

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 21, 1882.

WHOLE NO. 1963.

## The Sabbath Recorder.

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### LIGHT AND SHADE.

There come a time to every life,  
When, heart-sick, weary of the strife  
And toil of living,  
We faint would lay us down to rest,  
And feel that we indeed are blest,  
Hands folded o'er the troubled breast,  
And God forgiving.

Our sins and errors of this life  
Which we are living,  
But life is not all dull and gray,  
For after midnight comes the ray  
Of early morning;  
And after darkest nights of pain  
Our eyes behold the day again,  
As rainbows follow after rain,  
The sky adorning.

With hues which chase away the gray  
Of early morning.  
And know our Father sends the light,  
And, too, he sends the night,  
His wisdom proving;  
For darkness makes the day more fair,  
The fiercest lightning clears the air;  
And we, when thinking of this, dare  
Not doubt his loving;  
Nor that he sends both day and night,  
His wisdom proving.

—Canadian Independent.

### WATER BAPTISM:

And its connection with Regeneration.

BY ALEXANDER CAMPBELL.

[Eld. Campbell informs me that the substance of the following discourse was delivered in the Seventh-day Baptist church at Adams Centre, N. Y., July 15, 1882, by request of the pastor. By reason of failing strength he was not able to say all he wished to say on the subject, and the Church requested him to publish his discourse in the SABBATH RECORDER, with such additional remarks as he deemed necessary to set forth his views more fully. Accordingly, he afterward wrote it out; but the labor of composition is so great for him at his age—he is in his 82d year—that he sent the MS. to me for copying and preparation for publication. As it is likely to find a place in his Autobiography, which is already written and in process of revision for the press, I would suggest that if any reader finds in the discourse points which he would like for Eld. Campbell to review before its final publication, he write to him at Adams Centre, N. Y., calling his attention to such points.—C. A. B.]

Agreeably to the announcement made here last Sabbath, I am expected to speak to-day on the subject of Gospel Water Baptism, as connected with the remission of sins, or the new birth. And here I wish to say that I shall in this discourse use the terms remission of sins, washing away of sins, and the new or spiritual birth, interchangeably, as I consider them inseparable.

Before announcing my text let me say by way of introduction, that there has been a great change in my views on this subject within three years past. Many times during the fifty-seven years of my ministry, I have been deeply impressed that the Christianity of our time, (to say nothing of that of the sixteen hundred years past,) does not well compare with the Christianity presented to us in the New Testament Scriptures, and I have at times been much concerned, and almost distressed about it. I have had serious fears that there has been a lamentable defection from the faith once delivered to the saints, that we have drifted quite too far away from the pure doctrines of primitive Christianity. Yet, I did not see wherein the defects lay, altogether. One thing in particular, has puzzled me exceedingly all through my long ministry, that it should in so many cases require so long a time and so serious a struggle for the convicted and anxious sinner to obtain a good hope that his sins were forgiven and that he was born of the Spirit. I could find no such cases in the New Testament. Nor could I find when convicted sinners were instructed by the Apostles to seek for any such hope. And I could find no instance when the baptism of an anxious, penitent believer, who asked what he should do to be saved, was delayed a single day. Certainly this does not accord with the experiences, teachings, and practices of our time.

We Seventh-day Baptists know that in respect to the Sabbath of the fourth commandment, there has been a departure from the primitive teaching and practice, through-

out all Christian denominations excepting among our people and the Sabbath-keeping Adventists. And we are amazed that the great mass of Protestant Christians who claim to take the Bible and the Bible only for their rule of faith and practice, can not see their error in this matter, since the teachings throughout the Bible are so clear concerning the Sabbath. And we are greatly pained to know that, in many cases, hearts rise up against the claims of God's holy day as soon as they begin to be convicted of their error, as many of the Jews allowed their hearts to rise up against the claims of Jesus. I have no doubt that our people honestly believe that our faith and practice are in conformity to the will of God as revealed in the Bible; but should it be fully shown that even we in common with the great mass of Christians are in error in regard to some important doctrines of Scripture, I cherish the hope that we shall be open to conviction and not suffer our hearts to rise up against gospel truth, though it may conflict with our long established opinions and practice. Now, I wish to say in all Christian modesty, that it is my honest and solemn conviction, that we are in a great error in regard to the ordinance of baptism; not in regard to its mode, but in regard to its proper position, use and relation to other things of vital importance. The fear that there has been a departure from primitive teaching and practice, to which I have alluded, has impelled me to a careful study of the New Testament, to find our errors. My manner of investigation was to lay aside all commentaries and all opinions, my own as well as those of others, so far as I could, and prayerfully search the New Testament through and through with the hope of coming to the knowledge of the truth as it really is in Jesus. And now, I am about to give to you the result of my investigations of the subject of baptism.

I will first call your attention to what Jesus said to Nicodemus, as recorded in John 3: 5. "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." It is very important that we understand the true meaning of the terms used in the text, in the beginning. The text contains very important matter, for Christ said, "verily, verily." The word "verily" is spoken of something that is certainly true. To give greater emphasis to his words, Christ repeats the word "verily," as if to say, "That which I say unto thee is certainly true, viz., except a man be born of water and of the Spirit, he can not enter the kingdom of God."

Now will some of these Sabbath-school scholars or teachers tell me what the being "born of water" in this text means? I pause for an answer. Your pastor answers, "baptism," and I say, amen. If it does not mean baptism, then who can tell what it does mean? But if to be "born of water" in the text means to be baptized with water, then it would appear that to be born "of the Spirit," means to be baptized with the Spirit. John said, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he that baptizeth with the Holy Ghost." Now if we have rightly apprehended the meaning of the expression, then it follows that a man can not enter the kingdom of God unless he be baptized with water as well as with the Spirit.

Now comes the important question; what relation does water baptism bear to the new birth, or the remission of sins? Does it go before the remission of sins, or must it follow after? I will now with God's help proceed to answer this question and show by the teachings of Christ and by the teachings and practice of the apostles, that a man must be baptized with water, before he can have a good Scriptural hope that his sins are forgiven and that he is born of the Spirit; that God has ordained and constituted water baptism as the outward and visible entry way into his kingdom—the first outward and visible act of obedience to the gospel; that when the convicted sinner comes to the point of yielding unreserved submission to God's terms of mercy, he should immediately be baptized for the remission of sins, and then shall, according to the promise, receive the gift of the Holy Ghost; in other words, the internal washing of regeneration. Then

he has received the complete baptism, that of water and of the Spirit. John baptized with water only. The One coming after him was to baptize with the Holy Ghost. The two together form the complete Christian baptism. By this complete baptism, the penitent believer enters into the kingdom of God as it is established here in the world, and receives the witness of the Spirit of the water and of the blood that he is born of God.

I will first refer you to the instructions of Christ to his apostles as contained in Matt. 20: 18-20. In giving them their commission he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Here we see that Jesus Christ gives great prominence to baptism, coupling it closely with their teaching and preaching, as though he had said, "Baptize those straightway who shall repent and believe through your word;" as in the case of the convicted thousands on the day of Pentecost and in other cases as we shall see. In the Gospel of Mark the commission is recorded thus: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Here again we see what importance Christ attaches to baptism, connecting it immediately with believing and the promise of salvation. He that believeth the gospel and is baptized shall be saved; that is to say, he that believeth and obeyeth the gospel, for baptism is the first outward and visible act of obedience to the gospel.

And now we shall see that the teaching and practice of the apostles were in accordance with the instructions of the Master. He had told them to tarry in Jerusalem until they should receive the promise of the Father and be endued with power from on high. And when on the memorable morning of the day of Pentecost they were assembled together with one accord, where they had given themselves steadfastly to prayer and supplication, the promise of the Father was gloriously fulfilled in the descent of the Holy Ghost, which came down upon them like a rushing mighty wind, filling them with the Holy Ghost and giving them tongues of fire. This being noised abroad in the city, a multitude rushed together and were amazed at what they saw and heard. And now Peter, filled with the Holy Ghost, began to preach. Many of his hearers were the haters, persecutors, and murderers of Jesus. And when Peter charged home upon them their great guilt in crucifying the Prince of life, and declared that him God had raised up and exalted to be both Lord and Christ, and that he had shed forth this which they now saw, and heard, they were pricked to the heart, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" And Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is, unto you, and unto your children, and to all that are afar off [including us here in this presence] even as many as the Lord our God shall call." Acts 2: 37-39. We notice that they were here told to be baptized in the name of Jesus Christ. His name is mentioned here singly for the reason that they had denied and rejected him, and they must now acknowledge him and receive him for what he claimed to be. Therefore they must be baptized in his name as well as in the name of the Father and of the Holy Ghost. Now the important thing to be noted here is, that they must be baptized for the remission of sins, and they should receive the gift of the Holy Ghost. Now who, I ask, can entertain the shadow of a doubt, in the presence of this apostolic teaching, that baptism must go before the remission of sins? Well, what was the result of this teaching in this case? We shall see. In the forty-first verse of this chapter it is recorded that "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." How do the preaching and practice of our time compare with this? But Peter, full of the Holy Ghost and endued with power from on high, preached the gospel in its purity, simplicity, and saving power. O, that there were more ministers

of our time that could and would preach the gospel in the same manner. But you will say, "that was Holy Ghost season." Truly; but I ask, are we not living under the same Holy Ghost dispensation? Did not the Father promise that the same Holy Ghost which came down upon the disciples on the day of Pentecost should abide with his people forever? But we seem to have forgotten it. But you will say again, that Peter was divinely inspired. Then why not believe what he preached and practiced, and preach and practice accordingly?

Now I call your attention to the conversion of Saul of Tarsus. Saul was a violent persecutor of Christ and his followers, and while on his bloody crusade against the Christians, going toward Damascus, he was met by the Lord Jesus Christ and suddenly struck down to the ground under powerful conviction. He cried out in his distress and said, "Lord, what wilt thou have me to do?" Jesus Christ said unto him, "Go into the city and it shall be told thee what thou must do." And the Lord instructed Ananias, a devout man, to go and tell Saul what he must do. When he came to him, among other things, Ananias said to Saul, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. Here we see that Saul's sins were yet on his soul, and Ananias told him to arise at once and be baptized. Why baptized in such haste? Because according to God's order or method he must be baptized before his sins were washed away or remitted; in other words, before receiving the internal washing of regeneration. Here then we have the Lord's testimony by his special messenger, Ananias, that baptism must go before remission of sins, or be simultaneous with it.

You all remember the narrative of the conversion of the Philippian jailer, who was at midnight a heathen sinner; whose views of the way of salvation must have been very imperfect at best, but who a little while after was an awakened and anxious sinner at the feet of Paul and Silas whom he had violently thrust into prison a few hours before, now trembling with a sense of guilt and danger, and crying out, "Sirs, what must I do to be saved?" Here again the same important question: "Men and brethren, what shall we do?" "Lord, what wilt thou have me to do?" "Sirs, what must I do to be saved?" All these convicted sinners seem to have been deeply impressed that they ought to do something. If Paul and Silas had been like the Calvinists of my early years, they would have said, "Why, you can do nothing, and must not try to do anything, lest you should attempt to take the work out of God's hands. Remain passive, and let God do his own work in his own time." A Deacon Harris, of the First Baptist Church in the city of New London, Conn., said in our revival meeting in Waterford many years ago, he thought we were making converts in too short a time, and doing too much of the work ourselves. He said that when a boy he had a setting hen, and that when he saw the eggs were pecked, he helped the chickens out, and they all died. That he then concluded it was best to let the hen hatch her own chickens in her own way and time. I suppose he overlooked the fact that the poor, little, weak chicken must do something for itself, that it must peck and peck and break the shell, or it could never be hatched. So we say that the convicted sinner must do something, or he will never be converted and saved.

"Sirs, what must I do to be saved?" said the trembling Philippian jailer in his distress. (I wish I could see more of such trembling and distress on the part of inquirers in our time.) And they said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." And the jailer "took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." Acts 16: 31-33. Again I ask, how does the teaching and experiences of our time compare with this example from the New Testament? A heathen man and his household convicted, baptized, and converted in about one hour? I suppose that Deacon Harris would think that Paul and Silas made these converts in too short a time.

I would like to speak of the baptism of

the Ethiopian eunuch by Philip, another instance of quick work in baptism and conversion, but I fear that neither my strength nor your patience would hold out, and therefore I must hasten to a close.

And now I call your special attention to the most solemn, impressive, and instructive baptism recorded in the New Testament—the baptism of Jesus Christ by John in the Jordan. While John was preaching in the wilderness of Judea and baptizing in Jordan, Jesus came to him and demanded baptism. John hesitated, and said, "I have need to be baptized of thee, and comest thou to me?" Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him." The baptism of Jesus must have been a matter of great importance, since the claims of righteousness could not be met if he had not been baptized. But in view of what considerations was it so important that the Son of God should be baptized? Was it to prepare him for his great mission of love and mercy? Was it to give his sanction to the ordinance? Was it to clothe the holy ordinance with divine glory and honor? Was it to set us an example that we should follow? I answer that it was more than all these together. It was to exhibit to the world by the wonderful, visible manifestations attendant upon his baptism, what should be realized by every penitent believer when he is baptized according to the divine order. Let it be remembered that I have already shown that baptism is the divinely appointed visible entry-way into God's kingdom. Now what was the first visible manifestation that attended the baptism of Jesus? "The heavens were opened unto him." This was to show that when the penitent believer is baptized, "born of water," according to the text, the kingdom is opened to him that he may enter. At the same time there was another visible manifestation: Jesus "saw the Spirit of God descending like a dove and lighting upon him." This shows forth the being born of the Spirit when the believer is baptized. Peter's testimony is, that they who repent and are baptized in the name of the Lord Jesus shall receive the gift of the Holy Ghost. Then the baptism of Jesus was attended by another wonderful occurrence. A voice from heaven was heard saying, "This is my beloved Son in whom I am well pleased." This was to show that the baptized believer will, with his baptism, receive the witness of the Spirit, and of the water, and of the blood, with one united voice, that he has now entered into God's kingdom, and is now acknowledged a son or a daughter in whom the Father is well pleased. We are baptized in the name of the three that bear record in heaven, the Father, the Son, and the Holy Ghost, and shall receive the united testimony of the three that bear witness in earth, the Spirit, the water, and the blood, that we are then the children of God. And now the whole work of the conversion of a soul to God is consummated, and he has a good Scriptural hope resting upon God's word of eternal truth:

(To be continued.)

WALKING WITH GOD.—Go to God as Enoch went, believing that he is, and that he is accessible, and seek to get the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe; believe that he is not far off, but nigh. Believe that he is not hostile, but propitious. Believe that he is all he was to Enoch, and, believing this, walk with him. Admit him into your house, that he may hallow it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquillize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness—learn to make the eye that never slumbers the companion of your nights and mornings, and the ear that never wears the confidant of your weakness, your solicitude, your ecstasy, and your woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.

The heart believes so readily the thing it longs should be true.

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Missions.

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

BOARD OF MANAGERS.

Special Meeting.

A special meeting of the Board of Managers was held in Westery, Sept. 10, 1882, at which the Annual Report was read and approved.

Reports were read from missionaries in the field, and the Treasurer was instructed to settle accounts according to reports.

The Treasurer's Report for two months, since last regular meeting, was summarized as follows:

Balance in the Treasury July 19, 1882... \$1,792 58
Cash received since July 19, to Sept. 10, 1882... 929 41

Total... \$2,721 99
Paid since July 19, to Sept. 10, 1882... 1,178 48

Balance in Treasury Sept. 10, 1882... \$1,543 56

L. A. PLATTS, Rec. Sec.

QUARTERLY REPORTS.

L. F. Randolph, New Salem, W. Va. Weeks of labor 13; churches supplied, Ritchie and Greenbrier; 2 other preaching stations; sermons, 12; prayer-meetings, 6; religious visits, 24; added by baptism, 2; contributions for preaching, \$13 35, for missions \$3 08.

W. J. Haight, Watson, N. Y. Weeks of labor, 13; church supplied, Watson; sermons, 13; prayer-meetings, 6; religious visits, 18; contributions for preaching, \$19.

F. E. Johnson, Stone Fort, Ill. Weeks of labor, 9 1/2; churches supplied, Stone Fort, Enon, and Raleigh; 3 other preaching stations; sermons, 35; prayer-meetings, 7; religious visits, 75; pages of tracts distributed, 4,004; added by baptism, 1; contributions for preaching, \$11 95.

S. R. Wheeler, Pardee, Kan. Weeks of labor, 13; churches, Long Branch and Harvard, Neb.; 5 preaching stations in Marion county, Kan.; sermons, 47; prayer-meetings, 8; religious visits, 54; pages of tracts distributed, 5,000; contributions for missions, \$29 57.

H. E. Babcock, Orleans, Neb. Weeks of labor, 5; churches, Orleans and Walnut Creek; 4 other preaching stations; sermons, 19; prayer-meetings, 3; religious visits, 22; 1 Bible-school organized; contributions for preaching, \$5 25, for missions, \$1.

FROM S. R. WHEELER.

Quarterly and annual report of S. R. Wheeler for the quarter and year ending with August, 1882.

This quarter has been full of interest. It is hardly possible for any one to see the missionary work, or have the same feelings towards it, as the missionary does.

A few days in June were spent at Long Branch, Neb., where Bro. J. T. Davis had recently settled as pastor for a year. This arrangement is very gratifying.

Then came the North-Western Association, which it was my privilege to attend. The meeting gave me new courage, and it was here the arrangement for tent work was completed.

verts to the Sabbath rejoicing in their new found truth, and then considers the importance of the subject to the cause of Christ in the earth, he grows enthusiastic as to the tent service.

During the labor in Marion, the Word was preached and the seed of the Sabbath sown broadcast. Some became serious and thoughtful, and are now carefully considering the matter.

ANNUAL REPORT.

1. Marion county, Kansas. The last of August, last year, found me in this county for the first time, an entire stranger. The Seventh-day Baptist denomination was hardly known.

2. Emporia and vicinity have received attention during the year. Three or four calls have been made, but not much time has been used.

3. The Republican river valley has been visited both in Nebraska and Kansas. The revival in Smith county, Kansas, last Winter, was a great work, resulting in the organization of a church of eleven members.

4. Christian county, Mo., is now added to our sphere of Sabbath work. A visit there of about three weeks, last April, was long enough to organize a church of four members, and long enough to see the wide spreading field for hard work.

5. Long Branch was visited last October, and my work was to assist Bro. H. B. Lewis in the beginning of his work, which resulted so favorably to that church.

6. The visit to Harvard in June is fresh in mind, from the quarterly report. 7. In conclusion, I must mention the Pardee Church as being in a very good condition.

\$2,000, is now inclosed, and everything is favorable for it to be completed and paid for without much delay.

Dear brethren, as we thus look this matter over, surely we can not but thank God and take courage in this home mission work.

EMPIRIA, Kan., Sept. 3, 1882.

FROM H. E. BABCOCK.

My labors have been pretty much the same as heretofore. Have preached regularly to the Orleans and Walnut Creek Churches, and also at the Stone School House on Walnut Creek, near the Scott post-office.

Taken all and in all, I think the indications of the mission much more favorable than at the time of any previous annual report, although the outcome, at present is not so good as at sometimes during the year it has promised to be.

FROM HORACE STILLMAN.

Another year has passed with its duties and privileges, and its record has been made for time and eternity, in that book in which the lives of all are recorded.

Our aim in the work of the year has been to give much instruction as is needful "for the perfecting of the saints," by encouraging the young to faithfulness in the work of the Lord, and as we have seen evidences of growth and development in those who have but recently enlisted in the cause of the Master, our heart has been made glad.

At Niantic, the additional help and encouragement received from those who have lately entered into church relations with us has been a source of great satisfaction, and promises well for the future.

The duties of the work, though wearisome to the flesh, has given us some rest. Brethren, pray for us that we may ever have the divine approval and guidance, so that the work of the Lord may ever prosper with us.

FROM E. A. WITTER.

I began my labors with the Portville and Bell's Run churches July 8th, and continued with them till Sept. 4th. I preached my last sermon Sept. 3d, making in all 10 sermons.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society [the American Home Mission] the last year, together with those engaged in superintending the work, is 1,070.

Of these, 808 were in commission at the date of the last report, and 262 have since been appointed.

They have been distributed in 38 States and Territories, as follows: In Maine, 95; New Hampshire, 59; Vermont, 53; Massachusetts, 75; Rhode Island, 7; Connecticut, 39; New York, 43; New Jersey, 5; Pennsylvania, 7; Maryland, 1; Virginia, 1; West Virginia, 1; Arkansas, 3; Florida, 1; Texas, 4; Indian Territory, 4; Kentucky, 1; Ohio, 26; Indiana, 8; Illinois, 4; Missouri, 27; Michigan, 93; Wisconsin, 57; Iowa, 67; Minnesota, 70; Kansas, 93; Nebraska, 56; Dakota, 37; Colorado, 23; Wyoming, 5; Montana, 2; New Mexico, 2; Utah, 6; Nevada, 2; Arizona, 1; California, 35; Oregon, 6; Washington, 12.

This distribution gives to the New England States, 328; Middle States, 56; Southern and Southwestern States, 17; Western States and Territories, including 53 on the Pacific coast, 669.

Of the whole number in commission, 337 have been pastors or stated supplies of single congregations; 440 have ministered to two or three congregations each; and 293 have extended their labors over still wider fields.

The aggregate of ministerial labor performed is 799 years. The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,568.

Two missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 23 have preached in foreign languages: 12 to Welsh congregations, 8 to German congregations, and 3 to French congregations.

The number of Sunday-school and Bible-class scholars is not far from 104,308. The organization of 215 new schools is reported, and the number under the special care of missionaries is 1,979.

The contributions to benevolent objects, reported by 618 missionaries, amount to \$24,602 61.

Fifty-three missionaries make mention of revivals of religion during the year, some of them reporting 70, 68, 60, 58, 51 and 50 hopeful conversions. In 77 instances, the number of reported converts exceeds ten; and the number reported by 305 missionaries is 2,970.

The additions to the churches, as nearly as can be ascertained, have been 6,032, namely: 3,291 on profession of faith, and 2,741 by letters from other churches.

One hundred and six churches have been organized, in connection with the labors of the missionaries, during the year, and thirty-six have assumed the entire support of their own gospel ordinances.

Ninety-eight houses of worship have been completed; one hundred and thirty-eight materially repaired or improved; and the building of twenty others commenced. Seven chapels are reported as having been built within the year; and eighteen parsonages have been provided. Forty-three young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

MISS JENNIE ANDERSON, stationed since 1878 at Chefoo, spending most of her time in itinerating, thus describes the Chinese way of honoring the dead:

I saw an uncommonly grand funeral procession a few days ago. It must have been either a very wealthy man or else a mandarin.

They carried in front a tall tablet, such as the natives erect in public places to commemorate the good deeds of men. This was made of paper and must have been twenty-five feet high. It was carried on two poles like chair-poles by four bearers, and ropes were attached to the top of it, by which it was kept steady; because of its height it would have been impossible to carry it without its being steadied.

MARTIN B. ANDERSON, LL. D., in an address before the Baptist Home Mission Society, says:

"For our work we need a constantly increasing expenditure of administrative power. Our mission fields, both at home and abroad, are so vast, and the instrumentalities are so manifold and complicated, that they need as great a combination of capacity, experience, breadth of outlook and force of will, as are required for the command of an army, or the government of a nation.

"But we should never forget that no increase of contributions, no mastery of details, no compactness of organization, no development of administrative capacity, no breadth of learning nor brilliancy of eloquence in our ministry, will meet the moral demands of the coming age, apart from a new consecration of all our powers to the service of our Master, and a new baptism of the divine Spirit.

"With this conception of sacrifice once in full possession of our minds, funds for Christian work would be equal to every legitimate demand, laborers for every department of Christian activity would be forthcoming, young ministers would throw aside the vulgar idea of professional advancement, and start out for the moral deserts of earth, with an alacrity like that with which the patriotic soldier responds to a call for volunteers to storm a battery of cannon, or join a 'forlorn hope.'"

THE free-will offerings were to come after the obligatory offerings had been set apart. These truths have been arranged by another in the following order:

- 1. God in his Word claims to be the only absolute owner of all things.
2. From the very first God began to educate his people in giving.
3. What they gave must be taken from their gross income.
4. The tithe must be set apart for God before they could take any for their own use.
5. What they gave must be of the best.
6. The Levite himself was not exempt from tithe paying.
7. If they would redeem any of their tithes they must add one-fifth to the estimated value.
8. What they gave brought God's blessing on what remained.
9. No collectors were appointed to collect the offerings. The people were their own collectors. They carried their offerings to the house of God themselves.
10. No civil penalties were prescribed for not giving.
11. The penalty was the withdrawal of God's favor in temporal and spiritual things.
12. A minute and all-reaching system runs throughout all the Old Testament instructions for giving to God.

The objection is raised that the ceremonies of the Levitical laws have passed away, and therefore tithe giving is no longer obligatory. But no one will venture to affirm that which they signified has passed away.

Education

Conducted by Rev. J. Allen, half of the Seventh-day Baptist

"LET THEM"

IDEAL

I wonder if ever a song But the singer's heart I wonder if ever a rhyme But the thought that's true I wonder if ever a sculptor Till the cold stone echoes Or if ever a painter who The dream of his immor-

THE EFFECT OF COLLEGE GRADUATION

An address delivered by I before the Alumni of M commencement Day, June 29,

Nearly two months of the ancient Pueblo of the mountain Meas of West listened, two hours late recital, in liquid and plaintive but spirited had a strange rhyme and I presume that it was on which taken together, ce- liad, the gracious and of the deities whom the ship in their well-order infrequent journeys, and religious festivals. I recounted the half-real- velous history of their a- are often related by the groups of dusky forms light of the large fire-p five-story dwellings. It some wise maxims, trans- verse through many gen- their conduct in the cro- ploughed fields, and a- sheep on their boundle- particularly struck with telligent interest which youth exhibited in gra- the story, and in mem- cited, as I learn, in an them a classical tongue chanted by them throu- and exciting dances and tasks, or are repeated u- gestures and striking at- assemblies held in their- this way, the brightest- gifted men, garnered fo- ideas underlying their la- and the prevailing belie- cial customs and person- to their younger men a- liveliest remembrance b- pupil, and embodied in d-

It is the province of co- to secure similar results- gree. It effects these th- lamations, lectures, disc- and at private interview- recitations, libraries of- selected cabinets in natu- personal influence of a t- faculty. Not as the you- rooms of the Aztec hou- inmates of our higher sch- by the more robust form- the trained voices of a- polished manners, the a- and the well-developed n- are familiar with all hum- these centers of supreme- attracted the most active- intellectual young persons- civilization is rearing in- whom it is opening the- earth. As a general fa- the colleges present, i- lives, the finest exam- development of all the- spiritual powers—those- fested the patient end- culture, the best prac- steadiest moral heroism- diligence. Why should-

1. The collegiate scho- of the learning of the- legacies of the brightes- ture of all past ages are- employed in arousing an- These appear not so i- which burden the shel- as in the laws of compos- of literary taste, the phi- history, the methods of- speech, and the incenti- noble action, which are- pre- and persistently- uals used in the study o- es, of science, while n- cumulated statistics and- der each topic discus- plete theories and the m- jects which have been- searches of thousands- through hundreds of ye- few pages and carefull- very brief study. This- not through the tedious- discovery, but by the m- tation as in a panoramic- untruths in man's co- which have been dete- days and weeks in exper- alysis, are eliminated f- quired knowledge. Th- to be laden with this re- already found in the ex- ure, the domains of hu- the summaries of divi- tematically grouped and- the industrious studen- Inconceivably precio-

Education Department.

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

"LET THERE BE LIGHT."

IDEALS.

I wonder if ever a song was sung  
But the singer's heart sang sweeter;  
I wonder if ever a rhyme was rung  
But the thought surpassed the meter?  
I wonder if ever a sculptor wrought  
The cold stone echoed his ardent thought?  
If ever a painter, with light and shade,  
The dream of his inmost heart portrayed?

THE EFFECT OF COLLEGE CULTURE UPON ITS GRADUATES.

An address delivered by Rev. W. C. Whitford, before the Alumni of Milton College, on Commencement Day, June 28, 1882.

Nearly two months since, while visiting the ancient Pueblo of Zuni among the mountain mesas of Western New Mexico, I listened, two hours late in the night, to the recital, in liquid and weird tones, of a plaintive but spirited Indian poem, which had a strange rhyme and pleasing measure. I presume that it was one of the many songs, which taken together, celebrate, as a national hymn, the gracious and the avenging deeds of the deities whom the people devoutly worship in their well-ordered houses, on their frequent journeys, and at their regular religious festivals. I understood that it also recounted the half-real events in their marvelous history of their shadowy past, which are often related by their aged priests, to groups of dusky forms seated in the dim light of the large fire-places in their two to five-story dwellings. It must have contained some wise maxims, transmitted in unwritten verse through many generations, to guide their conduct in the crowded village, on the ploughed fields, and among the flocks of sheep on their boundless pastures. I was particularly struck with the eager and intelligent interest which several barbarian youth exhibited in grasping the details of the story, and in memorizing the lines recited, as I learn, in an unspoken and to them a classical tongue. These lines are chanted by them through life in their long and exciting dances and at their self-imposed tasks, or are repeated with many graceful gestures and striking attitudes in the public assemblies held in their council-rooms. In this way, the brightest thoughts of their gifted men, garnered for centuries, the fixed ideas underlying their laws and institutions, and the prevailing beliefs, shaping their social customs and personal habits, are taught to their younger men and women, kept in liveliest remembrance by both priest and pupil, and embodied in daily living by them.

It is the province of collegiate instruction to secure similar results in the highest degree. It effects these through hymns, declamations, lectures, discussions in societies, and at private interviews, text-books, class recitations, libraries of miscellaneous, well-selected cabinets in natural science, and the personal influence of a thoroughly educated faculty. Not as the youths in the spacious rooms of the Aztec homes and *estufas*, the inmates of our higher schools are influenced by the more robust forms, the artistic dress, the trained voices of fuller compass, the polished manners, the aggressive opinions, and the well-developed minds of leaders who are familiar with all human knowledge. To these centers of supreme culture are usually attracted the most active, ambitious, and intellectual young persons whom our advanced civilization is rearing in our families, and to whom it is opening the choicest work on earth. As a general fact, the graduates of the colleges present, in their subsequent lives, the finest examples of complete development of all the bodily, mental, and spiritual powers—those in which are manifested the patient endeavor, the broadest culture, the best practical sagacity, the steadiest moral-heroism, and most earnest diligence. Why should not this be the case?

1. The collegiate school is the store-house of the learning of the entire world. The legacies of the brightest intellects in literature of all past ages are here preserved and employed in arousing and training the mind. These appear not so much in the books which burden the shelves of the libraries, as in the laws of composition, the principles of literary taste, the philosophical lessons of history, the methods of attaining eloquent speech, and the incentives to virtuous and noble action, which are here clearly interpreted and persistently taught. The manuals used in the study of the various branches of science, while not filled with the accumulated statistics and other minutæ under each topic discussed, furnish the complete theories and the material facts. Subjects which have been elaborated in the researches of thousands of original thinkers through hundreds of years are treated on a few pages and carefully understood after very brief study. This is happily effected not through the tedious processes of original discovery, but by the means of rapid presentation as in a panoramic view. Errors and untruths in man's conceptions and beliefs, which have been detected after myriads of days and weeks in experiment and close analysis, are eliminated from the stock of required knowledge. The memory needs not to be laden with this refuse. The realities already found in the explored fields of nature, the domains of human experience, and the summaries of divine revelation, are systematically grouped and eagerly accepted by the industrious student.

Inconceivably precious is the fund of in-

formation which the college graduate may acquire in his school life. Truths which when first known and applied by the masters of the world's enterprises and achievements, have made them famous and beloved, become his eternal inheritance. The thoughts which, through all the progressive movements of civilized society, have burned in the minds of poets, been the staple of the appeals of orators, furnished the basis of the schemes of statesmen, woven into the framework of the theories of philosophers, and guided invariably the operations of business men, are the sure acquisitions of his intellect. A broad comprehension of the salient facts and laws which are embraced in the scope of the human understanding, enables him to form correct judgments and to plan his work with the most reasonable assurance of success. He is provided with the materials to cope in thought and endeavor with the prime managers of the community in which he resides. The models on which the physical creation was built, and the principles by which Divine Providence controls our earthly affairs may be plainly revealed to him. The solid foundation, the external frame, the partitions, and the roofing of the edifice have been supplied in his apprehension of the substances, forces, and experiences of this life; and he can in his reading, observation, and clearer thought, daily proceed toward the completion of the structure.

2. As the total knowledge which a collegiate institution is able to impart is drawn from all the spheres of human effort, so the development of the student's mind by the disciplinary effect of this knowledge reaches all its powers, and strengthens these, each in harmony with the others, and all in due proportion. The purpose is to furnish an evenly rounded man, who can roll readily in any desired direction. The hand is set firmly against the education of one-sidedness in character, eccentricity in impulses and notions, and shallow insight into any valuable product of thinking.

This does not mean the subversion and disuse of any special intellectual gift, but its exercise and training in connection with the whole man—drawing nourishment from the other capacities, and imparting to them its momentum and control. The graduate is not so much fitted to follow any particular calling, as he is to have a sincere interest and to labor in the various useful pursuits. Success may be attained by him in any one of these, when chosen as the life-work. It is the purpose of a thorough education to remove any inborn or acquired distaste for any particular study or course of investigation. It may foster for a time the bias and enthusiasm of the mind for mastering a given subject, but it skillfully directs these afterwards towards the examination of collateral topics and finally remote ones in the school curriculum. The powerful muscles of the arm which can deliver the stunning blow preserve best their own vigor when all the other organs of the body are as strongly developed. He who decries the languages and exalts the mathematics, or he who spurns poetry and delves in didactic prose, or he who ridicules metaphysics and revels in physical science, or he who neglects history and studies the successful methods of business, or he who rejects instruction on moral and religious topics and boasts of the qualifications which insure popularity and riches, exhibits very radical defects in his own culture, and a shameful comprehension of the essential elements in the full circle of all related knowledge. Such is not the usual outcome of a higher education—surely, rare should be its occurrence.

3. Most desirable are the mental habits which a student usually forms in his college career. As he has learned the worth of a pleasing and impressive appearance, he almost unconsciously adopts those attitudes and movements of body which indicate modesty, strength, and kindness of spirit. He realizes that in this respect the absence of "the letter killeth." His associations with class-mates and teachers who highly esteem manly behavior have produced this result. Surpassing silver and gold in value are the moments of time to one who thirsts for more information and strives to gain greater increments of personal power; and so he concentrates his intellectual energies in a most diligent and protracted effort to secure these. With the inquiring mind is developed a reverential feeling—not spasmodic, but overmastering—towards truth and unseen spiritual agencies. Positively disagreeable to him is a dim and unreliable conception of any important fact and principle brought to his knowledge in his school studies and subsequent researches; and he holds such in the region of doubt until they are outlined upon his vision in absolute certainty or in reasonable belief. With the ability to interpret better the standard works in poetry, history, science, and religion, he has created a fondness—nay a passion—for reading—a most invaluable trait, becoming the leading source of his future mental improvement. This wanting, his school days are measurably wasted. Prizing the truths and facts which he has learned, and using the increased ability which his mind has acquired in study, he frequently reviews in thought these truths and facts. He experiences exquisite delight in thus possessing and revolving them in his memory, and in forming new ideas from them; and he thus establishes the habit of calm and careful reflection—a practice indispensable to sound judgment, superior execution in labor, and thorough acquaintance with one's self.

4. The students in our higher institutions of learning generally receive their first preparation to enter the society of the leading members of our communities. As in the public school, the boy and the girl usually begin their experiences in the associations

outside their homes, and thus learn some of the rules of common intercourse with the people of their locality and abroad; so in the college the young people become familiar with the thoughts and lives of the enterprising, cultivated, and influential persons in the "different walks, and establish a relationship and standing with them, which always endure until death. To these the earnest minded, thoroughly educated, and polished teachers of their classes are the first representatives of such society, the models of the manners, energy in business, high ideals of daily deportment, and exalted happiness of the soul, which the aggregate culture of all past ages furnishes.

The passage is rendered quite easy to the use of the customs, the styles of speech, and the knowledge, which belong to men controlling the enterprises of trade, or occupying the chief positions in healing the sick, expounding the law, or preaching the gospel. At the event when the graduate is prepared to assume his connection with such masters in society at large, his awkwardness in personal appearance, his painfully conscious inferiority of intelligence, and his wandering thoughts and unrestrained feelings disappear in a great degree; and he soon learns to associate with these persons and to perform his duties under their inspection with surprising ease, self-reliance, and effectiveness. Surprisingly attractive to him are the elevated pleasures of the refined society to which he is admitted. To him are opened, as by a magical sesame, the avenues to the remunerative, honorable, and gratifying positions for useful toil, and constantly widening influence. He truly realizes that in his school career it has been his fortune, as Milton says, to be "led by the infinite desire of a happy nature; for the hill of knowledge, laborious indeed at the first ascent, else is so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

5. To a graduate the college supplies a most worthy impersonal object for his ardent and lasting affections. It remains to him through life as the institution by which he was connected with the larger and more permanent movements of society, and immediately qualified himself for those pursuits of life engaging his attention and enlisting the paramount interests of his heart. It represents to his mind the glory which crowns universal learning. It is the source of that profound wisdom which he sees oftenest exhibited in the right management of the chief affairs of the locality where he lives. To his teachers, the faculty of the college, he offers the grateful homage and sincere respect of a loving spirit. Outside of the family to which he belongs, there are usually no companions of his youthful days to whom he feels such fervent and ennobling regard as his fellow-students in the college. Their faces, their traits of character, their modes of work, and their requiring esteem dwell in his memory forever. Next to his home, and sometimes exceeding it, the college is accepted as the loved symbol of his country, fostering in him the truest patriotism. The old institution with its well-shaded grounds, its modest buildings, its class-room associations, and annual assemblages of inmates and old-time friends, is to him a cherished spot, an ever-remembered paradise, to which he occasionally turns his steps with renewed and heart-felt satisfaction. In after years, as he sometimes salutes his Alma Mater, he can recite with genuine warmth of soul the tender words of the greatest of contemporary English bards:

"My love involves the love before;  
My love is vaster passion now;  
Though mixed in God and nature thou,  
I seem to love thee more and more.

"Far off thou art, but ever nigh;  
I have thee still and I rejoice;  
I prosper, circled with thy voice;  
I shall not lose thee, though I die."

CLIPPINGS.

The development of electric railways in Europe is considerable. Putting aside numerous lines that are merely projected, those which are working show a length of about 100 miles. Those now in operation include one at Listerfelde, and that from the Spandauer Bock to Charlottenberg, near Berlin; another from Port Rush to Bush Mills, in the north of Ireland, and in Holland from Zandvoort to Kostverloren. Among lines in construction following are noted: In Austria, the Moedling line, near Vienna; in Germany, from Wiesbaden to Nurnberg, and from the royal mines of Saxony to Zankerode; in England, under the Thames, connecting Charing Cross and Waterloo stations; also in South Wales, for which the force will be derived from fall of water. In Italy, Turin, and Milan will soon begin the construction of electric roads.

The Lick Observatory, in California, is well under way. It is on Mount Hamilton, thirteen miles from San Jose, and nearly 4,500 feet above sea level, with an unobstructed view of the heavens, except a small part of the northeastern horizon, shut out from view by a neighboring mountain peak. There are to be two domes, in one of which a twelve-inch equatorial telescope is now erected. The other is to contain the great thirty-six inch telescope, the glasses for which are now being ground at Cambridgeport, Mass. The observatory is of the most substantial character, and will be completely equipped, and although removed from centers of population and scientific work, it will be easily accessible from San Jose by a mountain road constructed for this purpose.

Sounds which address the ear are lost and die  
In one short hour; but that which strikes the eye  
Lives long upon the mind; the faithful sight  
Engraves the knowledge with a beam of light.

A masterpiece excites no sudden enthusiasm; it must be studied much and long before it is fully comprehended; we must grow up to it, for it will not descend to us. Its influence is less sudden, more lasting. Its emphasis grows with familiarity. We never become disenchanted; we are more and more awe-struck at its infinite wealth. We discover no trick, for there is none to discover. Homer, Shakespeare, Raphael, Beethoven, Mozart, never storm the judgment; but once fairly in possession, they retain it with increasing influence.

A plain spoken Western preacher delivered the following from his desk: "I would announce to the congregation that, probably by mistake, there was left at this meeting-house this morning a small cotton umbrella, much damaged by time and tear, and of exceeding pale blue color, in the place whereof was taken a very large black silk umbrella, and of great beauty. Blunders of this sort, brethren and sisters, are getting a little too common."

If people would do what they have to do, they would always find themselves ready for what came next. And I do not believe that those who follow this rule are ever left floundering on the sea-deserted sands of inaction, unable to find water enough to swim in.

In the face of danger the heart is roused and in the exaltation forgets its pain; it is the long monotony of dangerless days that tries the spirit hardest.

The best part of our knowledge is that which teaches us where knowledge leaves off and where it begins.

Only a sweet and virtuous soul,  
Like seasoned timber never gives;  
But though the whole world turned to coal,  
Then chiefly lives. —Kingsley.

It is the little rift within the lute,  
That by-and-by will make the music mute,  
And ever widening slowly silence all. —Tennyson.

Sabbath Reform.

EDITED BY - - - REV. D. E. MAXSON, D. D.

THE BIBLE ITS OWN TEACHER.

BY PROF. J. FULLINGTON, D. D.

There is a good deal of significance to be attached to a statement which appeared in a recent number of the *Star*, to the effect that the rapid decline of infant baptism is to be attributed to the fact that through the Sunday-school the people, especially the young people, are brought to the immediate study of the Bible, and find that such baptism is conspicuous only by its absence from the sacred page. This is true, in a degree, of sprinkling, and would be equally true, if King James's versionists had had the candor to translate the original word, instead of transferring it bodily into the English text; for they must have rendered it immersion, as is allowed by all Greek scholars of acknowledged authority. If this simple thing had been done, the number of Baptists in the world would have been many fold greater than it is now, or ever has been.

To show what may be the result when men are sent to the "law and testimony," I give the following illustration. When teaching and preaching in the State of New York, I had in school and in my congregation two young men from Pennsylvania, who had been brought up in the Quaker faith, and of course had been taught to reject all external ordinances, and probably were not familiar with the discussion on modes of baptism. They were converted about the same time, and as there was to be a baptism of the converts, their attention was naturally called to their duty with respect to this ordinance. But soon they found themselves involved in serious difficulty in their minds with respect to the proper mode. They applied for help to a leading citizen of the place, a Presbyterian deacon. He loaded them off with books and tracts written in advocacy of pedobaptism and sprinkling. Not satisfied, at length one of them came to me on Saturday, my leisure day, and informed me of the embarrassment under which they were laboring. He finally asked me to take the Greek Testament, and simply translate all the passages in which the words baptism, baptize, baptized, baptizing, &c., occur. By the aid of a concordance, I found and translated them all as literally and faithfully as I knew how, without a word of comment, so far as I can recollect. When I was through, he hastily left the room, and, as I afterwards learned, went to his associate, and said, "Now, chum, you take the New Testament, and come and sit down with me, and I will convince you in five minutes." The upshot of the matter was that they both immediately arose, and were baptized in the name of the Lord Jesus.

This simple reference to Bible authority reminds me of one of Joseph Cook's impressive dramatics. When in the midst of his lecture, he had for some time severely questioned reason and philosophy for an answer to a point he had raised, despairing of success he hurried across the platform, and, seizing a Bible lying on the table, held it up before the audience with both hands, and exclaimed, "Light! light!"

Does not the Bible as unmistakably teach that the "seventh-day is the Sabbath of the Lord thy God," as that immersion in water is baptism. No other people are so badly at war with their own principles of Bible interpretation, as are the Baptists, who shuffle off the Bible Sabbath in favor of the venerable *dies solis*, "the wild solar holiday of all pagan antiquity."

At the last session of the Conference, which was held with the vigorous and growing Church in Farina, Ill., there were present from Churches in all the Associations, 137 delegates. Of these, there were from the South-Eastern Association, 1; Eastern, 33; Central, 17; Western, 25; and North-Western Association, 61. The reports from the Churches showed an aggregate membership of 8,720, and a net increase during the year of 50. The number of Churches which reported to the Conference last year was 75. Two Churches were admitted to the Conference, viz., the Church at Bell's Run, Pa., and the Church of Shepherdsville, Ky. The order of holding the Conference among the Associations as now fixed, is, Eastern, Western, South-Eastern, Central, and North-Western. So the Conference for next year will be held somewhere in the Western Association, and with what Church will be determined at the coming session in Ashaway.

CONFERENCE.—A large number in this vicinity, are availing themselves of the liberal rates given by the New York, Lake Erie & Western Railroad, for going to the Conference, to open its sixty-eighth annual session at Ashaway, R. I., on the 29th inst., at 10 A. M. May the Lord lead us to devise liberal things, and give us unity of heart, and strength of purpose to move our whole work as a people, bravely and permanently forward. Interesting programmes are already published by the different organizations. Additional interest will be given to the occasion by the presence of Brother Velthuisen, of Holland. Go to Conference!

PRAYER AND PRAYER-MEETINGS.

Without prayer we can accomplish nothing as Christians. As proof, observe the Christian progress of those who seldom attend prayer-meetings. Only the praying members constitute the life of the Church. These are the workers, while those of the other class are the drones. The praying members grow in grace, gain in strength, and exert an influence which will tell in eternity; while those who shun the prayer-meeting invariably lose ground and are found farther from the path of duty each year of their lives. I never knew of a backslider who always attended the prayer-meetings and took an active part in them; their love for God is increased each time they testify for him and thereby commit themselves before the world. It is this class of Christians who enjoy the service of our Savior. They can bear up under trials, and the scoffing of the world, and rejoice that they are counted worthy to suffer shame for Christ's name. The more hardships the true Christian has to contend with, the better soldier he becomes, and the more love he has for his Master. How refreshing it is when we are forsaken by the world, and adversity overtakes us, to go in secret and tell our troubles to God, and ask him to help us. How much stronger we feel after asking his help, and though we feel sad, we are made to rejoice in his love. No one can appreciate the consolation of prayer to its fullest extent until made to see and feel his extreme sinfulness, and lost condition, without Christ, and calls upon God in his distress and is delivered. It is in times of trouble, the Christian finds the most solace in prayer, and I have often thought that God places us in such trying circumstances to bring us into complete subjection to his will; for whom the Lord loveth he chasteneth. It is not only our privilege to pray, but our imperative duty, for we are commanded to pray without ceasing and in all things give thanks, and are taught that if we ask aright we shall receive, but have no promise of receiving without asking. We must ask in faith, for prayer without faith will avail nothing, neither will both avail unless we put forth our exertions to gain that for which we ask. The great trouble with many is, that after they have united with the Church and the excitement has abated, they cease to speak and pray, or cease to attend prayer-meetings, and in consequence grow cold, wander from the fold, and are brought back only by revival meetings, if at all, and the impressions received at such times soon die out for want of cultivation. It is the duty of every Church member who can, to attend the prayer-meetings as well as the Sabbath services, and if they only would, and take an active part, what glorious meetings we should have, and how our pastors would feel cheered in their labors. If we can not attend the prayer-meeting, we should pray wherever we may be, for when we cease to pray we cease to be Christians. It is earnest, praying, giving Christians that we need to carry on the glorious work of salvation. Let us examine ourselves, and see if we are such, and engage in the work at once. E. H. S. WEST HALLOCK, III.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 21, 1882.

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

An unusually large number of our larger Churches are now, or are soon to become, pastorless. This is not an encouraging state of things. But if in it the people shall learn some lessons of personal consecration to God's service, and shall come to lean less heavily upon the minister, it will not be without a bright side.

It may be confidently expected that plans for the prosecution of missionary and Sabbath reform work will be devised at the Anniversaries, now in progress, which will call for increased contributions from the people. Will not those Churches which have not already done so, adopt some systematic method of raising funds for our work?

WHILE this number of the SABBATH RECORDER is being read in hundreds of homes, from Rhode Island to Nebraska, the General Conference and our various benevolent societies will be holding their sessions with the First Hopkinton Church in Rhode Island. Let those who can not attend, together with those who do attend, pray earnestly for God's blessing upon the meetings. Let special prayer be made in all the Churches on the Sabbath-day of Conference week, to the same end.

THE Summer season, with New England people, and, to some extent, with the people of other Eastern and Middle States, is becoming emphatically the season of vacations. Schools, of course, are closed, business is dull, those who can afford it, and many who can not, betake themselves to the sea-shore or the mountain regions for a few days, weeks, or months sojourn as inclination, business, or the pocket-book shall dictate. Almost everybody is off duty. Everything feels the effect of this broken up state of things. The Churches are not exempt from its influence. If the pastor heroically resolves to take no vacation, his congregations grow small, the prayer-meeting is thinly attended, and the Sabbath-school becomes a lonesome place, so determined does everybody seem to have a rest. Perhaps all this is necessary. If it is, then let us return to our work, now that the Summer is past, both in Church and business matters with a zeal and a purpose which shall prove how good a thing vacation is.

PREACHING.

Preaching is an art, and it is a great deal more: it is an inspiration, and a movement of one life upon another. It is also a part of the solemn service of God; it is worship. It has been called a sacrament more awful than that of the altar. St. Cyprian says "Preaching is a mystery not less awful than that of the eucharist, for by it souls are begotten and quickened unto God. At the altar we are one, but in the pulpit we preach to a public assembly, where we ought to fear offending God more than elsewhere." The awfulness of the preacher's work was deeply felt by Paul when he described it as "the savor of life to some and of death to others." It is no wonder he exclaimed "Who is sufficient for these things?" The word of God does not return unto him void. Every one who hears will be better or worse for the hearing. God is so much in every word spoken that its effects are entirely beyond our fore-calculation, and often exactly the reverse of what we have anticipated. In God's care, what seems important and utterly incompetent becomes the very power of God unto salvation.

Beyond these strange mysteries of appearance there is doubtless a law of divine procedure, unto the comprehension of which it may not be ours to attain. "Great" indeed, "is the mystery of godliness," but it is none the less "great gain." The practical effect of this standing between the living and the dead, and wielding the power that both kills and makes alive, should be to empty us of all self-conceit, and bring us very low at the feet of Him who has commissioned us to wield such tremendous instrumentalities. At the best, this precious treasure must be carried in fragile vessels, and it is of the first importance that the vessel be sound and clean.

Preaching is primarily an action of the soul, an outcome of spiritual states. More by what he is than by what he says does the preacher determine the power of the impression he makes upon others. The secret of success lies in "holding the mystery of faith

in a pure conscience." The power of discourse comes primarily from purity of motive and intelligent zeal of the speaker. The more gorgeously you deck a skeleton the more hideous it will look. The best condition of sermonizing exists in the interior life of the sermonizer, and the best preparation of a sermon begins away back of where homiletical training comes in. Paul insists that the gift of preaching shall be exercised "according to the proportion of faith." This is vital. Isaiah felt the force of this when he saw the glory of God filling the temple, and cried out, "Woe is me; I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then one of the seraphim flew and touched his lips with a live coal from off the altar. Then, when the Lord called for a herald, the fire-touched son of Amoz said, "Here am I, Lord, send me." So may all our heralds of salvation be endowed of God to speak words that burn, from thoughts that breathe.

COTTAGE PRAYER-MEETINGS.

This term is used to designate those neighborhood prayer-meetings that are held from house to house as distinguished from those held in churches or lecture rooms. It is often convenient for families situated close together to have a weekly prayer-meeting of their own in private houses rather than go a long distance to a public building. Where the members of a church are widely scattered, and at the same time live in settlements as in West Virginia, it is favorable for these cottage meetings. In the Lost Creek Church we have been carrying on these neighborhood meetings for nearly five years, in Winter as well as in Summer, and we find them a great help in our church work. Some of the advantages arising from them are as follows:

1st. They recognize and develop home religion. God established the family, and around the fireside should grow and flourish all the gifts and graces of the Christian life. This is the place for the family altar, and the very place for neighbors to meet and pray, along with the little children and with the aged and infirm who can not get away to meeting. The little children listen to the prayers and exhortations, while the mothers, who are kept so much at home, may join their voices in song and prayer, and have their hearts encouraged in the mutual joys and sorrows of others. Here, too, the aged may enjoy the meeting and tell of their long pilgrimage and of their heavenly prospects. Old and young, friend and neighbor, all meet on a common level and blend in one common sympathy.

2d. Many go to a neighbor's house who would not to a church or public building. Each one is anxious to have a good turn-out when the meeting comes to their house, and will go to great inconvenience to attend at his neighbor's, so they may come in return. Even those who make no profession of religion want the meeting at their house, as we have had repeated instances at Lost Creek.

3d. Many will feel free to take a part in the meeting in a private house who would not do so in church. This is often the case with the young or the timid. Dr. Cuyler, in Brooklyn, has for years been in the habit of using these cottage meetings for the converts and the youth of his Church.

4th. We get very close together when friends and neighbors are crowded into a small room in a good warm meeting. The singing is more earnest, the prayers and exhortations more tender and personal, and we get very near together in our joys and sorrows.

We believe, then, that these neighborhood prayer-meetings are a great blessing, because they bring religion right home to the firesides, bring together the neighbors every week in the worship of God, gather in all the children with the aged and infirm, and bind the families together in love as they meet from house to house for prayer and praise.

THE NEED CONFESSED.

Some people appear very brave when danger is not in sight. They seem to have great confidence in their positions, and, with a very light and airy manner, wave aside the most serious considerations. Their opinions settle all important questions. But when their positions are put to the test by actual trial, they are quick to show the white feather. Many a man in robust health declares that he does not believe in doctors or medicine. The world, he is sure, would be much better off without them. Nature will take care of our health if we only obey her laws. If people would only live right, he tells us, they need not fear disease, they

need not be sick. But when sickness comes to this man or his family, as it surely will, he is pretty sure to be greatly alarmed and to seek medical aid without delay. His flip-pant witticisms about doctors is forgotten as he listens with breathless anxiety to the physician's opinion, and faithfully carries out his directions.

So many a man seems to have no regard for religion, speaks lightly of the Church, and ridicules the ministry. He says he has his own views, that he thinks *this* and he thinks *that*, and so he waves away the whole matter as beneath the consideration of a man of his intelligence. But when his loved ones die, he can not consent to have their bodies laid in the final resting place without the services, without the prayers and religious council of the minister, whose teachings he has affected to despise. When disease lays him upon his bed and he looks upon the immediate prospect of death, he will welcome the man of God to his bedside, and ask his prayers. There are solemn questions now to meet which he dare not put aside with a light "I think." With all their brave words, and their bold rejection of the invitations of the gospel, the people of the world show by this course in the supreme hour of trial, that there is in their hearts at least, a latent sense of the need of salvation.

FASTIDIOUSNESS.

Fastidiousness—the quality of being fastidious. Fastidious—dissainful; scornful; haughty; proud; delicate to a fault; hard to please; squeamish; over-nice; easily disgusted.—Worcester. It can not be disputed that there is such a thing as good taste, good judgment, and it is better that everything be executed with good taste and good judgment. It is proper and natural to admire this, and equally proper and natural to disapprove of the opposite; but then it has occurred to me whether there is not a heap too much of fastidiousness in this world, and whether this quality is not quite as annoying and opposed to good sense, as the thoughtlessness and boorishness of some is chafing to the refined sensibilities of others. Is there any need of one's losing his temper or appetite because his neighbor at the table eats with his knife? If a guest, and your generous host thoughtlessly fills your plate to begin with, so that there is no chance for you to be helped a second time, need you turn away in disgust because he has violated your sense of the exquisite fitness of things? And yet there are those who in their hearts do this; not in their hearts either, for they haven't much heart, but in their refined aesthetic nature. And so in listening to the preaching of the Word of God, if the minister in speaking of the quite common disposition of mankind to ventilate the foibles and sins of others, should call it a "general itching"—admirably expressed, one would think—must that sermon lose all its interest for you, because the preacher, with his pictorial imagination, has used an adjective which suggests to your sensitive ear an offensive bodily disease? One of these exquisitely fibred individuals once came to me and complained of some indelicate allusion in my sermon. In self-justification, I referred her to language used by Paul in Philippians 3: 8, and to that used by Christ in Luke 13: 8. Why, she threw up her hands in holy horror, and exclaimed, "I never would have thought these men would have used such language."

Akin to this fastidiousness so annoying to me, is a sort of fidgetiness which oppresses some persons. I put the word in italics because I thought it was I who had coined it, but I look in Worcester and I find some minister has used it before me. It is just the word to describe some hearers of the gospel. Oh! how fidgety they get, if the preacher begins his sermon with an apology, just as if an apology was not as necessary to the send-off of some preachers as the revolutions of the driving wheels of a locomotive are to its starting on a frosty track. Now, dear friends, let me beg of you to cultivate yourselves in the other direction. Fastidiousness and fidgetness are not the qualities which are needed to make genial and helpful companions in the world. Bear with the foibles and lack of taste in others and do not be troubled in the least with the mispronunciation or coarseness of any ill-chosen word. The noses of some people are constantly turned up, as if and invisible lump of asafetida were in near contact with their olfactory nerves. If you express your disgust by so little as the millionth part of an inch, it is always perceptible, for nature has such a dislike toward fastidiousness and hypocrisy that it is well nigh impossible to hide them, and the former is more opposed to good taste good sense, and a good heart,

than the irregularities of which you complain. F. M. D.

HOW IS IT TO BE DONE?—An exchange says that the most thoughtful clergymen are gradually coming to the conclusion that "continued growth of a church is better than an avalanche of revivals," and are looking about them for a way to promote continual growth. This is undoubtedly correct, but when Churches and Church members become so devoid of Christian life as not only to cease growing, but to show strong symptoms of death and decay, how is the growth to be secured short of a revival?

Communications.

MEMORIAL BOARD MEETING.

The Trustees of the Seventh-day Baptist Memorial Fund held a regular meeting, at the residence of C. Potter, Jr., in Plainfield, N. J., Sept. 10, 1882.

President C. Potter, Jr., in the Chair. Other members of the Board, I. D. Titworth, Geo. H. Babcock, R. M. Titworth, E. R. Pope, J. A. Hubbard, and L. E. Livermore, were present; also Bro. G. Velthuysen, of Haarlem, Holland.

Prayer was offered by Dea. I. D. Titworth. The minutes of the last meeting were read, and business transacted as follows:

A committee having been appointed at the last meeting, consisting of E. R. Pope and R. M. Titworth, to ascertain the cost of a safe, suitable for the use of the Memorial Board, reported that such a safe can be obtained for \$80 to \$100.

On motion, it was voted to accept the report, and instruct said committee to purchase such a safe as is needed, at a cost not to exceed \$100.

The annual report of the Treasurer was presented, and referred to the auditing committee.

The Treasurer also presented, according to previous instructions, a statement of the present condition of the Fund.

The Secretary presented, in connection with the Annual Report of the Board, a History of the Rise and Progress of the Memorial Fund, and its management.

On motion, it was voted to accept the reports of the Treasurer and Secretary, together with their Statement and History, and that these papers be published in a convenient form for general distribution.

The President, Secretary, and Treasurer were appointed a committee to secure the publication of 1,000 copies for distribution at the coming Conference, and which may be needed subsequently.

The President and Treasurer were instructed to make and sign a release for a lot on Union street, now covered by a mortgage held by this Board, said lot belonging to the estate of Clark Rogers, deceased.

The Treasurer was instructed to pay over to the Treasurer of the Board of Trustees of Alfred University \$568 55, income on hand for the Chair of Physics, and \$82 77 for the Chair of Greek.

The auditing committee reported having audited the Treasurer's Report, and found the same correct.

The minutes were read, approved, and the Board adjourned.

L. E. LIVERMORE, Secretary.

FROM EUROPE.

SEPTEMBER 1, 1882.

DEAR KRAM KLUB: I see that you have been invited to come home. Verily, you have come and gone; well, go home and tell your friends all the great and little things you have seen and heard; that Italian skies are not much brighter than those of New Jersey; that New York bay is nearly as pretty as that of Naples, save that the latter has a Vesuvius, which, after all, is not part of the bay, but is a huge pot of fire; that in your opinion you have a Niagara that would put it out in five minutes; tell how, in England, a Peer's word of honor is taken in court without the oath, while ordinary mortals have to swear; that a farm laborer's hand hay-rake weighs forty pounds, while the Yankee rake can be tossed about on one's little finger; that Yankee rakes are being imported into Europe, because people are finding out that the day when clumsy tools are only too good for work people, is passing away. You can say also that Americans import from Great Britain, pig-iron, make it into axes, pitchforks, &c., and send them to England, in such excellence for lightness and strength as the English have not yet made. You saw churches and chapels, and clergymen and ministers, the "line" and not "railroad," the *Tems* and not

*T-a-m-es*, and the "top" of the room, and the "top" of the street, and not the end. Although London has a population of 4,500,000, you saw but one "Mansion House," which is for the Lord Mayor. You heard Spurgeon's musical voice without bogue or twang, and also London cockneys forgetting that *h* exists in the English language; and yet that educated people abhor this barbarous treatment of the aspirate as much as do the Americans. If you had your eyes and ears open, as was doubtless the case, you saw little boys looking up at the top of your tallness, and asking, "Stranger, isn't it cold up there?" One thing you ought not to omit to tell your friends, viz., that you entered Europe in wide-awake spirits, and that you returned done up brown; and one thing I will publish concerning you, and that is, that you kept the Sabbath in your journeyings, and looked after the Sabbath cause in Europe, with sympathizing hearts and purses. To the four Ps-composing the Kram Klub are here-with tendered the kind regards of a fifth P, in the person of PHIL.

P. S.—1. None of the above has been quoted from the Guide Books, but I think it is correct. 2. The Kram Klub should be encouraged to publish their letters in a book, which would make an interesting addition to the literature of the Seventh-day Baptist denomination.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 16, 1882.

It is said that upon the return of the President to the Capital that there will be "a new deal all around the City Hall;" that the Marshal and the deputies will be requested to step down and out. It is said that the principal object of Attorney-General Brewster's visit East was to consult the President on the removal of the officers above referred to. It is said that Mr. Bliss stated before leaving the city last Saturday night, that the present Marshal and his deputies would have to give way for others. There can be no doubt but that there is a strong pressure being brought to bear on the President to clean out the present officers around the City Hall.

The heads of most of our Departments are now away on "tours of inspection," and the lower grade of employees are left to themselves to manage as best they can. Many have gone home to vote, but enough, however, are left to make up a good-sized city. The number is about ten thousand. This is exclusive of the Capitol, city post-office, and District government officers. This body of government employees forms not only a large but a very intelligent and agreeable element of the population of Washington. A large proportion of them are people of thought, education, and refinement, and their presence would be an acquisition to any community. The remuneration of the employees in the departments varies somewhat, but generally the salaries range from \$900 to \$2,000 for clerical work, the latter being given to those who occupy responsible or particularly important positions, and the first generally to copyists, a great many of whom are ladies. The latter are hard worked and they work well and receive the smallest remuneration, but the wolf is kept from the door of many a family by their earnest endeavors. A great many of them once belonged to families of wealth, but reverses came, and they are glad to be able to work for a living AUGUST.

SOUTH-WESTERN YEARLY MEETING.

The South-Western Yearly Meeting is called to meet with the Church of Pardee, Kan., Sept. 29, 1882. Services begin with the introductory sermon at 10 o'clock A. M. This meeting embraces the Seventh-day Baptist churches in Kansas, Nebraska, and Missouri. It is also understood, and has been so expressed by resolution, that the isolated Sabbath-keepers in all this section of country are invited to be present, to help forward the work and gain strength to themselves. We are also glad to have any of our brethren and sisters East or West to make it convenient to be with us on such occasions. We hope to have a full delegation from all our churches. The world with its business and care, makes great demands upon us. We need to be on our guard, lest these worldly interests absorb us and rob us of our seasons of religious refreshment. It is profitable to transmute this world's goods into spiritual life. He who turns his attention on special occasions, from business to devotion, may perhaps have fewer dollars, but more richness of soul. In this busy world, it is sad to consider how many professors of religion are so overwhelmed with work, that the soul is starved. Let us see to it that we shall not be like the foolish virgins—un-

prepared when called hope this session will earnestness for the advertiser's cause. Let all do so, and come with glowing hearts. Dear brethren, our call is glorious is our call laborers with God, call light of heaven in this called to point sinners for pardon, called to joint heirs with Jesus forevermore. Only a faithful toil, and we shall er, to wear a crown of life.

Home

Rhode Island. The Second Seventh-day Baptist Conference was most agreeably surprised by finding a very had been placed in the \$250. It was a gift from worthy, of Hope Valley pressed its appreciation and thanks to the donor. The choir is in the audience, and with its usually well-performed increased interest to our Concert held its annual Grove, at which time a dress was given by Mrs. tor of the Friend's Church read by W. T. Collins, Hopkinton.

The Hopkinton Temple its annual grove meeting Sept. 13th, where eloquent addresses were delivered Hamilton, J. Evans, of ace Stillman, of Niantic G. W. C. T. of I. O. of cut, and Fred Whipple. Excellent singing was given and his sisters.

Conference is anticipated time coming.

WEST VIRGINIA. Our pastor, L. A. P. closing sermon of his Sabbath, Sept. 16th, in following summary statements formed by him during the preached, 615; other attended—Sabbath-school &c., 925; calls and visits attended, 63; marriage articles written for the number of persons baptised persons received into the verbal testimony, 27. with us one Sabbath after and then we too go upon es hunting for a pastor.

WEST VIRGINIA. GREENBRIER.

When through the p hand of affliction has p home circle for months much joy and happiness weary heart, to know who have a true sympathy. Such sympathy on the afternoon of August ant surprise at my real membered by many of Home News, that the wife has been prostrated years; and now while improving, her friends selves of this social hou ly, and, as a token of number of favors were hands. At a suitable this meeting was made ate remarks from Eld. would we do justice to speaking of the music the party, both vocal which we were happily hour of eve drew on were heard by retiring friends, we could but be closed, and their inter And now as they pass work, may heaven smile expressions of gratitude.

PENNSYLVANIA. The fortieth anniversary of Mr. and Mrs. Joan brated by upwards of a lives and friends paying Aug. 3d. Speeches were I. St. John, J. W. Le

prepared when called to meet God. We hope this session will be marked by deep earnestness for the advancement of the Master's cause. Let all come who can consistently do so, and come with devout and praying hearts. Dear brethren in Christ, how glorious is our calling—called to be co-laborers with God, called to hold up the light of heaven in this sin-darkened world, called to point sinners to the Lamb of God for pardon, called to be heirs of God and joint heirs with Jesus Christ, who is blessed forevermore. Only a few more years of faithful toil, and we shall be called up higher, to wear a crown of unfading glory. S. R. WHEELER.

Home News.

Rhode Island. HOPKINTON.

The Second Seventh-day Baptist Church was most agreeably surprised a few Sabbaths since by finding a very elegant Estey organ had been placed in the orchestra, valued at \$350. It was a gift from Mr. Joseph Langworthy, of Hope Valley. The Church expressed its appreciation of the gift bestowed and thanks to the donor by a unanimous vote. The choir is now seated in front of the audience, and, with its new organ and its usually well-performed singing, will add increased interest to our Sabbath service.

The Sabbath and Sunday School Union Concert held its annual picnic in Kenyon's Grove, at which time a very impressive address was given by Mrs. H. D. Collins, pastor of the Friend's Church; also a poem was read by W. T. Collins, the youthful poet of Hopkinton.

The Hopkinton Temperance Union held its annual general meeting at the same place, Sept. 13th, where eloquent and impressive addresses were delivered by Rev. J. Benson Hamilton, J. Evans, of Westerly, Rev. Horace Stillman, of Niantic, Rev. O. J. Range, G. W. C. T. of I. O. of G. T., of Connecticut, and Fred Whipple, of Ledyard, Conn. Excellent singing was given by Mr. Whipple and his sisters.

Conference is anticipated by all as the good time coming.

WESTERLY.

Our pastor, L. A. Platts, preached the closing sermon of his six years pastorate last Sabbath, Sept. 16th, in which he made the following summary statement of labors performed by him during this time. Sermons preached, 615; other religious services attended—Sabbath-schools, prayer-meetings, &c., 925; calls and visits made, 2,100; funerals attended, 63; marriages performed, 61; articles written for the public prints, 75; number of persons baptized, 33; number of persons received into the Church by letter or verbal testimony, 27. He expects to remain with us one Sabbath after the Conference, and then we too go upon the list of Churches hunting for a pastor.

West Virginia.

GREENBRIER—A SURPRISE. SEPT. 10, 1882.

When through the providence of God the hand of affliction has passed heavily on any home circle for months or even years, how much joy and happiness it brings to the weary heart, to know that there are those who have a true sympathy for those thus afflicted. Such sympathy was nobly manifested on the afternoon of August 24th, by a pleasant surprise at my residence. It will be remembered by many of the readers of the Home News, that the nervous system of my wife has been prostrated for the past five years; and now while her health is slowly improving, her friends wish to avail themselves of this social hour with her and family, and, as a token of love and sympathy, a number of favors were bestowed by cheerful hands. At a suitable time, the object of this meeting was made known by appropriate remarks from Eld. L. F. Randolph. "Nor would we do justice to the occasion without speaking of the music that was presented by the party, both vocal and instrumental, by which we were happily entertained until the hour of eve drew on, when words of parting were heard by retiring friends; so as the day closed, we could but feel thankful for such friends and their interest in our home circle. And now as they pass onward in their life-work, may heaven smile upon them for such expressions of gratitude. JUDSON F. RANDOLPH.

Pennsylvania. MOSTERTOWN.

The fortieth anniversary of the marriage of Mr. and Mrs. Josiah G. Lewis, was celebrated by upwards of seventy of their relatives and friends paying them a surprise visit Aug. 3d. Speeches were made by Revs. I. St. John, J. W. Lewis and J. G. Burdick,

and an original poem was read by Rev. St. John, a brother of Mrs. Lewis. The couple were remembered with many valuable presents. J. G. B.

Wisconsin. WALWORTH.

For several weeks we have been obliged to hold our Sabbath service in the church basement on account of the upper room being in process of repair. It is now completed, however, and as good as new, and we are glad to feel that we are at home again.

The school building is also being repaired and changed to more conveniently accommodate the several departments of the school. Prof. Stillman is to continue as Principal the coming year with Miss Addie Randolph as First Assistant.

As a society we greatly regret the resignation of our pastor.

The Quarterly Meeting held with our Church the last week of August was of unusual interest. There were more in attendance from other churches than is generally expected at such meetings, and all seemed to think it an excellent session.

The Sabbath-school meeting and Ministerial Conference held in connection with the Quarterly Meeting were full of interest to all. Excellent papers were presented and discussed. The meeting closed Sunday night with a sermon by Eld. Varnum Hall.

Our Sabbath school expect to hold their Annual Picnic the 11th inst.

We have had an abundance of rain of late. Harvest good. s. SEPT. 10, 1882.

Nebraska. HARVARD.

The little Church at Harvard is still struggling to overcome the hindrances that usually surround our small churches. They maintain regular Sabbath services and a good degree of interest in Sabbath-school work. It has just been my privilege to labor with these brethren for a short time, during which the membership have expressed themselves as strengthened, and one other at least has determined to start for the kingdom.

Pray for this band, dear brethren, that their faith fail not. J. T. DAVIS. SEPT. 11, 1882.

Condensed News.

AN AWFUL CATASTROPHE.

A telegram from Collingwood, Ont., of Sept. 17th, says that the steamer Asia, of the Great Northern Transit Company's line, which left there on the evening of the 13th, for French River and Sault St. Marie, with one hundred persons on board, stranded near Point au Barrie, only two passengers surviving—Captain Tinkis of the Manitowaning, and Miss Christy Ann Morrison. Capt. Tinkis says:

"I went aboard the Asia at Owen sound about midnight on Wednesday, in company with my uncle, J. H. Tinkis and H. B. Gallagher, of the Manitowaning. The steamer was crowded, all the state rooms being full and many passengers lying on sofas and on the cabin floor. All went well until 11 o'clock on Thursday morning, when a storm struck us. I was in my berth at the time. My uncle jumped up and said the boat was doomed. Dishes and chairs were flying in every direction. We left the cabin and found difficulty in getting on deck. The boat was rolling so heavily that I put on a life preserver. The boat went into a trough of the sea and would not obey her helm. She rolled heavily for twenty minutes, when she was struck by a heavy sea and foundered, going down with her engines working. The Asia was making for French river, and had men, horses and lumbermen's supplies for the shanties. I saw three boats loaded. I was in the first. About eight were with me at first. More got in until the boat was overloaded and turned over twice. Parties were hanging on to my life preserver, which I had displayed, and I threw it off. I then left the boat and swam to the captain's boat, which was near by, and asked John McDougall to help me in. He said it was little use, but gave me his hand. When I got in there were eighteen in the boat, and a still larger number got in. Some clung to the boat I had left. I know nothing of the fate of this boat. Our boat rolled over, and I remember missing McDougall a few minutes after. People were clinging to spars and other parts of the wreckage. Our boat was full of water, and the sea was constantly breaking over us. A cabin boy was dying, and being supported by one man when a wave washed him overboard. The next to go was a boat hand, who jumped out. Two of our number died before reaching the beach. Captain Savage was the last to die, about midnight on Thursday. John Little, of Sault Saint Marie, Mate McDonald, and two others, whose names are unknown, were among the victims. The boat finally stranded near Point au Barrie about daylight on Friday, with Miss Morrison and myself only surviving. I put the bodies out on the beach."

THE STORM.

The storm of the 14th was pretty general throughout the country, as is shown by the following:

The Baptist church, at North Parma, N. Y., was struck by lightning and badly wrecked. A barn of Supervisor Elam Crosse, in the same place was struck. Loss \$5,000. Fourteen telegraph poles north of Rochester were shattered by the lightning.

There was a terrible wind storm in the Mohawk valley accompanied by rain and lightning. Slight damage was done in Albany. At Mindenville a man with a load of hay drove into a barn to escape the storm. The barn was blown down and the man and his team killed.

There was a severe thunder storm along the Hudson. In many places the Hudson River railroad was flooded and telegraph wires broken.

A heavy wind and rain storm swept over Mexico, N. Y. There were 3,000 people on the fair grounds. A liberty pole was blown down, killing a horse, and seriously injuring several people. Another horse ran away, and women and children were panic-stricken. The cupola of the main building was blown off. Thomas De Long, of Mexico, and Fred Winkler, of Richland, were seriously hurt. Winkler's horse was killed. Much damage was done to fruit and crops.

A hurricane passed over the village of Winsted, Conn., destroying ten houses and five barns. Several persons were injured. Mrs. Daniel Maxwell, Thomas Ash, and Mary Connors, seriously.

CROPS.—The September report of the Department of Agriculture at Washington, shows that the general condition of cotton averages ninety two against ninety-four August 1st. The boll worm has done damage amounting to \$100,000 in Texas. The corn crop in all the region south of Pennsylvania and the Ohio river, is in high condition in every State except West Virginia. In many districts of the South, the crop is reported as the best in twenty years. In the New England States there has been a very sharp decline, except in Vermont. A decline of eight points in New York and New Jersey, and four in Pennsylvania is indicated. Loss is due to drought. The general average condition is ninety-three, the same as in August. If the early frosts do not injure the crop, the product will be materially larger than last year, but the heavy production of 1879 and 1880 can not be approached under the most favorable circumstances. The oat crop when harvested, was in unusually high condition, yielding heavily in thrashing. The general average is 100, very few States falling below that. The rye crop is also above the average in nearly all the States, and was harvested in good condition.

EGYPT.—Gen. Wolsey telegraphed to London, Sept. 15th, from Reuha, as follows: "I have just arrived. Gen. Lowe occupied Cairo yesterday afternoon. Arabi Pasha and Toulba Pasha have surrendered unconditionally. Ten thousand troops at Cairo have laid down their arms. The Prefect of Police has undertaken to maintain order. I go on to Cairo at once." Later, he telegraphed from Cairo as follows: "The war is over. Send no more men from England. Midshipman De Chair is safe. I have been received here with open arms by all classes. The soldiers are glad to return to their homes. Our cavalry did extremely well in the long forced march yesterday. Arabi Pasha and Toulba Pasha are both confined in our guard rooms. I will now change my base from Ismailia to Alexandria. The health and spirits of the troops are excellent."

Reports continue to reach us, says the Elmira Advertiser, of the great sickness and suffering among the British troops in Egypt. It is unfortunate that the English army is obliged to face so ignominious a foe as Arabi and his hordes, but it is doubly unfortunate that they must die like sheep before the attacks of tropical diseases. The greater number of the troops are young men who have not the constitution or solidity of form to withstand the deprivations and hardships of the campaign in such a wild desert, under the glare of that terrible sun. The Pall Mall Gazette says that over nine thousand of them are under twenty-three years of age. The effects of southern sun and marsh up on the young soldiers of the north during the rebellion are well remembered, and the costly experience teaches us how to sympathize with the boys in the English service in Egypt. It will be a dear and costly experiment for Great Britain, and the cost thereof comes from her choicest treasure—the life-blood of her noble army of young men.

There were 139 failures in the United States reported to Bradstreet's during the past week, eighteen more than the preceding week, and fifty-one more than the corresponding week last year. The most important failure was that of the Richmond Banking and Insurance Company. In the principal trades they were as follows: Grocers twenty, liquors twenty, general traders fifteen, manufacturers fourteen, shoes eight, hardware seven, produce and provisions six, dry goods six, fancy goods five, clothing five, hats four, drugs four, furniture three, butchers three, tobacco and cigars three, gents' furnishing goods two, confectioners, jewelry one.

Between the hours of 3 and 6 o'clock on the morning of the 16th of September, the magnificent boot and shoe factory widely known as that of Jackson Richardson, in the city of Elmira, was entirely destroyed by fire. The business consisted of two immense brick buildings, each six stories high, including basement, which were connected together in the rear. The buildings were filled with costly machinery, a heavy amount of manufactured and unmanufactured goods, immense quantities of leather, etc., the greater portion of which was destroyed. The loss is in the neighborhood of \$300,000, with only \$142,000 insurance.

The reports of wonderful manifestations in the Franciscan Church at Athlone, Ireland, have been repeated. The edifice is crowded day and night, and hundreds of deaf and dumb, blind and lame persons have visited the church. It is said that a respectable woman, who has been lame for years, and who entered the church by the aid of a walking-chair, was able to walk away without chair or assistance. The clergy in charge kept the statue of the virgin veiled during the day. The veil is removed in the evening, at which time the eyes, lips, and arms have, it is declared, been seen by different individuals to move.

General Wolsey, on the 13th, achieved a decisive victory over Arabian troops under Arabi Bey. The English army, 13,000 strong, made a brilliant advance movement on the fortifications of Tel Elkeber, carrying them at the point of the bayonet. The Egyptian troops fled in dismay over the desert, thoroughly demoralized. They lost 2,000 in killed and many prisoners. Vast quantities of war were captured. The English loss is placed at 100, including half-a-dozen splendid officers killed. The victory is regarded as the death-blow of Arabi's hopes. His forces numbered 23,000.

Some interesting objects were brought to light a few weeks ago at Pompeii. Among them were a beautiful inlaid marble table, with reclining bed ornamented with paintings; a bronze vessel with revolving handle; two Egyptian statues, covered with a patina of green glass; a tortoise and frog in marble; a Bacchus in terra cotta; two marble busts, and a skeleton with bronze hair-pins beside it.

The statue of Ibrahim Pasha, grandfather of the khedive of Egypt, has been destroyed in accordance with a resolution adopted by the ulemas, declaring that the erection of statues was contrary to religion.

Judge Wylie has set aside the verdict in the Star Route case, and all the parties named in the indictment, except Turner, who is acquitted, and Peck, who is dead, are to be given a new trial.

Sir James Alderson, M. D., F. R. S., Physician Extraordinary to the Queen, is dead. From 1867 to 1869 he was President of the Royal College of Physicians.

Mrs. Ratcliffe, wife of a banker at Dunville, Ont., died in a dentist's chair while under the influence of chloroform, administered by a physician.

Two Mormon missionaries have been notified to leave York county, S. C., or they will be hanged.

SPECIAL NOTICES.

ANTHEM TREASURES.

J. M. STILLMAN, MUS. DOC., and S. W. STRAUH. The most practical book of church music published. Contains 320 pages of music adapted to all occasions of public worship, and also several stirring temperance pieces, and a complete department of funeral music. Price \$12 per doz. Single copy, \$1 25. For sale by CHESTER B. STILLMAN, Alfred Center, N. Y.

YEARLY MEETING OF SOUTHERN ILLINOIS.—Our Yearly Meeting which was to have been held last year with Pleasant Hill Church, having been a failure, it was suggested to me during a recent visit to Stone Fort and Crab Orchard, that as the Moderator of the last meeting actually held, it might be my duty to call a meeting for the present year. By a vote of our society on last Sabbath, it was agreed to invite the meeting to be held here; and this seemed to be the mind of the brethren and sisters elsewhere; therefore, the Seventh-day Baptist Yearly Meeting of Southern Illinois will hold its meeting for the present year with Villa Ridge Church, commencing on Friday, the 20th day of October, at 11 o'clock A. M. Eld. Leman Andrus to preach the Introductory Sermon, and Eld. W. F. Vanclave or Eld. C. W. Threlkeld, alternate. It is to be hoped all the churches will be represented by as many as can attend. M. B. KELLY. VILLA RIDGE, Ill., Aug. 18, 1882.

THE next session of the South-Western Yearly Meeting will be held with the Pardee Church, Pardee, Kan., beginning at 10 A. M., Sept. 29, 1882. All are invited to attend. O. W. BARCOCK, Clerk.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

At the Seventh-day Baptist parsonage, Adams Centre, N. Y., Sept. 3, 1882, by Rev. A. B. Prentice, Mr. ELBURN GREENE and Miss ELIZABETH HAMBURG, both of Hounsfield.

At Adams, N. Y., Sept. 11, 1882, by Rev. A. B. Prentice, Mr. J. C. WOODWARD and Miss PHILIA TROWBRIDGE, both of Adams.

In Hopkinton, R. I., Sept. 18, 1882, by Rev. S. S. Griswold, Mr. ALBERT FRANK CLARK, of Westerly, and Miss ANNIE LUCETTA LANGWORTHY, of Hopkinton.

In Plainfield, N. J., Sept. 12, 1882, by Rev. A. H. Lewis, D. D. F. A. DUNHAM and FLORA E. CLARKE, both of Plainfield.

At the residence of L. F. Randolph, Esq., in New Milton, W. Va., Sept. 7, 1882, by Rev. L. F. Randolph, Mr. ERMINE B. DAVIS and Miss MATTIE C. ENRETT, all of New Milton.

At the residence of the bride's father, at Lost Creek, W. Va., Sept. 14, 1882, by Rev. L. R. Swinney, Mr. ALBERT G. DAVIS and Miss ALICE, daughter of Mr. Luke Conley.

In Milton, Wis., Sept. 13, 1882, by Rev. N. Wardner, Mr. JOSEPH C. LANE and Miss LUCY D. GREENMAN, both of Milton.

DIED.

In Alfred, N. Y., Sept. 7, 1882, of a cancerous tumor of the bowels, WILLIAM H. GREEN, in the 64th year of his age. For several weeks his sufferings were very intense, but he endured them with patience, trusting in Jesus, whom he learned to love in his youth. He felt willing and ready to go, believing that it would be well with him on the other side of the river. His funeral was largely attended, showing how highly he was esteemed by his neighbors and friends. He leaves a wife and two children, and a large circle of other friends. J. K.

In Wirt, N. Y., Sept. 8, 1882, ROBERT G., son of O. M. and E. A. Witter, aged 6 months and 24 days. C. A. B.

In New Market, N. J., Sept. 6, 1882, JENNIE L., daughter of Lewis C. and Aurelia A. Dunn, aged 1 year and 19 days. This patient little sufferer was the joy and light of several households, until the death angel came to bear her away to a more genial clime. Parents and friends are in deep sorrow at her early departure, but they mourn not as those who have no hope. L. E. L.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Sept. 16th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 32,337 packages; exports, 2,900 packages. The receipts from the West have increased, and there have been arrivals of fresh butter somewhat in excess of the demands at the prices asked. Quality of much of the butter has suffered on account of the drought, and the movement for the week has been slow with the situation slightly in favor of the buyer. There have been some sales of Western butter at 15 @ 20 cents for export, and the market closes dull and slow. We quote:

Table with columns: Fancy, Fine, Family. Rows include Creamery sour cream, sweet, Imitation creamery, Factory butter, Dairy fresh make, June.

CHEESE.—Receipts for the week were 70,486 boxes; exports, 34,083 boxes. Exporters have been quite generally out of the field on their own account and buying almost entirely on orders. This has lessened trade and weakened the market, which closes dull and dispirited. Creamery skimmed cheese are almost unsalable unless of excellent make and carrying some stock. We quote:

Table with columns: Fancy, Fine, Family. Rows include Factory, Creamery.

EGGS.—Receipts for the week were 9,194 bls. and 5,340 boxes. The market is well supplied with good Western and Canada eggs, selling at 24 @ 24 1/2 cents, fresh laid near-by stock selling at 25 @ 26 cents. We quote:

Table with columns: Fancy, Fine, Family. Rows include Near-by extras, Western and Canada firsts.

BEESWAX sold on arrival at 28 cents.

BEANS.—This market is somewhat demoralized by the continued inflow of foreign importations and considerable accumulations of foreign stock, and closes lower than last week. We quote:

Table with columns: Fancy, Fine, Family. Rows include Marrows, per bushel, Mediums.

DRIED FRUITS.—We quote:

Table with columns: Fancy, Fine, Family. Rows include Evaporated apples, ring cut, choice, Unpeeled peaches, halves and quarters, Raspberries, dried, Blackberries, Cherries, Plums.

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

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

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



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall St., N. Y.

WANTED IMMEDIATELY! 25 Young Men and Women to prepare for Special Positions in Book-keeping, Steam, Safety, and Station Co. Address with stamp, COBB'S COLLEGE, Fallston, O.

Selected Miscellany.

WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for? You know we've lost the hay, And what we'll do with horse and kye is more than I can say; While like as not, with storm and rain, we'll lose both corn and wheat."

"There is a Heart, there is a Hand, we feel, but can not see; We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must, because we must." She softly said: "I reason not; I only work and trust; The harvest may redeem the day, keep heart what'er betide; When one door shuts, I've always seen another open wide."

"There is a Heart, there is a Hand, we feel, but can not see; We've always been provided for, and we shall always be."

Days come and go, 'twas Christmas tide, and the great fire burned clear, The farmer said, "Dear wife, it's been a good and happy year; The fruit was gain, the surplus corn has brought the hay, you know."

MARK TREXLER'S LITTLE BROTHER. BY F. B. STANFORD.

There were among the boys at Gresmere School a long time ago, both Mark and his little brother Joe; and now and then, whenever I turn over the leaves of an old photograph album, and look at their pictures, I think of a story that might be told about them.

When they were on their way—Joe and four others—one of the big boys told how the accident had happened. Mark had been skating alone on a dangerous part of the pond, trying the strength of the ice, when suddenly it gave way with a loud crash, and he disappeared.

When they were on their way—Joe and four others—one of the big boys told how the accident had happened. Mark had been skating alone on a dangerous part of the pond, trying the strength of the ice, when suddenly it gave way with a loud crash, and he disappeared.

He never forgot that afternoon; and when he and Mark were together in their room in the evening, studying the next day's lessons, he sat a long time staring idly at his book, and thinking.

above a whisper. There was no response from his studious brother.

"Mark," he repeated, in a louder tone, and with a touch of entreaty in his voice. His brother, at the opposite end of the table, looked at him, and saw that tears were in his eyes.

"I am not like you," Joe said, after a moment. "I don't remember the rules and everything else the way you do."

"You haven't got the grit in you," Mark answered, without looking up from his book this time. "Look at me. Do you suppose I'd let all the fellows believe I was a dunce, the way you do? No; I would study my eyes out first."

Joe got up, and walked up and down the floor with his hands in his pockets. His eyes were very hot and red, and there was a lump in his throat that he had some difficulty in keeping down.

Perhaps what happened the next day made Joe remember all he felt and thought about that night. At all events, that which took place caused Mark to recollect very distinctly some thoughts he had had.

About sunset on the following day Joe was standing at the window watching the light, feathery snowflakes that had just begun to fall, and wondering where Mark was.

It was Mark whom they were talking about. He had been skating on No-Name Pond, and fallen through. Joe trembled so that he could hardly stand; but there was no time to be lost. It was necessary to harness one of the work-horses in the barn, and go after Mark as quickly as possible.

When they were on their way—Joe and four others—one of the big boys told how the accident had happened. Mark had been skating alone on a dangerous part of the pond, trying the strength of the ice, when suddenly it gave way with a loud crash, and he disappeared.

"We'll be there in a few minutes, though," said one of the boys, named Trescott, looking at Joe encouragingly, and hurrying the horse along.

Joe was thinking what in the world he could do if anything serious should happen to Mark. He had never been aware how dear he was to him until just then, and he didn't believe he would care to live any longer if Mark died.

Mark did not hear him call his name over and over; he could not see what an affectionate little brother he had, as the boys standing about him saw, or perhaps he would have shown that he was sorry for always slighting him.

There was something the matter with his hip, the doctor said, and he must remain very quiet. This he tried to do as well as he could while the long hours of that night dragged on.

"I'll sit right here near the bed, and read aloud," said Joe, as cheerfully as he could, "and by and by you'll fall asleep, you know, old fellow, and it will be morning before you know it."

than Joe, and he knew that they both were very poor, compared with most of the boys, and that, if he continued sick, the money intended for this last year at school would soon be used.

It was well he did not know, that first night of his sickness, how long he really would be obliged to remain in bed, and be a prisoner in his room; that all the Winter would pass before he would be able to go out again.

"If I ever do get well again," he said soberly one day, while sitting, propped up with pillows, and looking blankly at Joe—"if I ever do get well again, I shall have to leave the school without graduating, and give up everything. It will take all my share of our money to pay the doctor."

"Don't fret yourself about that, old fellow," Joe answered lightly, drumming on the window-sash, and looking out. He had been thinking about that matter also, though Mark didn't suppose he ever thought about anything. He meant to go to one of his aunts, and let Mark have his share, if they would let him give it to him.

Mark flushed, and looked at him shrewdly a moment. "I know what you mean, Joe; but I couldn't do that," he said. "No; they'd say I was—"

He did not finish what he began to say; for he did not like to think what the boys might call him if he took Joe's money. But, as Joe stood with his back turned to him, he looked over at him thoughtfully some moments, hoping that he wasn't thinking how unkind he had often been to him.

Had Mark guessed just what Joe was meditating about, he might have felt even a little more conscientious. It was not his share of the money which Joe was considering. That he had already settled on. He was wondering how he could get an invalid's-chair for Mark, which the doctor said he ought to have, so he could be wheeled out on the grounds and get the benefit of the sunshiny mornings.

And he did. One morning, a day or two later, he smuggled out from the room a small portfolio of his drawings, and set off for the neighboring village. The superintendent of a cloth-mill there, in which calicoes were manufactured, had once praised a drawing he made, and said he ought to be a designer.

"I have made one or two drawing on purpose to show you, sir," he said, opening his portfolio and producing a couple of designs that happily attracted at once Mr. Shaw's attention; for he put on his spectacles and examined them carefully, and with interest.

"Yes," answered Mr. Shaw, after some deliberation—"yes, with some slight changes." It was a great moment for Joe. He almost walked back to the school on air; he scarcely slept that night; and the next afternoon he hastened to the mill again, at an early hour, with the drawings altered as Mr. Shaw had directed.

The traffic in intoxicants feeds upon the lusts of those already corrupted by its presence. It takes advantage of the unfortunate, and fattens upon the proceeds extorted from the victims of a morbid appetite. While doing this, it also keeps the temptation prominently before the youthful who can not be classed with these victims, and leads thousands astray.

The liquor traffic being now licensed in Indiana, its evils are fearfully increasing. In 1872, the State contained 2,165 licensed saloons. In 1881, it had 5,199, more than doubling its number in less than a decade.

THE MAMMOTH IN SIBERIA.—One of the results of the voyage of the Vega, is a further acquaintance with the Mammoth. It appears that in the New Siberian Islands, a large number of discoveries have been made, and it is now the conclusion of savants generally, that this same animal was covered with hair, and was peculiar to the northern climate, but formerly spread over North America and a large portion of Europe.

gether he drew six in a month, two of which were rejected and the other four accepted. For these he received sixteen dollars; and as soon as he realized that he really had so much money in his possession, he proceeded to lay his plans to get the chair from the city as quickly as possible.

One bright morning it arrived. While the master took the wrappings from it down in the front hall, a number of the boys gathered around and examined it critically. Some way or other they had found out how it came to be there—perhaps the master had told them slyly—but they did not say anything while Joe was near.

"It is delicious—glorious!" he said, settling back in it, and drawing a long breath. "I haven't felt so comfortable in a long while." Easily and carefully they all bore a hand in lifting it down the steps to the walk; and before Mark was aware of the fact, he was out on the grass, basking in the morning sunshine, with the whole school around him as pleased and happy as himself.

"What are they cheering for?" Mark asked. "They are—they are cheering for you, Joe!" "Oh, it's nothing—nothing!" Joe replied, turning very red, and rolling the chair much too fast.

But Mark found out. He has never forgotten why they cheered.—S. S. Times.

PROHIBITION FOR THE YOUNG. BY REV. M. A. TEAGUE.

If the present conditions of the liquor traffic should remain, there is danger that the youth of our land, having taken the place of their parents of to-day, will be a generation of drunkards. There are two ways by which the youth of the future may be made drunkards—inheriting and through temptation, by example and solicitation.

Every father or mother who is in the habit of drinking whisky, ale, or beer, is transmitting to posterity a tendency which may be easily developed into an insatiable thirst for such poisonous concoctions. Every one who seems to have a natural taste for intoxicants, on first indulgence, has no doubt inherited that taste, as the result of ancestral folly.

The traffic in intoxicants feeds upon the lusts of those already corrupted by its presence. It takes advantage of the unfortunate, and fattens upon the proceeds extorted from the victims of a morbid appetite. While doing this, it also keeps the temptation prominently before the youthful who can not be classed with these victims, and leads thousands astray.

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There is this difference, however, that only the scattered bones are found in the latter countries, while in Siberia they are found whole.—American Antiquarian.

IN India, within the last few years, native women have been able to travel on the cars in comparative seclusion, because of the provision of the government in arranging special apartments for them, or as they are styled, "sanana cars." These cars are run on nearly all trains, and frequently our missionary women ride in them, and have rare opportunities for conversation and mission work.

CUSTOM WORK.—THE SUBSCRIBER HAVING thoroughly repaired and increased his Water-Power, is prepared to do custom WOOL CARDING and CLOTH DRESSING Promptly, at his old stand, 14 miles north of Alfred depot, in the Best manner, and at Reasonable Prices. N. G. HADSELL.

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That smart men average \$5 to \$8 per day profit, selling the "Pocket Manual." The most marvelous little volume ever issued. Needed, endorsed and purchased by all classes. Nothing in the book line ever equal to it? Will prove it or forfeit \$500. Complete sample and outfit 50 cents, or full particulars for stamp. Don't start out again until you learn what is said in this book, and what others are doing. W. H. THOMPSON, Publisher, 404 Arch Street, Philadelphia, Pa.

DRAWING OF JURORS. ALLEGANY COUNTY, CLERK'S OFFICE.

Notice is hereby given that a panel of Grand and Trial Jurors will be drawn at the Clerk's Office, on Friday, the 27th day of Sept., A. D. 1882, at 10 A. M., to serve at a Circuit Court and Court of Oyer and Terminer to be held at the Court House in the village of Angelica, commencing on Monday, the 16th day of October, A. D. 1882. GEO. H. BLACKMAN, Clerk.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 26 cents; per quire, 85 cents; per hundred, \$1.25. Church Clerks will find them both convenient and economical.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS.

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Centre, Allegheny Co., N. Y.

FIG PAY to sell our Rubber Printing Stamps, Sample free. TAYLOR BROS. & CO., Cleveland, O.

BULBS FOR FALL PLANTING. FLOWERS FOR THE HOUSE. The Autumn number of Vick's Floral Guide, containing a full list of Bulbs for Fall Planting, and Flowers for the House, with descriptions of Hyacinths, Tulips, and all Bulbs and Seeds for Fall Planting in the garden, just published, and free to all on application. Customers who order bulbs last fall will receive it without applying. JAMES VICK, Rochester, N. Y.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STROTT & Co., Portland, Me.

Ten Nights in a Bar Room. H. S. Arthur's great new book. The complete story, with eight illustrations, in elegant form, just as good as the original. \$1—lowest price ever sold. (See Porter & Co. list.)—and THREE more extra copies for the price of one. Catalogue free. Send for thrilling and forcible temperance book. Don't get nothing else written on this plan. THE TEMPERANCE REVUE, 46 Adams Street, Chicago.

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

MILTON COLLEGE. Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers. Expenses from \$120 to \$200 per year. Fall Term begins Aug. 30th; Winter Term, Dec. 6th; Spring Term, March 28, 1883; Commencement, June 27, 1883.

\$100 Library for \$4.75. Until October 1st, \$4.75 buys a library of 100 volumes of choice fiction. The complete school books, sent postpaid. Books all copied and numbered, put up in pamphlet form; wire stitched; full and flexible; will not get out of shape. One hundred and 40 new cent novels, sent postpaid. Catalogue free. Sample book and library exchange, 8 cents. Don't get nothing else written on this plan. DAVID C. COOK, Revue, 46 Adams Street, Chicago.

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\$1.30 Teacher's Bibles. Oxford's Teacher's Bible, complete with concordance, analytical dictionary, etc., tables, maps, etc.—most complete Teacher's Bible yet published. 400 pages, plain binding, gilt edge, for \$1.30. DAVID C. COOK, 46 Adams St., Chicago.

Popular

MR. H. H. WARREN prize of \$200 for any one who can reveal the presence of Mosquito Oil.

Mosquito Oil—leading New York Bay, a place celebrated for mosquitoes and the fishermen, recommend very good mixture for hands while fishing. 1 oz.; oil of penny camphor, 1/2 oz.; glycerine, 1 drachm.

CUTTING HOLES IN RICTER & Co., of Chicago recently introduced round holes in glass, rotating cylinders of wood with diamond dust, number of the American Journal, describes has practiced with the chief tool is a ten.

VISION AS AFFECTED BY THE RAYS OF LIGHT that a lamp appears to shaft appears more through a vertical, the tal slit, while a landscape tint through a horizontal, a difference are seen in the position of which the vertical and horizontal

MUSCULAR POWER proportion to its weight contains more energy chemical source of power strongest constitution much over 1,000 feet heart which weighs work equivalent to 13,680 feet high in most powerful locomotive "Bavaria" of the Viennese, can do only one work of the human weight.

THE EFFECT OF CLEAN HEALTH.—In the report of the Mayor of the city of "There is a popular opinion held that the Winter is favorable to the truth is that in weather if continued four days increases the certainly as continued in a different manner, es the vital forces, and duces fatal results whose vital force has any cause."

MELLOGEN.—A new gen., as it is termed by Papanogli, who obtained experiments of electric about six weeks—first weaker batteries, and solid, dark, very shiny water and in alkalies, oral acids, and in oral alcohols or benzene. crystallizable, burns with strong coloring power, hypochlorite of soda, Cl, H, O. If alkaline place of distilled water formed; if, however, mellogen is abundant, acts are almost wholly

HABITS OF SOME OWLS.—H. A. Brons gives notes on the habits of of the Western States captures great number been left in shallow have receded. In Te uncommon to catch mouth" whilst fishing. The prairie owl, though do not form a happy pair and the owls destroy the snakes make free owls. Several snakes, and others, swallow the fowl unbroken. The don (simus) seizes the turtle (cistudo ornata). The author can The foot of the turtle was still flowing, two had been digested from that snakes only they can swallow

Popular Science.

that this same animal was covered with... and was peculiar to the northern...

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

INTERNATIONAL LESSONS, 1882.

- FOURTH QUARTER. Sept. 30. Anointing at Bethany. Mark 14: 1-11. Oct. 7. The Passover. Mark 14: 12-21. Oct. 14. The Lord's Supper. Mark 14: 22-31. Oct. 21. The Agony in the Garden. Mark 14: 32-54. Oct. 28. Jesus Betrayed and Taken. Mark 14: 55-72. Nov. 4. Jesus before the Council. Mark 14: 55-72. Nov. 11. Jesus before Pilate. Mark 15: 1-15. Nov. 18. Jesus Mocked and Crucified. Mark 15: 16-26. Nov. 25. His Death on the Cross. Mark 15: 27-37. Dec. 2. After his Death. Mark 15: 38-47. Dec. 9. His Resurrection. Mark 16: 1-8. Dec. 16. After His Resurrection. Mark 16: 9-20. Dec. 23. Special Lesson. Mark 16: 1-8. Dec. 30. Review.

LESSON I.—THE ANOINTING AT BETHANY.

BY S. J.

For Sabbath-day, September 30.

SCRIPTURE LESSON—MARK 14: 1-11.

(New Version.)

1. After two days was the feast of the passover, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put him to death. 2. But they said, Not on the feast-day, lest there be an uproar of the people. 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. 4. And there were some that had indignation within themselves, and said, Why wast this waste of the ointment made? 5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7. For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always. 8. She hath done what she could: she hath anointed my body beforehand for the burying. 9. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. 10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. CENTRAL TRUTH.—He who loves Christ will give up all to his service. DAILY READINGS. I. Mark 14: 1-11. II. Exod. 12: 3-20. III. John 11: 47-57. IV. Matt. 26: 1-16. V. John 12: 1-9. VI. Luke 22: 1-6. VII. Heb. 1: 1-14. GOLDEN TEXT.—"She hath done what she could."—Mark 14: 8. PLACES.—Jerusalem and Bethany. TIME.—During the last week of our Savior's life. OUTLINE. I. The conspiracy of the rulers. v. 1, 2. II. The devotion of the woman. v. 3-5. III. The commendation of Christ. v. 6-9. IV. The apostasy of Judas. v. 10, 11. HINTS. I. THE CONSPIRACY. v. 1, 2. After two days. Two days before the Passover, there was a consultation by the chief priests, scribes, and rulers, in the palace of the high priest, Matt. 26: 3, 4. Soon after, in the raising of Lazarus, a council had been held for the same purpose. John 11: 47-53. Feast of the Passover. Instituted in Egypt (Exod. 12) as a token to secure the Israelites from any part in the judgment of the tenth plague; continued as a memorial of their deliverance from the bondage of Egypt, and a type of salvation from the bondage of sin. The feast of unleavened bread was held in the first month of the Jewish year. It was introduced by the feast of the Passover on the fifteenth of the month at the time of the full moon, and continued seven days. By craft. They could find no crime of which he was guilty; they had been defeated in their plans against him in the temple, and feared his influence over the people. If they should arrest him it must be by subtlety and fraud, not for their own selfish fears. A tumult at this time, when such crowds were assembled for the great festival, might easily grow into an insurrection, when, perhaps, the Romans would deprive them of the power they still had. II. THE DEVOTION OF THE WOMAN. v. 3-5. Being in Bethany. Four days previous to the conspiracy. The home of Mary, Martha, and Lazarus. Simon the leper. He may have been a relative; some suppose he was the father of Lazarus, and had been healed by the Lord. Sat at meat. John says, they made a supper; doubtless as a welcome feast. A woman. Mary. John 12: 3. Alabaster. A fine quality of marble used for making vases to hold ointment and perfumes. Spikenard. A costly aromatic made from a plant grown in Asia-Minor and in India. Brake the box. The boxes or flasks were often made with a long narrow neck, to allow only a drop at a time to escape; probably she broke off the neck to facilitate pouring. Poured it on his head. John mentions that she anointed his feet. The position of table would easily permit both. Anointing. See Gen. 29: 10, Lev. 8: 12, 1 Sam. 10: 1, 1 Kings 19: 16. A part of the ritual of consecration; also, among the ancients, an expression of honor to a distinguished guest. The woman pours out her love and confidence in the Lord with this pound of ointment, and unwittingly completes the ceremony of consecrating his body for the grave. Indignant. Perhaps influenced by the hypocritical Judas. Waste. Useless squandering. Three hundred pence. About \$45. And given to the poor. Judas, the thief, wanted the handling of the money. III. CHRIST'S COMMENDATION. v. 6-9. Let her alone. A rebuke for their ungracious murmuring, and condemning the hypocrisy which prompted it. Good work. The delicate perceptions of the woman, intensified by the great love she bore the Master, prompted this act of devotion, and made it a good, a fitting, a beautiful work. What she could. Precious praise coming from the lips of Christ. Anoint my

body. In anticipation of my death; and was the only anointing of the body received. Memorial of her. An expression of the strongest commendation, and a prophecy of future justification. IV. THE APOSTASY OF JUDAS. v. 10, 11. One of the twelve. Despondent at the gloomy prospects, indignant at his detected guilt. Chief priests. Probably at the meeting with which our lesson begins. They were glad. That their plans were about to be fulfilled. Money. Thirty pieces of silver, the common price of a slave, about \$15. How small a price!

[Owing to the non-appearance of the promised comments, we are obliged to take from the Sunday School Journal the following from the able pen of Rev. J. L. Hurlbut, M. A.]

GENERAL STATEMENTS.

The Savior's public ministry ended in the temple on the afternoon of the Tuesday in the week of the passion. On that evening the rulers met in secret conclave, and formed a plan to seize and slay him. They found in the circle of the chosen twelve one traitor who was ready to betray his Master. To explain his act of treason, the sacred writer takes us back to the preceding Saturday, when Jesus was at Bethany. Here a supper was made in the Savior's honor at the house of a certain Simon, whom Jesus had perhaps healed of leprosy. Among the guests reclining around the tables was Lazarus, whom Jesus had but a few weeks before called up from his grave, while his sister Martha served the guests. Into the supper room came Mary, his other sister, bearing an alabaster vase of costly perfume. She approached the Savior's feet, and washed them, as once before on another occasion they had been washed by another woman. Luke 7: 36-50. Then she broke the vessel, and poured over his head the oil, which sent its fragrance throughout the dwelling. Amid the silence with which her loving act was witnessed, one harsh voice arose in blame. It was the voice of Judas, who could not sympathize with the love that spoke in the deed, but saw only the wasted ointment and its cost in money. The Savior spoke in behalf of the woman, and gave to her act a new and solemn meaning, declaring that in it she was anointing his body for the burial. Judas was vexed at this public censure; was stung by the guilty consciousness of his own robberies from the treasury of the twelve; on the next day was disappointed that Jesus did not seize the throne after his triumphal entry; heard during the following days the repeated utterances of Jesus concerning his own approaching death, and at last became convinced that his efforts were to end in failure. He resolved to make sure his own safety, and to turn the ruin of Jesus' cause into a means for his own gain. On the evening of Jesus' final departure from the temple, he voluntarily sought out the rulers, and bargained with them for a sum of money to betray his Master into their hands.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. After two days. Meaning "on the third day," that is, on Friday, as the last-named events (see Lesson XII. of the last quarter) took place on Tuesday. Passover. The feast commemorative of the departure of the Israelites from Egypt, when a lamb was roasted and eaten, with peculiar services, by each family. Unleavened bread. Bread made without yeast or leaven was eaten exclusively during the week of the passover. Chief priests and scribes. Comprising together the Sanhedrin, or great council of the Jews. Take him to death. The words of Jesus had increased their hatred, and they concluded that either he must be slain, or their power over the people would be lost. By craft. They could not arrest him openly, because he had broken no law, and if they should excite a tumult, they feared the Roman authorities and the wrath of the multitudes, for "the common people" were mainly friends to Jesus. Put him to death. They had driven him from the city before, and now were fully resolved upon his death. (1) See how hate deepens into deliberate murder. 2. Not on the feast day. The feast day proper was on Friday of the passover-week; but the purpose was to delay the seizure and murder of Jesus until after the seven days. Their plans were changed by the offer of Judas to betray Jesus. Lest there be an uproar. The city was crowded with pilgrims from all parts of the land, and while the Jews of Jerusalem were bitter in their opposition to Jesus, those from the country were friendly, and might resist the attempt to seize him.

3. Bethany. During his stay at Jerusalem, Jesus spent his days in the temple, and the nights, for safety, at the house of Lazarus in Bethany, a mile outside of the wall, over the mount of Olives. (2) We too may enjoy the rich privileges of having Jesus in our homes. Simon the leper. Supposed to have been healed by Jesus, though his healing is not mentioned. Perhaps he was the father of Lazarus, or some relative of the family, since (John 12: 2) Martha served at the table, and Lazarus was present. As he sat. "Reclined," according to the ancient manner, at the table. At meat. From John 11: 2 we learn that it was a feast, and an occasion of enjoyment. Even with the cross before him, Jesus was cheerful and social. (3) Those who are sons of God need have no dread of dying. There came a woman. Not "the woman that was a sinner," (Luke 7: 36-50) for she had washed the Savior's feet at another time and place; and such an event was likely to take place anywhere that Jesus visited. Nor was the woman on this occasion Mary Magdalene, but Mary, the sister of Lazarus. Perhaps Mark left her unnamed for fear of persecution, as her home was near Jerusalem. Alabaster box. Rather, a flask, with a neck. It received its name, alabastro, from the place where the flasks were originally made. Of ointment of spikenard. A distilled perfume, mingled with oil, very fragrant and very costly, used as a hair-dressing by those who could afford it. Brake the box. Perhaps she broke the seal, or the long neck. Poured it on his head. The anointing was customary, but such expensive ointment was reserved by wealthy people for distinguished guests. From John 12: 3 it appears that, in excess of generosity, she poured the ointment also upon his feet. It was a token of her gratitude for her brother's restoration, and of her love for her Savior. (4) True love ever gives its best and counts not the cost. 4. Some . . . had indignation. One began the murmur, (John 12: 4) Judas, in whose heart the germ of treason was growing, and the complaint

was caught up by others. (5) Note how ready many are to see evil rather than good. This waste. Such a view shows that even the disciples utterly failed to recognize the exalted nature and station of Jesus. If he had been the son of King Herod, no one would have counted this tribute a waste; much less to him who was the Son of God. (6) No honor is too great to bestow on the brow of our Redeemer. 5. Might have been sold. Judas takes the purely commercial view of the transaction, with no sympathy for the finer sentiments. Three hundred pence. Forty-five or fifty dollars, when the same amount of money had as much purchasing value as \$500 now. Given to the poor. Judas saw what an addition this would have made to the treasure in his keeping. John 12: 6. Those who give the most to Christ are not the ones who neglect the poor. "It is the successors of Mary, and not of Judas, who really care for the poor."—Bishop Ryle. Murmured at her. Not only spoke harshly about her, but to her, about her act. Yet she, and not they, had the deeper view of what was due to Christ.

6, 7. Jesus said. "Happy was it for this woman that she had a more just and discerning Judge to pass sentence upon her action than men." Let her alone. The language of sharp rebuke, indignant at the hypocrisy of Judas, and the want of consideration in the others. A good work. "A beautiful deed," that is, conveying the idea of its fitness and nobility of purpose. (7) Christ sees the heart while others see only the act. The poor . . . always. A melancholy truth, yet one which in its result enlarges the hearts of God's people, and benefits those who give more than those who receive. Me . . . not always. Another week and their privilege to serve the Savior on earth would pass away forever. (8) See here a lesson in the use of opportunities.

8. Done what she could. An indirect rebuke for those who, while finding fault at her act, had not testified such love as hers. (9) Happy soul to whom Christ gives this praise! Forehand to anoint my body. Some think that Mary, with deeper penetration than the disciples, had realized what they failed to understand, the nearness of his death, and that her act was in purpose herointing for his burial. But it seems more likely that it was a simple act of love, in which Jesus alone saw a prediction. (10) Our Lord can divine deeper than we the intent and meaning of our service.

9. This Gospel shall be preached. The truths of salvation through the death of Jesus. (11) Christ foretold the universal diffusion of the word. A memorial of her. Her act will be remembered when the criticisms upon it have been forgotten. (12) Our best memorial is in the deeds wrought from love to Jesus.

10. Judas Iscariot. Probably Iscariot means "of Kerioth," a town in Judah. He was probably a good man when chosen as an apostle, and perhaps his practical abilities led to his appointment as treasurer of the twelve. Like the others, his views of the Savior's kingdom were earthly; but while the rest gradually arose to more spiritual conceptions, he grew more worldly, until selfishness deepened into covetousness and to actual crime. One of the twelve. An expression which brings his treason out into blacker relief. Went unto the chief priests. Perhaps immediately after the supper, and incensed at the rebuke which he had received, he began to meditate treason, but did not make the offer until the evening after the Savior's last teachings in the temple.

11. They were glad. Glad to find the spirit of disaffection in the innermost circle of Jesus' followers, and glad to find circumstances so favorable to their plot. Promised . . . money. Thirty pieces of silver (Matt. 26: 15), about fifteen dollars, to be paid when he led them where they could arrest Jesus. Conveniently betray him. A time when he could give them access to Jesus apart from the multitude; not easy to find, since he was generally surrounded by a concourse of friends.

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The Sabbath

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Thou for Thyself hast O Holy Lord And by Thy grace hast Upon thy Womb Body, and soul, and spirit All bear alike the impress And through the coin Because of this It bears Thy superscription And ever in our hearts can know Except in time Our barks the waves On life's rough Body, and soul, and spirit The "covert" of thy will rest is there, And through the toil When Life is In Thee our rest remain O Christ, the WATER And its connection BY ALEXANDER

I have now present Scripture testimony change in my views of with the remission of of which I spoke in I proceed to offer some sider some questions grow out of this present. 1. The entrance into matter of such vast certainly reasonable that mark or sign so plain be mistaken, so that and how he has passed sin and darkness and dom of righteousness, seems reasonable that a character suited to being in the body, the thing we can see and senses. It is very clear ordained baptism to be door-way into his kingdom marks the crossing of the way of life, from that when we are baptised the remission of sins, are born of the Spirit.

2. Yet water baptism not wash away sins, together with repentance; or, accompaniment of the Spirit. Repentance be matured in action; ing and can avail nothing. Jesus Christ uses just what this action the penitent may give and show his faith must be baptized. This with the conditions promised the remission of the Holy Ghost; in the washing of regenerate the Holy Ghost. Obedience to the gospel work, the remission of is God's work through Spirit.

3. Our teaching an justice to God's ord frustrating its purpose it of a great share of moving it from its present We, Seventh-day Baptist, Sunday-keeping world to God's Sabbath by offering its sanctity to bring it of its significance of its moral influence we have done for the apostle said to be baptized the remission of sins; duty to be done with that your sins are for born of the Spirit, an Lent time afterward, we have removed it God placed it, and with the remission of and thereby made it quence whether a man Why should a man may enter into God's