pulpit was the one great source of intellectual impulse in those simple and rather monotonous days. How changed the scene! Now the country is drained of its talent to replenish the town and city. Now the circle of human learning is so vast that no man dreams of acquiring it all. New inventions and fresh suggestions and bright theories descend the avenues of conversation and reading into every household with distracting confusion. In such an age even a Saul of the pulpit is no longer head and shoulders above the people. They stand on his level. If he is an oracle, so

there are oracles in the editor's room, in the court, in the exchange, in the laboratory and shop. His auditors are impatient of long arguments. They care not for the processes by which a man reaches his conclusions; they ask for the direct utterance of his notions, and they judge whether these are wise and learned by the way in which they tally with their own observation or study, or with the opinions of other oracles of knowledge. The old man now may miss the long-fibred logic of the pulpit of his youth, and think a race of giants is dead. He may compare the patient attention once given to the preacher's speculations with the restlessness of a congregation which now a-days hears more in twenty minutes than it cares to remember. And yet half of his regrets are only the result of disappointed mental habits. The ancient pastor would find himself poorly equipped for meeting the social conditions of this generation. The modern pulpit must embrace a wider circle of interests, must touch them more directly and skillfully, must encounter now opinions, and must receive a less pugnacious but more incisive and incessant criticism.

But if the preacher's style has changed, has he also changed the subject-matter of his sermons? We shall be told that the subject-matter of the preacher is the simple gospel, and it is not susceptible of change. He who alters it preaches another gospel! Here, again, is one of those false generalizations under which fools hide their folly. To dusky Rev. Mr. Jasper, of Richmond, nothing could be more simple and obvious than that the sun moves round the earth. To the time of Copernicus this was undisputed astronomy. Even to the present day the appearance of things controls the common mode of speaking about day and night. Has the subject-matter changed in the least degree because men have changed their notion, and now believe that light and darkness are caused by the revolutions of the earth and not of the sun? Surely a new interpretation of the facts does not change the facts, although it does the preaching about them. As a pure matter of history let us look at this so-called simple gospel, and see what its chief expositors have thought about it. The ante-Nicene age thought its full significance could not be fully comprehended until the nature of the divine existence was settled. The Augustinian age could not preach salvation until the psychology of man was determined. The later Patristic theology was engaged in the matter of intercession between heaven and earth, when not occupied with interceding between the lowly and exalted on the earth. The scholastic age succeeded, and repeated in new forms the old debates. The earliest schoolmen felt called upon to prove that there was a God at all, which really is a discussion of his nature. Later came the questions of Soteriology, as modified by the functions of the church. Last of all we have the Protestant departure, starting from the Augustinian ground, and hinging on theories of human helplessness and dependence. In due sequence of time the whole gamut of changes begins again. The old discussions of Berkeley and Hume were not concerning the existence of God, but whether he amounted to much of anything in human affairs. The Puritans had been sounding the Mohammedan trumpet in part, "Allah is," but not "Allah is good." This the skeptics of the eighteenth century did not flatly deny, but they reduced deity to the personal source of nature, his only revelation. In the descending scale modern skeptics challenge every position. They do not fairly deny the divine existence, but they say he is not personal, is inconceivable and unknowable. With these negative adjectives they dismiss him from any concern in human life. For if God is not to be represented by any terms of speech he is banished from the human mind, which is practically banished from the world, so far as man has any interest in it. The question of the hour, then, is not whether there is any ground for theism, but what God is—can he be thought of in any comprehensible way? It is only the old debate on shifted ground. It was carried on by the early Greek fathers and the first schoolmen before. The answers which may be given have an important bearing on questions of morals, revelation, and redemption. The whole of theology presses for a restatement.

But the modern forms of speculation are characteristic of the age as its manners, its pursuits, its tendencies. The humanitarianism of the Middle Ages burned a man's body to save the soul; the modern humanitarianism warms, feeds, and coddles the body to teach the soul. The skeptical German idealist thinks this life more important than the next, and denounces the doctrine of immortality as immoral. The materialist in France and England holds the same sentiments. Comte would deny any motive for noble endeavor except the advancement of the human race on the earth. In the spirit of Alexander Pope's *Essay on Man*, he would sacrifice the individual for the sake of the type, and teach each person to be thankful to contribute his strength to the general good. The English Agnostics substantially agree with this basis of moral action, and as complete an infidelity as the world ever saw teaches the sternest humanitarianism. It is the angelic robe worn by modern doubt and faith. Now the fair inference of the skeptical position is, that this present life is the one to be improved. Here lies man's only chance. The predominant voice of the pulpit says the same thing. We are far from meaning that preachers have taken their cue from Mill, and Spencer, and Harrison. Many of them know very little of these gentlemen. But it is not strange that the *zeit geist*, "spirit of the times," as the Germans say, should in-

fluence unconsciously both pulpit and philosopher. Let it be noted that of an epoch in which, according to the authority of Mr. Gladstone, the wealth of England has increased in fifty years more than it had from the time of William the Conqueror up to the present century, both skepticism and faith have begun to preach the worth of making the most of mortal life. The charities recommended by the pulpit are less catechism and more bread. The second great commandment of the law is more urged than the first. Missions are more and more conducted on the theory of Williams, the great Pacific island missionary, who taught by example that his religion meant a house, a crop, and power, just as the old Hebrews thought theirs did. The arithmetic is as much an instrument of propagandism as the creed and surplice. Church building is as much an object of believing generosity as putting "lively stones" into the spiritual temple. Obsession with wealth is a prominent means to ecclesiastical advancement and influence. If none avow the faith of the maid-of-honor 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 Divines.

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 Christian teaching have been of any marked avail, the antithesis between the world and the kingdom of Christ must be diminishing. With the penetration of Christian thought and spirit into human manners comes on the conversion of the world into the church, somewhat after Rothe's idea. For the gospel has no controversy with this earth as a planet, nor with its seasons, its treasures, its industries, its natural history. The founders of Christianity only denounced the spirit of 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 more and more interest in the affairs of a people won to adhesion to the gospel, that is, in 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 the exhortation,

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

In this age ignorance and indolence are not commended as favorable to faith, and few believe in the spiritual renewal of paupers who will not wash off their dirt, or of the shiftless who will not put their pennies in the savings bank. "Godliness hath the promise of the life that now is," and those who miss this life's rewards may, for the most part, abandon the expectation of those of another.

The ancients antedated the period of the Titans. The nineteenth century is the age of Titanic work. Of it may be said that it is hopeless to penetrate with interest in future and very indefinite circumstances men engaged in large enterprises and full of the enthusiasm of great achievement, and whose hands grasp unprecedented means of work and pleasure. The utmost the pulpit can expect to accomplish is to induce such an age not to despise its heritage for a hope, but to use its opportunities nobly. Nor is there 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 this indicated a disposition to stem the tide of temporal influences, were it not that the oppressed and poor do not often sing about the delights of happiness, and the most vividly sensuous hymns concerning a future life have come from well-fed people. It is the victor in the court, the synd, or the field whose martial soul is stirred by conquest and palms. The people who wore lured away from the leeks and cucumbers of Egypt were told of the milk and honey of Canaan. The man who taught the children to sing "I want to be an angel," also supplied them with the very mundane incentive, "I'll never know a sorrow, nor ever feel a fear." To the "heart and mind oppress" with visions of it, "Jerusalem the golden" is "with milk and honey best," is filled with the shouts of those who triumph and of those who feast. Such hymns as these have generally come in prosperous times, and are most popular then, because they merely reflect a satiated mind upon the future. They are no sign that the seen is giving place to the unseen, but the reverse. So we sing of a future, when it has little weight with us, blithely and sensuously.

Now, if men have great present opportunities, why should not the pulpit guide them in their use? If temporal well-being is, for ninety-nine men in a hundred, conditioned upon behavior, why should not those ninety-nine men be allured with present rewards? Are these more immoral or selfish than post-mundane honey or palms? Is there anything more important now than to tell modern Titans how to do their great work well?

It does not follow that because no preacher now utters the turgid eloquence of Chrysostom he is less effective than the old pulpit of Constantinople; nor because he does not paint a Utopia in Augustine's imagery of the

City of God, that he is unspiritual. The loss of the labored wit of Quarles and Herick implies no absence of quick perception; the lampoons of Latimer and the invective of Luther can well be spared. We need not blame the impatience of men who weary with the subtle speculations of the schoolmen. The human mind has not deteriorated because it recoils from the cumbersome and dry arguments of Edwards, and Owen, and Hopkins. These preachers were great in their day, because their age fashioned them and had need of them; but men out of joint with their times are not influential. The power of the modern pulpit must lie in its adaptations to modern times, and it has no small task to perform when it undertakes to make riches unsurpassed, energy unwearied, opportunities multiplied, and an earth exuding the treasures and forces buried from the beginning into an orderly, soulful world, subdued by sanctified men.—*Stoddard's Review*.

SINGLENESS OF PURPOSE.

BY ADA A. CLARKE.

Before the Alfredian Lyceum, January 2, 1882.

There is one feature of American civilization which has never been known by any other people. This is the opportunity for, and encouragement of, universal culture and progress. Other nations have given the mass of the people no opportunity for advancement; but to-day, under America's free institutions, every rank and honor, every degree of culture, every line of occupation, opens before each, a grand vista of possibilities, limited only by his own powers and will.

The man of genius has only to follow his bent, to avail himself of the means offered for perfecting his gift, in order to win for himself fame and position. For those who have good abilities, but no grand, over-ruling talent, there are innumerable possibilities. One is here led to question whether the possession of many and varied gifts be an advantage or a detriment. Life is brief, and he who would excel in anything, must devote himself thereto, and let pass untried many pleasant chances. Is not well used time half wasted, if it might have been better used?

In business life, a young man must choose 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, farming, carpentering—anything else—he must begin in this. The knowledge gained during the past year will occasionally be of service; but he is just one year behind his comrade, who has remained at his first choice.

Every branch of labor demands time and study for its mastery. A successful editor, if he wished a house built, would find it poor economy to lay aside his paper, and set himself to learn carpentering, even though, as a boy, he was quite as handy with a hammer as with the pen and scissors. But one may find that he has mistaken his calling. A change then becomes almost a necessity of 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, throughout 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 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 lessons—and 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 the same folly, increased several times? She has divided several years of her life between

ancient and modern languages, mathematics, and the sciences, and arts, without any expectation of ever using these acquirements 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 to her; and her music, if not a bore to other others, becomes such after a few years of neglect.

Now, she might have so perfected herself in some one thing, that it would have always been a source of pleasure to herself and 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.

But, you say, this enlarging of some one talent is not developing the perfect man of whom we hear so much. He should not neglect any of these things, but carry them all on together to a grand and symmetrical perfection. Very well, if this is your purpose, and you have the means, devote yourself to it. Carry it through. Make this your life work, and keep it ever before you. It will assuredly be ever before you, in that you will never attain your goal. But you can do most admirable work, and, by perseverance, develop a character and culture which will be admired and revered by all.

I will not say that yours is not the happier choice. But when, at fifty-five, you sit comfortable and respected by your fireside, 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 contentment well developed, and ambition well subdued, in order to repress an occasional sigh 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 magnificent 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 and happiness were when he was at his music; who would never have recited a lesson decently, had you not taken pity on him, 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 skill.

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 should be an editor, and what fun you used to have over the paper of the future. His 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 reverie, 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 a 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 brings 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, But by the presence of the power of God."

Condensed News.

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 1/3 per month.

The Superintendent of the Railway Mail Service has instructed division superintendents that in every case where a report is made to them regarding the prevalence of small-pox, with a request that mail communication be suspended between the infected locality and others, they are to take the necessary action at once, without writing to consult his office.

The Elmira Advertiser 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.

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.

John Unglaub, the engineer of the train which carried ex-President Hayes 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.

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.

Dr. Wm. A. Hammond, in a lecture in New York on Thursday, expressed the opinion that while Guiteau was a lunatic, he knew fully the nature of his act and its consequences, and that knowledge was sufficient to make him perfectly responsible before the law.

Four hundred suits against liquor dealers in New York for a violation of the excise law, brought by a private citizen of that city, were dismissed Jan. 7th, the court holding that they were brought on proof of a general and not of a definite character.

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.

The report of the State Treasurer, of New York, shows that the receipts of the year, ending on September 30th, including the previous balance, were \$18,367,000; payments \$12,835,900; balance in the treasury 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 light-house 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 was done.

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 Mexico.

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 their freight rates to a basis of ten cents to New York, eight cents to Philadelphia, 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 portion 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 done.

News has been received of the death, by pneumonia, in Rome, Italy, of Richard H. Dana, the lawyer and author.

Dr. John W. Draper, the eminent scientist and author, died at Hastings-on-the-Hudson, Jan. 4th, aged 71 years.

SPECIAL NOTICES.

ELD. C. M. LEWIS having accepted a call to labor with the First Alfred Church, requests his correspondents to address him at Alfred, Centre, Allegany 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 Church.

Friday evening, prayer and conference meeting, commencing 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. G. C. Titworth. Address to the candidate by Rev. W. C. B. Utter. Address to the Church by Rev. A. E. Main; S. S. Griswold, alternate.

First-day, sermon by Rev. W. C. Titworth. Evening of First-day, sermon by Rev. S. S. Griswold, preceded by a praise service. By order of Committee of Arrangements. s. s. g.

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 Westery, R. I., on Wednesday, Jan. 25, 1882, at 9.30 o'clock A. M. A full attendance is requested. L. A. PLATTS, Rec. Sec. WESTERLY, R. I., Dec. 20, 1881.

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

MARRIED.

At Alfred Centre, N. Y., Jan. 8, 1882, by Rev. D. E. Maxson, D. D., at his residence, ROBERT C. GORTON, of Elmira, and CARRIE ELLA MAXSON, daughter of the officiating clergyman.

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

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

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In Hopkinton City, R. I., on Christmas Eve, by Rev. S. S. Griswold, Mr. EDWARD BURDICK, of Hopkinton, and Miss MELISSA CHAPMAN, of North Stonington, Conn.

At the residence of Peleg Saunders, father of the bride, Potter Hill, R. I., Jan. 5, 1882, by Rev. W. C. Titworth, WELLINGTON L. LEWIS and ELLA B. SAUNDERS.

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 FLOA BOND.

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. DAVISON and Miss IDA L. CORPENING.

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her parents and sisters, but they are, however, consoled by the fact that Gracie is not lost, but found in Christ. B. F. R.

In Westery, R. I., Jan. 6, 1882, of diphtheria, THEODORE DAWSON, 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 Recorder of last week. There is now left to the afflicted parents only one child, Ida Vilette Stillman, aged 8 years, and she is recovering from the same disease. "The Lord speaketh once, yea, twice." May we not fail to perceive it. C. C. S.

In Hopkinton, R. I., Dec. 24, 1881, Mrs. MARY 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, B. S. Griswold, and a eulogy pronounced by Bro. D. Collins, a friend and preacher. Appropriate singing was formed by the joint choirs of the First and Seventh day Churches. "The text was selected, as was also the theme, and also two hymns, "I know not what awaits me," and "In the Christian's home of glory" (Nos. 307, 130, Gospel Hymns), were, by special request, included 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. s. s. g.

In Hopkinton, R. I., Jan. 5, 1882, of diphtheria, LAWRENCE B., son of Edmund R. and Anna A. (deceased) Langworthy, aged 6 years and 20 days. T. D. E. Bliss, " E. P. Lewis, " Miss A. F. Barber, Norwich, " Mrs. S. J. Buell, " H. W. Satterlee, " Mrs. H. R. Hurlburt, South Plymouth, " O. Langworthy, Ashaway, R. I., " W. L. Clarke, " Geo. A. Babcock, " Samuel F. Babcock, " W. B. Babcock, " Thos. A. Barber, " Geo. P. Carpenter, " Mrs. J. A. Crandall, " C. F. Langworthy, " G. N. Langworthy, " W. P. Langworthy, " H. C. Burdick, " Mrs. Sands Palmer, " Mrs. P. C. Wells, " C. C. Lewis, " Chas. Saunders, Quonochontaug, " M. L. Potter, Potter Hill, " Mrs. J. A. Crandall, " Mrs. Abby Langworthy, Westery, " D. G. Keegan, " Mrs. Elizabeth Burdick, " Alzina Saunders, " E. B. Greene, Hope Valley, " A. S. Babcock, Rockville, " J. P. Palmer, " Alfred A. Langworthy, Hopkinton, " G. S. Kenyon, " B. P. Langworthy, 2d, " Geo. H. Spicer, " Sarah Lewis, " Mrs. Mary N. Clarke, Clark's Falls, Ct., " A. S. Davis, DeWitt, Ark., " Geo. W. Whitford, Scotland, " H. D. Witter, Summit City, Penn., " J. A. Baldwin, Beach Pond, " O. C. Green, Plainfield, N. J., " Elizabeth Dunham, New Market, " Phebe Dunn, Somerville, " C. G. Stillman, Albion, Wis., " David Cook, Walworth, " E. H. Ayars, " E. B. Swinney, " O. U. Whitford, " Mrs. E. Coon, Reedsburg, " E. R. Maxson, Bigfoot, Ill., " E. W. Whitford, Laclede, " Mrs. S. B. Langworthy, Farina, " Amos Colgrove, " Leman Andrus, " A. S. Coon, " W. H. Rich, " Mrs. A. E. Irish, " E. S. Clarke, " W. S. Clarke, " Carrie D. Marsh, " P. B. Clarke, " B. F. Titworth, " W. H. Ernst, West Hallowell, " Mrs. J. A. Potter, " D. O. Potter, Peoria, " Mrs. M. G. Godfrey, Aurelia, Iowa, " Mrs. J. G. Nichols, Traer, " Mrs. M. Van Horn, Pawnee Rock, Kas., " John G. Kenyon, Elnore, " 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 Jones, " Mrs. E. A. Saunders, " N. M. Mills, " H. Severance, " O. Jones, " Eugene Ellis, " Mrs. J. A. Burdick, Alden, " Frank Hill, North Loup, Neb., " 2 00 38 53

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commence meeting there on the evening of the 6th inst. We have been greatly strengthened by his visit here, and all has not been accomplished that yet we hope that some new inspirations have been awakened help us to a higher life and nobler May the Holy One attend him as birth to labor in the interest of people, and award him that success his earnestness deserves. S. H. B.

WALWORTH. Having an open Winter. Muddy, or even roads are the rule. The congestion is, Oh, the horrible roads, the people are busy threshing, and market their stock and produce. And but little sickness; highly favorable general good health, for which we are thankful.

There has been a new departure in our course here. It is generally known that a number of years there has been a change up here under the name of Big Temy. Some of our now prominent ministers were once teachers in order to secure a more permanent school, superior advantages of district training, and financial aid from the district school has organized itself district school, with a high-school department, and the high school has taken the academy. Henceforth, Big Temy will be known as the Walworth school. The first term, under the new management, commenced Jan. 3, 1882, with a corps of teachers: Prof. M. W. Pringle, Principal; Miss Addie Ranacher of the Intermediate Department; Eunice Fish, the Primary. The school from the district and from the very good. We trust that this management in educational affairs will be successful.

Nebraska. LONG BRANCH.

December 27, 1881, the children and grandchildren 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 enjoy the visit and the bountiful repast, to which all gave cheerful attention. This being disposed of, all joined in a cheerful song, followed by remarks by the writer, upon the importance of cultivating the social element of our being, as well as the physical and religious. All felt that the occasion had been one of pleasure and profit.

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 programme was carried out:

Song by the choir and all, "Work." Devotional exercises, H. B. Lewis Song—"I need Thee every hour." Opening Address—"Practical Utility of these Exercises," H. B. Lewis

Song—"What shall the harvest be?" Essay, Mrs. G. S. Maxson Select Reading, in German, R. J. Davis Song—"Martini," played and led by R. J. Davis, a small boy.

Adjourned for dinner, which was spread on tables in the meeting-house, when for about an hour and a half all seemed to enjoy the occasion remarkably in developing the social element. The organ was kept in motion 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 children.

After dinner, the balance of the programme was carried out, as follows: Song—"Ring the Bells of Heaven." Address—"Growth," J. G. Babcock Song—"Home of the Soul." Luther Davis Address—"Tobacco," Temperance Song. Laura Babcock Select Reading—"Domestic Happiness," L. Davis Address, G. S. Maxson Essay, A. Bell Babcock Song—"Dad's a Millionaire."

This closed a very interesting and profitable 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 profitable and instructing. This was a new departure for this place, but all seemed to enjoy it remarkably, from the aged grandsire of eighty-four to the little children, and quite in keeping with the religious interest so recently enjoyed.

The religious interest continues good. Two new cases came forward for prayer at the last prayer-meeting of the young people, on New Year's eve. H. B. LEWIS.

Minnesota. Minnesota is having a lovely Winter—no snow, rain, mud, fogs, nor winds—a splendid time for threshing.

All kinds of Minnesota crops and live stock are in good demand this year, at unusually good prices, and farmers are paying up their debts.

Small pox has made its appearance at Albert Lea, Minn. There have been three cases, one of which proved fatal.

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

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

There were appropriate exercises at the meeting, consisting of a reading of the Scriptures, building, and singing. The Ellis Potter, an essay on "The Sabbath," by Mrs. Marian Hakes, and a prayer by Dea. Hakes, were interspersed throughout, which was well received with delight. We have no desire to...

Mrs. C. M. Marvin, Alfred Centre, 2 00 38 53 Aaron Coon, " 2 00 38 53 A. B. Burdick, " 2 00 38 53 B. F. Randolph, " 2 00 38 53 H. C. Coon, " 2 00 38 53 M. W. Babcock, " 67 38 1 Mrs. M. F. C. Henderson, " 1 00 38 53 Thos. Rose, " 1 00 38 53 V. G. Hall, Alfred, " 2 00 38 53 Mrs. Eveline Wells, Broad, " 2 00 38 53 Mrs. E. C. Hawley, Broadalbin, " 2 00 38 53 J. E. Babcock, Wirt Centre, " 2 00 38 53 J. F. Randolph, " 2 00 38 53 John Crandall, Nile, " 2 00 38 53 W. D. Crandall, " 2 00 38 53 D. B. Stillman, " 2 00 38 53 Mrs. Sarah Enos, " 2 00 38 53 Geo. W. Maxson, Scott, " 2 00 38 53 John Barber, " 2 00 38 53 H. L. Burdick, " 2 00 38 53 Mrs. D. A. Green, " 1 00 37 53 E. C. Satterlee, State Bridge, " 2 00 38 53 R. A. Barber, Ceres, " 2 00 38 53 B. D. Maxson, Richburgh, " 2 00 38 53 W. B. Clarke, Andover, " 2 00 38 53 Mrs. A. C. Potter, West Edmeston, " 2 00 38 53 Mrs. J. B. Walton, " 2 00 38 53 Mrs. Rhoda Maxson, " 2 00 38 53 Charlie Stillman, " 2 00 38 53 Ray G. Clarke, " 2 00 38 53 Elias Ayars, Hornesville, " 2 00 37 53 D. P. Williams, New London, " 1 00 38 26 A. A. Brundage, Adams, " 2 00 38 53 Isaac Kellogg, Adams Centre, " 2 00 38 53 B. F. Gibbs, " 2 00 37 59 T. P. Jones, " 2 00 38 53 N. G. Whitford, " 2 00 38 53 Roswell Clarke, " 2 00 38 53 Geo. W. Gardner, " 2 00 38 53 Mrs. Betsy Wright, " 1 00 38 26 A. J. Green, " 2 00 38 53 J. C. Williams, " 2 00 38 53 Mrs. E. Hardin, Leonardville, " 2 00 38 53 A. M. West, " 2 00 38 53 S. Burdick, " 2 00 38 53 Miss L. Maxson, " 2 00 38 53 A. M. Crandall, " 2 00 38 53 R. P. Dowse, " 2 00 38 53 I. A. Crandall, " 2 00 38 53 Geo. H. Babcock, " 2 00 38 53 Mrs. F. A. Wheeler, West Winfield, " 1 00 38 26 R. V. Burdick, North Brookfield, " 2 00 38 53 Jos. Swartout, Chaseville, " 2 00 38 53 Jairus Crandall, Little Genesee, " 2 00 38 53 Mrs. C. E. Young, " 2 00 38 53 D. E. Bliss, " 2 00 38 53 E. P. Lewis, " 2 00 38 53 Miss A. F. Barber, Norwich, " 2 00 39 13 Mrs. S. J. Buell, " 2 00 39 1 H. W. Satterlee, " 2 00 38 53 Mrs. H. R. Hurlburt, South Plymouth, " 2 00 38 53 O. Langworthy, Ashaway, R. I., " 2 00 38 53 W. L. Clarke, " 2 00 38 53 Geo. A. Babcock, " 2 00 38 53 Samuel F. Babcock, " 2 00 38 53 W. B. Babcock, " 2 00 39 6 Thos. A. Barber, " 2 00 38 53 Geo. P. Carpenter, " 2 00 38 53 Mrs. J. A. Crandall, " 2 00 38 53 C. F. Langworthy, " 2 00 38 53 G. N. Langworthy, " 2 00 38 53 W. P. Langworthy, " 2 00 38 53 H. C. Burdick, " 2 00 38 53 Mrs. Sands Palmer, " 2 00 38 53 Mrs. P. C. Wells, " 2 00 38 53 C. C. Lewis, " 2 00 38 53 Chas. Saunders, Quonochontaug, " 2 00 38 24 M. L. Potter, Potter Hill, " 2 00 38 53 Mrs. J. A. Crandall, " 2 06 38 53 Mrs. Abby Langworthy, Westery, " 2 00 38 53 D. G. Keegan, " 2 00 38 53 Mrs. Elizabeth Burdick, " 1 00 38 1 Alzina Saunders, " 2 00 38 53 E. B. Greene, Hope Valley, " 2 00 38 53 A. S. Babcock, Rockville, " 2 00 38 53 J. P. Palmer, " 2 00 38 53 Alfred A. Langworthy, Hopkinton, " 2 00 38 53 G. S. Kenyon, " 2 00 38 53 B. P. Langworthy, 2d, " 2 00 38 52 Geo. H. Spicer, " 2 00 38 5 Sarah Lewis, " 2 00 38 53 Mrs. Mary N. Clarke, Clark's Falls, Ct., " 2 00 38 53 A. S. Davis, DeWitt, Ark., " 2 50 39 26 Geo. W. Whitford, Scotland, " 1 00 38 3 H. D. Witter, Summit City, Penn., " 2 00 38 7 J. A. Baldwin, Beach Pond, " 2 00 38 53 O. C. Green, Plainfield, N. J., " 9 00 38 53 Elizabeth Dunham, New Market, " 50 39 13 Phebe Dunn, Somerville, " 2 00 38 53 C. G. Stillman, Albion, Wis., " 2 00 38 53 David Cook, Walworth, " 2 00 38 53 E. H. Ayars, " 2 00 38 53 E. B. Swinney, " 2 00 38 53 O. U. Whitford, " 2 00 38 53 Mrs. E. Coon, Reedsburg, " 2 00 38 53 E. R. Maxson, Bigfoot, Ill., " 2 00 38 53 E. W. Whitford, Laclede, " 2 00 38 53 Mrs. S. B. Langworthy, Farina, " 2 00 38 53 Amos Colgrove, " 2 00 38 53 Leman Andrus, " 2 00 38 53 A. S. Coon, " 2 00 38 53 W. H. Rich, " 2 00 38 53 Mrs. A. E. Irish, " 2 00 38 53 E. S. Clarke, " 2 00 38 53 W. S. Clarke, " 2 00 38 53 Carrie D. Marsh, " 2 00 38 53 P. B. Clarke, " 2 00 38 53 B. F. Titworth, " 2 00 38 53 W. H. Ernst, West Hallowell, " 2 00 38 53 Mrs. J. A. Potter, " 2 00 38 53 D. O. Potter, Peoria, " 2 00 38 53 Mrs. M. G. Godfrey, Aurelia, Iowa, " 2 00 38 53 Mrs. J. G. Nichols, Traer, " 2 00 38 53 Mrs. M. Van Horn, Pawnee Rock, Kas., " 2 00 38 53 John G. Kenyon, Elnore, " 2 00 38 53 Catharine Jones, Flandreau, Dak., " 2 00 38 53 J. S. Langworthy, Dodge Centre, Minn., " 2 00 39 13 N. M. Burdick, " 1 00 38 26 Joel Tappan, " 2 00 38 53 Mrs. Jane Houghtaling, " 2 00 38 53 E. L. Babcock, " 2 00 38 53 Jasper Houghtaling, " 2 00 37 52 Geo. W. Lewis, " 2 00 38 53 Edward Jones, " 2 00 38 53 Mrs. E. A. Saunders, " 2 00 38 53 N. M. Mills, " 2 00 38 53 H. Severance, " 2 50 38 13 O. Jones, " 2 00 38 53 Eugene Ellis, " 4 50 39 13 Mrs. J. A. Burdick, Alden, " 2 00 38 53 Frank Hill, North Loup, Neb., " 78 38 13

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

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Payments to Vol. No. Mrs. Hannah Crandall, Alfred Centre, \$2 00 38 53 A. R. Allen, " 2 00 38 52

Selected Miscellany.

A DINNER AND A KISS.

"I have brought your dinner, father," The blacksmith's daughter said.

The blacksmith tore off his apron And dined in happy mood,

While she, with her kettle swinging, Merrily trudged away.

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.

Thus ended a conversation with Mrs. Palmer upon the merits and demerits of her only son, a bright boy of fifteen.

There was a time when Mrs. Palmer took great delight in her handsome boy, and looked joyfully forward to that happy period when he would come to manhood.

"For pity's sake, Mary, take smaller mouthfuls. Sarah, make less noise with your knife and fork, or I'll send you from the table.

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

His father attempted to stem the tide and right matters, but the difficulty had assumed large proportions before he recognized it.

"Helen, my dear," said Aunt Annie, "I do wish you would be more patient with John. No doubt he is often provoking; but if you would take a greater interest in him, I am sure he would respond to it.

"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.

Aunt Annie turned away with a heavy heart, feeling that the angels might weep over a household disunited and inharmious, into which the element of discord had come with the evident intention of making a long stay.

"I am glad to see you, my boy," she said, as she returned his kindly greeting.

The old, dejected look crept over his face as he replied, "Worse and worse, Auntie; I have about come to the conclusion that it is no use trying to be good.

"That was hardly spoken like my brave and manly nephew," replied Aunt Annie. "No one ever redeems his character by running away, except when one flees from temptation.

"You think so, do you?" said John, with something very like a sneer. "Well, let me tell you she wouldn't care a straw. I threatened to run away the last row we had, and she told me to go and welcome, the sooner the better."

"I am sorry to hear you speak so, John," his aunt replied. "You try your mother's patience sorely, and she speaks without thinking. I am sure she loves you dearly, and if anything should happen to you, she would be greatly distressed."

"Yes, I think I have heard you say something very like that before," John replied, with an incredulous air.

With a hasty "good-by," John hurried away, leaving his aunt by no means reassured by her conversation with her nephew.

The next morning at breakfast no John Henry made his appearance. The breakfast bell was rung twice, with considerable energy.

"Do let the boy sleep, Mary," said Mr. Palmer; "he is probably tired. He did considerable running about for me yesterday."

"That's no reason why he shouldn't get up this morning," Mrs. Palmer replied; "and if he doesn't come soon he'll lose his breakfast."

Eight, nine o'clock came, and no John appeared. "That boy is enough to try the patience of a saint!" exclaimed his mother.

Helen went up-stairs as directed, but her knock at John's door received no response.

"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. It read as follows:

"Dear Father,—When you read this, I shall be miles and miles away. I shall take the night train for New Bedford, and I shall soon be far off on the ocean, for I am going to sea.

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

Mrs. Palmer read this boyish epistle with a dreadful sinking at heart. Every word was like a knife piercing sharply.

Mr. Palmer returned in a few days. His journey had proved unavailing. But a letter came from John. He had set sail in a whaling vessel, to be gone three years.

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-crew. How 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 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 balancing of the farm accounts. New books are opened, and with the inventory taken, as suggested last month, the farmer knows how he stands.

The first of January usually brings an end to the paper subscriptions, and, if not already attended to, the renewals should be made at once.

It may be that the insurance policy runs out with the old year, and this important safeguard against distress should be looked to. Only the best companies should be patronized; the rates for ordinary farm buildings should be comparatively low.

It is now midwinter, and much of the farmer's labor is to keep himself and family and the farm stock warm and comfortable.

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 Luena went above me, biting her lips to keep from laughing in my face, I couldn't speak to spell the next word he gave me.

I told my mother about it at noon, and said I'd lost the prize and another place besides, all for asking to be delivered from evil; for by that time all my wishing had come back.

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

"Mine did; you see, so I was at the head of the class again; but there was no comfort in that now.

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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.

Luena made the prettiest bow, and said, "Thank you, sir!" and came back up the aisle, looking so pleased.

When she was seated, the teacher cleared his throat and said—well, I can't tell it just as it was, for I was so surprised; but he spoke of my having been perfect in spelling so many times, and that he would have thought I had spelled the word right only I said I hadn't.

He ended by saying he wanted me to have a present, and calling me up, handed me a Bible exactly like the other!

I didn't make a pretty bow like Luena. I just bent my head for fear he would see the tears. I saw them in his eyes when I tried to whisper, "Thank you."

I didn't look nicely, nor carry it off nicely either, and told mother so. But she didn't care. She just hugged me, and we were so happy over it.

On the flyleaf of the Bible was written— RUTH ANISLIE. From her Teacher.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow.

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

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT, OR THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman.

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 put in but one.

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

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-teacher 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 hers in prayer-time. I don't know how I thought of so much in so short a time, but I seemed to see in a flash all the reasons why it wasn't fair that I should lose the prize.

But, just as soon as I thought of prayer-time, 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 thought of mother, and what she would say, and how the teacher would look if he found me out.

As soon as he turned toward us again, if you'll believe me, he gave out another word, as if nothing had happened.

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 Luena went above me, biting her lips to keep from laughing in my face, I couldn't speak to spell the next word he gave me.

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THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

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

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

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

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

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

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

THE ROYAL LAW CONTENDED FOR. By Edward Stannett. First printed in London, in 1659. 64 pp. Paper, 10 cents.

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

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

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"THE SABBATH: A Seventh Day, or The Seventh Day, Which?" By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.

"DID CHRIST OR HIS APOSTLES CHANGE THE SABBATH FROM THE SEVENTH DAY TO THE FIRST DAY OF THE WEEK?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

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Popular

To REMOVE INK STAIN 2 parts, water 4 parts. A and wash with cold water. tific News.

DR. J. W. MACLEAN, writes to the Tribune to found a sure preventive diphtheria, which he has with perfect success. He Monsel's salts, or the sub-eight ounces of cold water sugar, to overcome the which he gives in doses of teaspoonfuls each day, acidity of the disease.

WATER which is improved organic impurities common to be tested by placing a bottle of sugar has been put two or three days. If it does not grow milky, no present. If water contains iron shown by dropping into drop of a solution of prussian when it will immediately formation of Prussian blue.

THE poisonous qualities have been investigated through the effect upon chlorates dissolved in water mercury the most poisonous least so, it requiring about much of the sodium chlorate to produce the other metals compared with about 11 times as much of zinc, 50 times of iron, 400 and cobalt, and 8,000 times of cium (chloride of lime).

DIAMONDS are said to be sugar by Mr. Marsden, process in the preceding city of Edinburgh. He sugar mixed with silver, then cooled them slowly, the silver with nitric acid, three forms, graphite, brom—probably carbide of an octahedral crystals, hard glass, quartz and sapphire displayed two varieties of dark colored, the other Marsden believes that by quantity of material he will reduce diamonds large enough. If so, jewelry may be expected course, and diamond with tons of sugar and silver.

WEIGHING THE EAR scarcely think that the weighed in scales like a pail, done so, and finds it is 5, as a body of water of the half as heavy as if it was placed his balance in the and from each of the scales means of wire, a second scale the tower. Two bodies in the upper scales were one was removed to the latter was nearer the center. By comparing this difference caused by a large ball in diameter) in close proximity, he obtained an equal known size and density lead, and the known size and density of the latter.

THE Smithsonian Institution exploring expedition to Arizona the past season, gathering information and historic nations of the who have just returned, successful; but the most important deserted city, cut out of winding cliff, some sixty estimated to have at one time 100,000 inhabitants. The things extended in one, two and were very simple, general with one opening for smoke fire. On the top found the ruins of large, built of well-cut square and glyptic inscriptions, and tures were also discovered found to strengthen the cliff-dwellers were the ancient Pueblo Indians.

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Popular Science.

TO REMOVE INK STAINS.—Muric acid of tin 2 parts, water 4 parts. Apply with a brush, and wash with cold water.—Illustrated Scientific News.

DR. J. W. MACLEAN, of Norwich, Conn., writes to the Tribune to say that he has found a sure preventive of scarletina and diphtheria, which he has tested for four years with perfect success. He uses one drachm of Monsel's salts, or the subsulphate of iron, in eight ounces of cold water, with plenty of sugar, to overcome the taste of the iron, which he gives in doses of from two to eight teaspoonfuls each day, according to the proximity of the disease.

WATER which is impregnated with the organic impurities common to sewerage may be tested by placing a bottle of it in which a lump of sugar has been put, in the light for two or three days. If it remains clear, and does not grow milky, no phosphates are present. If water contains iron, it may be quickly shown by dropping into a glass of it a drop of a solution of prussiate of potash, when it will immediately turn blue by the formation of Prussian blue.

THE poisonous qualities of different metals have been investigated by Herr Richet, through the effect upon small fish of the chlorates dissolved in water. He found mercury the most poisonous, and sodium the least so, it requiring about 80,000 times as much of the sodium chloride as of the mercurial chloride to produce the same effect. Of other metals compared with mercury it took about 11 times as much copper, 30 times of zinc, 50 times of iron, 400 times of potassium and cobalt, and 8,000 times as much of calcium (chloride of lime).

DIAMONDS are said to have been made from sugar by Mr. Marsden, who describes the process in the proceedings of the Royal Society of Edinburgh. He heated charcoal of sugar mixed with silver during ten hours, then cooled them slowly, and dissolving out the silver with nitric acid, found carbon in three forms, graphite, brown sooty material—probably carbide of silver—and small octahedral crystals, hard enough to scratch glass, quartz and sapphire. The microscope displayed two varieties of these crystals, one dark colored, the other transparent. Mr. Marsden believes that by using sufficient quantity of material he will be able to produce diamonds large enough for rock-boring. If so, jewelry may be expected to follow in due course, and diamond-factories working with tons of sugar and silver.

WEIGHING THE EARTH.—One would scarcely think that the earth could be weighed in scales like a package of merchandise, but Herr von Jolly, of Munich, has done so, and finds it is 5,692 times as heavy as a body of water of the same size, or about half as heavy as if it was of solid lead. He placed his balance in the top of a high tower, and from each of the scales suspended, by means of wire, a second scale at the foot of the tower. Two bodies which would balance in the upper scales were out of balance when one was removed to the lower scale, because the latter was nearer the center of the earth. By comparing this difference with the difference caused by a large ball of lead (1 metre in diameter) in close proximity to the lower scale, he obtained an equation which, with the known size and density of the ball of lead, and the known size of the earth, gave the density of the latter as above stated.

THE Smithsonian Institution sent out an exploring expedition to New Mexico and Arizona the past season, for the purpose of gathering information and relics of the prehistoric nations of the West. The party, who have just returned, have been very successful; but the most important find was a deserted city, cut out of the rocky face of a winding cliff, some sixty miles long, and estimated to have at one time had no less than 100,000 inhabitants. These ancient dwellings extended in one, two, three, four, and sometimes five tiers, one above the other, and were very simple, generally of one room, with one opening for door, window, and smoke flue. On the top of the cliff were found the ruins of large temples of worship, built of well-cut square stones. Many hieroglyphic inscriptions, and some stone sculptures were also discovered. Evidence was found to strengthen the theory that these cliff-dwellers were the ancestors of the present Pueblo Indians.

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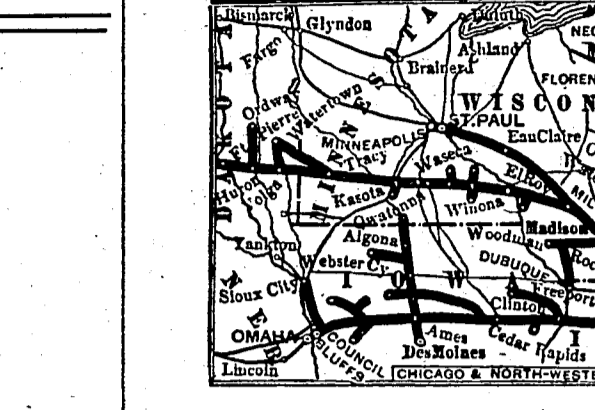
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Abstract of Time Table, adopted June 6th, 1881.

Table with columns: STATIONS, No. 8th, No. 12th, No. 4th, No. 6th. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.20, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.03, Little Valley 8.43, Salamanca 9.25, Great Valley 9.30, Carrollton 10.20, Vandalla, 10.40, Allegany 11.30, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.20, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perryburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.20, 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. 3rd, No. 9th, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, etc.

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, Vandalla 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

*Daily, † Daily between Port Jervis and Dunkirk. *Daily, † Daily between Port Jervis and Dunkirk.

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6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS. 20. Rows include Buttsville, Custer City, Bradford, Bradford, Bradford, etc.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.54, Limestone 8.44, 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 8.30 P. M., and arrive at Titusville 7.30 P. M.

Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. — JOHN N. ABOTT, General Passenger Agent, New York.

S. S. Department.

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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

- Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 3: 1-17. Jan. 28. The Pharisees Answered. Mark 3: 18-28; 8: 1-5. Feb. 4. Christ's Disciples. Mark 3: 6-19. Feb. 11. Christ's Friends and Friends. Mark 3: 20-35. Feb. 18. Parable of the Sower. Mark 4: 1-20. Feb. 25. The Growth of the Kingdom. Mark 4: 21-34. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-42. March 25. Review.

LESSON IV.—POWER TO FORGIVE.

BY REV. E. M. DUNN.

For Sabbath-day, January 21.

SCRIPTURE LESSON.—MARK 2: 1-17.

(Old Version.) (New Version.)

1. And again he entered into Capernaum after some days; and it was noised that he was in the house. 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. 3. And they came unto him, bringing one sick of the palsy, who was borne of four. 4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies, who can forgive sins but God only? 7. And immediately, when Jesus perceived their thoughts, he said unto them, Why reason ye thus in your hearts? For what manner of thing is easier to say, or to say, Arise, and take up thy bed, and walk? 8. But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), 9. I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 10. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and said, What thing is this? saying, We never saw it on this fashion. 11. And he went forth again by the sea side; and a multitude resorted unto him, and he taught them. 12. And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me, and he arose and followed him. 13. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. 14. 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 sinners? 15. 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 sinners to repentance.

CENTRAL TRUTH.—God performed marvels that were visible in order to inspire faith in his more marvelous works that are invisible.

- 1. Mark 2: 1-17. 4. Matt. 18: 15-35. 2. Matt. 9: 2-13. 5. 1 Sam. 24: 1-20. 3. Luke 5: 17-32. 6. Gen. 45: 1-15. 7. Gen. 50: 14-21.

GOLDEN TEXT.—"I, even I, am he that blot 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 lesson.

PLACE.—Capernaum in Galilee.

POWER TO FORGIVE: I. The cure of the paralytic. v. 1-12. II. The call of Levi, and the feast at his house. v. 13-17.

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 did 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 evidences 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 performing so many miracles? What is a miracle? II. Why did Christ resort so often to the sea side 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 to acknowledge they were righteous? What, then, did he mean? Who were the scribes? Did Christ come to call men to salvation? Are all men sinners? Have you ever felt

that you were a sinner? Have you accepted Christ? Is it always wrong to mingle with sinners? Is it safe ever to do so? What do you mean by 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 Paul?

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. 8. 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 limbs remain immovably fixed in the position in which they were at the time of the attack, and the suffering is so exquisitely 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 corners.

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 obstacles in order to come to Christ for help; and this 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 speaks to the silent prayer of their actions.—Abbott.

They said he forgives 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.—Ellcock.

V. 7. Blasphemies. The sin of blasphemy is committed when what is unworthy of God is ascribed to him, when what is due to him is withheld, 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 it is 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. Shopkeepers 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 the sea.

V. 15. Jesus sat [reclined] at meat in his

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 tax, 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 burdensome, and those employed in their collection more odious. The provinces were farmed out by the Roman government to wealthy individuals, or joint-stock 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 they 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 penny 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 mass, as claiming a superior sanctity and purity of morals. It is far more probable, however, that the 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 between them and the Gentiles, while the rival party of the Sadducees inclined to a more liberal assimilation to the customs of the Gentiles.—Alexander. 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 outworn class in the community. It is not always true that the man is known by the company he keeps, nor all ways true that we are to avoid bad company.—Abbott. What can we hope to do, or say, that shall escape the censure and misinterpretations of men, when we see the Son of God could not avoid it.—Bishop Hall.

V. 17. Need of the physician. Consider Jesus as a physician; 1. Understands the patient. 2. Understands the disease. 3. The cause of the disease. 4. The importance of a cure. 5. The difficulties in the way. 6. The true method. 7. He needs no consulting physician. 8. He makes no mistakes. 9. He never neglects a patient. 10. His 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. Journal. Let each teacher draw out the practical thoughts suggested by the lesson.

SUGGESTIONS FOR THE BLACKBOARD.

JESUS HEALS. FORGIVES. Has he forgiven you?

FAITH IN JESUS HEALING AND FORGIVENESS.

CHRISTMAS EXERCISES.

The Sabbath-school of the Milton Junction Church met in the church Wednesday evening, Dec. 28, 1881, for their annual holiday 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, various, and almost numberless. The literary programme 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. 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 Burdick. Subject—"Jesus and the Child." 5th. Recitation—"O, I wish I were grown up!" Sherry Burdick. 6th. Recitation—"Mabel's Wish," Zoia Clarke. 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," C. B. Hull. 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. Thus closed the literary programme. The distribution of the presents was the exercise

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. A.

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. M. J. S.

ADULT ATTENDANCE.

The adult attendance in our Sabbath-schools is not as large as it ought to be. There may be, and probably are, various reasons for it. (1) It may be our schools are not made sufficiently interesting and attractive for adults. (2) It may be, the result of wrong example and lack of early training in the Sabbath-school. Perhaps their parents did not attend the Sabbath-school, or take any interest in the study of the Bible. (3) It may be, some of the adult members of our churches like personal ease and comfort too 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 over, and a hearty, full adult attendance be the rule in all our schools. The Bible-school 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 Bible study in our Bible-schools, which pays a good income at once. Yes, if we will only pray and work for it. O. U. W.

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WHOLESALE PRODUCE MARKET.

NEW YORK, Jan. 7, 1882. BUTTER.—Receipts for the week were 17,283 packages; 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 demands 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 milk make, 40 @ 43 fresh, fair to choice, 30 @ 35 summer firkins, 25 @ 30 Dairy butter, finely made, fresh, 30 @ 35 fair to choice, fresh, 25 @ 28 sour, choice or rancid, 15 @ 20 Entire dairies, as in quality, 25 @ 33 Imitation of Western creamery, fine, 20 @ 25 Western factory, fresh made, fine, 25 @ 28 common to good, 13 @ 18

CHEESE.—Receipts for the week were 30,402 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 18 cents. Common off-flavored long kept or skimmed stock sells low and slow. We quote: Fall make, fine full cream, 18 @ 18 fair to good, 11 @ 12 Early make, fair to good, 10 @ 12 Factory, partly skimmed, 7 @ 11 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 Lined eggs, prime brands, 22 @ 24

BEESWAX.—The market is quick at 22 @ 23 cents for pure wax.

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, choice, 13 @ 14 fair to good, 7 @ 12 State and Western, quarter apples, 6 @ 7 Apples, North Carolina, sliced, 6 @ 9 Peeled peaches, evaporated, 35 @ 38 Peeled peaches, sun dried, 18 @ 23 Unpeeled peaches, halves and quarters, 6 @ 7 Raspberries, dried, 28 @ 28 Blackberries, 12 @ 13 Cherries, 19 @ 20 Plums, 15 @ 17

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PUBLISHED BY THE A VOL. XXXVIII The Sabbath Entered as second-class office at Alfred Centre, N. Composed by Mrs. E. S. A short time before he greatly, and after she w Longing I've journeyed through And I am weary, woe And now, with feeble The end I see I fain would press alo Nor halt one moment But He who orders all Knows what So long I tremble in A balancing twist life With joy the message To take my I travel all the morn And anxious haste to And welcome pang To free the It seems some morn That I might reach Eve comes, and still Is out of sight I long to pass the That just across the And feel the pang The soul fro Father, forgive my And give me patience, Living or dying; still Thy love is ELD. N. WARDNER Rev. N. Wardner, Milton Jun Many thanks for who helped you in enclosed draft for I will immediately paper, but now as I pray the Lord will ers, that by and by support itself. One that aim the best way of a correspondent, b I have asked the hel Amsterdam, waiting Sixth-day of: this w this last time sorrow church. Two sisters our fellowship, but e Lord. Unawares they tell me that they ha of the church, and in other member to com Only a few days afte back to the Reforme nied also their bapt the possibility of the way, a so unhappy o first who embraced of them had come in circumstances, tha more for the cause, well. Indeed! I Lord, who was on o A little time bef mission trip, one sis cluded, asked me told me that her ex and good; that she fore God, and would I have good hope th the more she always not go anywhere but not tell you, dear b 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 opportu So I started off afte Nov. 4th, and arrive Delfzyl. Bro. Bal saaloon. The first pel; my text: "Th Luke 15: 2. I had being composed of tions, even Jew heard in that night (Christian Sabbath ended, people say they were disappo came they had exp