

The Sabbath Recorder.

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

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For the Sabbath Recorder.

WATCH AND PRAY.

BY ANNIE L. HOLBERTON.

Watch, lest the wily tempter
Seek for an entrance in;
Pray for His grace to help you,
Keep your heart from sin.

Pray that no evil shadow
Over your life may fall;
Watch that no skeptic darkness,
Religion's light shall pall.

Watch, lest your straying footsteps
Another may mislead;
Pray earnestly for wisdom
To mend the past misdeed.

Espouse the cause unrighted,
Stand firm for the oppressed;
Pray for the soul benighted,
Pray for the heart distressed.

Eternity draws nearer;
Watch for the fall of night;
Pray that He safely lead us
Into eternal light.

A SERMON.

BY C. H. SPURGEON.

"And when Jesus saw [saw him] that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."—Mark 12: 34.

Although the scribe in the narrative before us appeared first under the aspect of an antagonist, and tried to tempt our Lord, yet, before long, the great Teacher had put him into such a mental condition that he said of him, "Thou art not far from the kingdom of God." At this time I shall first notice the commendation which is here expressed; and then, in the second place, I shall dwell for a little while upon the question which is here suggested, suggested, I think, by no idle curiosity, but very naturally suggested: Did this man, who was so near to the kingdom, actually enter it, or did he not?

I. May the Holy Spirit instruct and impress us while, first, we consider the commendation expressed: "Thou art not far from the kingdom of God." I am not going to use this text after the usual fashion. It has been made the heading of a catalogue of characters who are supposed to be not far from the kingdom of God. It is a very proper thing to address hopeful persons, and to give descriptions of conditions about which there is much that is cheering, and yet much to create anxiety; but the text itself does not deal with many cases, but with one whom Jesus judged to be not far from the kingdom of God, of whom it gives us such information that we may see why he was thus spoken of. It speaks of one particular individual: "Thou art not far from the kingdom of God;" and it tells us that Jesus said this because he saw that he answered discreetly. We may infer without fear of mistake that any man who would answer as this man answered, is not far from the kingdom of God. Let us read his answer: "Master, thou hast said the truth; for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices."

The first point in which our Savior saw that the scribe was not far from the kingdom of God, was this: that he possessed candor, and possessed so much of it that he rose superior to party considerations. Now, my brethren, there is always some hope of a man who is candid; and there is more hope still of one who, being placed by circumstances among the bigoted and prejudiced, nevertheless breaks away from bondage, keeps a conscience, preserves his eye from total blindness, is willing to see light if light is to be had, and is anxious to know the truth if the truth can be brought before him.

I will suppose that I am addressing one who has been brought up under a system which makes little of Christ. Perhaps your form of religion makes much of the priest, and of sacraments; but it does not say much of the atonement of the Lord Jesus Christ. There are faiths which make more of human things than of our divine Savior, the blessed Redeemer of sinners, and it may be that you profess one of these. Or you may have hitherto lived under a religion which makes much of your good works, and doings, and feelings, and so on. It may be that the Lord will enable you to rise superior to the influence of creeds, of education, and of association, and to say, "I only wish to know God's way of salvation. My desire is to be guided by what the Lord has revealed. I am prepared to accept whatever is plainly taught in the Word of God, even should it reverse all my former beliefs, and deprive me of my most cherished consolations. With sincere heart, I ask enlightenment from the divine Spirit." Now, when we meet with a man of that kind, and see him hearing the gospel, we may say of him, "Thou art not far from the kingdom of God." These are the kind of people who feel the force of truth, and are converted to

the faith of Jesus; these straightforward people; these hearty lovers of that which is good. We may say of the candid man as Christ did of this scribe, "Thou art not far from the kingdom of God."

A second point is, perhaps, even more clear. This man also possessed spiritual knowledge. Beloved, when a man begins intelligently to grasp the doctrines of the law and the gospel, when we perceive that he is no stranger to divine things, but that he can give a reason for his beliefs, and can state them to others, although we dare not conclude because of this knowledge that such a man is actually in the kingdom of God, we may safely conclude that he is not far from it. Give us candor, and let that candor be attended with enlightenment, and we are sure that the possessor of these things is not far from the kingdom of God.

A third point is more remarkable still, because it is to be feared that hundreds of professed Christians are nothing like so near to the kingdom of heaven as this man was. This scribe knew the superiority of an inward religion over that which is external, for he declares: "To love him with all thy heart is more than whole burnt-offerings and sacrifices." Thousands at this hour are publicly teaching us that the principal point of religion is that you shall be duly and properly baptized and confirmed, and shall reverently and properly receive the sacrament. They lay stress upon your receiving before you have your breakfast, and upon the breaker of the sacred bread having been duly touched on the head by a bishop, and I do not know what else of mere outward circumstance. Books have been written about how the service is to be performed, and how it is not to be performed, and a great noise has been made about a piece of bread which was before a court of law. I believe a very great dignity has been so weak as to certify that this baked dough has been "reverently consumed;" and yet this is not a heathen country, nor are we worshippers of fetiches! Great importance is attached to the style of garment, which should be worn by priests on Holy Monday, or Good Friday. Colors vary according to the almanac, and the age of the moon. I must confess I need all my gravity when I think of copes and girdles and surplices and gowns being matters of serious discussion. Surely these poor dupes of superstition are far, very far, from the kingdom of God, which is not meat and drink nor clothing nor posture, but righteousness and peace and joy in the Holy Ghost. Their whole line of thought is alien to the mind of God, who is a spirit, and must be worshipped in spirit and in truth. In the whole business of exhibitional religion what is there to content the soul? What can there be in it to please God? If our God were a royal puppet, I could conceive of his being pleased with ceremonial; or, if he were like the heathens' idiotic deities, I could understand that mummeries, masquerades, postures, processions, robes, and round-robins might please him; but seeing that it is God, the only wise, be it far from me to dream of such a thing. Such child's play can scarce be borne with by full grown men, but for that glorious mind that filleth all immensity to be thought to be particular about the cut and color of a vestment seems to me to be little short of blasphemy. When the thing was typical of truth yet to be revealed, it was important; but now that the true light has risen, and the shadows have departed, no such explanation is possible. Can it really be true that courts of law and assemblies of the church discuss the question of men's turning to the east or to the west when they pray? Is it thought to be of some consequence how men shall turn and twist and bend? What god is this that they serve? What being is this that they adore? Certainly not Jehovah, the God of heaven, whom we worship, for he "dwelleth not in temples made with hands," that is to say, of this building; and he hath abolished all rubrics save this: "they that worship him must worship him in spirit and in truth." Only spiritual worship is worship, and only as the heart adores does God accept the homage which is offered to him. A sense of the value and necessity of spiritual religion is a most hopeful sign. I do not say that it is a sure sign of saving grace; but I am sure it is a token of being very near the kingdom. Oh, that the man would take the one step which is now needed by turning his knowledge into practice! Oh, that he would believe with all his heart, and live!

Another point is manifest in this man's confession; he saw very plainly the supremacy of God over the whole of our manhood. It was clear to him that there was but one God, and that man was made on purpose to be one and undivided in his service.

Once more only. Although this hopeful scribe recognized the value of spiritual religion, and the need of heart-work, and of the heart being wholly given to God, yet he did not despise outward religion so far as it was commanded of God. He says that to love God is better than whole burnt-offerings and sacrifices; which was an admission that these things were good in their places. He was no rejecter of ceremonies which are commanded, because of the superstition of will-worshippers who invent ceremonies. We

are not to give up the baptism of believers because of the unscriptural rite of infant sprinkling, nor to forsake the Lord's Supper because of the popish mass. Ordinances of God are good in their places, and what is to be dreaded is the perversion of them by thrusting them into the place of better and more important matters. Thus the scribe showed a well balanced mind all round, and proved himself not far from the kingdom of God.

I see no reason why he should not have done so; and that is my first answer to the question. He should have done so. Having come so far, there were many doors by which, God's Spirit being with him, he might have entered into the kingdom; I mean doors of thought, by which the Holy Spirit would readily have led his candid mind into the faith of Christ.

Suppose this man had really loved God with all his heart and understanding and soul and strength—I will not say perfectly, for that would be supposing an impossibility; but supposing that he had truly and sincerely loved God, he could not have been an hour in the company of the Lord Jesus without feeling the deepest union of heart to him. Would he not have exclaimed, "This man, too, loves God with all his heart?" He must have perceived it, for the zeal which Christ had for the Father was immeasurable; it flashed in every gleam of his eye; it tinctured every word that fell from his lips. Jesus lived for God, and glorified the Father with all his heart and soul, and any person who truly loved God would soon have perceived that fact. "Ah!" he would have exclaimed, "here is one who loves God better than I do; here is one who honors God more than I do; here is one who is more consecrated, more devoted, more godlike than I am." By that door, he would have been led to admiration of Jesus, to communion with him, and ultimately to belief in him as the Messiah. Let us hope that the scribe was so led, for the way is plain enough. At any rate, if God in his grace has led any man here to love the Father, I am persuaded that he will love the Son; for he that loveth him that begeth, loveth him also that is begotten of him. My heaven, thou art certainly not far from the kingdom of God, if thou hast come so far as to love God, even though thou knowest little as yet of his only begotten Son. God help you to take that one other step.

Here is another door. You notice that he said that to love God was more than all burnt-offerings and sacrifices. Now, suppose that with that in his mind, he had sat down, and said, "This loving God is the main thing; why, then, is the law encumbered with burnt-offerings and sacrifices? If they really are inferior to the moral precepts, and especially to the spiritual precepts, why are they there at all?" Then, methinks, he would have seen that they must be there for a spiritual purpose. And suppose he had begun to try and read the meaning of the paschal lamb, or of the daily lamb, or of the sin-offering; why, methinks, if he turned to that blessed fifty-third chapter of Isaiah, and began to read it in order to understand the sacrifices of the old law, it would have happened to him as it did to the eunuch when Philip opened to him the Scriptures—he would have seen Jesus in them all. He must have seen him. And if you, dear friend, have come to see the right place of gospel ordinances through candidly searching out their meaning, you have seen that their whole teaching is Christ Jesus, the sacrifice for sin. There is nothing in the two great gospel ordinances but Christ. Christ's sufferings, death, burial, and resurrection set forth in baptism: Christ's death set forth until he come at the communion table—life given us by our Savior's death, and life sustained by the same means. Jesus is the body of the ordinances of the Old Testament, and the soul of those of the New. If you are but candid enough to desire to push through the veil, and get at the real meaning of every outward ordinance, you will see Jesus ere long.

Still, as I have said, there is the dark supposition that perhaps the scribe never did enter the kingdom. He may have been so near to the kingdom, and yet he may have lacked the one thing needful. If it were so, it was a grievous fact; and all we can now do is to profit by it. What could have been the reason why he did not enter the kingdom? I can not tell, we know so little of him; but if we might infer from the little we do know, I should suppose that, if he did not enter, it was from the unworthy motive of being swayed by his fellow-men. We judge that when he came to Christ to put the question, he came not of his own mind and motion. We began by thinking that he seemed half-hearted in his opposition, and that so he the more readily turned from a questioner into a candid admirer. It is, however, just possible that, being the spokesman for others, he had grown fond of taking the lead; and if he did not really enter the kingdom, it may have been because he would have lost his place in the front rank of Scribe and Pharisee, and this was too great a price to pay for truth and righteousness. Multitudes who know the truth, and are not far from the kingdom of God, nevertheless never enter it, because of the fear of man, the love of approbation,

the horror of being laughed at and jested at. With such vile fetters, immortal souls are bound for execution, and held back from everlasting blessedness. There is something very beautiful about many a young man of inquiring mind, and if you could transplant him, and set him in another soil, you might make something of him; but not in that shop, where all his fellows would make him the butt of their mirth if he were really a Christian; not in that work-room, where all the artisans would swear and chaff if he were but to avow his half-formed convictions. Want of courage, want of self-denial, is that fatal flaw which ruins what else had been a gem in the Redeemer's crown. All brave hearts mournfully pronounce that he is justly lost who is not bold enough to own his Savior and the truth.

I had as lief not be, as live to be
In awe of such a thing as I myself.

Afraid of another man! Am I then myself a man? Or am I but the mere mockery of manhood? Oh, sirs, let your manhood come to the rescue. God grant you grace to say: "What can it matter to me what men say as long as I am right?" They can not break bones with their jests; and if they did, there have been Christians who have not only suffered the breaking of their bones, but the burning of their whole bodies, for Christ's sake, sooner than deny his sacred claims. What did Jesus say? "He that loseth his life for my sake shall find it." He who, to gain the whole world, would keep back a solitary truth, is a huge loser for his pains. He is mean and base, and not worthy to be numbered among those who follow the Lamb whithersoever he goeth. Oh! if I speak to one who hesitates, let me remind him that, however it may look to-night to be a daring step to be decided for Christ, it will look very differently soon when the great trumpet shall sound, and ring o'er earth and sea, and the dead shall rise and the judgment seat shall be set, and the great white throne shall be unveiled. Then it will be seen to be a far more desperate daring to deny the Lord even to save life itself. What will the cowards do in that day who, to please men, forsook their Lord? What will they do who suppressed truth and stifled conscience when the Shepherd begins to divide the goats and the sheep from each other? Ay, what will they do who find themselves driven with the goats, though once they half decided to be numbered with the sheep? They were near the fold, but never entered. What will they feel when he shall say: "Depart! Depart! I know you not." You knew not me in the day of my humiliation. You were ashamed of me in the world. You blushed at my name. You covered up what was in your conscience in order to avoid man's laughter and rebuke. You knew not me, and now I know not you. Depart! Depart!" In proportion to the light against which you have shut your eyes will be your horror when the light shall blind you into eternal night. In proportion to the violence which you have done to your consciences will be the terror which your awakened consciences will work in you. In proportion to the nearness of the kingdom within which you came shall be the dreadful distance to which you will be driven.

I was thinking that, if the Lord were to pay men in their own coin, what an awful thing it would be if those who are now not far from the kingdom were told by the Lord, "You shall stay there for ever." You, who heard the gospel, and did not accept it, must stop where you are." Halt, sir! not a step more! Close to the gates of heaven—you stop there! To hear its music for ever, and to gnash your teeth for ever, because you can not join in it! To hear the songs of the righteous, while you wail for ever. To know the brightness of bliss, but to be yourself in the black darkness for ever. To be within an inch of heaven, and yet in hell! The living water flowing at your feet, and yet your tongue for ever parched! The bread of life nigh at hand, and yet you can not eat! Oh, think of it! Eternally not far from the kingdom! If you would not wish to be so, oh, be not out of Christ another minute! May God's Spirit enable you to leap right away from your undecided condition into living faith and loving obedience to Christ.

So near to the kingdom! yet what dost thou lack? So near to the kingdom! what keepeth thee back? Renounce every idol, tho' dear it may be. And come to the Savior now pleading with thee.

—National Baptist.

DENOMINATIONS IN AMERICA.—It may be interesting to American readers to know the relative proportions of the Christian denominations in this country. The Methodists lead with 22,582 ministers and 3,574,585 members. The Baptists follow with 78,331 ministers and 2,452,878 members. The Presbyterians, of all bodies, have 9,830 ministers and 1,173,705 members. The Lutherans are next with 3,132 ministers and 950,868 members. The Disciples have 3,782 ministers and 501,821 members. The Congregationalists are sixth with 3,654 ministers and 304,330 members. The Episcopalians, including the Reformed Episcopal Church, take the seventh place with 3,593 ministers and 347,781 members. The United Brethren rank next with 2,196 ministers and 167,

835 members. The Evangelical Association next with 893 ministers and 112,197 members. The Friends next with nearly 100,000. The Second Adventists next with 85,000. The Dunkers have 60,000. The Menonites 50,000. And the Moravians bring up the rear with a little band of less than 9,490 (for the whole body numbers only 43,000). The Universalists, Unitarians and Swedenborgians have, collectively, about 1,200 societies.

PICKLENESS.

The wonderfully appropriate discourse by Pres. Allen, at the funeral of Rev. Dr. Hull, suggests many useful lessons. Eld. Hull had but two pastorates. If he had had but one, Clarence would, without doubt, have been one of our strongest churches. If the First Alfred Church had changed pastors, even two or three times during the long period of Eld. Hull's reign, she would not have been the princely church she was, when that truly great man bade her a final farewell. The advantages of so long a pastorate are mutual between pastor and people. The causes do not lie wholly in either. If you purpose to enter the ministry, young man, you should study such a pastorate with intense solicitude. Neither your theology, your culture, nor your youth will carry you very far. You must know the Bible. You must instruct people. The play of Macbeth is nothing with Macbeth left out. You must work. It will not count you much that you are religious. If you are a Christian, it will count you everything. If you are "constrained" by love, nothing will be drudgery or monotonous. You must be a peacemaker. You must ever keep before you the truth that the gospel came to save men from sin, not to make out that they are sinners. We want to repeat, You must know the Bible. Know it because you have studied it, and studied to comprehend it. Do not study it by or through commentators. Have your own views. Know the text, the literal text. Know the history, the writers; who and when. No minister will last, or "wear," who does not stand on a bed-rock of originality. Remember that it is a painful task to listen to a preacher who says nothing; who can't make his sermon clear to his congregation. Who ever heard Eld. Hull and was not instructed? His last discourse, which it was our blessing to hear, was as a father talking to children he loved. We sought opportunity, and thanked him. "My dear brother, I must be earnest; my time is short." A homesickness has ever followed us that we shall harbor him no more.

Many short pastorates may be successful; or, if not, it may be the fault of the church, but it will not excuse you in your high mission. A tumble-about preacher or teacher seldom builds up much. If it were as easy to build up as to tear down, there would, at least, be less to mourn over. Change is progress. If a man is suited to a work, he should not be disturbed. A. R. C.

GOD'S LAW A DELIGHT.

"Thy law do I love." Psa. 119: 113. How many professed Christians, down deep in the heart, can say as much! David seemed to take great delight in talking and thinking about God's holy law. It was his delight, his meditation day and night. He was loyal to God and his government, and, therefore, knew that the law with its momentous sanctions were so many pledges of his eternal good. An alien would feel very differently; feel that the law was not good to him; so an alien, and a loyal citizen, in contemplating our arsenals and navies the defense of freedom, would have very different feelings. The former says, "I do not like the looks of those large guns; I tremble at the thought of them." "No man has a good opinion of the law when he feels the halter draw." The loyal citizen, with different feelings, would say, "Oh how I love those grand old monuments. They are so many pledges of my country, that all my rights are secure." He would feel secure in proportion to the strength of his government. So the Psalmist felt, and so may all God's children feel now, in contemplating his law. Though its penalty may seem exceeding severe, it only expresses the determination of God to maintain his government and secure the highest good of all his obedient subjects. "The law of the Lord is perfect, converting the soul." "Thy commandments are exceeding broad." "His truth (law) is my shield and buckler." Surely, the Psalmist did not think that the law of the Lord was liable to pass away. A. W. C.

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Missionary Department

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

Rev. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. Rev. GEO. B. UTTER, Treasurer, Westley, R. I.

FRIENDS of the China Mission will be glad to read this week an interesting letter, received by the Shiloh (N. J.) Bible-school, from Mrs. D. H. Davis, of Shanghai.

WE preached at Milton Junction, Wis., Wednesday and Thursday evenings, Jan. 11th and 12th, and have appointments to preach in Chicago the following Sabbath evening and afternoon.

WE wish to express our appreciation of the help rendered by friends in Iowa, Kansas, Nebraska, Minnesota, Wisconsin, and Chicago, to make our recent visit to the Northwest more interesting and profitable.

How much significance there is in the fact that Dr. Erancis Wayland's "Moral Science" and "Political Economy" have been translated into Japanese, and are in use in the high schools and colleges of that country.

DODGE CENTRE, Dodge Co., Minn., is an incorporated village of about 750 inhabitants, on the Winona and St. Paul division of the Chicago and North-Western Railroad. Recent poor crops checked its growth, but it is quite a pleasant and active town, and a wheat market of considerable importance. In the town, and on neighboring farms, there are from forty to forty-five Seventh-day Baptist families, and the church membership is about 130. They have a good meeting-house, built out on the prairie, but afterward wisely moved into town. Small crops, for two or three years, have been somewhat discouraging; but we believe this to be an important, interesting, and promising denominational point. Bro. G. M. Cottrell, the pastor, is growing in the favor of the people; and one of the best things to be said of any young pastor is, that his pastorate steadily increases in efficiency. We hope he will not soon leave this field. Bro. C. commenced extra meetings with the week of prayer, and we were there from Thursday, Jan. 5th, to Tuesday, Jan. 10th, preaching seven times.

IN Freeborn County, Minn., there are thirty-five or more Seventh-day Baptist families; about thirty of these are connected with the Trenton Church, and eighteen or twenty are in the more immediate neighborhood of the school-house where the Church holds its meetings, the others being in or near Alden, Albert Lea, and Wells, twelve miles and further away. The Alden Church has disbanded, and we were told that the Carlston Church does not maintain its organization, but keeps up a Bible-school, in which several families are interested. We preached for the Trenton Church on the evenings of Dec. 27th, 28th, and 30th, and Sabbath morning, and taught the Bible-school and administered the Lord's Supper. On the evening after Sabbath, and Sunday morning and evening, we preached at Alden. There have been many discouraging things connected with the history of our cause in this county, and it is not difficult to determine some of the sources of these discouragements. Let it suffice to say here, however, that the severity of Minnesota Winters is by no means the principal one. The past can not be recalled, but there is enough now to encourage our brethren there to hopefully rally for the strengthening of the things that remain; and there is need of prompt and wise action by the Board in the direction of helping to secure for Freeborn and Sibley counties the labors of a missionary pastor.

THE following letter is one of many encouragements to go forward in the work of missions:

"I am much interested in the missionary work, both foreign and home missions, but especially in Miss Nelson's work in China. Enclosed please find \$10, which I desire should be used according to your judgment. My preference has been for the China mission, but perhaps I am prejudiced. When contemplating sending this small amount, it was with the idea of adding my mite to the China-school fund, but you will know best where it is most needed to assist in the advancement of God's work. I was much interested in an extract from Prof. Maxson's letter in a September number of the RECORDER, concerning the establishment of a boarding school in China. I earnestly wish, and shall pray, that the young people of our denomination may be aroused to action, and manifest great zeal in the work of saving souls. I will be another of those fifty per-

sons to pledge \$10 yearly toward the maintenance of such a school, if its establishment seems wise and practicable to the Missionary Board."

CORRESPONDENCE.

From Sara G. Davis.

DZANG ZOK, China, Oct. 13, 1881.

Dear Friends of the Shiloh Sabbath-school:

I have thought about writing you many times since we came to this distant land, but, having many private letters to write, have excused myself from so doing.

As we were leaving our home one week ago to-day for a missionary trip of two weeks through various inland cities and towns, our home mail came, but was not opened until we were comfortably settled on the little house-boat. Our letters were few this time, but there was the ever-welcome RECORDER, and you may be assured of the pleasure which it gave me in reading the statement of the interest you had taken in giving funds for the support of a Bible-woman, and I herewith express my sincere thanks, and earnestly solicit your prayers that some one may be found fitted for this work whose heart will be fully given to it. I would much prefer one from among our little church who is of like faith with us in regard to the Sabbath and baptism, but at present there seems to be no one. You know there are few Chinese women who can read. If I can find one whose heart is established in the faith, with time for the work, a few months would teach her to read the Gospel, and learn of the doctrine and teachings of Christ. You, in a Christian land, who, from early childhood, have been taught of a Savior's love and all the blessed truths of God's holy Word, can have little conception of the ignorance of these people, who come out from the darkness of heathenism to believe in the gospel of Christ. They are at first only infants in the faith, and have to be led and taught as little children. Thus you see the great advantage of having schools to teach the children while their hearts are tender and more susceptible to the truth. This may seem a slow process, but it is the way other missions have obtained their best workers. I suppose it took years of patient toil by Dr. and Mrs. Carpenter to make Le Erlow the efficient worker he is to-day. It would more than repay you for all your sacrifice could you see him as he pleads with his countrymen to forsake their idols of wood and stone and believe in the only true and living God. But this public preaching reaches very few women, especially the young women, who, according to Chinese custom, are seldom allowed on the street. To see these, you must go to their homes. It is difficult for a foreign lady to do this without a Chinese woman to accompany her.

The place from which I am now writing is about one hundred miles from Shanghai. Our company consists of Mr. Davis, Le Erlow, "the native preacher," Susie, and myself. We have stopped at the places on our way, the men distributing books and preaching as occasion offers itself. The Sabbath we spent at Kwung San, a city once large and flourishing, but now more than half in ruins. It was destroyed by rebels about eighteen years ago, who came and held possession of it about five years. I have seen in China many things which remind me so much of what we read concerning the ruins of Palestine; but this city especially, with its broken walls, massive gates, whose hinges are rusted and broken from disuse; acres of land overgrown with weeds which once were covered with dwellings and shops, whose crowded occupants were as eager in the race of life after gain and worldly pleasure as we see in the crowded streets of Shanghai and other cities to-day. But ruin came to them, and, as you walk through the desolate streets, one can almost imagine they hear the echo of the bitter wail of disappointment which rose from many thousand hearts when the ruin of all their hopes of prosperity in this life came upon them. Their possessions were all here. Hope of the joys which they might possess in another life did not sustain them, for they were in the darkness of unbelief. Oh, when will the day come that this people shall see the light, and trust in the living God? The leaven is surely working; it may seem slowly to us, but he who knows all things will surely bring it about in his own good time. The command is for us to sow the seed, and he will give the increase.

Sunday we passed in Loo-Chow with missionary friends, so were able to see something of the work of those laboring in an inland city, and, I must say, it more than ever increased my desire for our mission to establish another station away from Shanghai, and so work from there outward. I hope we may

soon have reinforcements from home, that some of us may go and extend our work.

Mr. Davis is looking for a favorable place to open a new station which he has high hopes will be accomplished at no distant day. He and Le Erlow have been out now some hours. In the meantime the boatmen have moved the boat to a different point, so attracting a new crowd; there are perhaps a hundred gathered about it now, with curious eyes, to see the foreigners. It is doubtful if the people here have ever before seen a foreign woman or child, so we may not wonder at their curiosity; and though they may seem rather wild, yet presume they are no more demonstrative than would be a similar crowd in our home cities, at the sight of Chinese. They are most always kind to Susie, giving her flowers, &c. The walls of this city extend over the terminus of a large mountain range. We ascended it yesterday and were well paid for the exertion. The view from the top is much the finest of any we have yet seen in China. It takes in a wide range of cities, mountains, lakes, and rivers; a beautiful contrast with the low, marshy plains of Shanghai. It would seem to be a most favorable place to locate. The water in the rivers here is pure and clear, like those of New England, having hard, rocky bottoms, while those of Shanghai are thick and muddy, owing to the difference in the soil; but they hold their land very dear here, and though they have received us kindly, and have bought many gospels, am fearful they would object to a foreigner coming among them to live. This city, Dzang Zok, is to be the remote limit of our journey. We shall return by a different route, passing through T'a-Tsong Le-oo, Ga Ding, &c.

15th, Sabbath morning. It took us all day yesterday and part of the night to come from Dzang Zok to T'a-Tsong, a distance of two hundred lea, three of which make one English mile. This is the second Sabbath spent on the little boat. Mr. D. and Le Erlow have gone out as usual. We hope to go with them this afternoon. A Sabbath never comes that we do not think of you in your gatherings, praying the blessing of God to be with you, and are comforted in knowing that though absent, we are not forgotten.

"Evening." Susie and I accompanied them this afternoon. The canal being quite too narrow for our boat, they called a small row-boat, and we had a very pleasant ride of about two miles into the most densely populated part of the city, where we left the boat. A crowd soon collected about us. Finding some rude seats in an open square in front of the city ruler's house, we were glad to occupy them, while Mr. D. and Erlow talked to the people. The time of day was about the same as your Sabbath-school, but it would be difficult for you to realize the difference between the two gatherings, but we talked of the same Christ and Savior, and our songs were much the same, only in a different tongue. Susie is learning some of the Christian songs in Chinese. She has grown much since we left you, and seems much older; has been very well contented on the boat, and much company for us with her prattle.

17th "Le-oo." We arrived here yesterday morning, and leave this evening. Many of you have heard this place spoken of as the former home of Le Erlow, and other members of our little church. It is only a village of about two thousand inhabitants. They have, however, sold more books here than at any other place. The people seem more curious to see, and crowd about in such numbers, Susie and I have ventured out only once.

19th "Ga-Ding." Owing to an unfavorable wind, we were all day yesterday reaching this place; about sunset we anchored within the city, in a lovely pond, surrounded by Confucian temples. This city was partially destroyed by rebels the same time as Kwung-Sau, T'a-Tsong, &c., but it has now four or five thousand inhabitants, is apparently very flourishing, doing much business with other people from other parts. It is well situated on high ground. There are no missionaries located here. It is less than twenty-five miles from Shanghai. We shall spend the forenoon here, and hope to reach home this evening.

20th. We arrived at our home last evening about ten o'clock; found Miss Nelson here; she arrived the evening before from Mr. Thomson's, of the Episcopal mission, where she had been staying during our absence. She had been quite ill, but is well now. You may know we are thankful to be home once more, though we have enjoyed our trip much, and trust it has not all been in vain. Fearing my letter is becoming tiresome, I will close. Yours in Christian love, SARA G. DAVIS.

NOT KRISHNU BUT CHRIST.—Rev. E. C. B. Hallam, of the English Baptist Mission in India, tells of a visit paid by a company

of preachers to an out-of-the-way district in Southern Orissa, where there had been no preaching. A young Hindu approached them and asked for a copy of *The Jewel-Mine of Salvation*, a tract giving in metre the story of the gospel. He was asked how he knew anything about the tract, and in reply told the following story:—

"About two years ago my father put a quantity of merchandise upon his bullocks' backs, and went on a three days' journey into the district to attend a market. While there he met a friend of his from another village in the opposite direction. This friend said to him, 'I have three little books teaching a new religion.' He showed them to my father, and my father asked him to give him one, and he did, and that was the book. When he got home he put away his bullocks, and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book great big tears trickling down his cheeks, and he became altogether a changed man, his face looking so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink, to take the witches out of him; but he guarded the book, and we could not get at it. As he read, sirs, a still more wonderful change came over him; his tears dried up, his face became happy, and his appetite returned, and he took food as usual. But he would not go to the idol temple any more, and he would not have anything more to do with Hinduism or the Hindu religion. Well, sirs, that father died a year ago; but when he was dying the Brahmans came and stood about the door and wanted to come in and get their presents, but father waved them away with his hand and said, 'No Brahmans are needed here—I need not your help,' and he would not allow a Brahman to set foot inside his house. Then, when we saw the end was approaching, my mother, my brothers, and myself, gathered around and said, 'Father, you are dying—you are dying; do call on Krishnu, for you are dying.' He looked up with a pleasant smile and said, 'My boy, I have a better name than that—the name of Jesus Christ the Redeemer of the world, of whom I read in my little book; that is a better name than Krishnu.' And my father died, sirs, with the name of Jesus Christ on his lips."—*Missionary Herald*.

AN OUTSIDE VIEW OF MISSIONS.—In the foremost rank of powers destined to change the face of the world, stand Christian missions. These may almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. Their beginnings were so small as generally to avert hostility by securing the contemptuous indifference of those who might have been unfriendly. There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men sent by this church and by that are seen going forth in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism, and reclaiming the world to God. Among the glories of the century is none greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results, the greatness of which we as yet but dimly perceive.—*Mackenzie's Nineteenth Century*.

SINCE 1877, the number of missionaries connected with the American Baptist Missionary Union has increased from 138 to 186; the native helpers, from 942 to 1,107; the churches, from 778 to 1,001; and the members, from 63,329 to 89,593. During the same time, the donations from churches, individuals, etc., have grown from \$146,537.28 to \$169,585.78; and the receipts through the women's societies, from \$40,171.00 to \$59,899.52. There has also been added to the permanent funds of the society \$152,825.42. The increase in the number of missionaries is nearly 35 per cent.; native helpers, over 17 per cent.; churches, nearly 29 per cent.; and members over 41 per cent. The increase in the amounts collected by the women's societies is about 49 per cent.; while the donations directly to the treasury of the Union show an increase of but a little over 15½ per cent., and the combined donations about 23 per cent. The blessing of the Lord upon the work has been always in advance of the benevolence of the churches.

THE Hindu coolies in British Guiana, of their own accord, held a meeting to discuss the question as to which is the true religion, and voted with but one dissenting voice to accept Christianity. They then sent for a teacher, and one was given; and they propose to build a church, and support it themselves. There is a similar movement among the 20,000 Hindus in Trinidad.

THE BIBLE AND THE KORAN.—It is a fact of much moment and interest that, while the Koran is not being rapidly multiplied, nor widely circulated by an active organization, the Bible is translated into both the Arabic and the Turkish language, and is being sent into all those countries where these languages are either spoken or read.—*Gospel in all Lands*.

THE CHINESE RACE.—In an article on "China and the Chinese," the English Baptist *Missionary Herald*, after speaking of the Chinaman as found in Japan, Australia, and New Zealand, says:—

"On the steamers of the Pacific, the seamen are Chinese. The laundry-men of the world are Chinese. On the sugar plantations of the West Indies, even where there is a large Negro element, a part of the laborers are Chinese. The mines of Peru are delved by Chinese; and the newly-developed ranches of Central America are beginning to be worked by Chinese. All along the Pacific coast, from San Diego to Puget Sound, these people have forced their way in spite of hardship and injustice, in spite of unequal taxation and proscription, demagogism, and persecution. They are in the mines and on the farms, in kitchens and shoe-shops and woollen mills; and not a few are at their own counters as successful and wealthy merchants. Their endurance of all climates, ranging from the icebergs of the north to the most malarious countries of the tropics, is superior to that of any other race of men. If the hard work of this world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract. They defy all competition of other inferior races. No others can live on less, or make more of a little; none have so much hardihood or such persistent industry; none require less police regulation or restraint; none are more patient under abuse; and yet few have more stamina or clearer conceptions of their rights.

A SLEIGH WITHOUT RUNNERS.—The Laplander's sledge has no runners, but, like himself, it is covered with reindeer skin, and is in shape something like a canoe. Harnessed to this sledge, the reindeer starts off with almost the rapidity of a locomotive, going fifteen or twenty miles an hour.

The reindeer is not only the Laplander's horse, but his cow; and, during the time that it gives milk, he is freezing large quantities of it, to be used when no more is to be obtained. Then he breaks off a piece, thaws it out, and has again a good article of milk. The deer is also his food, large herds of them being kept in some parts of the country. From its skin the Laplander makes the roof and floor of his house, his bed, his shoes and stockings, his clothes, and cords and strings for his bow. Without this animal, the Laplander would be in a deplorable condition.

No inhabited place is so barren and desolate that God has not given its people blessings adapted to their needs. We should all be thankful to him for the good gifts he has showered upon us, and use them to his glory as well as for our own benefit.—*Missionary Visitor*.

As compared with the Anglo-Saxon, the Chinese race, on the whole, is the better preserved, though the puny and shriveled specimens who are now and then seen in this country would hardly give this impression. But what nation has so long maintained its wonderful vitality? It may be doubted whether the Saxon could equally endure all hardships and privations and changes of climate, together with their unremitting toil.

Christianized China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family.

STRENGTH OF MOHAMMEDANISM.—A well-informed writer, in the August number of the "Fortnightly Review," gives the total Moslem population at one hundred and seventy-five millions. This is slightly above the received estimate; but of its correctness there is little reason to doubt. These figures reveal the strength of Islam in a manner which is not to be mistaken. The aggregate is to be surpassed only by that of Christianity and of Buddhism, nor is it to be regarded as a waning power. On the contrary, it is making its conquests in India, and in the tropical regions of the far Eastern seas; and, if we are to be guided by facts or influenced by the examples of the past, its complete conquest of Africa is only a question of time.—*New York Herald*.

THE EVANGELICAL MOVEMENT IN RUSSIA, under Col. Basil Pashkoff, a lay preacher, and one of the richest men of Russia, is attracting considerable attention. Earnest gospel meetings are held on Sunday evenings in the colonel's own house; the "splendid apartments which were formerly open only to the elite of Russian society for balls are filled to overflowing with crowds belonging to the lowest orders of society, who are anxious to hear the good news of salvation, and who are moved to tears and supplications for relief from the burden of sin."—*Northern Christian Advocate*.

A FRENCH Baptist, who emigrated some years since to the Argentine Republic, has been the means of the conversion of several others. They sent to France for a preacher; and Mr. P. Besson, who has been in the service of the Missionary Union for some time, has gone out to care for this new interest.

Education

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

"LET THERE BE LIGHT"

JOAN OF ARCADE

BY GEORGE G. COLE

It is difficult to conceive and misery into which plunged at the beginning of the century. Under a poor, nation, agonized by strife, and menaced by the situation of her people. The nation was divided, headed respectively Duke of Orleans, brother the Duke of Burgundy. parties was waged an incalculable at Paris in the thousand citizens.

At the death of Charles VII. ascended the throne, he was possessed of only of his rightful kingdom. stronghold, was in a state VI. was insane, but his beclie. By a determined have struck a sudden at the unsuspecting enemy part the misfortunes of he made no attempt. allowed the Duke of Burgundy and unscrupulous intrigues governed France, to negotiate V. of England a treaty as history. Miserable, indeed, the state of the kingdom, treaty could have been presents no more instructed can we say of a king who sold for a few pieces of scenes as these that make wise measures of modern above all in our glorious but a limited monarchy, that of the Duke of Burgundy, unless, indeed, the people and sweep the usurper from the throne. It was at this supreme Arc appeared on the scene in bigotry brought forth the darkness and misery came the simple-minded ory. In the reign of appeared Voltaire, "great tale." So with Joan, age only in her veneration her unquestioning faith a mission. It would be to sincerity. Though at this we may reasonably suspect inspiration, her conviction the savior of France, restoring the crown to and unalterable. Her solves were the purest place in the breast of no more spotless figure noble peasant girl of Lo-

We do not suppose the relied implicitly in the spiration, when she came ters, petitioning to be the army, and retrieve Charles. But there was France was to be saved rians have marvelled at it seems to us that this been the means of inspiring heroic resolve. Into men betrayed by ascribing supernatural causes. those at court showed the advantages to be gained a stitious soldiery by pe Joan was actually inspired the courage of the army needed a superstitious slumbering activity. fore the doctors of her emny pronounced her regretted that we have this meeting, nor the at the truth of the arguments were very hoped, in the cause of each man had some mery. The appearance renewed hope.

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Education Department.

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

"LET THERE BE LIGHT."

JOAN OF ARC.

BY GEORG G. CHAMPLIN.

It is difficult to conceive of the darkness and misery into which unhappy France was plunged at the beginning of the fifteenth century. Under a poor, insane king, unfitted by reason of his misfortunes to govern a nation agonized by throes of intestine strife, and menaced with foreign invasion, the situation of her people was most distressing. The nation was divided into two factions, headed respectively by two nobles, the Duke of Orleans, brother to the king, and the Duke of Burgundy. Between these two parties was waged an incessant dispute, which culminated at Paris in the massacre of two thousand citizens.

At the death of Charles VI. (1422), Charles VII. ascended the throne. Virtually he was possessed of only a small portion of his rightful kingdom. Orleans, his last stronghold, was in a state of siege. Charles VI. was insane, but his successor was imbecile. By a determined effort he could have struck a sudden and effective blow at the unsuspecting enemy, and retrieved in part the misfortunes of his predecessor. But he made no attempt. On the contrary, he allowed the Duke of Burgundy, a brilliant and unscrupulous intriguer, who practically governed France, to negotiate with Henry V. of England a treaty as infamous as any in history. Miserable, indeed, must have been the state of the kingdom in which such a treaty could have been concluded. History presents no more instructive spectacle. What can we say of a king who could see himself sold for a few pieces of silver? It is such scenes as these that make us rejoice in the wise measures of modern government, and above all in our glorious republic! In any but a limited monarchy, such intrigue as that of the Duke of Burgundy is possible, unless, indeed, the people rise in their might and sweep the usurpers from off the earth.

It was at this supreme moment Joan of Arc appeared on the scene. An age steeped in bigotry brought forth Luther; and from the darkness and misery of the middle ages came the simple-minded piety of Pope Gregory. In the reign of the weak Louis appeared Voltaire, "greatest of thinking mortals." So with Joan. She resembled the age only in her veneration for the king and her unquestioning faith in the efficacy of her mission. It would be folly to question her sincerity. Though at this distance of time we may reasonably suspect the reality of her inspiration, her conviction that she was to be the savior of France, and the means of restoring the crown to Charles, was strong and unalterable. Her hopes and her resolves were the purest that had ever found place in the breast of man, and history has no more spotless figure than the fair and noble peasant girl of Lorraine.

We do not suppose that the French court relied implicitly in the veracity of her inspiration, when she came before the ministers, petitioning to be placed at the head of the army, and retrieve the fallen fortunes of Charles. But there was already a rumor that France was to be saved by a virgin. Historians have marvelled at this coincidence, but it seems to us that this very rumor may have been the means of inspiring Joan with her heroic resolve. Into such absurdities are men betrayed by ascribing to natural effects supernatural causes. There were doubtless those at court shrewd enough to recognize the advantages to be gained over the superstitious soldiery by persuading them that Joan was actually inspired. So greatly was the courage of the army depressed that it needed a superstitious power to awaken its slumbering activity. She was brought before the doctors of the university, who solemnly pronounced her inspired. It is to be regretted that we have no detailed account of this meeting, nor the means adopted to get at the truth of the matter. Doubtless the arguments were very learned, and it is to be hoped, in the cause of truth and justice, that each man had some faith in his own numerary. The appearance of Joan gave Charles renewed hope.

Her first essay established her power to accomplish what she had set herself to do, and her courage and fortitude in battle were fully tried. Here she received an arrow in her neck, but recollecting how much depended on her presence, she instantly pulled it out with her hands, and withdrew to have the wound dressed. In a few moments she reappeared at her post of danger, which she

maintained throughout the day. In this victorious sally of the French, the troops, headed by Joan, actually overpowered the besiegers in their own redoubts. This was only the first of a series of successes, and the Earl of Suffolk, unable to contend against such superior courage, retreated from Orleans. The tide of affairs had turned, and the French now assumed the aggressive. They pursued Suffolk toward Jangean, where they compelled him to surrender.

It is useless to pursue further the varied fortunes of Joan, her capture and subsequent purchase by her enemy, the Duke of Burgundy, who, it is unnecessary to remark, still remained the most rancorous opponent of the French king. No effort was made by the ungrateful Charles to rescue her from the fury of her enemies. A charge of witchcraft and heresy was made against her. On her trial she displayed the utmost courage and firmness, but of course nothing could avert the sentence which it was predetermined to pass. She was therefore declared guilty of heresy and witchcraft, and condemned to expiate her crime by suffering the penalty usually inflicted upon such offences, i. e., burning alive. On her unfortunate public renunciation of her "errors," her enemies appeared to relent in a measure, but it was only so in appearance. Her sentence was commuted to imprisonment for life on bread and water.

But anxious for matter for further accusation, a suit of man's apparel was placed in her apartments. When Joan had made her recantation, she had promised never to discard the garments of her sex. This temptation, however, was too much for her. She doffed her penitent's robe, and equipped herself in the forbidden suit. She was forthwith accused of having relapsed into her old habits, and for the second time was sentenced to be burnt alive. This time no recantation was to avail her. The market-place of Rouen was fixed upon for the place of the execution. Here, accordingly, she was offered up to the insane fury of the revengeful heart of man!

Time, the friend of truth, and dispenser of Justice, can not rescue from opprobrium the names of all concerned in this most disgraceful transaction. Her spotless life, her devotion to her country, and the crowning and final glory of her triumphant death, shall resound through ages, while her barbarous persecutors shall be remembered only by the odium attaching to their savage condemnation of a devoted patriot, a pure and noble-minded woman, and the deliverer of her country in time of tribulation!

Let history cherish the name of Joan; but let not the deeds of her enemies be forgotten. It is well that we have a few names that we may hold up to universal odium, names that will bear the blackest damning; names that to mention with any semblance of palliation would, of itself, be a species of crime! With such it is well to associate the murderers of Joan!

The story is going the rounds that President White, while in Berlin, was introduced to General Moltke in the following manner: "Permit me, Field Marshal, to present to you an American gentleman who was born in Homer, lived in Syracuse, and founded a college in Ithaca."

Among the graduates of Abbott Academy, Andover, Mass., who have won distinction in letters, are Elizabeth Stuart, Elizabeth Stuart Phelps, her daughter; "Madeline Leslie," Miss Fletcher, the author of "Kismet" and "Mirage;" and "Octave Thanet."

REV. JAMES FREEMAN CLARKE, D. D., is now in his seventy-first year. He graduated from the Harvard class of '29; among his classmates were Dr. O. W. Holmes and W. H. Channing.

The subject of the Fowler Prize Essay, at Lafayette College, this year, is "Lord Byron."

AT THE PRISON GATE.

"Passing the State's prison in Wethersfield on foot, one Spring morning, thirty years ago," said an old gentleman recently (one of the prison commissioners of the State of Connecticut), "I saw the gate open, a man come out, and the gate close again. The man looked pale and worn and sad. He stood by the gate, in the broad May sunshine, in a perplexed, undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, then stood with bowed head. 'Where now, my friend?' I asked cheerfully. 'I don't know, good sir,' replied the man sadly. 'I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me now that I have worked out my sentence. They won't have me there, and I don't sup-

pose they will have me anywhere,' he went on, in a broken voice, 'but I have got to be somewhere. I don't know what will become of me; foresight isn't as good as hindsight, sir.' 'I am walking to Hartford; take passage with me?' I said.

"You won't care to be in such company," he replied, looking at me incredulously. 'Perhaps you don't understand that I have just worked out a sentence in the State's prison here.' 'I understand,' I said. 'We are all way-farers; come along, and we will talk the matter over, and decide as we go what can be done for you.'

"It was a lovely warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure: 'Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free. But by this time my heart full of pent-up sin, would have been a mass of corruption.'

"I found that he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.' 'It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin,' I said.

"But those who are not found out escape the disgrace," he replied bitterly, with a deep sigh, and I hastened to say: 'I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man.'

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory. 'If I were in your place,' I said, as we entered the city, 'I would not lisp a word about having been in prison.' 'The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said in a broken voice: 'You have been very kind, but I had better bid you good-by, sir. I can not live and lie. I promised my God last night in my cell that was so dark at first, but so light at last when Jesus came to me there, that I would be true whatever befell me, and I will keep my word.'

"Forgive me for tempting you at the outset," I said. 'Come on.' 'I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work room.

"Here is a poor fellow who was discharged this morning from the Connecticut State's prison," said the proprietor. 'I am going to give him a start in life by taking him into the shop; he will begin work to-morrow.' 'There were indignant glances among the men, and one spoke up, hastily: 'I shall leave if he stays. I will not work with a jail-bird.'

"Very well," said the employer, 'any one who wishes to leave, can bring in a bill of his time in the morning.' 'Only one man, the man who had constituted himself spokesman, left. 'Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird,' was one of the journeymen. As I said to begin with, that was thirty years ago. The man whom I met at the prison door is now a Senator in the legislature of our New England States. He said to me the other day: 'I tremble when I think what the result might have been had an evil instead of a good friend met me outside of the prison door.'—Advocate and Guardian.

OLD-TIME SPELLING.—Here is a letter four hundred and two years old, written by a boy in Eton College, to his grown-up brother, asking for some money, a pair of shirts and slippers, a jacket, and some cloth to make two pairs of stockings:

"Right reverent and Worshipful brodyr—I recomrnde me on you, desyrryng to here of yowre wellfare and prosperite; letynge you wete that I have resevyd of Alwedyr a letyrr, and nobyll in gowldre therein. Ferthermore, my creausyr (creditor) Mayster Thomas, heretely recomandyd him to yow, and he praythe yow to send him some money for my commons; for he seythe ye be xxiijs. (22 shillings) in his dette, for a monthe was the pay for when he had money last.

"Also I beseeche yow to send me a hose clothe, one for the holidays of sum coloure, and another for the workyng days, how coarse soever it be it maketh no matyr; and a stomechere and ii schyrtes, and a poyer of sclyppers. And if it lyke yow that I mar come with Alwedyr be watyr, and sporte me with yow in London a day or ii thys terme tyme then ye may let all thys be tyl thyme that I come and then I wol tell yow when I shall be redy to come from Eton, by the grace of God Whom have yow in Hys keeping.

"Wretyn the Saturday next after All Holown Day with the hand of yowr brodyr. Wm. Paston."

"Nov. 7, 1478."

TOUCHING HIM.

When our Lord Jesus put forth his hand and touched the leper, it was a representative act. In laying his hand on the man who was loathsome beyond expression, whose body was hideous to the eye, retaining scarce a trace of humanity, and who was, ceremonially, unclean and vile, our Lord laid his hand on all humanity. He declared his sympathy with all born of woman, however degraded.

This sympathy is one of the rarest of qualities. Even with the good, even with our nearest friends, even with our closest kindred, our fellowship is very imperfect. Like a heap of cannon balls, we touch each other only at a single point. We are too selfish to feel for each other and with each other.

Even where there is a good deal of charity and humanity, it by no means follows that there is sympathy. Often we are willing to give to the sufferer everything but the one thing for which he most hungers—sympathy. It was not hard to find men enough who would speak for the African, give for him, labor for him, fight for him, die for him, but who would not break bread with him. Many would play a Home for the Incurables, and would deny themselves in order to give to it money, time, care, labor, who yet would not bend over and kiss the lips of the sufferers.

This sympathy is peculiarly rare when the barrier that separates persons is one of moral character. We shrink with almost unconquerable loathing from the vile. The woman who would found a Reformatory for the prostitute, would yet draw their garments about them lest the prostitute should touch the hem of their robes. A philosopher, immortalized by Bulwer, has said: "I can only pity guilt; but I can sit down by the side of misfortune."

But the man Christ Jesus sat down beside misfortune, ignorance, guilt, vileness. He laid his hand not only on the bodily diseased, but on the moral lepers. When he became a member of the race, he did not draw back; he was a brother of man. To-day, he lays his hand on the drunkard, on the prostitute, on the profane, on the impure, on the convict, on the Pharisee. He would cleanse them all, will they but allow him. To each of them he says: "I have become your brother; will you not become in turn my brother?"

This is not an affected, unreal sympathy; it is actual; it is from the heart. He sympathizes because he loves. And it is largely in this loving sympathy that his power of doing good to men resides. In matter, it is only through the closest contact that the tide of magnetism may flow. And it is because he enters into such tender sympathy with man, that goodness flows from him through the race. The moment that touch, firm yet tender, was felt by the leper, that moment the blood began to flow free from the dreadful taint that had come down from a former generation, and that would else have poisoned generations to come. If we will but allow him to put his hand on us, if we will but exclaim with the leper, "Lord, if thou wilt, thou canst make me clean," how quickly should we, too, be free from the leprosy of the soul.

And is there not here a lesson for every Christian laborer and every Christian disciple? If he laid his hand on the leper, we must not shrink from touching our fellow-sinners, the vilest even. After all, in the eye of God, it is likely that the difference between us and those whom we call "vile," is less than we think. They may be a shade darker than we, but it is only a shade. And the difference of a shade may be owing to many circumstances, may be due to their more overwhelming temptations, to their blasting parentage, and their debasing education. We must learn to say, "We sinners," not "You sinners."—National Baptist.

THE SCIENTIFIC ARGUMENT FOR THEISM.

Whatever may be said against science and scientific men, as being, in the opinion of some good Christian people, hostile to the doctrines of Christianity, contain facts have been adduced as the result of scientific investigation that lead directly and logically to a faith in a Supreme Being. There was a time, so science teaches, when the earth was a molten mass, a globe of incandescent matter, upon which, or near which, life was an impossibility. There are, doubtless, some germs that are hard to kill; but in such a heat nothing great or small could retain for an instant the least vitality. How, then, was life introduced upon this planet? The question may be asked independently of all ideas or theories in regard to evolution. Life may have begun with a germ so infinitesimal and simple that protoplasm would be a gigantic compound in comparison, and yet the answer would necessitate the admission that some creative agent more potent than matter has been at work. The answer, to be at all satisfactory, necessitates, in short, the existence of a spiritual, intelligent force. Science leads us up to this. There is no escape from this conclusion. It matters not whether we call this force by one name or another; in the last analysis it is God, the Supreme Being, who is the great spiritual force that has always been recognized in some way by human beings from the earliest historic period to the present time. Because we can not understand how a spirit can act on matter, there is no valid scientific objection in the way of our acceptance of the fact. There are a great many facts that science accepts which it can not explain. The only question is, does the evidence re-

quire that we should accept it? Here are phenomena that nothing we know of in nature can explain, and which, furthermore, are inexplicable on any other than the spiritual hypothesis. Scientific men are therefore called upon to admit the existence of such a spiritual force in nature, that began to act in the production of living things some time after the earth became, by cooling, a fit abode for them.—D. L. Peck, in Christian Union.

A WORD ON PREACHING.

Some one, we believe it was the late Dr. Bacon, of New Haven, once remarked that a young minister will do more harm than good during the first five years of his ministry. However this may be, it is quite sure that he will learn many things during the first five years, the knowledge of which at the outset would have saved him from not a few more or less unhappy mistakes of judgment. Among other things, the sooner young preachers find out that what the people most need from the pulpit, and what as a rule they prefer, is the good news of salvation presented with essentially the simplicity of the Scripture narrative, the better it will be for them and their usefulness. As a rule, speculations and guesses are out of place in the pulpit. "Gentlemen," said Dr. John Hall to the theological students at Yale, "we are not heathen philosophers finding out things; we are expositors of a revelation that settles things." To speak with authority, yet simply, the magnificent and ever-inspiring truths that Jesus has committed to our testimony, is the substance of the preacher's work. With authority, and yet simply—as did Jesus, whether beside Gennesaret or within the precincts of the Temple; almost as if speaking to children;—with whatever scholarly grace and refinement and intelligence, and whatever wealth of illustration drawn from the stores of history, art, science, experience, yet simply. A young preacher once asked Dr. Dwight, "What is the best method of treating very difficult and abstruse points in mental philosophy?" "I can not give you any information upon the subject," replied the Doctor; "I am not familiar with such topics; I leave them for young men."—Morning Star.

DEAF TO AN ALARM.

Not many years ago, a student in Princeton Seminary desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it awoke him till the next time he disobeyed its summons; ever afterward it was a failure. He slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls. In like manner the conscience may be deadened or trained; let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—Christian Observer.

DISCIPLINE.—There was a very aged gentleman who, in my boyhood, visited often at my father's house. He had been a member of Parliament, which, in his young days, implied even more social distinction than it does now. His manners were charming, and he was venerable in character as well as in years. He was very kind to me, and, boy as I was, treated me with never-failing courtesy. One day, when I fretted a little in his presence, under the bonds of discipline, he laid his hand upon my shoulder and said: "Let me tell you a story of the great Dr. Parr. You know, of course, who he was; what a power he was in literature, in politics, and in the church. One day I dined in company with him, and he attracted much attention in his wig and his little black silk apron that he wore like a bishop. The conversation turned upon training in schools and colleges; and there was a self-sufficient young man at table who made himself conspicuous by a disagreeable and noisy denunciation of discipline, as something that was calculated to break down a youth of spirit. Parr said nothing for awhile, but at last, taking advantage of a pause, he turned to the young man and said, in his hissing way: 'I'm not thurprithed, thir, at your objection to dithipline. Dithipline, thir, maketh the thoolar; dithipline, thir, maketh the gentleman, and the lack of dithipline hath made you, thir—what you are.'—Richard Grant White.

The observatory in the neighborhood of Nice, which is being erected at the expense of M. Bischoffshelm, is rapidly approaching completion. The great equatorial telescope is to be one of the largest in the world—perhaps the largest—as it will have an object glass three feet in diameter and a focal length of upwards of fifty feet. The construction of this monster telescope has been intrusted to MM. Paul and Prosper Henry, of Paris, and the total cost of the observatory will be more than \$400,000 in American money.

It is easy to be thankful for the successes of life, but it is poor Christian living that is not thankful amid all its ills.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 26, 1882.

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

THEN AND NOW.

In the RECORDER of Nov. 10, 1881, appeared a letter, dated Oct. 21, 1741, sent by the New London Society to the Society of Western, Stonington, &c., in which the latter are reproved for allowing Presbyterians and others preaching and praying among them.

At our recent Quarterly Meeting, one good brother referred to this letter, approving the action and sentiments of our ancestors, who deemed it improper to allow Pedobaptists and First-day ministers, and other brethren, to mingle with us in our religious services. Perhaps what the good brother would object to is the invitation of First-day ministers to preach in the pulpits of Seventh-day Baptist churches.

Thus the question is raised, "Is it right to allow ministers of other denominations to preach in our pulpits?" Is it right, in a village like this, where, besides our own church, there is a Congregationalist and a Methodist, to unite in a revival meeting? It is said by doing these things, "we compromise the peculiar truth we hold as Sabbath-keepers—we say in effect, the differences that separate us are unimportant." The advocates of exclusiveness say, "By your liberality you endorse these brethren as good and consistent Christians, and thus you teach your children and others a man may violate the Sabbath, and yet be a Christian, and in this way many are enabled to leave the Sabbath." There is a plausibility in these utterances, and it is no wonder good people, earnest adherents to God's Sabbath, question the propriety of such toleration. Can it be justified? We think it can, and for the following reasons:

1. When I invite a Pedobaptist, First-day brother into my pulpit, I do not endorse what I consider to be his error; he does not understand that I do; the members of my church do not so understand it; my children do not. Neither do any of these understand that I am saying in effect that our differences are unimportant. What they do understand is that I recognize him as a Christian brother, following Christ and preaching Christ, not with a perfect creed and a perfect life, but according to the best light and ability he has. This, I admit, is a charitable view, but are we not taught to be charitable in our judgment of others? How do I know that he sees and interprets the teachings of God just as I do? The Word of God, as it is really understood, is each Christian's guide.

2. There are many things on which we do agree; on what may be called the fundamental articles of Christianity, we agree. I take it for granted, my brother is a Christian gentleman, and will not take advantage of the Christian courtesy I extend to him, to advocate in my pulpit those views and practices which he well knows I consider as erroneous. If he should, I feel the truthfulness of our position can be so easily proven by the Word of God, I can more than make whole what he should attempt to destroy. If there were no other article in Christianity excepting the Sabbath, if there were nothing else to be thought of or spoken upon in the whole realm of Christian life, there might be some propriety in your proposed exclusiveness.

3. The statement, that such toleration as is complained of opens an easy door for individuals to leave the Sabbath, is more plausible in theory than in fact. Perhaps if one is anxiously looking for some way of escape, he may make an opening here. On this point, my own experience is the best teacher I have. I left the Sabbath, but not through any exit made in this way. Ever since I can remember, First-day ministers were invited to preach in our church at home; First-day Baptist missionaries were invited to lecture; union revival services were held in our church and in the First-day churches, conducted by Seventh-day and First-day ministers. First-day people were recognized as Christians, and yet the sophistry, "if these men can be good Christians, and keep Sunday for the Sabbath, it is allowable for me to do so," never once entered into my head. But you say, "This is only the experience of one person." I will venture to say it is the experience of nearly all. Of course I can not prove this statement, but so confident am I of its truth, I believe that a large majority of our people will agree with me. The spirit of the gospel is a spirit of charity and toleration. Suppose one is educated while young with the idea that none but Seventh-day Baptists are entitled to preach and wor-

ship with us, would he not feel that he belonged to such a bigoted, narrow and intolerant people, that he would be led to question, not only their Christianity, but the truthfulness of their views and practices? Why, I have heard people talk, who professed to believe that none but Sabbath-keepers would be saved. And I have been told there are many who believe none but Seventh-day Adventists will be saved, and they give you the exact number in figures, and they make these statements with evident satisfaction that it is so. They do not seem to want any one else saved, and when they reach heaven, they will be unhappily disappointed, that others, not of their views and practices, will be admitted. Now I expect a large number will reach heaven, a host that no man can number, from all evangelical denominations; from the Roman Catholic, and even from the Unitarian; yet I would not invite one to preach in my pulpit because he took a different view of the person of Christ from what I do. I fully believe in the vicarious theory of the atonement, yet I would not exclude a person who rejected this theory and subscribed to the moral or governmental. I have been asked, "Where would you draw the line?" I reply, common sense and Christian charity must be exercised; and I prefer to err on the side of charity, rather than on the side of intolerance.

4. Where is the propriety of uniting in religious worship with individuals of your denomination, whose lives are very different from what they should be? they are bitter, selfish, envious, untruthful, intriguing, &c., it may be, and you know them to be so, and yet withdraw from others of whom you can not affirm these things, but so far as you know they are quite Christ-like in their spirit and deportment. Where is the propriety of inviting into your pulpit a man to preach who, though he belongs to your denomination, has purposely done much mischief to the cause of Zion, and yet refuse to invite another, not of your denomination, whose Christian spirit, temper and life, are known wherever he is known? Now I know there is a sort of logic that can be opposed to what I am advocating; but logic is of the head, Christianity has more to do with the heart, and the heart-feelings of every true Christian, it seems to me, must be to unite with all who love the Lord Jesus, to bring all men to love and serve him. Some one will say, "With such views as you hold, how can you refuse the communion to one of another denomination?" I reply, the question to whom shall the Lord's Supper be administered, is not affected by what I have said. The question may have difficulties of its own, but they are separate and distinct from this. Suffice it to say, we claim to have more of truth in our creed than any other denomination. I expect we do; and if we embody more of truth in our lives, then I say, no individual, no denomination, can afford, or is disposed to be as charitable and broad in its sympathies as that individual, or that denomination, that embodies the most of God's truth in its creed, and in its life. E. M. D.

DEDICATION OF THE RITCHIE CHURCH.

Before the war, in the rural districts of Virginia, many of the churches and most of the school-houses were made of logs. After the war, and the adoption of the free-school system in West Virginia, new, and very commodious school-houses were built throughout the State. They were invariably frame buildings, except in the back settlements, and were so well finished and furnished that they would be an honor to any country. Indeed, it is a matter of surprise, to all travelers, to see so many school-houses all painted white, and looking so new and clean, that I doubt if any State in the Union can show so many neat and comfortable school buildings in the country districts. Along with these new school-houses, springing up all over the State, there arose a desire to build new and more beautiful churches to take the place of the old log buildings. Previous to this, frame churches were so rare and so much a matter of surprise, that the Lost Creek house of worship had acquired, by way of distinction, the name of the "old frame," because it was for so many years the only frame church house for many miles; and when, in 1870, our society decided to build a new house of worship, of brick, it soon received by way of pre-eminence, the name of "brick church," and is known all over this country by that title. In the same way, the other Seventh-day

Baptist churches, taking the lead in this matter, have, within the past few years, erected new and frame buildings, and while the other denominations still have many log houses of worship, I am glad to say that all of Sabbatarian churches of West Virginia, except the Lost Creek, which is of brick, are frame buildings and commodious, and all of them comparatively new.

The Ritchie Church building was raised and enclosed several years ago, but as the membership was small and unwilling to go into debt, they held their meetings in the unfinished building. Last Spring the younger members, under the inspiration of their faithful pastor, Bro. L. F. Randolph, took hold of the matter, and resolved to finish their church before the coming Association. After hard work and much sacrifice, it has been completed; and though not large, is one of the neatest and most commodious church structures in that part of the country. Last First-day, a great congregation gathered from the surrounding country, to be present at the dedication, even old men walking five and six miles through the excessive mud, to enjoy the services. The brethren and sisters were happy that their house of worship was finished, the people pleased to see how neat and beautiful it appeared, and all glad to know that the brethren and sisters had freely assumed to pay the few remaining dollars upon this, another Seventh-day Baptist church in West Virginia. The dedication services, and the deep religious interest during all the meetings, will be reported by the pastor, Bro. L. F. Randolph, in the Missionary Department. L. R. S.

SELFHOOD RIGHTS.

Call a man what you will, prince, peasant, or slave, and you do not change his nature, nor by one whit abate his right to become and remain what God has put in him the capacity to become and be. No law or custom or prejudice has a right to say to one man, you grow into this shape, and to another, you grow into that. All systems of education are legitimately at work when they help each student to find his true selfhood, and unfold it according to the law of its own idiocrasy. It was away back in the shade of Grecian mythology when the robber Procrustes amused himself with his victims by stretching out the short ones and chopping off the long ones to fit his own iron bedstead. Such a process, in either physical or spiritual culture, would hardly be tolerated as a system of education now, and yet I am almost afraid that if some people's modes of thinking, feeling and judging, were put into practical operation, they would come not far short of this. Be this as it may, we are all conscious that we have more or less reluctance to give full credit and fellowship to those not cast in the mould of our ideal; and who can tell how many of the disturbances of our social, religious, and political affairs may be traceable to this reluctance to tolerate the personal differences that enter into the make-up of society.

It will be hard for our successors in American politics in "the good time coming," to understand how the "bloodiest picture in the book of time" came to be painted and hung up in our national gallery, from the totally inconsequential fact that one class of people happened to have a little more pigmentum nigrum in the epidermis than another class had. Alas that the religion and politics of a great republic should have taken tone from the insignificant accident of a reflecting or non-reflecting cuticle! No more does the extraneous accident of wealth affect the stable prerogatives of intrinsic selfhood to become all it is capable of being. No man can be so rich, so wise, or so handsome, as to thereby come into right to say to the poorest, the simplest, the plainest, that he may not grow in this direction or that, that he may not become whatever legitimate endeavor may make him. Launched out on the ocean of life, like a fleet of vessels, each man may spread the sails God has given him, whether he be made to sail as brig or bark, sloop or man-of-war. It belongs to no admiral or commodore to order what canvas he shall spread, or what voyage he shall make.

If a tree be dead, it will lie any way; but if it be alive, it will grow, according to its own law, and he would be more idiot than naturalist who should insist on growing a hemlock tree from an acorn. A church full of live Christians will be like a tropical forest; some will shoot up tall, and stand leaf-crowned like the palm. Others will trail and climb like the vine, while others, like the shrub and the herb, will fill the interstices with greenness and fragrance. Who shall say the forest is not all the more beautiful and useful from the variety of its floral make-up? D. E. M.

SUNDAY LAWS: PAST AND PRESENT.

It will be remembered that Rev. A. H. Lewis delivered a lecture in the Hall of Philosophy, at Chautauqua, last Summer, on the above subject, before the great Sunday School Assembly. The speech was reported verbatim by the Chautauqua Herald, but was only partially published. This verbatim report has been revised by the author, and is published by the Tract Society in a neat sixteen-page pamphlet. It contains a thorough review of the whole subject of Sunday legislation, its history, and its results, with a summing up of the outlook for the future.

This speech will prove a valuable aid in stemming the tide of persecution, and should be widely circulated. Copies can be had at the rate of five cents each, or six for twenty-five cents, by addressing the Treasurer, J. F. Hubbard, at Plainfield, N. J.

HARPER'S MAGAZINE for February is a very strong number, both in the literary and the artistic sense. It begins with an excellent portrait of Victor Hugo, as a frontispiece, which is followed by a description of Philadelphia; a paper on "Commercial, Social, and Political Mexico;" personal sketches of "French Political Leaders;" a paper entitled "Henry Irving at Home;" a valuable article on "The American Life-saving Service," and an interesting account of the "Wilson Industrial School and Mission," all beautifully illustrated. Besides these, there are other valuable and interesting articles, some of which are illustrated, and the usual Editorial Departments.

GARDEN SEEDS.—We are in receipt of Harris' Moreton Farm Seed Catalogue for 1882, containing a list of choice field, garden and flower seeds grown and for sale by Joseph Harris, Moreton Farm, Rochester, N. Y. Mr. Harris is an old seed grower and has had opportunities for obtaining and testing all the new varieties of farm and garden seeds. He is a well known agricultural editor and author of thirty years standing. His seeds are exceptionally good. They are warranted fresh, of the choicest strains and sure to grow. Mr. Harris informs us that he will be glad to send his Catalogue for 1882, with direction for cultivation, free to every reader of the RECORDER who will send his name and postoffice address on a postal card. Address Joseph Harris, Moreton Farm, Rochester, N. Y.

THE Corresponding Secretary would be pleased to receive as early response as possible from all who received the circulars sent out in December.

Home News.

New York.

ALFRED CENTRE.

At the last meeting of the church and society at Alfred Centre, it was voted to make the sittings in the house of worship free; also to raise the funds to meet the expenses of salary and society by the envelope system.

There has been a growing interest of late in the prayer-meetings held in different neighborhoods. Many are deeply anxious for the revival of the church and for the salvation of sinners. ALFRED.

The weather here is mild. Thermometer for some days 20° above zero. We have only a few inches of snow, but nice sleighing. The Women's Tract Societies of Hartsville, Second Alfred, and Alfred Centre, held a joint session at the First Alfred church the 19th of January. Much interest was apparent in Sabbath and other reforms. These sessions are to be continued quarterly. Religious meetings are being held every night from house to house. C. M. L. JAN. 22, 1882.

SCOTT.

JAN. 19, 1882.

We are having real Winter weather, which has been the exception thus far. Health generally prevails.

Our Sabbath meetings are well attended, and we believe the table of the Lord's Word is spread, and we partake of it and are fed indeed. Our former pastor, J. J. White, has resigned, but consents to preach to us for the present, as a supply. His energies are as faithfully devoted to the church in its various offices in this relation as the other, and we shall keep him just as long as we can. Our united prayers are that a flood-tide of spiritual life may roll upon us that shall not ebb, and that we may realize more fully that, in order to attain this, we must be humble and in perfect sympathy with our Leader, Jesus Christ.

We have held our first Woman's Cottage Prayer-meeting of the season, and hope to continue them through the Winter. Our last Sabbath evening prayer and con-

ference meeting was well attended, and considerable interest manifested. May God give us all a fresh baptism of his love, that we may render him a cheerful service, and whether in his sanctuary, or elsewhere, we may be enriched with ever new soul-experiences of his power to save.

The Sabbath-school reorganized at the commencement of the year with the following officers: Superintendent, M. G. Frisbie; Pastor (a new office with us), J. J. White; Secretary, Miss Kate M. Clarke; Organist, Mrs. Amelia Barber; Librarian, George J. Greene; Teachers, J. J. White, Mrs. S. C. Stillman, Mrs. Wilber Maxson, Mrs. M. G. Frisbie, and Mrs. J. J. White. At the annual church meeting, B. L. Barber was made Church Clerk, and Wm. N. Babcock, Financial Agent. A.

LEONARDSVILLE.

JAN. 13, 1882.

We are enjoying the favor of God in regard to health.

One from our Sabbath-school, Johnnie Brownell, was removed by death, while in a neighboring village. Young, strong, and full of promise, his decease comes as a warning to all.

There is no marked growth in our village, except an Academic Department for our school, and the enlargement of H. D. Babcock's foundry and machine shop. Bro. Babcock and I. A. Crandall are the manufacturers of Armstrong's heater for engines, and have the United States for their territory.

The subject of temperance is agitating our community somewhat this Winter. Gospel temperance meetings are held every Sunday evening, and the conviction is growing that a part of the gospel of temperance consists in voting it also. The time is fast approaching when all honest people will consider it a very inconsistent thing to talk temperance and pray temperance, 364 days in the year, and then, on the 365th, step up to the ballot box and vote for a rum candidate and for a rum party. Two arrests for selling intoxicating drinks were made here recently. One man plead guilty, promised never to sell liquid death again (contrary to law!), and paid a small fine. The other had his trial, was convicted of selling cider, and sentenced to imprisonment one hundred and fifty days. He is now suffering the penalty.

As a church, we feel that God is reviving his work in our hearts, and we are hoping and praying for a visitation of his Spirit to move the hearts of the people. Our numbers have been decreasing for the past two years, mostly by the removal of dead branches. While such treatment is very painful, we feel that the church is stronger, spiritually, while numerically less.

The Sabbath-school is enjoying its usual prosperity, and waiting in hope for the new Sabbath-school paper.

The Church, Sabbath-school, and Women's Auxiliary Tract Society are committed to Sabbath Reform work, and by money and prayers will seek to vindicate the claims of Jehovah's down-trodden law. H.

Pennsylvania.

QUARTERLY MEETING.

The Quarterly Meeting at Hebron Centre met the expectations of its friends, allowing for the roads and the weather. It was neither inviting for the buggy, nor encouraging for the sleigh. The attendance was good, though only members from Bell's Run, Richburg, Hebron, and Nile were there. Eld. H. P. Burdick was there doing his work with his characteristic originality, spirit and zeal. His three-score years' white hair lend force, not weakness, to his methods, and make plain his preaching. A collection of nearly \$5 was raised for the cause of missions. Will the cause succeed? None but God can answer. If the people hold up the missionary's hands, if they are prompt and early at his appointments, and pray for him, we will look for brighter days in both the Hebrons. The young people of both Hebrons are doing themselves great credit, and, with few exceptions, greatly strengthening the ranks which otherwise would grow weak and thin. I did not think to propose calling the roll of churches to have those represented report themselves as in the Association. Whether this is done or not, is there any way by which the Quarterly Meeting may become the property of the churches as well as of the preachers and pastors? J. S.

New Jersey.

Edward Rarick, who absconded from North Plainfield about a year since, leaving his wife and three children, and the school of which he was principal, has just turned up in Montreal, where he was arrested Jan. 18th for bigamy. He married a young woman in Maine, took her to Montreal, where he neglected and abused her, which led to his discovery and arrest.

Bernard Mullen, who of daring assaults and on women in Plainfield sentenced to State Prison—fifteen years on one year each on three other years.

Henry Wilson, with a mitted a burglary in P. ago, for which he has years in the State Prison. Rev. A. E. Main on the 18th, on his way on tour, and spent an e Board, considering pl nominal work.

Two sudden deaths of Plainfield within B. Matthews died ve 13th, after what was operation at the New Mr. Jas. M. Taylor fell Sunday evening, Jan. apparently usual health known citizens.

Dr. A. S. Titworth store in New Market, his whole time to his The store formerly Bros., at New Market, the owner would like a tist to come and occup

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Winter has return inches deep. Mercur neighborhood of zero. Efforts are being m society. Our school has abo four grades. JAN. 16, 1882.

West Virginia.

Eld. S. D. Davis is Jane Lew, by a broker to resume his labors w Salem Churches.

Wisconsin.

A vigorous effort i State Legislature to se the people of a prob the State Constituti ready adopted by Kan are doing our best to

Weldon has lost to workers in the cause of Irons, who was cut do a saloon-keeper, a traffic. He left a wife

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meeting was well attended, and our interest manifested. May God give fresh baptism of his love, that we under him a cheerful service, and in his sanctuary, or elsewhere, we enriched with ever new soul-experience to his power to save.

Sabbath-school reorganized at the meeting of the year with the following: Superintendent, M. G. Friebie, (a new office with us), J. J. White, Mrs. Miss Kate M. Clarke; Organist, Melia Barber; Librarian, George J. Teachers, J. J. White, Mrs. S. G. Mrs. Wilber Maxson, Mrs. M. C. and Mrs. J. J. White. At the annual meeting, B. L. Barber was made Clerk, and Wm. N. Babcock, Financial.

LEONARDSVILLE.

Jan. 18, 1882.

are enjoying the favor of God in regard to our Sabbath-school, Johnnie Hill, was removed by death, while in a young village. Young, strong, and promising, his decease comes as a warning.

There is no marked growth in our village, and an Academic Department for our and the enlargement of H. D. Babcock and machine shop. Bro. Babcock and A. Crandall are the manufacturers of Armstrong's heater for engines, and the United States for their territory.

subject of temperance is agitating our minds somewhat this winter. Gospel meetings are held every Sunday, and the conviction is growing that the gospel of temperance consists in abstaining from the use of alcohol. The time is fast approaching when honest people will consider it a very important thing to talk temperance and abstinence, 364 days in the year, and at the 365th, step up to the ballot box for a rum candidate and for a rum ticket.

Two arrests for selling intoxicating liquors were made here recently. One man, who had promised never to sell liquid again (contrary to law!), and paid a fine of \$100. The other had been convicted of selling cider, and sentenced to imprisonment one hundred and fifty days. He is suffering the penalty.

In our church, we feel that God is reviving our hearts, and we are hoping for a visitation of his Spirit to the hearts of the people. Our numbers have been decreasing for the past two months by the removal of dead branches. While such treatment is very painful, it is necessary for the church to be stronger, spiritually and numerically.

Sabbath-school is enjoying its usual prosperity, and waiting in hope for the new school paper.

Church, Sabbath-school, and Women's Tract Society are committed to Reform work, and by money and influence will seek to vindicate the claims of the down-trodden law.

Pennsylvania.

QUARTERLY MEETING.

Quarterly Meeting at Hebron Centre on the 20th inst. The attendance was good, and the weather. It was interesting to see the buggy, nor encouraging to see the sleigh. The attendance was good, only members from Bell's Run, Hebron, and Nile were there. P. Burdick was there doing his work as characteristic originality, spirit and his three-score years' white hair lend not weakness, to his methods, and plain his preaching. A collection of \$100 was raised for the cause of missions. Will the cause succeed? None but an answer. If the people hold up the mission, if they are prompt and early at meetings, and pray for him, we will have brighter days in both the Hebron and Nile congregations. People of both Hebrons are doing well, and with few exceptions, are greatly strengthening the ranks of the church. Do not think to propose calling the roll of names to have those represented report as in the Association. Whether done or not, is there any way by which the Sabbath evening prayer-meetings are not so well attended as we could wish, though most of our young people are usually present and ready to take an active part.

New Jersey.

Barick, who absconded from Hebron about a year since, leaving behind three children, and the school where he was principal, has just turned up in New Jersey, where he was arrested Jan. 18th inst. He married a young woman in New Jersey, and she has been with her, which led to his arrest.

Bernard Mullen, who committed a series of daring assaults and highway robberies upon women in Plainfield last Fall, has been sentenced to State Prison for forty-five years—fifteen years on one indictment, and ten years each on three others.

Henry Wilson, with several aliases, committed a burglary in Plainfield some weeks ago, for which he has been sentenced to ten years in the State Prison.

Rev. A. E. Main passed through Plainfield on the 18th, on his way home from his Western tour, and spent an evening with the Tract Board, considering plans and methods of denominational work.

Two sudden deaths have agitated the people of Plainfield within the week. Mr. O. B. Matthews died very unexpectedly Jan. 13th, after what was considered a minor operation at the New York Hospital, and Mr. Jas. M. Taylor fell dead from apoplexy Sunday evening, Jan. 15th, after a day of apparently usual health. Both were well-known citizens.

Dr. A. S. Titsworth has sold his grocery store in New Market, and proposes to devote his whole time to his increasing practice.

The store formerly occupied by Dunn Bros., at New Market, is now for rent, and the owner would like some Seventh-day Baptist to come and occupy it.

The union meetings at New Market continued during the week following the week of prayer, but were discontinued on the 15th, largely because of the unfavorable weather and difficult traveling.

Rhode Island.

ASHAWAY.

Sabbath-day, Jan. 14th, our Church (the 1st Hopkinton) received an invitation from the Church at Niantic to meet with them at their next communion season, which occurs Feb. 4th. We hope that many will respond to the invitation. Christian fellowship always promotes Christian growth.

The second Sabbath of each month our pastor preaches to the children, but older people listen with profit. Jan. 14th, he preached from Eph. 4: 26, "Be ye angry and sin not: let not the sun go down upon your wrath." Anger is not sinful; it is a duty. God is angry with sin; Moses was angry at the idolatry of Israel; Christ was angry at the desecration of the temple. We should hate sin in every one, and especially in ourselves. If we hate sin, we will not commit sin; hence, we are commanded to be angry (with sin) and sin not. Anger, harbored and allowed to burn on from day to day, becomes wrath; which is indeed a sin; hence the command, "Let not the sun go down upon your wrath."

Winter has returned. Snow is several inches deep. Mercury has fallen to the neighborhood of zero.

Efforts are being made to start a debating society.

Our school has about 150 pupils in the four grades.

Jan. 18, 1882.

West Virginia.

Eld. S. D. Davis is laid up at his home in Jane Lew, by a broken rib, but hopes soon to resume his labors with the West Fork and Salem Churches.

Iowa.

WELTON.

Jan. 18, 1882.

A vigorous effort is being made in our State Legislature to secure the submission to the people of a prohibition amendment of the State Constitution similar to that already adopted by Kansas. We as a society are doing our best to forward this object.

Welton has lost one of her most earnest workers in the cause of humanity, Mr. H. F. Irons, who was cut down in his own store by a saloon-keeper, a sacrifice to the liquor traffic. He left a wife and two children.

Wisconsin.

UTICA.

Our little society is gradually being reduced by removals, younger members seeking homes in the West, or entering the professions, while some of the older ones are finding homes in some of our larger societies. Our Sabbath services are well attended. The Sabbath evening prayer-meetings are not so well attended as we could wish, though most of our young people are usually present and ready to take an active part.

g. w. b.

Condensed News.

CONSTITUTIONAL AMENDMENTS PROPOSED.—Senator George has introduced a joint resolution in Congress, proposing an amendment to the Constitution providing for the election of judges of the United States

courts, by the people of the districts or circuits in which the judges exercise their powers. The tenure of the present incumbents not to be affected, and the term of the newly elected judges to be fourteen years. He also proposed an amendment providing for the election by the people, for four years, of postmasters, marshals, official attorneys representing the United States in inferior courts, and all other civil officials of the United States, exercising executive or ministerial powers within the several States, excepting officers for the collection or disbursement of United States revenues, officers of the mints and the departments, and both Houses of Congress.

LATEST FROM THE JEANNETTE.—The Secretary of the Navy has received the following, dated Irkutsk, Jan. 18th, from Engineer Melville, of the Jeannette: Engineer Melville, Lieut. Danenhower and eleven men are all well. Engineer Melville returned to the Arctic Ocean, found the log-books, instruments, and four records left by Lieut. DeLong. No tidings of the second cutter, commanded by Lieut. Chipp. The search will be continued during the winter by the Cossack commandant of Belun and Jackutsk, under direction of Gen. Tschernieff. We have word from Kolyma river that no boat had arrived to date of November 19th. I am acquainted with the country where Lieut. DeLong and party are, and request orders to remain with two men to renew the search in March, Lieut. Danenhower and nine men to return to the United States. Lieutenant Danenhower's sight is partially recovered.

FLOOD ON THE CUMBERLAND.—Nashville, Tenn., dispatches of the 22d, report the river as risen seven inches higher than in 1847, making fifty-five feet and three inches. The city was hemmed in on nearly all sides by the flood, and ten thousand people were homeless in consequence probably of being driven from their houses by the water, the reports not stating that the buildings were destroyed, though precautions had to be taken to prevent such a catastrophe. From Johnsonville to Camden the Tennessee river was nine miles wide.

THE SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

MARRIED.

At Mystic Bridge, Conn., Jan. 15, 1882, by Rev. O. D. Sherman, Mr. CHARLES H. CHIPMAN and Miss LIZZIE J. WILLIAMS, both of Mystic.

DIED.

In Brookfield, N. Y., Jan. 11, 1882, after a painful and lingering illness, and from a complication of diseases, Mrs. MARY L. WYTER, wife of Joel Witter, and daughter of Silas Whitford, aged 23 years, 4 months, and 11 days. This young wife and mother lived and died a Christian. A little infant, too young to know its loss, survives her. She is greatly missed and mourned by her surviving companion. She believed in Christ as the Savior of sinners, and gave evidence of its genuineness by baptism, and union with the 2d Brookfield Church, and a worthy Christian life. We miss her bright smiles, and cheerful words, but we believe that our loss is her eternal gain. Brief services were held at the family residence, attended by a large concourse of relatives and neighbors.

Earth is but a scene of parting; Strongest ties must here unbind; Young and old are passing over; They are leaving us behind."

In Berlin, N. Y., Jan. 9, 1882, of paralysis, Mrs. PATTY MARIA, wife of Schuyler Green, aged 74 years and 2 days. Such had been the life of this sister, though dying suddenly, and with no opportunity to leave her dying testimony with her friends, yet they possess an unqualified assurance that she was prepared for the event. She had long been a consistent member of the church, though for some years her church privileges were few, yet her interest in Christ as a personal Redeemer never abated. A devoted wife and mother, a kind neighbor, beloved by all. She leaves a husband, three children and several grandchildren, who remember with pleasure the virtues of wife, mother, and grandmother.

In Westery, R. I., Jan. 15, 1882, HARRIET D. POTTER, wife of Erastus Miner, aged 43 years. Burial service at Ashaway, Jan. 17th. T.

In Westery, R. I., Jan. 10, 1882, of diphtheria, AMY KASHBANE, only child of Walter and Lucia Annette Price, aged 4 years, 1 month, and 7 days. "A sweet flower has drooped and faded." Nay, one fair plant has been removed from the earthly garden to bloom in the paradise of God, I. A. P.

In the village of Westery, (Connecticut side), Jan. 15, 1882, of spinal trouble, GEORGE, eldest child of William and Maggie Wheeler, aged 4 years, 9 months, and 25 days. "Suffer little children to come unto me."

In Westery, R. I., Jan. 17, 1882, of pneumonia, JOHN HISCOX, in the 80th year of his age. Born and reared in the town of Westery, and having lived in the village for 74 years, he might truly be called one of the old landmarks. He was known of all, and as universally respected as he was known. Six children have preceded him to the better land, while four remain to be a support and comfort to their mother, who, after more than sixty years of married life, has come at last to the loneliness of the widow's lot. Brother Hiscox was a tried and true member of the Pawcatuck Seventh-day Baptist Church. His sickness was brief, but the summons was not unexpected or unwelcome. His full day's work was done, and life's sun sank naturally to rest; but the presence of the Divine Master made it glorious, and thus were fulfilled the words of the prophet, "And it shall come to pass that at evening time it shall be light."

At his home, in Trenton, Minn., Sabbath, Jan. 14, 1882, of a complication of diseases, Deacon A. P. STILLMAN, in the 74th year of his age. Bro. Stillman was born in Lincoln, Chienango Co., N. Y., Aug. 7, 1808. He united with the Seventh-day Baptist Church of DeRuyter, at the age of eleven years, and was a member also of Little Geneva, Hebron, Portville, and Christians, churches. In 1863 he joined the Trenton Seventh-day Baptist Church, of which he was a member at the time of his death, to which he looked forward as a deliverer from his painful sufferings. To the very last he retained consciousness, appearing to have visions of glory, and at one time desiring the window curtain raised that he might see them as they came, and inquiring often "how long before we will get home?" About five or ten minutes before his death, being asked if he knew each in the room, he nodded assent. During the last years he seemed to grow rich in spiritual things, patient, tender hearted, truthful, loving, and childlike. With no murmur of complaint, he bore his intense suffering of body, and for him death had no sting, the grave no victory! The funeral sermon was preached by Eld. G. M. Cottrell, from 2 Tim. 4: 7.

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Advices from Buenos Ayres to Dec. 20th, report that a revolution has broken out in Bolivia. The attitude of the United States, with reference to affairs in Chili and Peru, was viewed with dissatisfaction by all the South American Republics.

After consultation with the Chief Justice and Associate Justices of the United States Supreme Court, Attorney General Brewster has decided to revive the practice of appearing in the court in all cases affecting the public interests.

Reports from Matamoros say that Commander Guidino has had a battle with the Mescllaro Apaches, killing three Indians and capturing the rest of the band, thirty-six warriors and six boys.

Of four thousand bills introduced at the present session of Congress, about three thousand have been printed. The number of private bills introduced, it is stated, is unprecedented.

The States and Territories west of the Missouri river have produced \$32,000,000 in gold and \$45,000,000 in silver during the past year.

SPECIAL NOTICES.

THE SECOND COMING OF CHRIST.—The sermon on the above subject, delivered by Rev. D. E. Maxson, D. D., at the last session of the Western Association, has been printed and is now ready for distribution. Those wishing to do so can secure copies of the same, by addressing the undersigned, at Alfred Centre, N. Y. It is hoped that those who contributed the means for publication, will send in their orders early.

D. K. DAVIS, Chairman of Committee.

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one of the happy converts baptized by the writer, Dec. 10, 1881. Her mother had been a Sabbath-keeper; but in her present marriage relations, the parents are not keeping it. The daughter, on accepting Christ, desired to keep the Sabbath, and became a member of the Long Branch Church, which she did. Thus in five short weeks has her connection with the church militant been severed to become connected with the church triumphant where she will sing, "Happy day, happy day, when Jesus washed my sins away." Her death created great solemnity, especially among her youthful companions who had been so recently baptized, as witnessed by the tears of sympathy and love, showing that they regarded her indeed a sister in the Lord. We believe this bereavement will be sanctified to the good of others who are "almost persuaded" to be Christians. That it may be our prayer. Truly, in the midst of life, we are in death. H. B. L.

LETTERS.

John Ryno, W. S. Bonham, O. Maxson, Stephen Babcock, L. E. Livermore, Cora J. Williams, R. L. Davis, J. C. Bowen, Geo. Greenman, B. G. Stillman, D. E. Lewis, G. H. Babcock, R. T. Burdick, W. R. Page, E. M. Dunn, J. R. Irish, Wm. A. Babcock, O. U. Whitford, E. R. Clarke, H. E. Babcock, J. M. Todd, D. D. Gardner, G. G. Coon, Agnes Rosenkrans, Geo. Tomlinson, O. B. Wardner, G. M. Cottrell, H. W. Randolph, H. Ernst, A. B. Felgenmaker & Co., L. A. Platts, J. B. Williams, J. F. Hubbard, Mrs. Sally Green, D. N. Meredith, A. M. West, John Graves, Adela Saunders, B. F. Stillman, W. J. Haight, Elizabeth Maxson, S. P. Witter, Daniel H. Burdick, S. S. Griswold, O. W. Babcock, Mrs. S. Dobbins, Mrs. O. S. Collins, A. H. Lewis, I. D. Thompson, A. E. Main.

RECEIPTS.

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

Table with 2 columns: Name and Amount. Includes Mrs. Sardinia Crandall, Alfred Centre, \$2 00; Mrs. J. M. Baker, 2 00; Mrs. L. A. Oloot, 2 00; Maxson Burdick, 2 00; John Woolworth, 2 00; J. A. Champlin, 2 00; Silas Stillman, Alfred, 2 00; Mrs. E. Butler, 2 00; Adella Saunders, Alden, 2 00; A. S. Crandall, Watson, 2 00; C. Stuke, 2 00; F. E. Wilder, 2 00; L. K. Williams, 1 00; W. F. Andrews, Castorland, 2 00; J. D. Thompson, 2 00; Wm. Crumb, Petrie's Corners, 2 68; Jay Williams, Lowellville, 2 00; Wm. W. Gardner, Nile, 2 00; S. P. Witter, 2 00; A. C. Coon, 2 00; W. Latham, 2 00; D. H. Burdick, Rapids, 2 00; Mrs. L. B. Burdick, 2 00; Mrs. G. N. Brown, 2 00; Alice M. Palmer, Syracuse, 2 00; Mrs. S. Dobbins, Buffalo, 2 00; Geo. H. Crandall, Richburg, 3 00; A. B. Green, 2 24; Miss Flora Wilcox, Andover, 2 00; E. S. Colgrove, Cincinnati, 2 00; H. W. Burdick, DeRuyter, 2 00; G. G. Coon, 2 00; Mrs. Arza Muncy, 2 00; Mrs. Seth Curtis, Attica, 2 00; Mrs. Richard Stillman, Brookfield, 2 00; J. M. Todd, 2 00; Rowse Burdick, 2 00; Thomas Holmes, 2 00; C. Whitford, 2 00; Mrs. Emily C. Main, 2 00; C. M. Beebe, 2 00; Orrin Chesbro, 2 00; E. S. Saunders, 2 00; Mrs. C. B. Burdick, 2 00; Jared B. Crandall, 2 00; A. C. Jagers, 2 00; Wm. Jordan, 2 00; J. Arthur Crandall, 2 00; Collins Miller, 2 00; L. E. Todd, 2 00; Betsey Burdick, 2 00; M. W. Clarke, 2 00; Mrs. Lorinda Crandall, South Brookfield, 2 00; J. S. Crumb, Waterville, 2 00; Mrs. R. A. Rogers, Oxford, 2 00; Thos. H. Green, Little Geneva, 2 00; Lois Townsend, Manchester, Iowa, 2 00; Mrs. Sally Green, Rockford, 1 00; John Graves, Vernon Centre, Minn., 2 00; Ellis Ayers, Dodge Centre, 2 00; A. J. Sweet, Alden, 1 00; Elizabeth Mason, Grand Rapids, Mich., 2 00; Mrs. A. A. F. Randolph, Pardee, Kas., 2 00; M. P. Stillman, Nortonville, 2 00; Mrs. Alma Marls, 2 00; Mrs. Kate Perry, 2 00; J. L. Stillman, 2 00; Jos. Langworthy, Hope Valley, R. I., 2 00; Mrs. O. S. Collins, 2 00; Mrs. E. L. Hyde, Centerville, 2 00; N. T. Chipman, Mystic, Conn., 2 00; W. E. Maxson, Mystic River, 2 00; Mrs. Clark Greenman, Mystic Bridge, 2 00; Geo. Greenman, 2 00; Thos. S. Greenman, 2 00; Geo. H. Greenman, 2 00; Warren Lewis, 2 00; David Langworthy, 1 50; Mrs. Mary R. Berry, 2 00; O. M. Barber, 2 00; Leander Barber, 2 00; George Paine, 2 00; E. C. Saunders, 2 00; Alfred Woodrancy, 2 00; Charles Whitley, 2 00; T. M. Clarke, Niantic, 2 00; H. B. Babcock, Berlin, Wis., 2 00; A. M. Wells, 2 00; John Gilbert, 2 00; Mrs. A. C. Kenyon, Albion, 2 00; Mrs. P. B. Crandall, Walworth, 2 00; O. P. Clarke, 2 00; T. A. Saunders, 2 00; R. E. Crumb, 2 00; Mrs. Z. M. Heritage, 2 00; N. J. Reed, 2 00; Mrs. F. W. Maxson, 2 00; H. W. Glaspey, Farina, Ill., 2 00; Wm. Hummel, Shiloh, N. J., 2 00; J. T. Davis, 2 00; J. S. Bonham, 2 00; R. J. Bonham, 2 00; L. F. Glaspey, 2 00; Mrs. J. C. Bivins, 1 00; Mrs. Caroline Ayars, 1 00; W. Barrett, 2 00; C. B. Bowen, 2 00; Artie C. Davis, Bridgeton, 2 00; Geo. Tomlinson, Roadstown, 2 00; D. C. Frazier, New Market, 2 00; R. L. Davis, Westfield, Penn., 2 00; L. Woodworth, Orleans, Neb., 2 00; W. L. Beeman, 2 00; Arthur Van Horn, Riverton, 15 00.

FOR LEMON LEAVES.

Cora J. Williams, New London, N. Y., \$3 15; W. A. Babcock, Leonardsville, 5 40; Geo. H. Babcock, Plainfield, N. J., 15 00.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 21st, 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 19,845 packages; exports, 2,389 packages. As noted last week, a turn in foreign exchange begins to be the most important factor in the markets. Everything else, being too dear, gold looks to be the next export, the circulating medium thereby being lessened and the price of commodities reduced. Sterling exchange closes at 44 88 @ 44 89 per sight cables, which price if continued will lead to gold export. There were sales on exchange this week of 300 tubs Western factory June make at 12c., and this class butter is freely offered at 12c. @ 13c. Fine fresh made butter of all classes is quick sale, with 35 @ 40c. bid for fancy dairy and creamery make. We quote:

Table with 2 columns: Item and Price. Includes Creamery, fine new milk make, 40 @ 48; fresh, fair to choice, 30 @ 35; summer firkins, 25 @ 30; Dairy butter, finely made, fresh, 30 @ 35; fair to choice, fresh, 25 @ 28; sour, cheesy or rancid, 15 @ 20; Entire dairies, as in quality, 25 @ 28; Imitation of Western creamery, fine, 30 @ 35; Western factory, fresh made, fine, 25 @ 28; common to good, 18 @ 15.

CHEESE.—Receipts for the week were 23,540 boxes; exports, 23,949 boxes. The January stock here in this city was taken at 233,000 boxes, but doubt is expressed in some quarters, and private estimates put the stock much higher. The method of taking stock is by ballots put in a hat, each having figures wrote on them by somebody, the total of which is supposed to be the stock of cheese here, to which is then added a total of other towns and cities and a general estimate of the dairy districts, making a supposed grand total of stock; from the deduct probable exports, and the balance divided among 50,000,000 of people (inclusive of Indians not taxed) gives the amount of cheese per capita. There are a good many soft half skimmed Winter made Pennsylvania cheese coming here offered at 8c. Full cream August make in good condition were offered at 10c., and there generally seemed to be more cheese offering than buyers to take them, especially of middling and lower grades. We quote:

Table with 2 columns: Item and Price. Includes Fall make, fine full cream, 13 @ 13 1/2; fair to good, 11 @ 12; Early make, fair to good, 10 @ 10 1/2; Factory, partly skimmed, 7 @ 11; poor skims, 2 @ 5. EGGS.—Receipts for the week were 4,123 bbls. and 2,748 boxes. The market was limp and down to 21c. @ 23c. Monday, with held or ice house stock and lined brands unsalable. This news of the market in the country caused light receipts, followed by higher prices closing. We quote:

Table with 2 columns: Item and Price. Includes Near-by marks, fresh laid, per doz., 22 @ 24; Fresh omelet eggs, and bakers' eggs, 18 @ 20; Lined eggs, prime brands, 16 @ 18.

BREWSAX.—The market is quick at 22 1/2 @ 23 cents for pure wax.

BEANS.—We quote:

Table with 2 columns: Item and Price. Includes Marrows, per bushel, 62 lbs., prime, \$3 50 @ \$3 60; fair to good, 3 00 @ 3 30; Mediums, good to choice, 2 90 @ 2 20.

DRIED FRUITS.—We quote:

Table with 2 columns: Item and Price. Includes Evaporated apples, ring cut, choice, 11 @ 12; fair to good, 8 @ 10; State and Western, quarter apples, 5 @ 6; Apples, North Carolina, sliced, 6 @ 8; Peeled peaches, evaporated, 85 @ 95; Peeled peaches, sun dried, 18 @ 20; Unpeeled peaches, halves and quarters, 25 @ 30; Raspberries, dried, 25 @ 27; Blackberries, dried, 12 @ 13; Cherries, 19 @ 20; Plums, 15 @ 17.

BUTTER, CHEESE, EGGS, BEANS, ETC.

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Selected Miscellany.

MY TRUNDLE BED.

As I rummaged through the attic, listening to the falling rain As it pattered on the shingles and against the window pane. Peeping o'er the chest and boxes, which with rust were thickly spread. Saw I in the farthest corner what was once my trundle bed. So I drew it from the recess, where it had remained so long. Hearing all the while the music of mother's voice in song. As she sang in sweetest accents what I since have often read. "Hush, my dear, lie still and slumber, holy angels guard thy bed."

THE BEGGAR.

A TRUE STORY.

One cold, windy morning, the last Sunday in December, 1849, a half-naked man knocked timidly at the besement door of a fine, substantial mansion in the city of Brooklyn. Though the weather was bitter, even for the season, the young man had no clothing but a pair of ragged cloth pants and the remains of a flannel shirt, which exposed his muscular chest in many large rents. But in spite of his tattered apparel and evident fatigue, as he leaned heavily upon the railing of the basement stairs, a critical observer could not fail to notice a conscious air of dignity and the marked traces of cultivation and refinement in his pale, haggard countenance.

The door was speedily opened, and disclosed a large, comfortably furnished room, with its glowing grate of anthracite, before which was placed a luxuriously furnished breakfast table. A fashionably attired young man, in a brocade dressing gown and velvet slippers, reclined in a soft fauteuil, busily engaged in reading the morning papers. The beautiful young wife had lingered at the table, giving to the servant in waiting, her orders for the household matters of the day, when the timid rap at the door attracted her attention. She commanded the door to be opened; but the young master of the mansion replied that it was useless—being no one but some thievish beggar; but the door was already opened, and the sympathies of Mrs. Maywood enlisted at once.

"Come in to the fire," cried the young wife impulsively, "before you perish." The mendicant, without exhibiting any surprise at such unusual treatment of a street beggar, slowly entered the room, manifesting a painful weakness at every step. At his entrance Mr. Maywood, with a displeased air, gathered up his papers and left the apartment. The compassionate lady unwisely placed the half-frozen man near the fire, while she prepared a bowl of fragrant coffee which, with abundant food, was placed before him. But noticing the abrupt departure of her husband, Mrs. Maywood, with a clouded countenance, left the room, whispering to the servant to remain until the stranger should leave.

She then ran hastily up the richly mounted stair-case, and paused before the entrance of a small laboratory and medical library, occupied solely by her husband, who was a physician and practical chemist. She opened the door and entered the room. Mr. Maywood was sitting at a small table, with his head resting upon his hands, apparently in deep thought.

"Edward," said the young wife, gently touching his arm, "I fear I have displeased you, but the man looked so wretched I could not bear to drive him away;" and her voice trembled as she added, "You know that I take the sacrament to-day."

"Dear Mary," replied the really fond husband, "I appreciate your motives. I know it is pure goodness of heart which leads you to disobey me, but still I must insist upon my former commands that no beggar shall ever be permitted to enter the house. It is for your safety that I insist upon it. How deeply you might be imposed upon in my frequent absences from home, I shudder to think. The man that is now below may be a burglar in disguise, and already in your absence taking impressions in wax of the different keyholes in the room so as to enter some night at his leisure. Your limited experience of city life makes it difficult for you to credit so much depravity. It is no charity to give to street beggars; it only encourages vice and destitute."

"It may be so," responded Mrs. Maywood,

but it seems wicked not to relieve suffering and want, even if this person behaved badly, and we knew it. But I will promise you not to ask another into the house." At this moment the servant rapped violently at the door, crying out that the beggar was dying. "Come, Edward, your skill can save him, I know," said his wife, hastening from the apartment.

The doctor did not refuse this appeal to his professional vanity, for he immediately followed his wife's flying footsteps as she descended to the basement. They found the mendicant lying pale and unconscious upon the carpet, where he had slipped, in his weakness, from the chair on which Mrs. Maywood had seated him.

"He is a handsome fellow," muttered the doctor, as he bent over him to ascertain the state of his pulse.

And well he might say so. The glossy locks of raven hair had fallen away from a broad, white forehead; his closed eyes were bearded by long raven lashes, which lay like long silken fringe upon his pale bronzed cheeks, while a delicate, acquiline nose and a square and massive chin displayed a model of manly beauty.

"Is he dead?" asked the young wife, anxiously. "Oh, no! it is only a fainting fit caused by the sudden change of temperature, and perhaps the first stage of starvation," replied the doctor, sympathizingly. He had forgotten, for the moment, his cold maxim of prudence, and added, "He must be carried to a room, without a fire, and placed in a comfortable bed."

The coachman was called in to assist in lifting the athletic stranger, who was carried to a chamber, where the doctor, with his own hands, administered restoratives. The young man soon became partly conscious, but all conversation was forbade him and he sank quietly to sleep.

"He is doing well; let him rest as long as he can; should he awake in my absence, give him beef tea and toast ad libitum," said the doctor professionally, as he left the room.

In less than an hour afterward Dr. Maywood and his lovely wife entered the gorgeous church of "The Most Holy Trinity."

Amid the hundred fair dames that entered its broad portals, dressed with all taste and magnificence that abundant wealth could procure, not one rivaled in grace and beauty the orphan bride of the rich physician. Her tall graceful figure was robed in a violet silk, that only heightened by contrast her large, azure eyes, bright with the lustre of youthful happiness yet. There was a touch of tender pity in their drooping lids that won the confidence of every beholder. The ermine mantilla which protected her from the piercing wind, rivaled, but could not surpass, the delicate purity of her complexion. Many admiring eyes followed the faultless figure of Mrs. Maywood, as she moved with unconscious grace up the centre aisle of the church, but none with more heartfelt devotion than the young, wayward, but generous man, who had recently wed her in spite of her poverty and the sneers of his aristocratic acquaintances.

The stately organ had pealed its last rich notes, which were still faintly echoing in the distant arches, when a stranger of venerable aspect, who had previously taken part in the services at the altar, rose and announced his text, the oft-quoted, but seldom applied words of the apostle, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Dr. Maywood felt his brow flush painfully; it appeared to him for the moment that the preacher must have known of his want of charity towards strangers, and wished to give him a public lesson; but he soon saw from the tenor of remarks that his own guilty conscience had made the application in his particular case.

I have not the space, nor indeed the power to give any synopsis of the sermon, but it, combined with the incident of the morning, effected a happy revolution in the mind of at least one of his hearers. So much so that on the return of Dr. Maywood from the church, he repaired at once to the room of the mendicant to offer such attention as he might stand in need of. But the young man seemed to be much refreshed by rest and nutritious food, and commenced gratefully thanking his host for the kind attentions he had received, which without doubt had saved his life. "But I will recompense you well, for, thank God, I am not the beggar that I seem. I was wrecked on Friday night in the Ocean Wave, on my return from India. My name was doubtless among the list of the lost, for I escaped from the waves by a miracle. I attempted to make my way to New York, where I have ample funds in the bank awaiting my order, but I must have perished from cold and hunger had it not been for your and your wife's charity. I was repulsed from every door as an impostor, and could get neither food nor rest. To be an exile from one's native land ten years, and then after escaping from the perils of the ocean, to die of hunger in the streets of a Christian city, I felt was truly a bitter fate."

"My name is Arthur Willet," added the stranger.

"Why, that is my wife's family name. She will be doubly pleased at her agency in your recovery."

"Of what State is she a native?" asked Arthur Willet, eagerly.

"I married her in the town of B—"

At this moment Mrs. Maywood entered the room, surprised at the long absence of her husband.

Arthur Willet gazed at her with a look of the wildest surprise, murmuring:

"It can not be—it can not be. I am desirous to think so."

Mrs. Maywood gazed with little less astonishment, motionless as a statue.

"What painful mystery is this?" cried Dr. Maywood, excitedly, addressing his wife, who then became conscious of the singularity of her conduct.

"Oh, no mystery," only this stranger is the image of my long-lost brother, Arthur." And Mrs. Maywood, overcome with emotion, turned to leave the room.

"Stay one moment," pleaded the stranger, drawing a small mourning ring from his finger, and holding it up, asked if she recognized the relic.

"It is my father's gray hair, and you are—"

"His son, Arthur Willet, and your brother."

Mary Willet Maywood fell upon the mendicant's breast, weeping tears of sweetest joy and thanksgiving.

Dr. Maywood retired from the room and left sister and brother alone in the sacred hour of reunion, saying to himself:

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—The Baptist Messenger.

THE GUARDIANS OF OUR COAST.

With such a record it is no longer a marvel that the American life-saving institution has taken so firm a hold of the public heart. The territory which it guards—ten thousand or more miles—is divided into twelve districts. The Atlantic coast presents one long succession of varied dangers, beginning with Maine, where the capricious currents are forever playing sly games about the narrow channels, reefs, sunken rocks, and peaks of islands half submerged, paving the coast like the teeth in a shark's jaw, taking in Cape Cod, that great arm of sand forty miles outward and upward, with its half-sunken, ever-shifting sand-bars, the islands and the rough, rocky points on Rhode Island coast—dreadful to mariners—and the long, unpeopled six hundred miles of beach from Montauk Point, Long Island, to Cape Fear, North Carolina, terminating with the arid coral formation of the coast of Florida, five hundred miles in extent. The great lakes, a group of enormous inland seas, with twenty-five hundred miles of American coast-line, are subject to sudden and violent gales, which pile up seas so stupendous that anchored vessels are swept fore and aft, often causing their complete destruction; while others, running for shelter in harbors, miss the narrow entrances, and are blown helplessly upon jutting piers, or the still more dangerous beach. The stations consist of three classes, severally denominated life-saving stations, life-boat stations, and houses of refuge. Each of the twelve districts is provided with a local superintendent, who must be a resident of the district and familiarly acquainted with its inhabitants. His compensation is one thousand dollars per annum, with the exception of those on the coasts of Long Island and New Jersey, who, having too many stations to look after to attend to other business, are paid fifteen hundred dollars apiece. These officers are required to give from twenty to thirty thousand dollar bonds as disbursing agents, being intrusted with the payment of the men under them in addition to their general duties. They are responsible for the selection of the keepers of the stations—a duty requiring much knowledge and excellent judgment—who are not, however, confirmed without the acquiescence of the inspector, who is supposed to have no local interests or prejudices. The crews are chosen by the keepers. The keepers and crews are examined by a board of inspectors, consisting of an officer of the revenue marine, a surgeon of the Marine Hospital Service, and an expert surfman whose qualifications are well known, to determine by a judgment wholly impartial their character, good health, and general fitness. This board is empowered to dismiss all incompetent men on the spot, and require the keeper to employ others without delay. The whole work is under constant inspection. An officer of the revenue marine, Captain James H. Merryman, is the chief inspector, and assigns from his office in New York an assistant inspector to every district. The stations are visited frequently, and the men examined in the exercises of the apparatus drill, and obliged to give verbal reasons for every step in their operations. They are trained with their life-boats in the surf, in the use of the life-dress, in saving drowning persons by swimming to their relief, in the methods of restoring the partially drowned, and in signaling. Everything in and about the stations moves, with military precision. When a wreck is attended with loss of life, a rigid examination follows to see if any of the men have been guilty of misconduct or neglect of duty. The keepers are empowered to protect the interests of the government from smuggling, and they guard all property that comes ashore from a wreck until its rightful owner appears. They are charged with the care and order of the stations and the boats and apparatus; and they must keep accurate accounts of all receipts and expenditures, journalize all transactions, and maintain all necessary correspondence with superior officers. Thus it appears they must possess a certain amount of education and high integrity, as well as surfmanship, intrepidity, and commanding qualities. They are paid four hundred dollars each per annum. The crews receive forty dollars per month during the active season, which upon the sea-coast is from September 1st to May 1st, and upon the lakes from the opening to the close of navigation, or from about May 1st to December 15th.—Martina J. Lamb, in Harper's Magazine for February.

It is the sin which we have not committed which seems the most monstrous.

THE WHEEL HORSE.

There is a wheel-horse in every family; some one who takes the load on all occasions. It may be the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, give her a heavy increase of the burden she is always carrying. Even Summer vacations bring less recreation to her than to others of the family. The city house must be put in order to leave; the clothing for herself and children which a country sojourn demands, seems never to be finished; and the excursions and picnics which delight the heart of the young people are not wholly a delight to the "provider." I once heard a husband say, "My wife takes her sewing machine to the country, and has a good time doing up the fall sewing." At the time I did not fully appreciate the enormity of the thing; but it has rankled in my memory and appears to me now an outrage. How would it be for the merchant to take his books with him to the country to go over his accounts for a little amusement? Suppose the minister writes up a few extra sermons, and a teacher carries a Hebrew grammar and perfects himself in a new language, ready for the opening of school in the fall?

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband, nourishing and training her children—no true woman wants to see her work done. But because it is never done she needs resting times. Every night the truck is turned up, the wheel-horse is put into the stable, and labor and care dismissed till the morrow. The thills of the household van can not be turned up at night, and the tired housemother can not go into a quiet stall for repose. She goes to sleep to-night feeling the pressure of to-morrow. She must have "an eye" over all until every one is in bed, and must keep an eye open at any moment to answer the need of children, and open both eyes bright and early to see the machinery well started for the new day.

There is never any time that seems convenient for the mother of little children to leave home even for a day; but with a kindly help from her husband and a little resolution to herself, she may go, and be so much the better for it that the benefit will overflow from her into the whole household. She will bring home some new idea and will work with the enthusiasm that comes from a fresh start.

One word for the older sister who makes the salad for lunch and dessert for dinner, who takes the position of wheel-horse quite cheerfully while her young sisters make themselves beautiful and entertaining, and, one after another, find "one true heart" apiece to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is one; and nothing but the devoted love and gratitude of the households whose fires she has helped to kindle, will reward her for what she has given.—Christian Union.

GERMAN BEER-DRINKING is bearing its natural fruit in more ways than one. In our insane list, that nationality figures more largely than any other, and it also contributes its undue proportion of suicides. But the effect does not end here. In a pitiful appeal for contributions, printed in the Chicago daily papers, a few days since, by the German Aid Society, the statement is made that that Society had seven thousand one hundred applications for relief during the past six months, the most active and genial season of the year, when practically every one who would work could get work to do. If such be the condition of impoverishment in the Summer and Fall, what must it be in Winter? And yet this is not all. The Germans and Irish are the principal patrons of the general poor fund of the city and county. And they, too, are the principal saloon-keepers of the city, eight-tenths, we should judge, absorbing the earnings of their countrymen, leaving them to starve or depend upon public charity. The Germans may be, as claimed, an industrious and frugal people, but seven thousand applications for relief in six months do not prove it. Their beer-drinking habits are against them every way.—The Standard.

MAKE HENS LAY.—An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Make one teaspoon to one pint food. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Maine.

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Popular

THE average weight of women weighed in Boston was 141 1/2 pounds; women in

OZOKERITE is a refined, possesses the same as beeswax, and under suited for almost all wax.

CAOUTCHOUC from saccharine substance, named "matezite" from caoutchouc. Matezite in water, less soluble than it crystallizes in tincture H2O, O9, and on treatment acid forms a sugar called

A NEW metal has been named zinc by Dr. Phillips named actinium. It contains manganese, zinc, and copper points in common with iron is white, slightly and does not change color the air or sun's rays. canary yellow is changed to the sun for about

THE temperature of three inches below the surface of the earth is warmer in Summer than this difference disappears. At 25 feet the temperature is the lowest in June. Below 100 feet, the temperature we descend.

MERCADIER has shown not only the best thermometers, also, like selenium, metallic spiral receiver, flame and a telephone, the radiations from the of light, are readily heard but even the stealthy light.

Dr. J. V. QUIMBY demonstrated that it is chloroform to a person out awakening him, wearing upon some Quimby has applied performing surgical operations upon children, without of the intention. He complete success upon out awakening them from

MM. TABRE and B wherever there is a made to connect tin cets, at such points can abundantly deposited. placed inside in contact becomes covered with short time. The inverse metals, electro-negative are thus affected. A formed, and a veritable tion caused.

CIDER, like wine, is juice of a sweet fruit; attractive matters, acids sseses a flavor and aroma to nearly every taste. C contains a much smaller hel than most wines; a portion of gummy substances; the acids, with refreshing properties, the system than tartaric wine). The best cider percent of alcohol. care is bestowed upon drink, and such antidotes are employed, that commerce is a far might be made by scientific principles, and care and discrimination comes from Norway.

THERE are times in nations when they separate mortals from from eternity, and they can almost hear the pulsations of the

No man has to be ty as he who has

Popular Science.

The average weight of 2,000 men and women weighed in Boston in 1864 was: men, 141 1/2 pounds; women, 124 1/2 pounds.

OZOKERITE is a mineral which, when refined, possesses the same essential qualities as beeswax, and under proper treatment is suited for almost all articles usually made of wax.

CAOUTCHOUC from Madagascar yields a saccharine substance, which A. Girard has named "matezite" from the native word for caoutchouc. Matezite is white, very soluble in water, less soluble in alcohol, from which it crystallizes in tufts. Its formula is C10, H20, O9, and on treatment with hydriodic acid forms a sugar called matezodambose.

A NEW metal has been found in commercial zinc by Dr. Phipson, which he has named actinium. It differs essentially from manganese, zinc, and cadmium, but has some points in common with lanthanum. Its oxide is white, slightly tinged with salmon, and does not change color when exposed to the air or sun's rays. Its sulphide of a pale canary yellow is changed to black by exposure to the sun for about twenty minutes.

The temperature of the earth at a distance of three inches below the surface varies more than that of the air between day and night in the temperate zone. At four feet it is not affected by daily variations, but is much warmer in Summer than in Winter, while this difference disappears entirely at 80 or 90 feet. At 25 feet the annual range is only 3 1/2 degrees, the highest being in November and the lowest in June. Below the limit of variation, the temperature increases the deeper we descend.

MERCADIER has shown that lamp-black is not only the best thermophonic agent, but is also, like selenium, photophonic. With a metallic spiral receiver smoked in an oil-flame and a telephone, sounds produced by the radiations from the sun, and other sources of light, are readily heard. So one may now hear not only the elephantine tramp of a fly, but even the stealthy tread of the coming light.

DR. J. V. QUMBY, of Jersey City, has demonstrated that it is possible to administer chloroform to a person when asleep without awakening him, which, apart from its bearing upon some criminal trials, Dr. Quimby has applied to a valuable use in performing surgical operations, particularly upon children, without their knowledge even of the intention. He has thus operated with complete success upon several children without awakening them from sleep.

MM. TABRE and Roche point out that wherever there is a joint in water-pipes, made to connect tin conduits or copper faucets, at such points carbonate of lime is most abundantly deposited. If a piece of silver be placed inside in contact with the lead pipe, it becomes covered with the carbonate in a very short time. The investigators find that all metals, electro-negative with relation to lead, are thus affected. A voltaic couple is in fact formed, and a veritable chemical precipitation caused.

CIDER, like wine, is the product of the juice of a sweet fruit; it contains alcohol extractive matters, acids and salts, and it possesses a flavor and aroma which are agreeable to nearly every taste. Cider, as usually made, contains a much smaller proportion of alcohol than most wines, and a much larger proportion of gummy and nitrogenous substances; the acids, while they impart to it refreshing properties, are more enfeebling to the system than tartaric acid (the acid of wine). The best cider contains from 8 to 10 per cent. of alcohol. Unfortunately, so little care is bestowed upon the preparation of this drink, and such antiquated and faulty methods are employed, that the ordinary cider of commerce is a far inferior article to what might be made by processes based upon scientific principles, and conducted with more care and discrimination. The finest cider comes from Normandy.

THERE are times in the history of men and nations when they stand so near the veil that separates mortals from the immortals, time from eternity, and men from their God, that they can almost hear the beatings, and feel the pulsations, of the heart of the Infinite.—James A. Garfield.

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ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.30, Dayton 6.55, Cattaraugus 7.33, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.43, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.32, Smith's Mills 9.31, Perryburg 9.46, Dayton 10.15, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.43, Great Valley 11.23, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M. WESTWARD. Table with 4 columns: Stations, No. 3*, No. 5, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.23, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M. 4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday Train will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17. Jan. 28. The Pharisees Answered. Mark 2: 18-28; 3: 1-5. Feb. 4. Christ and his Disciples. Mark 3: 6-19. Feb. 11. Christ's Foes and Friends. Mark 3: 20-35. Feb. 18. Parable of the Sower. Mark 4: 1-20. Feb. 25. The Growth of the Kingdom. Mark 4: 21-34. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review.

LESSON VI.—CHRIST AND HIS DISCIPLES.

By Rev. W. C. TITSWORTH.

For Sabbath-day, February 4.

SCRIPTURE LESSON.—MARK 3: 6-19.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. 7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 8. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 9. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 10. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 11. And he strictly charged them that they should not make him known. 12. And he getteth up into a mountain, and calleth unto him whom he himself would: and they went in to him. And he appointed twelve, whom he might be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: 13. And Simon he surnamed Peter; 14. and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and James and James the son of Alphaeus, and Simon the Cananaean, and Judas Iscariot, which also betrayed him.

CENTRAL TRUTH.—The Savior's work opposed, but prospering.

DAILY READINGS. 1. Mark 3: 6-19. 2. Matt. 12: 9-14; John 7: 32, 45-52. 3. Matt. 4: 23-25; Luke 6: 18-23. 4. Matt. 10: 1-15; Luke 6: 12-19. 5. Isa. 55. 6. Isa. 61: 1-3. 7. Matt. 10: 16-33.

GOLDEN TEXT.—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15: 16.

OUTLINE. I. Enemies of Jesus, v. 6. II. Jesus healing, and casting out devils, v. 7-12. III. Jesus appointing his apostles, v. 13-19.

QUESTIONS. I. Enemies of Jesus, v. 6. Read Matt. 12: 14; Luke 9: 11. Who were these enemies? Who were the Pharisees? Who the Herodians? (Those who supported the Herod family.) These two parties were enemies to each other; why should they be friends in this matter of enmity to our Lord? Find where, as related in the Acts, parties, really enemies, united in hating Paul. What was the reason of this enmity to Jesus? In what country was he now? What did they suppose to do to him? In what country did they finally succeed? II. Jesus healing, and casting out devils, v. 7-12. What did Jesus do to avoid his enemies? As he had friends in great numbers there, why should he withdraw? Is it usually best to withdraw from difficulties? Where did he go? Describe the place and find all the names for it you can. Find out where all the places are whence the multitude who followed him came. What means did he take to escape this multitude, or crowd, as it is called in verse 9? Why did they so crowd him? Wouldn't you for the same reason? Find another place where Jesus retired into a boat and taught from it. Do you think he took this boat to avoid of them, or to have a better chance to talk to them? What did the unclean spirits say of Jesus? What was it that made them say it? For what better reason should we worship him, and say the same? Can you think of any good reason why he should charge them as he did? Are there any respects in which we need to be healed of Jesus? Are there any evils of disposition or habit which would leave us, if we obeyed him? III. Jesus appointing his apostles, v. 13-19. Where did he go to do this? Where was this? (A little way west of the sea, probably, and called Karun Hattin.) Compare Matt. 5: 1. What time of the day was this? Luke 6: 12, 13. And what had Jesus done during the night? How many did he appoint? Learn the names. For what were they appointed? (Three reasons; notice them particularly, and see if you can see the relation of the first to the second and third.) Find out all you can about each. From what rank in life did they come? Find out the occupations of all, as far as possible. Who of them was a traitor? What is the meaning of disciple? Of apostle? (A disciple is a learner, and an apostle is one who is sent on some errand or mission.) Every Christian is to be both; first, a learner of, and then one who is doing the work of the Lord.

COMMENTS. I. The enemies of Jesus, v. 6. See Matt. 12: 14; Luke 6: 7-11. Pharisees. A set of the Jews. The equivalent of the English Separatists. Strict in religious observances, especially those found in tradition, which they made equal with the Word of God. Professed to be particularly holy. Herodians. Religiously Sadducees (says Alford), who

were the skeptics of their times; politically, hangers on of the Herod family, and so enemies of the Pharisee in two respects; for the Pharisees were especially loyal to the Theocracy, and the Herodians supported the government of the Herods. But they were brought together by a common hate of Jesus. Took counsel. Met in consultation.

II. Jesus healing and casting out devils, v. 7-12. See Matt. 4: 24, 25; 12: 15-21; Luke 6: 17-19. Disciples. Probably not the twelve only, but all of the company who believed in him. Withdrew. To avoid the opposition of the Pharisees and Herodians. Sea. Of Galilee. Multitude. Notice there are two distinct multitudes. The first from Galilee; the second from Judea, etc. The first was composed of his neighbors of Galilee, among whom he was teaching and healing; and the second of those to whom reports of these things had come. The fame of John the Baptist, and his testimony concerning Jesus, undoubtedly did much to draw crowds about Jesus. The people were in a state of expectation produced by John. Idumaea. Edom, south-east of Palestine. The country of Esau. Its people were conquered by the Jews, and made proselytes to their faith by force about 120 years B. C.—Josephus Ant., 13: 9, 1. Beyond Jordan. East of the Jordan. Tyre and Sidon. The principal cities of Phœnicia, north of Palestine on the Mediterranean Sea. Here they stand for the whole district. These multitudes were, probably, composed of Jews and Gentiles, as Capernaum was a center of traffic, making it a point from which rumors might easily spread in all directions. Little boat. Probably a fishing boat belonging to a disciple. Wait on him. Constantly ready for his use. He probably wished to push out into the lake and teach from it, as in Mark 4: 1. Crowd. Different from multitude above. The word is used to describe the disorder and pushing, because of the general wish to be near Jesus, perhaps to be healed or have friends healed. He healed many. Explains the crush. Some of the throng had plagues, or various ills; some had unclean spirits, were lunatic and in the power of demons, which, when they beheld him, fell down before him, as in many other cases, and said, Thou art the Son of God, i. e., the Messiah. In this narrative, as elsewhere in describing the same occurrences, the demons and the persons whom they possessed, were fused together; the demon identified himself with the person. It was the demons which recognized Jesus as the Son of God, using the bodies and voices of the persons whom they convulsed. Compare Mark 1: 24-34, and elsewhere. Charged them much. Particularly and strictly. Why? (1) To prevent a premature rupture with the Pharisees. (2) Jesus did not wish to be known as a mere wonder-worker. (3) He did not wish the applause of the people.

II. Jesus appointing his apostles, v. 13-19. See Matt. 10: 2-4; Luke 6: 13-16. This is the formal appointment of the twelve apostles. Hitherto, though six of these, at least, had been selected, their relation to him was loose and informal. A mountain. Probably the same as that in Matt. 5: 1; Karun Hattin, or the Horns of Hattin, a short distance west of Capernaum.—Stanley's Sinai and Palestine, p. 360. The time of day was morning. He had spent the night previous in prayer. Luke 6: 12, 13. Whom he would. Out of the multitudes of disciples he selected such as he wished to be his constant attendants; selecting them for some good reason, deliberately, after having a chance to know them. Six of these (John 1: 85-51) had been attached to him from the first. Appointed. Formally nominated, made. Be with him. To be trained so that he might prepare them to be ready to understand his word and do his work. Send them forth. The same word which is translated apostles. Luke 6: 13. First learners; then sent out apostles. The twelve. Matt. 10: 2-4; Luke 6: 13-16; Acts 1: 3. Simon surnamed Peter. Cephas. John 1: 42. Peter and Cephas means a rock. Peter is his apostolic name. So Saul became Paul. Simon Peter was the leader in many respects. His name always heads the list. Impulsive, and sometimes saying more than he is willing to do when the time comes, he, nevertheless, became one of the staunchest of the Apostles. Sons of thunder. Luke 9: 54, may give us some light on the names of the heathen, which was undoubtedly given them because of their disposition, possibly also because of their eloquence. Andrew. Peter's brother. 1: 16. A disciple of John. John 1: 35-40. Philip. The first one called. John 1: 43. Not the man who baptized the Eunuch. Acts 6: 5 and Acts, chap. 8. Bartholomew. Son of Tholmai; probably the same as Nathanael. John 1: 45. Matthew. Levi. Mark 2: 14. Publican. Luke 5: 27; Matt. 10: 3. The writer of the Gospel. Thomas. Didymus, or the twin. John 11: 16. James the son of Alphaeus. James the Less. Mark 15: 40. Possibly the Lord's brother. Gal. 1: 19. Possibly also the writer of the Epistle of James. These are matters about which commentators do not agree. Thaddaeus. Lebbeus. Matt. 10: 3. Both names mean Brave. Judas. Luke 6: 16. Author of the Epistle of Jude. Simon. Not the Canaanite, but the Cananaean, which is probably the Hebrew form of the word Zelotes. Luke 6: 15. The Zelotes were very like the vigilance committee of the early days of California. They took upon themselves to punish offenses against the Jewish law. If Cananaean has any reference to the locality in which he lived, it means an inhabitant of Cana. Judas Iscariot, i. e., of Kerioth, in the territory of the tribe of Judah. Josh. 15: 25. The only one who was not a Galilean; why he should be chosen we may not tell. "It is a mistake to suppose that the twelve, as a body, were poor, ignorant or dull. They had fair natural abilities, a teachable disposition, and the common religious education; some had been in the preparatory school of John the Baptist. Peter and John were men of genius, especially the latter, as his Gospel abundantly proves. John possessed a house in Jerusalem, and was connected with the family of the High Priest. All were unsophisticated, simple-hearted, open to conviction, and fit vessels to be filled with the saving knowledge of Christ."

Things in the lesson in which we are to follow Jesus: 1. Avoid people who would quarrel with you. 2. Do all the good you can do. (1) Every day; (2)

Among those right about us; (3) Without seeking fame in it.

3. Do not make haste in important matters. Jesus had been teaching a long time before he nominated his apostles.

4. Do not hurry to make intimate friends of those about you. Know them first. Even then, you may get those who will do you harm.

5. Jesus came to his decision by the aid of and after prayer. He often taught the duty of prayer, and often prayed.

6. Jesus was earnest. He did not withdraw himself to be idle.

TEACHINGS.

1. We need not be surprised if we be hated for doing good. The disciple is not above his Master.

2. The people came to Christ because they heard what he had done. The testimonies of Christians should bring us to Christ.

3. Jesus went into a mountain and prayed before choosing his apostles. It was a solemn thing. Too often, in this day, the men who are solemnly set apart for the work of the church, are the objects of ridicule, even in Christian homes. To make a man a deacon is a "good joke."

4. Those who are to serve Jesus, must have a preparation of being much with him.

SUGGESTIONS FOR THE BLACKBOARD.

JESUS CALLS DISCIPLES YOU TO WILLINGLY HEAR OBEIENTLY FOLLOW FAITHFULLY SERVE HIM. DO I WILLINGLY HEAR OBEIENTLY FOLLOW FAITHFULLY SERVE JESUS? CHRIST AND HIS DISCIPLES.

Not ours to walk by actual sight, As the disciples' chosen band, Under the Master's blessed light, Diffused upon a darkened land. By Him, who spoke as none before Had spoken on this earthly shore.

But ours to con that perfect life, Within the spirit's broader grasp, And cheer and strengthen for the strife, Cling to that faith with closer clasp, Which bore the saints, from ages down, Triumphant to their heavenly crown.

So may we thy disciples be, By drinking in thy spirit, Lord; Not called to fiery trials, we Can yet our lives to thee accord, By doing all we have to do For thy sake, faithful, staunch and true;

By disregarding selfish ease, To help a brother in distress, Devoutly seeking God to please, And all our fellow-men to bless; Then death we fearless shall see come, And hear the Master's "Welcome home." I. F. K.

A YEAR WITH MARK.

However much of profit and pleasure there may be in studying the Bible by topics, and in isolated paragraphs, there is still a certain advantage in consecutive study. In fact, consecutive reading should always accompany fragmentary study.

Considerable objection has been raised to the International system of lessons as generally used in Sabbath and Sunday-schools, on the supposition that such topical or fragmentary study would lead to superficial and inaccurate scholarship. But the design has been to secure a thorough knowledge of the truths presented in each lesson by encouraging careful study of the context as well as the text. If this has not been done hitherto, it is more the fault of the teacher and scholar than of the lesson arrangement.

But for the present year even this seeming objection is removed. We are invited to study the Gospel of Mark entire. A few hints as to methods and helps may be of service to some one.

1. Remember that the Bible is its own best commentator. It is of much importance to read the lesson slowly, thoughtfully, and then, with much care, the context. When one of the Gospels is studied, all the other Gospels should be regarded as part of the context, and all should be examined in connection with particular lessons to ascertain what points have been omitted by either, and what additional facts have been narrated by one or more. Study with pencil and paper in hand to note down parallel passages, or additional facts. The study of Mark should be the basis for the study of the four Gospels.

2. It is now soon enough to call on commentaries, or lesson helps. If in studying by the aid of the Bible alone, you have noted several things about which you desire more information, seek it from any reliable source at command. You will often need to refer to a good Bible Dictionary. Commentaries are quite numerous. A very helpful book is Notes on the Gospel of Mark, by Geo. W. Clark, D. D., published by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia. The Sunday School Times, by John D. Wattles, 725 Chestnut St., Philadelphia, and the National Teacher, by Adams, Blackmer and Lyon, Chicago, are

excellent helps. But the cheapest of all, and in some respects the best book-help, is a book just out, by Rev. J. M. Coon, of Beaver Dam, Wis., published by Baker and Arnold, 108 and 110 Franklin St., Chicago. This volume has the best analysis and exposition of any work I have seen prepared with special reference to the lessons of the present year, while its cost is far less than others of similar character. This book is warmly commended by Rev. G. W. Northrup, D. D., President of the Baptist Theological Seminary, Chicago, Rev. G. Anderson, President Chicago University, and many others. Of course we find objectionable things in most, if not all, comments prepared by those who advocate the untenable theory of a change of Sabbath; but this we expect, and must carefully and kindly point out the mistakes.

3. Last in the order of mention, but first and last in the order of use, we must rely much upon the help of the Holy Spirit, for "He will guide you into all the truth."

L. E. L.

The Utica (Wis.) Sabbath-school held its Christmas entertainment on Tuesday evening, Dec. 27th, consisting of music, literary exercises, and a Christmas Tree. Miss May Adelle Whitford read an instructive essay entitled "Will it Pay?" The writer showed clearly that it will pay to cultivate and develop the higher elements of our being. In the oration by Mr. Clayton A. Burdick, "The Life and Character of James A. Garfield," the speaker forcibly set forth the advantages of Christian character, showing that, in the difficult tasks of official life, by a conscientious discharge of its duties and in his fortitude under the most trying suffering, Mr. Garfield proved the superiority of Christian character. Such a character must win the respect and admiration of mankind whenever tested.

The Tree, although large, did not afford room for one-fourth of the presents. The display of presents was indeed fine, and would compare favorably with those of larger societies. During the distribution of presents, the pastor was surprised to find himself the recipient of several valuable gifts. It was not the first time during our pastorate that we have been thus agreeably surprised, but we appreciate these tokens of regard none the less because we are used to them. Altogether, the evening was an interesting one, and we trust that none forgot to be thankful to the heavenly Father for "his unspeakable gift."

G. W. B.

The Welton (Iowa) Sabbath-school entertained itself and friends on the evening of Dec. 25th, with a fruitful Christmas Tree and fitting literary exercises.

No teacher is prepared to begin to teach a lesson until he is prepared to end it. He must set out with an understanding of how much time he has for teaching, and with a purpose of keeping inside of that time. It takes more of a teacher to bring a good lesson within prescribed limits, than to overrun them; and every teacher ought to try to do as well as the best.—S. S. Times.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, VOL. XXXVIII.—The Sabbath Recorder. Entered as second-class mail matter, office at Alfred Centre, N. Y. For the Sabbath THE SABBATH RECORDER BY IDA FAIRBANKS How tall and straight the A hundred feet in air, Upward with anxious air, Who fashioned it with More slowly now, almost The tall top bends and With bated breath the Along the lengthened Another inch, and firm The shaft for years by By wind and storm in y A landmark in the la But see, it topples, it w The bottom guy is w A little strength, a child Might save, expended Alas! the cord was mis A moment still and al Like a long pendulum The shaft swung to t Then, with a heavy cr A shattered, ruined n And crushed and broke Of ruin where it pass Have you not seen a sh Rise stately, tall, and With intellectual grand And fashioned well v Almost in place it seem We scarcely mark it Till sudden, in its pl A wrecked and ruined In searching for the ca The missing guy we A single cord had save If fastened at the Anched to Christ, the Had held through th Temptation sought in O sin the soul to sta THE AFTER CONDITION BY REV. GEORGE "Believe on the Lo thou shalt be saved" w of Paul to the jailor's question: "What shall This is simple and is to value. It means just v no less. It was a frank, an honest and blunt qu was no hair-splitting b jailor concerning the d torical and evangelical tional and justifying f a common every-day w and every-day meanin plied to the Lord Jes change its meaning mounted from earth, pled with an object w had no dealing with laden with life and lo not for time, but for transfused in its new is the difference bet "spiritual" faith. In with man with referen and in the other case Christ, laden with gra ing spiritual and eter simple transaction is liever's relation to Ch gaining. It puts him threshold of the ki certainly not beyond salvation. Here the believer is dition; not, indeed, b but a testifying and a man will come after self, take up his cr Now this may fairly dition of salvation, stumbl and turn bac Cross on which the S are persuaded that h not openly, at least in to the cross upon Christ's" must "cruc flections and lusts? The contemplation by Jesus to every on ple leads inevitably t there is anything in entered upon with ca the open confession of ity; or, for that mat it to one's own hor way of the secret of or, if, indeed, there secretly confessing a secret disciple. To be begun with consi at least for these tr taken views of Chri seldom corrected. ple continue in the start. Second, I braced and entertain more or less firm all, through grea Far better not to Christianity than to the name you have m than there is noth