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he Sabbath Recorder.
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CHURCH DISCIPLINE.

An essay read before the Seventh-day Baptist Western Association, at its late session June 15, 1882, by C. A. Burdick, and published by request of the Association.

I. NATURE AND OBJECT OF CHURCH DISCIPLINE.

The Church of Christ, has, for its object, the evangelization of the world—the salvation and culture of souls. For the accomplishment of this great object it has local organizations called churches, each church being a fellowship of individuals, and entrusted with ordinances of worship and sacraments, a body of doctrine and a ministry. Being then an organization of individuals and having specific and important functions to perform, rules or laws governing its constitution and action are a necessity. Organization *implies* rules, and the necessity for rules implies means for carrying them into effect. The efficiency of any organization depends upon the proper observance of its rules of organization. But as the rules of the church, prescribing a standard of doctrine, and the conditions and duties of membership, are gospel rules, drawn in substance from the New Testament, and affect character, and as character is all important to the success of its mission, it is especially true of the church organization that its success depends upon the proper observance of its rules of faith and practice. But church members suffer still some of the infirmities of a corrupted human nature; and hence cases of violation of these rules are liable to arise, and do arise. Here comes in the occasion for church discipline, in its technical sense. In its broader sense discipline means training, culture, and includes instruction as well as correction. But in the narrower sense in which the term is used, church discipline means the correction of offenses against the rules of the church. Its object is to secure both the good of the offender and the purity and efficiency of the church.

From the foregoing considerations it seems to follow that the grand mission of the church will be promoted or hindered just in proportion to the extent it administers or fails to administer a healthy discipline in cases of violation of its rules. Church discipline is to the church what hygiene, medicine and surgery are to the human body. Its importance to the welfare of the church, collectively and individually, and to the welfare of the cause of religion which it represents, can hardly be overestimated.

II. DISCIPLINABLE OFFENSES.

In general, as the rules of faith and practice adopted by a church must be drawn substantially from Scripture teaching, and relate to Christian character, it follows that all unchristian conduct must be in violation of church rules, and, unrepented of, calls for discipline. But it will serve our purpose to classify offenses that call for discipline under two heads: private and public.

1. By private offenses is meant all wrongs against individuals, which do not directly affect the public, and may not be known to the public until related.

2. Public offenses embrace, (1) all unchristian walk before the world, such as dishonest dealings, profanity, Sabbath-breaking, impurity of life, crimes against the laws of the State, etc. (2) Neglect of covenant obligations to the church, such as habitual absence, without sufficient cause, from the appointments of the church, withholding fellowship and co-operation from the church, etc. (3) Teaching or practicing doctrines which are contrary to those stated in the articles of faith, or contrary to the church's understanding of the teachings of Scripture that relate to Christian life; in short, all teaching or practice subversive of the essential purity of doctrine. (4) All conduct or influence tending to create divisions among brethren in the church. But embarrassment sometimes arises in particular cases which would fall under some one of the preceding classes of offenses. For instance, sometimes brethren doubt whether a member may be disciplined for a course of action which disturbs good fellowship, but which is not by all recognized as unchristian conduct. For example, a member adopts doctrinal views contrary to those held by the church, yet which do not effect external Christian practice, and he deems it his duty to urge his views upon his brethren to such an extent as to disturb harmony of feeling. I have known this to be the case when members adopt the views of the Seventh-day Adventists. I give it as my opinion that while this divergence of views may not afford an occasion for discipline, yet the persistent urging of them upon the brethren in a manner to produce friction is an occasion for discipline, and that if such a course is persisted in after proper efforts have been used to persuade the agitator to desist, it would be the duty of the church to withdraw fellowship from him as one who causes divisions.

Again, brethren sometimes question what it is right to do in case a member becomes disaffected toward the church or toward members of the church, for what seems to him, apparently, good reasons, and refuses to fill his place in the church; yet continues in the performance of the duties of a Christian life in all other respects. In this case, however conscientious the disaffected and bolting member may seem to himself to be, he is a covenant breaker, and should be carefully, kindly, but faithfully dealt with as such. In becoming a member of the church he entered into a covenant with his brethren to walk in love and fellowship with them. This constituted an important part of his qualifications for membership. When he deliberately refuses to continue to walk in love and fellowship with the church, he not only violates his covenant promise, but in another important respect becomes disqualified for membership; for how can one be qualified to retain membership in a body while he refuses to perform the duties of a member?

III. MEASURES TO BE USED IN THE ADMINISTRATION OF DISCIPLINE.

1. In case of private offenses, wrongs against an individual member, we find a rule of procedure laid down by the Savior and recorded in Matt. 18: 15–17. Let us briefly consider the separate steps which that rule marks out. First step. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." The object here is not to gratify a feeling of resentment for the injury done, but to win an erring brother. "If he hear thee thou hast *gained* thy brother." Your effort in this labor should be to lead him to see and to right his wrong so as to sustain the least moral injury to himself. Though in one sense you are injured by your brother's trespass, yet it is not a moral injury. Moral injury can come to you only by your own agency, that is, by cherishing an unchristian spirit toward him. But the offender has injured himself, and your effort is to restore him, and encourage him to right living. If your private effort is successful, your own confidence in him is restored by his penitence and the restitution he makes, while the confidence of the brethren has not been disturbed by a knowledge of the wrong.

Again, this method of procedure is more likely than any other to win back your offending brother, because it is proof of your love for him; for you have it in your power to injure him in return by publishing to others his wrong doing: but if, instead of using this advantage against, him you go to him privately and kindly tell him your grievance, your kindness and consideration of his reputation will tend to melt him to tenderness and penitence. If this course were immediately taken in all cases of personal grievance, much sin and many serious church troubles would be prevented. Second step. "But if he will not hear thee, then take with thee one or two more." Do not make the matter public yet. Perhaps the efforts of one or two spiritually minded and wise brethren whom you may select, added to your own, may prevail. If so, then the matter may still be kept from the public, and your object be gained. But if their influence does not prevail, then the brethren who have seconded your efforts will be witnesses of your faithfulness, and of his refusal to right the wrong he has done. Third step. "If he shall neglect to hear them, tell it unto the church." The aggrieved member states his case before the church, makes known the exact grounds of complaint, and refers to the brethren who have seconded his private labors with the offender as witnesses. If the church on hearing the case becomes satisfied that the accused has given just cause for the complaint, it kindly, but faithfully admonishes him to rectify his wrong.

This labor thus begun in private in the spirit of love, then followed up by the efforts of one or two more, and finally by the church and by all in the same spirit, affords to the erring brother cumulative evidence that his brethren care for him, and desire not to punish, but to restore him. "But if he neglect to hear the church," then, fourth step, "let him be unto thee as a heathen man (Gentile) and a publican." The church must withdraw its fellowship. His continuance in the church can only injure it, and the cause of religion, while it can do him no good.

2. In case of public offense. When a brother neglects his Christian duties, becomes immoral in his life, refuses to discharge any of his covenant obligations to the church, or becomes a schismatic, his offense is not against an individual, but against the brotherhood, and against the Christian name. What steps of discipline shall be taken in his case? Many contend that the rule in Matt. 18: 15–17 which has just been considered is a universal rule of discipline and must be applied to all cases, public and private alike. There is no doubt that in most cases of public offense the most successful, and therefore the best method of action is for individual members to go in their private capacity to the sinning brother and endeavor to win him back to righteousness. By taking this step, the brethren show their brotherly regard for him and their sincere desire to effect his recovery without making a formal complaint against him. Such a course would tend to preclude any spirit of resentment on the part of the wrong doer and any disposition to stand on the defensive. And yet this will not entirely cover the ground. The offender can not be made whole until he goes before his brethren and makes public confession and receives forgiveness. A confession to the individuals who labor with him in private will not cover the case. His sin is public and against the whole church. In the case of private offenses, successful private labor ends the discipline and avoids publicity. In case of public offense it does not. So we see that while the rule in Matt. 18: 15–17 is exactly adapted to meet cases of private offense, it does not explicitly cover the ground of public unchristian conduct. Furthermore, the language itself shows that it was intended for cases of private offense. "If thy brother trespass against *thee*," etc. "If he hear thee, thou hast gained thy brother."

Again, while it is true that in most cases of public, as well as in cases of private offense, initial private labors would be most successful in bringing the sinner to repentance, is it also true that *all* discipline must begin in this way? Many cases arise when a brother is charged by public report of unchristian conduct and he denies the charge. In such cases private labor is of no avail. Yet if the reports carry upon their face a good degree of credibility the church can not properly pass the matter by in silence. A sort of judicial investigation is necessary to learn what are the facts in the case, so as to vindicate the brother if innocent and also the good name of the church, or to absolve the church from responsibility for the wrong or complicity with it, if he is found guilty, and to recover the sinner if possible. The appointment of a committee authorized to inquire into the facts, and to report the results to the church, or an examination before a public meeting of the church, seems to be the only satisfactory mode of action in such a case. But is private individual labor adequate to all cases even when there is no question as to facts? For instance, in cases of serious public scandal or crime, is there no other Scriptural rule to meet such cases? Let us take the case of incest, recorded in the fifth chapter of 1 Corinthians, and observe what directions Paul gives to the church in the case. "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I, verily, as absent in body, but present in spirit have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." Note in this case the following points: (1) No steps seem to have been taken toward discipline, for Paul starts out with a reproof for their apparent insensibility to the turpitude of the crime, and for their neglect of the case. (2) Though no steps had been taken, Paul had already judged the offender in his own mind and had determined what ought to be done. (3) He directs the chuach what to do; viz., being assembled together in their church capacity to deliver the offender unto Satan, etc. In other words, "Put away from among yourselves that wicked person," verse 13. (4) This summary exclusion was not based on the ground that his case was hopeless, but it was to be considered *a means for working repentance*, "for the destruction of the flesh, that the spirit may be saved," etc.

Here, then, we have apostolic authority for the summary exclusion of a member guilty of a heinous crime without previous steps of labor. But we are told that we are bound to forgive any erring brother who confesses his wrong, and that, therefore, if a member sins and says he is sorry for his sin, we are bound to keep him in the church whatever his sin may be. It is true individuals are bound to forgive on profession of repentance; but what is more natural than that one who has been proven to be guilty of a crime should profess penitence to save himself from further disgrace and expulsion? How can we know that a profession of penitence under such circumstances is genuine? If such a flagrant sinner may expect to be retained in the church on mere profession of penitence, will he be as likely to deeply and sincerely repent, as he would be if the church should pursue the course which Paul recommended to the Corinthian Church? It seems to me then, that in cases of flagrant crime, by which scandal is brought upon the church and religion, and where there is no doubt as to the fact of guilt, the church ought to do no less than to withdraw the hand of fellowship at once, at the same time earnestly and with expressions of deep sorrow, exhorting the fallen brother to repent and reform. It seems to me that this course is necessary not only to protect the character and the good name of the church, but necessary also to make a deep impression on the mind and conscience of the offender of the turpitude of his offense; and also, that this course, pursued in the right spirit, is more likely to lead the sinner to repentance and reformation than would his retention in the church on a mere profession of repentance. In the case of the incestuous man already referred to, his summary exclusion did work sincere repentance. In Paul's second letter to the same church, he says, "Sufficient to such a man is this punishment which was inflicted of many. So that contrarywise ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you to confirm your love toward him." 2 Cor. 2: 6–8. O! that all the members in our churches would carefully study Paul's method and spirit in the matter of discipline as exhibited in this case. What promptness and radical thoroughness in his method of dealing with a scandalous offender; yet what "affliction and anguish of heart" did the occasion and the direction which he wrote to the church "with many tears," cost him. With what tenderness and anxious care did he regard the offender when he proved to be sincerely penitent, and how he desired to save him from the depressing effects of "overmuch sorrow" which the withholding of restoration to fellowship and renewal of Christian love might cause. Glorious, severe, tender-hearted Paul!

Having then, found a Scriptural answer to the question, whether in our measures of church discipline we are to be confined to the rule in Matt. 18: 15–17, let us see what experience teaches us on this point.

The practical adoption by the church of the rule in Matt. 18: 15–17 *as the only rule of discipline*, is a practical *relinquishment* of discipline in cases of public offense where no one individual is so related to the case as to make it peculiarly his duty to take steps in the way of discipline. For we seldom find members who are willing of their own accord to assume the responsibility of beginning alone a course of private deal with a public offender with the understanding that they must prosecute the deal by bringing the case to the church in case the first steps fail of success. Some are too diffident. Some are afraid their own lives are not sufficiently above reproach to presume to reprove an erring brother? Some have not sufficient influence, or think they have not, over the offending brother. Some are careless; and *all* think that it would be better for some other than themselves to undertake the case. So nobody takes the case in hand, and the offending brother is left to pursue his course until he is confirmed in wrong doing, and the influence of the church is seriously impaired. Such is the lesson of experience.

The duty and responsibility of the church as a body, in the matter of discipline, are too great to warrant it in leaving this important matter to the uncertain voluntary action of individual members, or rather, to let it fall into disuse through the almost certain neglect of individuals to undertake it of their own accord. The apostle says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 6, 14. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven." "Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 6, 7, 12, 13. This language is addressed to the church as a body. The duty of discipline is plainly enjoined. Now it is absurd to suppose that a duty is enjoined upon the body, and that it has no authority to perform that duty.

What then shall be our answer to the question with which we set out under this division of the subject, viz., What measures of discipline shall we use in cases of public offense? My conclusions are (1) In *ordinary* cases of public offense or delinquency, it is extremely desirable that members to whom the knowledge of such offense may come should show their regard for the welfare of the erring one by earnestly striving in their individual capacity to lead him to confess and forsake his wrong. If this private labor should not be successful, it will at least properly prepare the way for other measures. But (2) the church should not *depend* on such private individual action to begin its disciplinary duty. If individuals move promptly in this way when a case of delinquency or offense arises, well; and the probabilities are that the church would then have nothing to do but to hear the confession and extend forgiveness. But the church should not neglect such cases, waiting for individual voluntary action. My opinion is that it should have a standing committee for the purpose of giving prompt and careful attention to all cases of public offense or continued neglect of covenant obligation. It should be the duty of this committee to visit such erring members, and earnestly strive, in the spirit of Christ, to win back the delinquents to the path of right and duty. If their efforts should prove unsuccessful, they should report the case to the church, when the church should, by all proper measures of admonition and persuasion, strive to recover the erring ones. If such efforts fail, of course exclusion is the last resort. The pastor can aid in this work by calling the attention of the standing committee to such cases within his knowledge, as his own efforts as pastor have failed to win to duty. Perhaps the deacons might be, in most cases, the proper persons to perform the duties of such committee. But if this work be expected of them, it should be so ordered by vote of the church, so that they should distinctly understand that they are charged with this responsibility. And, (3) in such extraordinary cases as those in which a member is charged with a flagrant crime against society and the laws of the State, the church should promptly institute an examination of the case, and, as soon as they are satisfied that there is no doubt of guilt, should withdraw the hand of fellowship, accompanying the act with an exhortation to repentance.

IV. REMARKS.

1. It is all important to the success of discipline that it be undertaken *in season*, and that is just as soon as a serious divergency from duty is discovered. If cases of wrong conduct are neglected, the church will, in a

(Continued on the fourth page.)

Missions.

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

By some oversight, the name of the Corresponding Secretary, A. E. Main, Ashaway, R. I., was left out of the report of the Nominating Committee in the Missionary Society's minutes, as printed in the RECORDER last week.

THE MISSIONARY SOCIETY.

Fortieth Annual Report of the Board of Managers.

The preservation of life and health among our missionaries at home and abroad, the measure of success with which God has blessed their work, the degree of unanimity of spirit and purpose prevailing in the Board, a growing missionary spirit among our churches, opening fields for new missionary endeavor, and the encouraging and inspiring outlook for the future, in regard to labor and reward, call on us to-day for fresh gratitude to our Lord and Redeemer. But there will still be a growing need of righteousness, benevolence, and wisdom, and of laborers for the ripening harvest fields; for these things, at this anniversary, let us, brethren, devoutly pray.

Foreign Missions.

CHINA.

During the quarter ending Nov. 30th, 1881, Bro. D. H. Davis preached 75 sermons in Shanghai and at several inland stations; Le Erlow, 133; and Ching Sah preached in tea shops almost every day. 9,875 pages of tracts, and 170 copies of the Gospels, were distributed. The Bible-school, in connection with which prayer-meetings were held, numbered about 40; and native Christians contributed $3. From Dec. 1st, 1881, to July 1st, 1882, Bro. Davis preached 99 sermons, Erlow 210, and Ching Sah preached daily at the west gate of the city. The contributions amounted to 7,954 cash, or $7.

The following publications were printed:

Small Calendars	150 pages.
Large Calendars	1,500 pages.
Small Sheet Tracts	500 pages.
Large Sheet Tracts	300 pages.
1,200 Sabbath Pamphlets	7,200 pages.
Illustrated Leaflets	1,600 pages.
Total	11,250 pages.

Miss A. E. Nelson has had the direction and aid of a Bible woman, and the care of three day schools, during a part of the year. The schools numbered, according to her last report, respectively 23, 17, and 12 scholars, a total of 52. They have been regular in attendance, both on week days and on the Sabbath. Under date of Dec. 29th, 1881, Miss Nelson writes:

"Last Sunday being Christmas, I invited all the pupils in the three schools to meet at our house. There were about forty children in all, as a few came who were not pupils. How I wish the Sabbath school children at home might have seen them! They all had clean faces, and most of them clean clothes. The girls wore paper flowers in their hair, and the boys had their heads newly shaven and their cues freshly braided. After the opening exercises, they repeated in concert the ten commandments, and then answered questions about them, and recited twenty-one verses from Matthew 5, besides the names of the twelve Apostles and the names of the books in both the Old and New Testaments. After this, Mr. Davis gave them a short address, and I told them of the little girl in the 'foreign land' of which you had written me. After singing and the closing prayer, each one was presented with a paper of peanuts, an orange, and two little Chinese cakes; and I doubt if many children at home have received their Christmas presents with more beaming faces, and I am sure none have said 'thank you' any more kindly than did every one of these dear children. I love the school work and the children in China, and have never had pupils at home make any more rapid advancement than do these. I believe the 'hope of the gospel' in China is in the training of the children."

There have thus been connected with our China Mission during the year, Rev. D. H. Davis and wife, Miss Nelson, two native preachers, one Bible woman, and three teachers of day schools. The wages of the native preachers are $6 and $8 a month; of the Bible woman $3; and of the teachers, $4 50 for the woman, and $6 for men. The salary of Mr. Davis has been raised from $900 to $1,000, and Miss Nelson's from $400 to $450, an increase that seemed to us just and right.

An insurance of about $2,270 has been obtained on the dwelling house property outside the city; the city chapels could not be insured.

Mr. Davis has been authorized to purchase a piece of land in the city of Ga Dene, and to erect thereon a suitable building for a day school, at a cost not to exceed $300. He believes this to be a desirable place for a new mission station.

Our working force has, to our regret, been diminished by the marriage of Miss Nelson, on the 6th of June, 1882, to John Fryer, Esq., Professor of Chinese in the Department for the Translation of Foreign Scientific Books at the Kiangnan Arsenal, Shanghai. It is, however, the purpose of Mrs. Fryer to aid the work of our mission all that the duties of her new relations will allow.

Bro. Davis has written several times during the year, very clearly and earnestly, in regard to the importance of enlarging our foreign mission operations, and his letters have been published in the RECORDER. Another missionary and wife, a medical missionary, another mission station, a hospital, and boarding schools for boys and girls, should, in his judgment, be added to our China Mission. We do not believe a small denomination like ours should undertake the establishment of a hospital; with this exception, we agree with our missionary. And it is the desire and purpose of the Board to push forward our foreign work just as fast as the contributions of the churches will enable us to do so, and men and women can be found ready to enter upon this great work for the glory of God and the good of man. The cost of a boarding school building would be about $700, of land for the building from $150 to $200, and of maintaining the scholars, about $18 each.

HOLLAND.

The Board is appropriating at the rate of $300 a year towards the support of Bro. G. Velthuysen, of Haarlem, as pastor and general missionary. He reports as follows: Weeks of labor, 52; church supplied, Haarlem, with four other occasional preaching stations; Sabbath-keeping families, 6; church members, 15; sermons, 81; meetings of the church and Bible class, 52; prayer meetings, 50; pages of tracts distributed, 30,000, and 6,000 of his monthly paper; added to the church, by letter 2, by baptism 1; 1 Sabbath convert; 1 church organized at Workum, of 10 members; amount of contributions, 902 55-100 guilder.

Home Missions.

FOR THE YEAR ENDING AUGUST 30, 1882.

South-Eastern Association.

Lewis F. Randolph, New Salem, W. Va., has been missionary pastor, during the year, of the Greenbrier and Ritchie churches, with two other preaching stations. He writes that Sabbath services and prayer-meetings are made interesting by the presence of the faithful ones who bring words of Christian cheer.

Eastern Association.

Horace Stillman, Niantic, R. I., has been missionary pastor, for the entire year, of the Woodville and Second Westerly churches. The help of those who joined these churches last year has been encouraging, and promises well for the future.

Central Association.

W. J. Haight, Watson, N. Y., has been missionary pastor for 46 weeks, of the Watson Church, with two other preaching stations.

Joshua Clarke, DeRuyter, N. Y., has visited the Church at Otselic every two weeks during the year, preaching 104 sermons.

A. W. Coon, Union Dale, Pa., has performed 8 weeks of missionary labor with the churches of Norwich, Preston, and Lincklaen, N. Y. At the South Otselic Baptist church, Bro. Coon presented the Sabbath question, and also our mission interests; and they gave him the generous missionary collection of $11 63. He has since accepted the pastorate of the Preston Church, with the understanding that they are to have his services one half the time, while the other half of the year is to be given to missionary work under the auspices of this Society.

C. M. Lewis, Alfred Centre, N. Y., has labored for 2 weeks at Lincklaen, Preston, and Norwich. He was to have preached longer on this field, but he thought it his duty to accept a call to labor with the First Alfred Church.

Alexander Campbell, Adams Centre, N. Y.—Nine weeks of missionary labor with the churches of First and Second Verona, Lincklaen, and Cuyler. These labors were very helpful and encouraging to the churches visited.

Western Association.

E. A. Witter, Alfred Centre, N. Y.—Nine weeks with the churches of Portville, N. Y., and Bell's Run, Pa. There was an increasing religious interest, and one young man who professed faith in Christ has since been baptized.

C. A. Burdick, Nile, N. Y.—Thirteen weeks as missionary pastor of the churches of Portville, N. Y., and Bell's Run, Hebron, and Hebron Centre, Pa., with one other preaching station. Since Bro. Burdick accepted the pastorate of the Nile Church, we have done what we could to help provide this field with missionary labor.

J. G. Burdick, Alfred Centre, N. Y.—Missionary at Cussewago, Pa., for 8 weeks. The people expressed their gratitude for these labors, and wished they might be continued. There are children and young people here who greatly need religious influences.

B. E. Fisk, Alfred Centre, N. Y.—Missionary pastor for the year of the Hornellsville Church. Increasing congregations, and a growing interest in Sabbath truth, are among the encouragements on this field.

H. P. Burdick, Alfred, N. Y.—Missionary for 26½ weeks at Portville, Hebron, and Hebron Centre, with five other preaching stations.

James Summerbell, Richburg, N. Y.—36 weeks of labor at Honeoye, Pa.

North-Western Association.

Herbert E. Babcock, Orleans, Neb.—Missionary pastor and general missionary for 26 weeks at Orleans, Neb., and Walnut Creek, Kas., with four other preaching stations. Bro. Babcock's field is the valley of the Republican river, and he writes that the prospects seem more favorable than at the time of any previous annual report.

Samuel R. Wheeler, Pardee, Kas.—Missionary for 39 weeks at Long Branch, Harvard, and Orleans, Neb., with ten other preaching stations. Bro. Wheeler is general missionary for Kansas, Missouri, and Nebraska. During the year he has organized a small church in Christian county, Mo., the members being converts to the Sabbath; and more recently he has been preaching in Kansas in a tent, in co-operation with the Auxiliary Tract Board of the North-Western Association. An interesting report of his work may be found in the RECORDER.

F. F. Johnson, Stone Fort, Ill.—Missionary pastor and general missionary for 42½ weeks at Stone Fort, Enon, and Raleigh, with three other preaching stations.

H. B. Lewis, Welton, Iowa.—Missionary for 17 weeks at Long Branch, Neb.

C. J. Sindall, Dodge Centre, Minn.—Missionary among the Scandinavians in Minnesota for 37 weeks, with fourteen preaching stations. He reports that six have embraced the Sabbath.

G. M. Cottrell, Dodge Centre, Minn.—Missionary for 4½ weeks at New Auburn. A missionary pastor is greatly needed in Minnesota, for the New Auburn and Trenton churches.

J. M. Todd, Brookfield, N. Y.—Missionary for 13 weeks at three preaching stations in Southern Illinois, and eight in Kentucky. A very full and interesting report of these labors has been published in the RECORDER. The great questions of salvation through Jesus Christ, and of the law of God with special reference to Jehovah's Sabbath, were presented to interesting audiences. Bro. Todd believed Kentucky to be an open door for missionary work, and that we ought to enter it; and recommended the employment of Bro. C. W. Threlkeld as missionary on that field.

John T. Davis, Humboldt, Neb.—Missionary pastor for 15 weeks at Long Branch, with one other preaching station. It is expected that he will spend some time with the little Church at Harvard.

Geo. J. Crandall, North Loup, Neb.—Missionary pastor during the year at North Loup and Davis Creek, with one other preaching station. All that was hoped for has not been accomplished; still, advancement has been made.

C. W. Threlkeld, Carrsville, Ky.—Bro. Threlkeld has been appointed general missionary for Kentucky; but, owing to his illness, we suppose, he has sent no annual report of his work.

Chicago.

With the approval and recommendation of the North-Western Association, and of this Society at its last anniversary, we have decided to establish a mission in the city of Chicago. A call has accordingly been extended to Rev. O. U. Whitford, of Walworth, Wis., to labor in that city, and, so far as the interests in Chicago will allow, among the churches of the Northwest. He has accepted the call, and is to receive a salary of $1,000. Bro. Whitford is to begin his work very soon, and his important undertaking appeals, with special force, to the North-western churches, for prayers, sympathy, and the means to carry it forward.

The Work of the Corresponding Secretary.

The following is a summary statement of the work performed by the Secretary: 35 places have been visited in 11 States, viz.: Rhode Island, Connecticut, New York, New Jersey, Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, and West Virginia. These include our last anniversary; the South-Eastern, Eastern, Central, and Western Associations; a Quarterly Meeting in Rhode Island; and a Bible School Institute in Kansas. 109 sermons and addresses have been given, and 37, or 70 per cent., of the Sabbaths have been spent on the field. In connection with revival meetings in Kansas, conducted by the Secretary, Bro. S. R. Wheeler baptized 17 converts. 367 communications have been written, besides an annual report. And missionary matter has been selected, prepared, or written, for every number of the RECORDER, making in the aggregate, 255 columns, or 51 pages. We believe that the Board of Managers and our churches are becoming better acquainted with each other, and that there is a growing mutual confidence, sympathy, and interest, due in part to the Missionary Department of the RECORDER, and the work of the Secretary among the churches.

Summary.

There have been connected with our work during the year, 23 missionaries and missionary pastors, who have labored in 11 States. They report 594½ weeks of labor, 29 churches supplied, 50 other preaching stations, 276 Sabbath-keeping families, 1,490 sermons, 365 prayer-meetings, 1,790 religious visits, 34,441 pages of tracts distributed, 31 additions to the churches by letter or experience, and 50 by baptism, 18 Sabbath converts added to the churches, 838 church members, 3 churches organized, 24 Bible-schools, 6 Bible-schools organized, number in the Bible-schools 575, $1,152 29 paid for the support of preaching, and $206 89 contributed for missions.

By Associations.

	Weeks of labor	Churches supplied	Sermons
South-Eastern	52	2	65
Eastern	52	2	131
Central	91	8	227
Western	144½	7	276
North-Western	255	10	791
	594½	29	1,490

A gain over last year of 199 weeks of missionary labor, and 430 sermons preached. One of the greatest needs of our home mission work is missionary pastors for our smaller churches; and six or eight more would be none too many to meet the present want.

(To be continued.)

WOMAN'S PART IN MISSIONARY WORK.

BY MRS. MARY B. CLARKE.

The time has passed in which it was necessary to question whether or not woman has a part in missionary work. The fact has too long been established, that in this, as in other fields of Christian labor, a great and effectual door is open for her. But it is to be feared that she has not yet fully committed herself to the work, nor entered in to possess the goodly heritage. There are still churches in our denomination in which women have thus far taken no active or responsible part in the great work by Christ committed to his followers.

Yet we all admit that the benefit of Christian labor, of any kind, is not limited to the recipients of that labor, but reacts largely in the establishment, strengthening, and upbuilding of Christian character and virtues in those engaged therein. Work, for the promotion of growth, is a law alike of nature and of grace. The leaven which the woman hid in three measures of meal, must rise, expand, and permeate the whole mass, or in a little time it would become a dead, useless, and offensive thing. If we persistently abstain from using in any way one hand and arm, in process of time they will become weak, helpless, and shrunken. It is the same in the promotion of Christian character; there must be activity and earnestness in doing something, if we desire to grow stronger and better men and women in Christ Jesus. If we fail to give proper attention to any of the Christ-appointed work which surrounds us, we become more or less dwarfed, one-sided, and ill-proportioned in character. Thus we see that for our own good, as well as for the good of those who are out of Christ, we need to take hold promptly and earnestly of the work of evangelizing the world. When Christ commanded his followers to go into all the world and preach the gospel, he certainly did not intend for *all* to leave their homes and go into foreign lands, or to lead wandering lives in their own land, in obedience to this command. Such a course would undermine the foundations of society by the disintegration of homes, churches, and Christian government; hence, for the many, there must be work at home, and those who at home are praying for the speedy coming of the King in his glory, and are using their talents and means for the salvation of souls and the advancement of Christ's kingdom, are doing as real and important work as those whom they send out to preach the gospel.

We are told, by our own and other missionaries, that the work constantly increases. Year by year, in this and in other lands, the field broadens, and the demand is greater for additional laborers, while the one great need which presses with more force than all other needs combined, is the need of money—more means to carry forward the work. For this reason, I have thought it might be of advantage to us to consider, in a practical manner, some methods of home labor which would result in the accumulation of funds.

While much good is undoubtedly accomplished by individual generosity, springing as it is apt to do from sudden impulses, and given at irregular intervals, the steady, persistent labor, which alone, and slowly at best, overcomes the opposing forces of ignorance and sin, requires the steady inflowing of means, which only comes through united and organized endeavor. If women, then, would exercise a power which should be felt, and become an acknowledged force in this work, let them be banded together in a manner which shall insure unanimity of purpose and concert of action.

Perhaps the simplest form of organization in which this end can be attained, may be considered the most desirable. Such an organization is already found in many of our churches, and might easily be formed in others. For instance, in some woman's prayer-meeting, or other public gathering, let a vote of organization as a society whose purpose shall be the promotion of the missionary cause, be passed, with the understanding that the regular monthly or annual payment of some small sum, within the means of all, shall constitute membership. Appoint some suitable person to act as Secretary and Treasurer, who shall record the names and receive the funds, forwarding the latter to the General Missionary Society of the denomination. Let this Secretary be instructed to subscribe for one or more good periodicals, which treat of missionary work, for general distribution or public reading. Let the members feel a personal responsibility in maintaining the missionary concert of prayer, bringing to it some items of general interest in regard to fields already occupied, or pointing to others white and ready for the harvest, which wait only for the reapers. If the society is sufficiently in earnest to arrange and carry out a few missionary concerts during the year, at which a collection shall be taken, or a slight fee charged, quite an addition to missionary funds might be thus obtained. This simple form of organization, combined with unity of purpose, and an earnest and prayerful spirit, is sufficiently expansive to carry forward any ordinary plan of regular meetings for labor, and all the necessary paraphernalia of fairs and festivals, if desirable. Of course little value can be attached to forms of any kind, yet we shall find success more surely gained by having system and plan in our work, than by trusting to accident, impulse, or varying inclination.

Undoubtedly circumstances place the majority of women in our denomination under the necessity of employing most of their time and strength in domestic labor, or personal supervision of the same, and we are apt to think that with our limited time and means we could accomplish nothing of value to the cause, or real benefit to the world; hence, we attempt nothing. But is there not, underlying this, considerable apathy and lack of interest in the work, a comfortable feeling that the husbands and the ministers can do all that is required? Is it really necessary that the management of our households and the fashioning of our garments should absorb our time and thoughts to the entire exclusion of matters of more general interest? Do we not need to be lifted somewhat above the narrow plane of our individual and selfish aims, into a broader and fuller sympathy with those who are striving to bring to Christ a perishing world?

There can be no surer or better means of increasing missionary zeal, than by increasing knowledge of the needs of humanity. In our comfortable homes, surrounded by Christian influences from childhood, with Bibles and religious teachers beside us, it is next to impossible to conceive of the ignorance, superstition, and degradation of the pagan world. But we have only to open the pages of experience and observation furnished by those who are already in the front of the battle, to have our hearts burn within us in pity for the perishing, and our purpose strengthened to aid in bearing the cup of salvation, even to the uttermost of those for whom Christ died. Then let it be a part of our work, to awaken and quicken interest in the cause of missions, by bringing before others facts pertaining to mission fields; enough there are to arouse the most apathetic, encourage the most despondent, and strengthen the faith of all.

To women of the present generation is given almost exclusively the care and training of children, both in the home circle and the public schools; thus they become largely responsible for the character and tendencies of the next generation. And missionary women are pre-eminently the teachers of those schools of youth of both sexes, which are the hope and inspiration of the heathen world. For this field alone there is needed an army of Christian women, who are not only willing, but anxious, to work. If we, as a denomination, bear our part in the great missionary enterprises of the Christian world, we must be raising up in our midst, and teaching the teachers who shall go forth later to carry the word of life to children in the dark corners of the earth. Our promise of growth and advancement in the future is dependent upon the growing interest of the young people in our churches in the cause of missions, and the development of the true missionary spirit, the love of God and of humanity. In every department of Christian labor, opportunity means obligation, and the opening of new doors of opportunity to Christian women means obligation on their part to enter them in some form of actual service, while the awakening of earnest, prayerful women, to a consciousness of their privileges and power, is one of the most encouraging signs of the advancement of Christ's kingdom on the earth. Every year to them opportunity broadens and responsibility deepens. Every year should witness increasing activity in work; more earnestness of purpose, faith, and prayer; more consecration of heart and holiness of life; for "herein is the Father glorified, that ye bear much fruit."

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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."

AUTUMN BRILLIANTS.

Fire! fire! upon the maple bough
  The red flames of the frost!
Fire! fire! by burning woodbine, see,
  The cottage roof is crossed!
The hills are hid by smoky haze!
Look, how the roadside sumachs blaze!
  And on the withered leaves below
  The falling leaves like bonfires glow!
—*Marion Douglas.*

More rich than autumn's robe of leaves
  Should be the garments of our praise;
And ampler than her ample sheaves
  The charities that crown our days.
—*Harriet M. Kimball.*

Ere in the northern gale
  The Summer tresses of the trees are gone,
The woods of Autumn all around our vale
  Have put their glory on.
O Autumn! why so soon
  Depart the hues that make thy forests glad—
Thy gentle wind and thy fair, sunny noon,
  And leave thee wild and sad?
—*William Cullen Bryant.*

The hills are bright with maples yet,
  But down the level land
The beech leaves rustle in the wind,
  As dry and brown as sand.
The clouds in bars of rusty red
  Along the hilltops glow,
And in the still sharp air the frost
  Is like a dream of snow.
—*Alice Cary.*

RESTING ABROAD.

BY THE CRAM CLUB.

No. 19.—Cocheres and Things.

CHAMOUNI, France, July 13, 1882.

Somebody has said that "some things can be done as well others." I believe it was not Solomon, though it might have been. At any rate, if he ever did put that down as apostulate, he had never tried to hurry a Chamouni cochere (carriage driver). I have. We were coming from Martigny, in the Rhone valley, over to Chamouni, in the valley of the Arve, twenty-two miles by way of the Tete-Noire pass. We made the first half of the distance in fair time, and then "kindly consented, by request," to exchange one driver, two horses, and a carriage, for two drivers, two carriages, and four horses. The theory that two drivers and four horses could take us four along faster than one driver and two horses, was certainly good, but the facts did not sustain the theory. The French scientist said, "Then so much the worse for the facts," but we found it so much the worse for the Club. After making the change, as the road led along by the side of a horrid precipice, we walked on ahead, the other members of the Club in advance. Would you believe it? I think that cochere delayed starting, thinking we would walk the whole eleven miles before he overtook us. But I was enough for him. I sat down and waited. As he seemed nearly ready to start when we left him, it was reasonable to suppose he would soon come up. How vain the hope! After waiting what seemed long enough for a change in the seasons, and great coolness of body but heat of mind had occurred, he put in an appearance with apparently but one horse instead of two. I prepared some savory remarks for him when he should get within reach, but he did look so sweet and bland, and seemed to expect so certainly that I would compliment him for coming at all, and seeing that he had the second horse leading, I only blowed him half as hard as I intended, and as it was in tolerable forcible English, of which he did not understand a word, he took it for a compliment, touched his hat and said "Merci Monsieur" (thank you), and proceeded to hitch the second horse by the side of the first, while I got into the carriage and expected my delays were at an end. What a delusion. After I supposed all was ready he deliberately took out of his pocket some cord and proceeded to braid and fasten a snapper to his whip. At last we were finally off, but so long about it that Pundit got alarmed and came back to see if we had not fallen over the precipice. All were finally loaded in, Prex and I in the advance and Parson and Pundit in the rear carriage, and we started; but of all the funereal paces that ever I experienced, I think that was the saddest in point of speed. All of the old funeral hymns that I used to sing or hear sung at funerals, came galloping through my mind, and

"Sinner come and view the ground
  Where you must shortly lie;"

and,

"How vain are all things here below,
  How false, and yet how fair;"

and,

"Sister thou wert mild and lovely,
  Gentle as the Summer's breeze,"

and many others, all with their tunes of Windham and China and Mear and others, seemed fit music for dancing at a "husking bee," compared with the speed at which we moved. Oh! how I did long to have those horses trot, that it might change the character of the hymns and tunes that would go crawling through my mind. What a relief it would have been to have felt the inspiration that must have been given the "meetin'" at the old Hopkinton church, when Eld. Matthew Stillman gave out the hymn,

"Lord, in the morning thou shalt hear
  My voice ascending high,"

and Uncle "Lisher" started it off in "High Betty Martin." Lord, in the morning thou shalt! thou shalt! !— But no change in speed helped my case, and no "Lisher's" mantle was near to throw over me to soothe my spirit. Prex seemed indifferent. communing with nature, or asleep, I could not tell which, the two conditions seem so nearly alike in him. Pundit was exercised. Parson serene, thinking of home, probably, and whether his children would be grown up, married, and settled away from it before he should get there. Pundit yelled to our driver to hurry on. He stopped to see what was the matter. After long efforts at explanation, in which he did not understand our English or we his French, the wheels again moved, and we learned to not yell at him any more in English; but I bethought me of a few French phrases that I had learned, and after a little, as the cavalcade did not increase in speed, I said in great confidence, in tones loud enough to be impressive to a mule, Arretez cochere! ! He came to a dead halt. I hunted up the phrase in the book, and found I had got the wrong one. It meant stop! I looked to see whether there were any expletives in French I could hurl at him, but they had all been left out. I wonder some are not furnished in our French phrase books. It seems to me every compiler should know the need of them. But I suppose it is for the same reason that the French language is said to be the language of diplomacy, "because a person can talk a week all around a point and never come to it." But all things have an end, and so did this ride of 11 miles in 6 hours and 30 minutes at Hotel d' Angletere, at Chamouni. PRESS.

No. 20.—A Day in the Alps.

MONTAUVERT.

The sun rose bright and early on the 14th day of July over the Mont Blanc range, and touched the tips of the *Aiquilles Ranges* with glory, but Prex was up before him, and down the valley of the Arve geologizing. The rest of the Club, mindful of the fate of the early worm, and that the title of these letters might not be too keen a sarcasm, lay in bed until the hour of a reasonably late breakfast, notwithstanding the booming cannon and stiring music of brass bands proclaimed the grand *fete* day of the French, and reminded us of our own 4th of July.

After breakfast, six mules were brought to the door—an English doctor and his daughter having joined our party for the day—and, with a guide and two donkey boys, we started for a trip to Montauvert and the Mer de Glace. Up, up, the side of the mountain in zizzag lines we rode, single file, Parson leading, or rather Parson's mule, for had not his mule known more than the Parson we had surely lost our way. A climb of 2,500 feet from Chamouni brought us to the hotel in the mountain, 6,000 feet above the sea, which commands a fine view of the valley below, and the Mer de Glace, with its three tributary glaciers, to the northeast. Here the mules leave us to return to the village, and meet us on the other side of the glacier. Press and our English friends return with them, leaving Prex, Parson, and Pundit to "do" the rest.

Have you ever seen New York news-boys on their first day in the country? Then you have some idea of the calm enthusiasm with which these two sedate and venerable college professors took their first view of a glacier. From the hotel it showed us a surface about one mile in width and six miles long, like the surface of a sea whose high tossing billows and deep hollows have been frozen solid in a moment, or like an instantaneous photograph of a raging sea. Farther up the mountain, they told us we could see miles more of the river of ice, with its three converging branches, and so Prex and Parson proposed to climb the mountain, and see. Pundit set his aneroid to the known height of the hotel 1,921 meters (6,000 feet), and with Alpine stocks in hand, we started. At 6,800 feet the guide said we were as far as was usual to go, but from here there was no better view than from below. Above was a wild waste of broken stone, and the guide said there was no path, but by this time Prex was far above us, and on we followed, over rocks and patches of ancient snow, with now and then a bright green nook spangled with beautiful forget-me-nots, mountain-daisies—"Margurite"—and blue gentian, until we stood on a platteau 7,400 feet high, giving a charming view of the valley below. Chamouni was like a toy village at our feet, and the distant roar of the Arve came to our ears like the dying murmur of an evening hymn. We could trace its course like a thread of silver, from its source in the Glacier de Argentier, down through the valley a long way toward Geneva, where it joins the Rhone. Six thousand feet above us rose the sharp pinnacles of the *Aiguilles Vert*, while behind them were the equally inaccessible *Aiguilles de Blailierre* and *du Plan*, like the pinnacles of an enormous gothic cathedral. One can see here whence arose the inspiration in those architects of old who have given us such poems in stone as the cathedrals at Cologne and Milan. But beautiful as the view was from here, it gave us nothing more of the Mer de Glace, and so Prex and Parson mounted still higher, but Pundit was content to rest here to enjoy the scene, and watch some adventurous sheep which had wandered thus far in search of pasturage. Prex followed the guide for a while, until he found he was crawling along the face of a cliff where a misstep would have sent him headlong three thousand feet into the valley, when he backed out, and sought a path of his own, which, if no better, at least did not make quite so bold an exhibit of its dangers, and pretty soon he and Parson stood on a point 7,600 feet high, from which we noticed that the cry "excelsior" came down to us in rather wavering tones, and not long after the D. D.s followed. It is wonderful how many things a practical eye will find in a pile of rocks. Prex gathered specimen after specimen, which the guide took good naturedly, and put into his pockets—and what pockets they were!—I never saw so many on mortal man before; but they were all full before we got back, the guide remarking that "he was willing to carry all he could, but he *couldn't* carry the whole mountain!" Parson, who had kept well in advance while going up, was inclined to lag behind on the return, and gave as a reason that it was a Parson's place to lead his congregation upwards, but never in the downward path. We noticed, nevertheless, that he was not unwilling to follow their lead, however low they might go, wherein, let us hope, he was not setting an example of spiritual things.

MER DE GLACE.

After a lunch and rest at the Montauvert Hotel, we started to cross the glacier. Descending the steep face of the gorge 750 feet, we came to the foot of the Moraine. Here in a little shanty Prex found some fine fossils gathered from the debris of the glacier, which were quickly purchased and added to the load of the guide. The Moraine here is about one hundred feet high, and over it we clambered, passing boulders as large as a good-sized house, and came to the edge of the ice, where we had another climb, or *clime*, if you choose to spell it that way, up steps cut into its glassy surface.

The face of the glacier is anything but smooth or clean, but is wrinkled and dirty as the face of an Italian beggar, magnified one thousand diameters. Little rills of ice-cold water, clear as crystal, trickle down its surface and gather in its hollows and form streams, which soon disappear in some crevasse to see the light next at the foot of the glacier. One large stream ran into a hole a few feet in diameter, with a roar, and was lost to view. We cared not to trace its way through the six hundred feet of ice to the bottom, where it joined its fellows; it was welcome to go alone, so far as we were concerned. There was a strip of stones and dirt down the middle of the glacier, which seemed at first to be a center moraine, but which was only a little winrow of dirt upon its face. Here Prex and Parson paused, held a mass meeting, and passed a unanimous vote of thanks to Providence, and everybody concerned, for the privileges of the day. As we neared the other side, the surface grew rougher, and opened numerous crevices, where clean sides showed the peculiar limpid green of the ice, and looked inviting enough, but they would swallow one remorselessly to an inevitable death. We could see down them but twenty feet or so, but a stone thrown in bounded from side to side as it descended its crooked way, and never sent back even a sound to tell when it struck bottom. Our path lay along the slippery ridge between two of these, and we were glad when it was passed in safety. But even a glacier has its limits, and a mile of ice an end, bringing us to the foot of the other lateral Moraine. This is about 150 feet high, and steep as a gothic roof. It is composed of boulders of all sizes from the largest down to gravel and sand, and as we traveled for a mile or more along the sharp ridge, wide enough for only one, a loosened stone on either side would roll and bound to the bottom, with a clatter and a bang, which kept us constantly reminded of the wisdom of taking heed to our steps. Lovely cascades came bounding down the side of the gorge from the melting snows above, and formed a rushing stream behind the Moraine, while upon the other side the increasing roughness and yawning gaps in the glacier, as it was forced through the narrowing pass, served to divide our attention and admiration. Presently we came to the *Mauvais pas*. Here the Moraine ceases, and in its stead is an almost perpendicular cliff of rock some three hundred feet high, and we were about midway of its height. At first it seems impassible, but a closer inspection discloses steps cut into its face, with an iron rail fast in the rock above them; and so we go along, clinging to the rail, and carefully stepping in the places provided for our feet—sometimes six inches and sometimes a foot wide—for a distance of fifty yards or more. Midway we met a party coming the other way. One of them looked like an American, and as we were stepping around them, careful to get a good hold with one hand before letting go with the other, Parson saluted him in his best French, "*Parlez vous Anglaise?*" "Beg pardon, sir," replies the gentleman, "I don't understand you!" He proved to be from Rhode Island, but there was not time for a prolonged conversation. By the way, it is funny how naturally one falls into the habit of using very poor French, where good English would answer much better. We have found few places yet where we can not get along comfortably with English.

Beyond the *Mauvais pas* we come to the *Chapeau*, a resting place so called from a rock which overhangs it, and assumes a form suggesting the name. Here we stop a little, to rest and take some slight refreshment, while Prex uncovers his head, and with becoming gravity drinks to the health of the overhanging cliffs. Well may he wish to propitiate them, for has he not been robbing them of choice treasures, which are swelling his every pocket, and peeping out at unexpected places? He afterwards admitted to having pocketed no less than *forty four* different varieties of plants and flowers, all of which were new to him.

A little further on, we take the mules again, and ride down into the valley and back to the hotel. Toward the foot of the mountain we came upon a large granite-yard where a number of men were at work shaping the stones for various purposes, while an acre of ground was covered with blocks and chippings. We looked for the quarry, and found it was a *single boulder* of the terminal moraine, and they had only broken out about one quarter of it yet! While riding down the valley, we noticed the sun shining across the pinnacles of the mountains cast *shadows on the air*, giving the effect of rays streaming from their peaks, a most wierd and beautiful phenomena. Cows and goats were coming home to be milked, followed by women and girls busily knittiug as they walked; men and women were coming in from the fields staggering under enormous loads of hay which nearly covered them from sight; boys were driving droves of sheep, the busy life about us being in strange contrast to the desolation we had just left.

The sun was giving his last good night kiss to Mont Blanc, and her face was still suffused with blushes, as we rode into the yard of the hotel, tired and hungry, but well satisfied with our day's work in the Alps.

PUNDIT.

THE London *Society* gives the following description of student life at Girton, the college for women, at Cambridge, England:

"The plan is to have all the meals in the dining hall, Breakfast is supplied there from eight to nine, lunch from twelve to three, and dinner, which is, of course, a general meal, at six. Tea is sent to the students' own rooms. About four o'clock the cheerful rattling of teacups is heard in the corridors, and announces the arrival of the servant with a large trayful of cups. These trays are taken around to all the students' rooms, and also to the lecture-rooms, where the combination of tea and study forms a peculiar feature of Girton lectures. Four o'clock is an important hour at Girton, and one that is not willingly missed by students. Those who are absent from their rooms for a short time generally leave a notice on their doors, asking for a cup of tea; and another notice that may frequently be observed when walking along the corridors is: 'Please see to my fire.' 'Engaged' is also put up by busy students, who are anxious not to be disturbed. The morning hours are, of course, the best working hours. From nine to one is the usual working time, one being the favorite hour for lunch. Nearly all the lectures at Girton are given in the afternoon, and the hours between two and six are generally divided between lectures and tennis or walks. But some students have some completely free afternoons, which they can devote to expeditions into Cambridge or long country walks. Lectures in Cambridge are given in the morning, and to these the natural science and history students go. Most mathematical and classical lectures are given at Girton. Nine o'clock in the evening is the time which public opinion fixes as the right moment to leave off work. Of course, this is not always possible; but, as a rule, it is the sociable hour and the time for tea parties. Trays, with materials for tea, coffee, or cocoa, are sent around to the rooms, and, as every one has a kettle of her own, tea can be taken at any time; and this is generally a social meal, which two or three friends partake of together enjoying the luxury of leisure after work. Once a week a practice is held by members of the choral society, who usually give a concert at the end of the term, to which friends are invited. There is also a debating society, and an institution peculiar to Girton—a ladies' fire brigade, 'womanned' by the students, in Cambridge parlance. This was first thought of when some small fire-engines were presented to the college; and some of the students, after receiving due and formal instructions, taught the many details of pumping, passing buckets, carrying in mysterious knots, etc., to the rest. The institution continues to flourish and to hold weekly practices."

HOW THEY MAKE STEEL PENS.

A French paper, *Chronique Industrielle*, tells how the great steel pen manufactories turn out these useful little articles. Yet, after all the work of mining, reducing, and tempering the metal, and its many manipulations, as recorded here, how cheap they are, and how dear they would be but for the great aid that machinery gives to the hand of man!

The steel used comes to the factory in sheets about two feet long by one foot three inches wide, and 0.004 inch thick. They are cut into bands of different widths, according to the dimensions of the pen required the most usual widths being two, two and a half. and three inches. The bands are then heated in an iron box, and annealed, when they are passed on to the rolls and reduced to the desired thickness of the finished pen, thus being transformed into ribbons of great delicacy, about four feet long. The blanks are then stamped out from the ribbons by a punching machine, the tool of which has the form of the pen required. The blanks leave the die at the lower part of the machine, and fall into a drawer, with the points already formed. They are then punched with the small hole, which terminates the slit, and prevents it from extending, and afterward raised to a cherry-red heat in sheet-iron boxes. The blanks are then curved between two dies, the concave one fixed, and the convex brought down upon it by mechanism. The pens, now finished as regards their form, are hardened by being plunged, hot, into oil, when they are as brittle as glass. After cleansing by being placed in a revolving barrel with sawdust, they are tempered in a hollow cylinder of sheet-iron, which revolves over a coke fire after the manner of a coffee-roaster. The cylinder is open at one end, and while it is being turned, a workman throws in twenty-five gross of pens at a time, and watches carefully the effect of the heat on the color of the pens. When they assume a fine blue tint, he pours them out into a large metal basin, separating them one from another, to facilitate the cooling. After this process, which requires great skill and experience, comes the polishing, which is affected in receptacles containing a mixture of fine sand and hydrochloric acid, and made to revolve. This operation lasts twenty-four hours, and gives the pens a steel-gray tint. The end of the pens between the hole and the point, is then ground with an emery wheel revolving very rapidly. There only now remains to split the pens, which is the most important operation, being performed by a kind of shears. The lower blade is fixed, and the upper one comes down, with a rapid motion, slightly below the edge of the fixed blade. To give perfect smoothness to the slit, and at the same time make the pens bright, they are subjected to the operation of burnishing by being placed in a revolving barrel almost entirely filled with boxwood sawdust.

THE new hall for the School of Liberal Arts, Boston University, is approaching completion, and will be ready for occupation in the early part of November. The new brick and stone front is in fine taste. The rooms are admirably adapted for the purposes of education. No space is lost, and if the building had been originally planned and erected for a collegiate hall, it could hardly have been more convenient. A large class is expected to enter. Important changes have been made in the faculty, and larger facilities for instruction introduced. The academic department of the University commences a new and hopeful era with its next session.

THE DEAD OF CHINA.—In view of the myriads of human beings which have lived in China from time immemorial, scientists say that every ounce of soil must have passed through the bodies of human beings in that empire not only once but hundreds of times. China is a densely populated country and its records are very, very ancient. If all born were still alive they would cover the country completely and extend miles into the air. It is a suggestive idea that the soil of every populous country must represent the myriads of animated beings who once lived and loved.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 19, 1882.

REV. L. A. PLATTS, - - - EDITOR.

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

SALUTATORY.

It has sometimes been observed that men while seeking office are profuse in the promise of good things to be performed when they shall have been elected. These promises, for the sake of fine display, are usually repeated on the day of inauguration, and then systematically ignored ever after. This is, fortunately, not always the case. It has, however, seemed best, on assuming the duties of Editor of the SABBATH RECORDER, to say but little about it, and let the work done from week to week stand in the place of any and all promises to do.

1. We are in this work by the urgent call of the Executive Board of the American Sabbath Tract Society. The office has sought the man, and not the man the office.

2. It is the wish of the Board that little or no change be made in the general appearance and make-up of the RECORDER. With this wish, the incoming Editor is in hearty sympathy. The Departments, *Missionary*, *Educational*, &c., will all be retained, and it is hoped that those who have edited these departments in the past, as well as those who have contributed valuable reading matter to them, will all continue to speak, on these various subjects, to the readers of the RECORDER as heretofore, the only change designed being that the matter for the several departments shall all pass under the supervision of the general Editor, instead of being edited by different persons.

3. We shall need the co-operation of the people. We are hoping to make arrangements by which we shall have, at regular intervals, articles for our columns from a number of writers. In addition to this, we want voluntary communications from the people, upon such topics as are likely to be of general interest, and the discussion of which will tend to promote the ends of our common cause and work. In no other way can we so effectually make the SABBATH RECORDER, as we wish to make it, the organ of the people. We do not invite long prosy articles, but short, crisp, and pointed paragraphs, or articles upon live topics will find a hearty welcome.

4. We ask the patient forbearance of all our readers with the mistakes that will probably be made in our ignorance and inexperience in this work. We invite friendly criticism, with a view to constant improvement, but assure our readers that all mere fault finding will find a place in the waste basket. We shall hold ourself personally responsible for doctrines advanced, or sentiments expressed in the editorial columns, will be held to account for the publication of all other matter, but will not be accountable for the doctrines or sentiments contained in the productions of our correspondents and contributors.

5. It will be our aim to make the SABBATH RECORDER a medium of communication between the churches of our denomination, an organ for the exposition and defense of our denominational faith and practice, a means for the equal promotion of all branches of our denominational work, and a help to all its readers in their endeavors to conceive the truest aims and reach the noblest ends of life. The pastoral care of a large and interesting Church has been reluctantly resigned for this work, in the hope that, through the SABBATH RECORDER, the field of a Christian minister might be enlarged, and the scope of his influence over men for truth and righteousness greatly extended.

With this brief statement of our plans and purposes, we need make no promises, and then we shall break none.

WE are authorized by the Corresponding Secretary of the American Sabbath Tract Society to express the thanks of that body to the various persons who have aided, by writing and otherwise, to keep the SABBATH RECORDER up to its former standard of excellence, during the year and more in which it has been without an Editor.

NEWS has just reached this office that the wife of Eld. Jared Kenyon, of Independence, died at her home, Oct. 16th, after an illness of five days. Funeral Wednesday, Oct. 18th, 11 o'clock A. M. at the Seventh-day Baptist church in Independence.

AFTER an interim of more than a year, since the death of Rev. N. V. Hull, late Editor of the SABBATH RECORDER, the paper again greets its readers under a single Editorial management.

HARPER'S MAGAZINE for November, concluding the sixty-fifth volume of that periodical, is a brilliant number. The most prominent feature of the number is the commencement of a new novel by Miss Constance Fenimore Woolson, entitled "For the Major." The leading article of the number, "The Early Quakers in England and Pennsylvania," is timely in connection with the approaching celebration of the two hundredth anniversary of William Penn's landing at New Castle. William D. Howells contributes a poem of considerable length, entitled "Pordenone." Mr. William Hamilton Gibson's "Across Lots," is accompanied by thirteen engravings from the author's drawings. Mr. Gibson also contributes the frontispiece illustration for this number, entitled "Reverie," engraved by Mr. King. William Henry Bishop contributes a second paper on Southern California—devoted to a truthful and interesting description of the San Joaquin Valley, and beautifully illustrated. Miss Ellen Mackay Hutchinson's poem, "The Bride's Toilette," is illustrated by Thulstrup. Alice G. Howe contributes a description of Manchester-by-the-Sea (Massachusetts) in Autumn, illustrated by George Appleton Brown. Professor John Fiske contributes a picture of Virginia society in the Colonial period. Poems are contributed by Will Carleton, James Burke, Harrison Robertson, Juliet C. Marsh, and Horatio Nelson Powers. Mr. George William Curtis, in the *Editor's Easy Chair*, discusses political reform, the coming Mrs. Langtry, English criticism on America, and the illumination thrown by wealth upon the character of its possessor. The *Editor's Drawer* contains humorous contributions from R. J. Burdette (of the *Burlington Hawkeye*), H. C. Bunner, G. T. Lanigan, and Bessie Chandler. The other editorial departments are well sustained.

Communications.

THE CHRISTIAN'S WORK.

The Bible, in its teachings, impresses upon the mind of its readers the duty of work in their calling as Christians; and that may occupy the attention from childhood to the end of time. There is, evidently, the promise of a reward connected with faithfulness in duty; yet we are not to expect it as pay for our poor services. It is impossible to bring God in debt to us, or to merit the least favor. Having done all, we are unprofitable servants. If Adam had remained in a state of purity, he never would have merited the least favor, he was a helpless being, under obligations to render all to God; nothing more, and nothing less. The angels can only do their duty, and that, fallen humanity can do through grace. We therefore are not justified by works, but by the free grace of God through our Lord Jesus, "in whom there is plenteous redemption." It is not for doing that we are justified and blessed, but it is in doing the will of God that we take great delight.

1. What is the Christian's work? There are duties that are common to all; from them there is no discharge; there are other duties that are enjoined upon individuals in particular. They may be called personal duties, from which some are excused. It is the work of all to believe in God, and his Word by which he has spoken to us; and from that we can not be excused. "He that believeth shall be saved, he that believeth not shall be damned." This is the first step in the Christian's life. To come to Christ and be justified, we must believe that he is the Savior of the lost, the only name by which we can be justified. Often men will tell us that they are believers in God, Jesus Christ, and the Bible, but they are not Christians. I am fearful that they are deceived. If they examine carefully they will find that much unbelief is lurking within, and leading them astray. "He that believeth not is condemned already, and the wrath of God abideth on him." The prayer of every person should be, "Lord, increase our faith."

2. Again, repentance is a part of the Christian's work. No one is so pure and holy but that he has need to repent. Our Lord taught his disciples to say "Forgive us our debts as we forgive our debtors," and if those men had reason to repent, who were inspired of God, how is it with us, in our weakness, ignorance, and unbelief? It is a reasonable requirement that we should repent every day, and then there will be a progression, a going on to perfection in Christ Jesus our Lord.

3. It is the Christian's work to possess the spirit of his Savior. He has promised to give the Holy Spirit to them who ask for it." What a power the church would possess if all who have the name possessed the spirit of Christ. She would be fruitful in every good work. Her members, if reviled, would not revile again, but treat all with brotherly kindness, not rendering evil for evil, but good, "choosing to suffer wrong rather than to do wrong," as far as possible, "becoming all things to all men, that if possible they might win some," always cheerful, always pleasant, always submissive to circumstances, always meek and lowly, always humble, denying self, bearing the cross, and doing good as they may have opportunity. Such are the salt of the earth, the witnesses of divine truth.

God requires of his children that they shall be honest. There is no greater stain upon religion than the dishonesty of its professors. To withhold from others what is their just due, what you owe them, is robbery; you have no right to go beyond your means to pay, but should render to all their dues; you had better suffer than to bring suffering upon the innocent that you have made your victims. "Owe no man" is a good motto. To do business at the present day there must be indebtedness, more or less, but not beyond ability to pay. It is the work of the Christian to be truthful at all times. To deceive is to lie. You have entered into a covenant with the church to comply with certain rules and regulations that are indispensable for her well-being. Is it truthfulness on your part to leave your seat vacant on the Sabbath in God's house? Have you pledged to train up your family in religious duties? Are you doing this when you let them remain at home on the Sabbath, wandering in idleness about the neighborhood, or the farm? You have promised to attend the meetings of the church as your circumstances will admit; have you ever been to a prayer-meeting, a covenant-meeting, or a meeting of business? I could wish that all who may read this have been faithful in these things, and did I not know that there are many who have long had a name with God's people, who have been indifferent to these duties, I would not thus write. What must we think of such? Are they not too indifferent to their covenant obligations, and is it the fulfillment of a solemn promise? Is it not glaring falsehood? Think of these things, and be admonished by an aged friend to be truthful Christians, doing as you have promised, true to God and man.

W. B. GILLETTE.

SHILOH, N. J., Oct. 11, 1882.

THE SIN OF IGNORANCE.

Much is said about the sin of *ignorance*. It is claimed that a person is not responsible or accountable for what he does not know; and many build their hopes of salvation upon the ground of living up to what they really understand and know of God's truth and requirements. This is dangerous ground. We are commanded to "search the Scriptures." Now, if we refuse or neglect to do this, we shall justly be condemned, not for ignorance only, but for ignorance and disobedience. In Prov. 2: 3–5, we are told *how* to seek: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord, and find knowledge of God." That ignorance does not save a people from punishment, see Hosea 4: 6: "My people are destroyed for lack of knowledge; because thou hast *rejected knowledge*, I will also reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children." The sin of ignorance did not save the antediluvian world from destruction by the flood. Read Christ's words, Matt. 24: 39, they "*knew not* until the flood came, and took them all away: so shall also the coming of the Son of man be." Some have been known to express sorrow that they had found the truth, or, that the truth had found them. Others declare themselves satisfied with what they already know, and, unwilling to be convinced if they are wrong. This shows that their heart is not right with God. We should rejoice more heartily to find out what the will of God is concerning us, than to find silver or gold, or any earthly treasure. The question is often asked: "Do you think those who do not keep the Sabbath according to the fourth commandment will be lost?" This is to be decided by the Word of God. Those who live up to the light they have, and seek for more, will be saved. In Acts 17, the people are reproved for their idolatry; but in the 30th verse it reads thus: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." In that time of ignorance God made allowance for those who lived in disobedieuce. But now, in this age of Bibles, and gospel privileges, have we any excuse for not obeying the will of God in keeping his commandments? To search the Scriptures is our privilege, and if we lack wisdom we may ask God to help us understand his truth. Let them that are treading down the law of God understand that they are fulfilling a matter of prophecy. See Dan. 7: 2; 2 Thess. 2: 3, 4. In Deut. 19: 4–6 we have testimony that the *motives* and *secret thoughts* of the heart are taken into account by the righteous Judge of all the earth. "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Ezek. 22: 26. "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and *have hid their eyes* from my Sabbaths, and I am profaned among them." There are thousands to-day who are hiding their eyes from God's Sabbath and its kindred truths; others are saying, "We see," but they will not obey; and some are living up to all the light they have. "None are so blind as those that won't see." God will, and must be just, so let each person answer the question of his own obedience or guilt in the light of God's truth; but let none plead ignorance in this gospel age.

E. LANPHEAR.

EXCURSION TO NEWPORT.

After enjoying the meetings of the Conference at Ashaway, about fifty persons planned, for Sept. 26th, a visit to the old church at Newport. Rev. C. M. Lewis had previously arranged with Brother John Congdon to conduct us from the boat in procession up to this ancient house of worship. The company entered the sacred place with eager steps. In a moment a few were in the pulpit, some in the gallery, and the remainder scattered through the house. After the first curious gaze, and the slight hum of excitement, Brother Lewis called the meeting to order, and Prof. Coon, of Alfred University, was made chairman, and L. M. Cottrell Secretary. Brother Lewis expressed his interest in the meeting. Brother John Congdon referred to the early history of the Church and the trials through which it had passed. Brother Cottrell spoke of the efforts to sustain the Sabbath meeting in connection with his terms of teaching on the Island. Brother J. W. Morton expressed his interest in the occasion, and made reference to the condition of this ancient house of worship. Brother Prentice, from Adams, spoke of his veneration for the devoted men who defended the truth here in the early history of the church.

Visiting brethren were invited to participate. Rev. L. D. Davis, editor of the *Newport News*, referred to the sacred interest that clustered around this spot. He held in veneration the honored men who had stood here in defense of the grand principles of personal liberty and religious freedom. He referred to the revolutionary struggle. He noted how this house was preserved from desecration, by the soldiers. The officers in charge seeing the tablets with the commandments, left it undisturbed. He said that whenever the Church was willing to sell the tablets the Historical Society of Newport stood ready to purchase them.

Dr. D. A. Whedon, of Newport, in a happy mode, referred to the pioneers who had here defended the truth in the early history of the church. He commended the devotion, of the company, to the interest that clusters around this ancient house. It reminded him of the emotions he felt when standing in John Wesley's garden under vines planted by his own hand. Had the friends of Newport been apprised of our coming they would have given us a more general greeting, and concluded by giving us a most cheerful welcome to their city.

Remarks were then made by Mrs. Randolph, of Plainfield, Mr. and Mrs. Moore, of Hopkinton, and Brethren Elisha Potter and O. D. Williams, of Alfred, and Welcome Burdick, of Andover. Prof. Coon compared the influence emanating from this point, to the light of the sun, which would never be lost. Eld. Lewis referred to his appointment by the Missionary Board in 1847. He continued in this service as missionary pastor for two years. During this time, his full congregation numbered about thirty-five. He spoke with deep feeling of the honored men who had been enrolled as pastors of this Church.

After singing to the praise of God, the congregation was dismissed. The first church organized in the State of Rhode Island was under the care of Roger Williams, at Providence. It dates back to 1639. The next church organized was at Newport, in charge of Eld. John Clark. It dates to 1644. The second Baptist church of this town was constituted in 1656. The Sabbatarian church of Newport was organized in 1671.

L. M. C.

DEDICATION OF KENYON MEMORIAL HALL.

The Kenyon Memorial Hall of Alfred University will be dedicated to the memory of William C. Kenyon, the founder of the Institution, Wednesday, Oct. 25th. The services will commence at 11 o'clock A. M., and be concluded in the afternoon, commencing at 2 o'clock. Addresses will be delivered by Hon. S. O. Thacher, Chief Justice of Kansas, Prof. D. R. Ford, D. D., of Elmira, N. Y., and Rev. L. E. Livermore, of New Market, N. J.

The Hall has been erected with the voluntary donations of many friends of President Kenyon and of the Alfred school; and although the structure will not be wholly completed, yet it is thought advisable to dedicate it at this time, inasmuch as the casing, shelvings, and fixtures will be put in as needed, and it may be years before the building will be completely fitted up—the library rooms filled with books, the museum with specimens. Generally, the subscribers to the Kenyon Memorial Hall Fund have paid promptly, but the subscriptions of some are in arrears; all such persons are earnestly requested to forward at once the amounts due. To seat the lecture rooms, fit up the libraries, and put cases into the museum, so that the specimens can be properly classified and mounted, to light and heat Memorial Hall, and put it in condition to answer the immediate necessities of the Institution, additional funds are needed to the amount of about three thousand dollars; and we can not believe that those who have so generously constructed this beautiful edifice, will allow it to stand idle and useless for lack of funds to put it into working order.

All friends of education, and all well-wishers of Alfred University, are most cordially invited to assist at the dedication.

In behalf of the Trustees,

E. P. LARKIN, *Agent.*

(Continued from the first page.)

great measure, lose its influence over the erring brother by this neglect, for it shows carelessness or lack of interest in his welfare, which he will not fail to notice. The best time to recover an erring brother is at the beginning of his waywardness, before he becomes hardened in sin. In most cases, prompt action, in the spirit of love, will win the offender back. But it is a lamentable fact that many of our churches neglect such cases until the individuals get beyond the reach of their influence, and until their course becomes such a scandal that it can be ignored no longer without increasing disgrace to the church. And then steps of discipline are taken, more with a view to vindicate the character of the church than with any view to the recovery of the offender.

2. *A right spirit* is also all-important to the success of discipline. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Failure is often experienced in attempts to discipline, for want of this "spirit of meakness." When steps of discipline are undertaken in a harsh or vindictive spirit, the erring, in place of being made tender and penitent, are roused to resentment and hardened in sin, and the church loses its influence over them forever. Particularly young members, overtaken in youthful follies, and dealt with in a hard and censorious spirit, have been alienated from the church forever. On the other hand, if discipline is entered upon and prosecuted, so far as is necessary, in the spirit of love, and with expressions of real sorrow for the evil done and concern for the evil doer; and if, when the offender is finally excluded, if the discipline results in that, the act is accompanied with an earnest exhortation to repentance, with the assurance that if he repents and reforms he will be gladly received again, he will go out with no resentment toward the church, but on the contrary, with respect for it. And if he subsequently repents, he will be glad to seek restoration among his former brethren. But the cases are rare in which such discipline, in season, will not save the brother from exclusion. Again, serious troubles in our churches often arise from the prosecution of discipline in a wrong spirit. Such evil results have brought discipline into disrepute with many, and they have been led to discard it altogether. And so to-day, looking at the matter from my standpoint, one of the most serious dangers that threaten some of our churches at least, is a growing neglect of discipline. We may have had too much of a certain kind of discipline, but oh, how much we need a revival of genuine gospel discipline. A number of churches of my acquaintance have on their rolls of membership names of those who, for a considerable time, have entirely disregarded the Sabbath, and of others who,

ICATION OF KENYON MEMORIAL HALL.

Kenyon Memorial Hall of Alfred rsity will be dedicated to the memory liam C. Kenyon, the founder of the ution, Wednesday, Oct. 25th. The s will commence at 11 o'clock A. M., concluded in the afternoon, commenc- 2 o'clock. Addresses will be delivered n. S. O. Thacher, Chief Justice of s, Prof. D. R. Ford, D. D., of Elmira, and Rev. L. E. Livermore, of New , N. J.

Hall has been erected with the volun- nations of many friends of President n and of the Alfred school; and al- the structure will not be wholly com- yet it is thought advisable to dedicate his time, inasmuch as the casing, gs, and fixtures will be put in as and it may be years before the build- l be completely fitted up—the library illed with books, the museum with ns. Generally, the subscribers to nyon Memorial Hall Fund have paid ly, but the subscriptions of some are rs; all such persons are earnestly re- te forward at once the amounts due. the lecture rooms, fit up the libraries, cases into the museum, so that the ns can be properly classified and l, to light and heat Memorial Hall, it in condition to answer the imme- cessities of the Institution, addition- are needed to the amount of about ousand dollars; and we can not be- t those who have so generously con- this beautiful edifice, will allow it to le and useless for lack of funds to to working order.

riends of education, and all well- of Alfred University, are most cor- vited to assist at the dedication.

alf of the Trustees,

E. P. LARKIN, *Agent.*

(Continued from the first page.)

asure, lose its influence over the err- ler by this neglect, for it shows ess or lack of interest in his welfare, will not fail to notice. The best ecover an erring brother is at the of his waywardness, before he be- ardened in sin. In most cases, ction, in the spirit of love, will win ler back. But it is a lamentable many of our churches neglect such l the individuals get beyond the their influence, and until their comes such a scandal that it can be no longer without increasing dis- the church. And then steps of are taken, more with a view to the character of the church than iew to the recovery of the offender. *ight spirit* is also all-important to s of discipline. Paul says, "Breth- ian be overtaken in a fault, ye spiritual, restore such a one in the leekness; considering thyself, lest be tempted." Failure is often ex- in attempts to discipline, for want pirit of meakness." When steps e are undertaken in a harsh or spirit, the erring, in place of being er and penitent, are roused to re- and hardened in sin, and the es its influence over them forever. y young members, overtaken in ollies, and dealt with in a hard ous spirit, have been alienated church forever. On the other scipline is entered upon and prose- , as is necessary, in the spirit of ith expressions of real sorrow for e and concern for the evil doer; n the offender is finally excluded, line results in that, the act is ac- with an earnest exhortation to re- ith the assurance that if he re- eforms he will be gladly received ll go out with no resentment to- urch, but on the contrary, with . And if he subsequently re- ll be glad to seek restoration rmer brethren. But the cases hich such discipline, in season, e the brother from exclusion. is troubles in our churches often e prosecution of discipline in a Such evil results have brought to disrepute with many, and en led to discard it altogether. y looking at the matter from , one of the most serious dan- aten some of our churches at ving neglect of discipline. We too much of a certain kind of t oh, how much we need a re- he gospel discipline. A num- of my acquaintance have on membership names of those nsiderable time, have entirely Sabbath, and of others who, though they profess to keep it, violate it when their convenience or pecuniary interest inclines them in that direction. And there are the names of others on some of these rolls who occasionally, at least, use profane language. And yet no official notice has been taken of these cases. What kind of training does this state of things afford for our young people? What is more natural than that they should conclude that Sabbath-breaking and profanity are no very serious matters, when the churches pay no attention to them? If this laxity continues in our churches, we may look for a gradual weakening of the foundations of religious integrity, a partial obliteration from the moral sense of the rising generation, of the distinction between right and wrong, and a rising tide of apostasy from the Sabbath. But it occurs to me that this neglect of discipline is in part owing to the embarrassment which arises from the fact that many good members carry milk to the cheese factory to be worked up for them on the Sabbath, or run lumber, or tend post-office, or hold positions in partnerships that do regular business on the Sabbath, &c. Mark, I am not now expressing an opinion whether these things are right or wrong; but I am considering their influence upon church discipline. For illustration, let us suppose that you find Bro. A. at work in his field on the Sabbath-day, and you go and labor with him for Sabbath violation. He refers you to Bro. B., who goes down the river on a raft of lumber, and works all through a Sabbath-day while he is gone; to Bro. C., who runs his logs on the Sabbath, when a flood happens to come on that day; to Bro. D., who carries his milk to the cheese-factory regularly on the Sabbath; to Bro. E., whose partnership business goes on regularly through the Sabbath, and so goes through the list of those who, in one way or another, do work on the Sabbath that receives no attention from the church (for all these brethren are *good members*). What will you say when he gets through? But we will suppose that this rebuff does not deter you from the continuance of your labor with this brother, and, after proper efforts to accomplish your efforts have failed, you tell the matter to the church, and the brethren consider the matter, and come to a vote. Brethren B. and C. and D. and E. are all present in the meeting. How will they talk and vote on this question? You will probably, after a little experience in this line, conclude that discipline for Sabbath-breaking is impracticable. And if we can not discipline members for Sabbath-breaking, for what can we discipline them?

In conclusion, let me ask, brethren, does not this whole subject of church discipline loudly call for the most serious and prayerful attention of all who have at heart the welfare of the church and of the cause it represents?

Home News.

New York.

NILE.

A report comes to us of what is pronounced a very pleasant social affair in the society at Nile, Sept. 25th. It was the celebration of the twenty-fifth anniversary of the marriage of William D. Crandall and Calfurnia Coon. About sixty friends gathered at the home of Brother and Sister Crandall on the evening of the above-mentioned day, and passed the hours in pleasant social converse, until W. W. Gardiner, master of ceremonies, called the house to order, and, by way of introduction, gave some reminiscences of the bridegroom as he knew him a quarter of a century ago. Valuable presents of silverware were then made to the bride and groom, in behalf of the company, by E. R. Clarke. Mr. and Mrs. Crandall gave happy responses to the presentation address. This was followed by congratulations and expressions of good will to the long-married couple. Then all joined in singing, "All the way my Savior leads me." L. H. Kenyon offered prayer, a bountiful supper was served, and the guests retired to their homes, feeling that it must be a good thing to have been married twenty-five years.

Rhode Island.

WESTERLY.

A very pleasant social occasion was the reception given by the people of the Pawcatuck Church and society, to their retiring pastor, at the vestry of the church, on the evening of Oct. 3d. The rooms were filled to overflowing. The entertainment was furnished by the ladies of the society in their best style, which leaves room for nothing more to be said. The many assurances of regret on account of his departure from Westerly, the kindly expressed wishes for his success in his new field of labor, accompanied by numerous substantial tokens of personal friendship from one and another, all combine to assure the new Editor of the SABBATH RECORDER that he has a strong constituency in Westerly, and that the personal friends of himself and family in that place are many and true.

ASHAWAY.

The Excel Band met Oct. 7th, at 7½ o'clock; their order of exercises, consisting of remarks, readings, recitations, items, and music, was responded to readily, by each, when the programme was read. Listeners enjoy such promptness in the performance of a programme, and those who participate are sure to be benefited.

The trustees of the Church have been instructed to procure some settees for the lecture room over the vestibule; this has proved to be just the place for our social meetings. We are closer together than in the audience room, and hear distinctly anything said in an ordinary tone of voice. The church is to be heated the coming Winter by three furnaces, one for the vestibule and lecture room, and two for the audience room.

Our pastor has for a long time given, on the second Sabbath in each month, a sermon prepared for the children, and for a time arranged one piece for the children of the congregation to sing; this week he has arranged for a young choir to do the singing, and has met with them one evening for practice. These services, arranged expressly for the children, are among the most interesting to the old folks as well as to the young; we all like the arrangement and hope it will continue. Q.

ROCKVILLE.

Eld. L. M. Cottrell, formerly pastor of the Rockville Church, made us a visit, and preached a very interesting sermon on Sabbath, 7th inst.

Nicholas V. Crandall met with a severe accident Oct. 10th. While at work in his barn, he lost his footing and fell down the stairway, breaking several ribs and bruising himself badly; he is, however, slowly recovering.

The religious interest in the community continues good. Eight young people have recently been baptized, seven of whom were received into the Rockville Church. Several others have expressed a desire to enter the Christian life. A.

West Virginia.

LOST CREEK.

The Lord has been amply rewarding the labors of the husbandman, verifying the promise that seed time and harvest shall not fail and filling our hearts with joy and gladness.

The attendance at our neighborhood prayer meetings through harvest and the busy season has been remarkably good and a deep interest manifested by the brethren and sisters at a throne of grace. L. R. S.

Condensed News.

REV. HENRY WARD BEECHER, pastor of the Plymouth Church, Brooklyn, N. Y., formally withdrew from the Congregational Society on Tuesday, the 10th inst. He delivered an address two and one-half hours in length, setting forth his reasons for this action, which were differences of opinion on matters of faith. He is reported as saying among other things, that, as a Christian gentleman, he could not afford to lay on anybody the responsibility of his views. He could not put the Association in such a position, that they would be obliged to defend him. He never was in warmer personal sympathy with them than now. He rejected the barbarous conception of God, and also the representations of future punishment, which were gross and physical. He believed in future punishment, and that the wholesome restoring influence of that doctrine had been largely destroyed by subtituting a slaughter house notion, a gross, carnal, corrupting, and diabolical representation of hell and the sufferings of those subjected to them. The suffering would be not bodily, but mental. He regarded the whole doctrine of original sin, as found in the fall of Adam, as barbaric. He accepted the Trinity without analysis. He believed in a Providence who overrules human life by and through natural laws. He believed fully and enthusiastically in the divinity of Christ, Christ was God, manifest in the flesh.

BOLD ROBBERY AT LEBANON, PENN.—About eight o'clock in the evening of Oct. 12th, George D. Rise, cashier of the Lebanon Dime Savings Bank, was robbed of a satchel containing $30,000 in bills. He had just returned from Philadelphia, and before going to the bank, stopped at his house for supper. While on his way to the bank, after supper, and about a square from his house, he was passed by two men, and directly afterward received a stunning blow, which knocked him into the gutter. He held on to the satchel and cried murder. The robbers, who had been beating and kicking him all the while, fearing his cries would bring assistance, moved off a short distance, but returned and wrenching the handle off the satchel, secured it. Rise made a gallant fight and was covered with blood. The struggle was witnessed by George Pohr, who was passing along the street, but thought it was a fight between drunken men. The robbers ran into a vacant lot, and were hailed by another citizen, curious to know the cause of their hurry. There is no further clue. Rise offers a reward of $1,000 for the capture of the robbers. The money belongs to the bank.

AFFAIRS IN EGYPT.—The Egyptian government is preparing a note to the British consul-general, stating that it would rather hand back Arabi and his associates to the military authorities for trial, than to admit foreign counsel in the case.

All the States have agreed to the khedive's decree, granting three months' delay for the payment of commercial bills, except Russia, United States, Portugal and Denmark, which so far have not been heard from.

The indictment of Arabi and his associates is not completed. The prosecution believe that the court martial can not meet for another week.

Wolseley has been ordered home. He leaves on Thursday.

It is reported that the preliminary trial of Arabi Pasha terminated unfavorable to him.

The yellow fever scourge continues to rage at Pensecola. An imperfect report for Oct. 12th gives thirty-six new cases and six deaths. On the 13th, there were forty-six new cases of yellow fever and five deaths. The latter were all prominent persons. The Board of Health, in their appeal for aid, say: "Business and trade are paralyzed. There is no work for hundreds dependent upon their daily labor for bread. They can not go abroad in search of it, for we are isolated from the world by an impenetrable quarantine. The care of the sick and poor devolves almost exclusively upon the board. Its resources are exhausted, and they are dependent upon the generosity of their fellow-citizens abroad for the means of supplying the urgent wants of the sick, dying and destitute." The Young Men's Christian Association have also issued an appeal. Help is needed at once.

The total receipts at the Post Office Department for the year ending with June 30th, were $41,876,000; expenditures $40,039,000, an excess in receipts of $1,837,000. The amount appropriated for star route transportation was $7,900,000; amount unexpended $2,195,000. For railroad transportation there was appropriated $11,033,000; unexpended $365,000. For postal cars there was appropriated $1,426,000; unexpended $123,000. For steamboat transportation there was appropriated $925,000; unexpended $371,000.

Robert Harris, a poor boatman, found Oct. 15th, 300 Spanish doubloons under the stump of a tree near the Pimlico river, N. C. The discovery caused great excitement. During the past one hundred years, periodical searches have been made on the sand bars and islands off the North Carolina coast, for treasure supposed to have been buried by the pirates, Captain Kidd and Black Beard. From time to time money has been found.

At Henandura, in the Vuelta Abajo region, Cuba, 300 huts and houses, including the greater number of the tobacco drying establishments, were demolished by a recent cyclone. Two thousand palm trees were blown down. Seven hundred and sixty houses were destroyed at Tonsolacion Del Sur. The bodies of fifteen persons, drowned by the overflowing of the rivers, have been recovered. Many more persons are missing.

On Monday, Oct. 9th, at 1 o'clock A. M., when the steamer Phœnician was 400 miles from Cape Race, upon her voyage from Glasgow to Boston, fire was discovered on the lower deck, the smoke pouring in a thick volume from the hatchways. In the hold were stored hemp, paper and merchandise. The fire obtained good headway, but after three-quarters of an hour it was extinguished. The damage was quite heavy.

The census reports show that in the United States in 1880 there were 2,686 wool establishments, employing 161,000 hands, and turning out annually products valued at $267,182,000; 1,005 cotton establishments, employing 185,000 hands and turning out products valued at $210,950,000; 1,005 iron and steel establishments, employing 141,000 hands and turning out products valued at $296,557,000.

The city of Newark, N. J., is excited over rumors that an expert, examining the city's books, has discovered a series of frauds and robberies, which promise to eclipse all previous revelations. It is said that the expert has already discovered the loss of a third of a million, and the probabilities are that the robberies will amount to much more. Several prominent officials are said to be implicated.

Work on the levees and railroads has drawn off so many laborers, that steamboats are now paying $75 per month for deck hands. The steamer Cowan, for Bayou Sara, was recently compelled to lay over owing to an inability to procure a crew at any price. Complaints are also made of the scarcity of labor on plantations.

By the fall of a platform at the dedication of a soldiers' monument at Beverly, Mass., Oct. 12th, a large number of spectators were thrown to the ground, and several persons severely injured.

The Rome & Boonesville Railway, of New York, with a capital of $3,000,000, was incorporated Oct. 13th. The road runs in a northeasterly direction, by the most feasible route through or into the towns of Rome and Western Avenue, and terminating at Boonesville. Its length is twenty-four miles.

Returns from fifty counties, in Ohio, show a net Democratic gain of 35,299. Thirty-eight counties to hear from, it is estimated will increase the Democratic majority to about 20,000. The congressional delegation will likely stand fourteen Democrats and seven Republicans.

James Westcott, an employee of the electric light company at Rochester, N. Y., was killed Oct. 14th, while working at wires around a generator. The electricity had not been taken off the wires. Westcott was lately married.

On Monday, Oct. 16th, the bureau of engraving and printing began the delivery to the treasury department of the substitute three per cent. bonds, and preparations are now making to begin transfers by the 1st proximo.

Oscar Wilde was arrested at Moncton, N. B., Oct. 12th, at the instance of the Young Men's Christian Association, for breach of contract to lecture under the auspices of the Association. The case was settled by Wilde paying $100.

The repairs for the Executive Mansion will not be completed before the 1st of December. The private apartments of the President, however, and the portions of the building devoted to business are finished.

The Illinois Improvement Company of Chicago was incorporated Oct. 10th. Its object is to build a ship canal from Lake Michigan to Grand Crossing Point, at which all the east bound trunk lines converge.

Mr. Tennyson contemplates selling Aldworth, his place on the Surrey Downs, where he is now staying, as he finds that the Isle of Wight air suits him much better.

The registrar of Harvard University says that the new Freshman Class numbers 265 members, and is the largest class that has ever entered the College.

Milton Curry, the last of the Indiana gang of counterfeiters, numbering twenty persons, has been arrested.

The returns from the election in West Virginia show substantial Republican gains.

WE call the attention of our readers to the advertisemant of "Pool's Signal Service Barometer," in another column. It combines with an excellent Thermometer, a Storm Glass or Weather Indicator, an article of great value to the farmer, and to all others who feel an interest in the important question, "What will the weather be to-morrow?"

$1,500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

SPECIAL NOTICES.

☞ NOTICE TO SEVENTH-DAY BAPTISTS IN DAKOTA.—There will be a general meeting, Nov. 10–12 at Big Spring, Union Co., D. T., to organize an Annual Meeting and Tract and Missionary Societies, and to transact such other business as may come before the meeting. A minister from the East is expected. We hope every Seventh-day Baptist in Dakota will be present, or respond by letter. Brethren, let us hear from you all. Let us awake to our interests and duties as a people. Business meeting to commence Friday, at 9 o'clock. Prayer and conference meeting in the evening. Religious services, Sabbath and Sunday. People coming on the cars, will inform Eld. Peter Ring, at Big Spring, Union Co., D. T., when to meet them at Caliope, the nearest Railroad Station. By order of the Committee.

PETER RING,
C. SWENDSEN,
ED. D. COON.

☞ ANTHEM TREASURES,

—BY—

J. M. STILLMAN, MUS. DOC., and S. W. STRAUB.

The most practical book of church music published. Contains 320 pages of music adapted to all occasions of public worship, and also several stirring temperance pieces, and a complete department of funeral music.

Price $12 per doz. Single copy, $1 25.

For sale by CHESTER B. STILLMAN, Alfred Center, N. Y.

☞ CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

In Independence, N. Y., Oct. 11, 1882, at the residence of the bride's father, by Rev. I. L. Cottrell, Mr. GILES D. FRAIR, of Little Genesee, and Miss CARRIE MAY BASSETT.

In Norwich, N. Y., Sept. 11, 1882, at the home of the bride's father, Dea. H. W. Satterlee, by Rev. J. M. Todd, Mr. CHARLES ROGERS, of Brookfield, and Miss ALICE M. SATTERLEE.

DIED.

At Higginsville, N. Y., Sept. 4, 1882, Mrs. CAROLINE MARSH, in the 79th year of her age. She was born in Berlin, N. Y., May 5, 1804. In early life she experienced religion, and united with the First Verona Church of which she was a member at the time of her death. She was a woman of strong religious convictions and feelings and maintained her Christian walk with God and the church till death. She leaves her husband, Samuel Marsh, and several children, besides a large circle of friends to mourn her departure. A. B. P.

LETTERS.

J. H. Hutchins, O. L. Cooh, L. D. Seager, H. B. Lewis, H. C. Mock, Charles & Hunt, Mrs. O. B. Wardner, Mrs. C. M. Mix, James Mahoon, D. M. Clarke, O. D. Austin, A. H. Lewis 4, Mrs. Jane E. Cady, Philip Burdick, R. S. Henly, Arletta E. Green, Emily S. Smith, Agnes Rosenkrains, J. F. Hubbard, Micajah Ayars, Anson King, Elias Ayars, Ed. D. Coon, Henry Eppler, F. H. Miller, Enos Draper, Orlando Jeffrey, M. S. Kneale, G. T. Holcombe, G. J. Crandall, E. R. Clarke, A. B. Prentice, Mrs. M. L. Davis, W. J. Crandall, D. N. Meredith, Wm. H. Snyder, W. J. Spencer.

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.

		Paye to	Vol. No.
A. B. Kenyon, Alfred Centre,	$ 50	38	52
A. L. Green, Alfred,	2 00	39	39
A. J. Allen, Friendship,	1 00	39	18
A. & A. Davis, Andover,	2 00	39	26
Mrs. C. Myers, Adams,	2 00	39	40
Palmer Green, Adams Centre,	2 00	30	13
Mrs. E. B. Bivens, Rosenheyn, N. J.,	2 00	39	39
M. C. Moore, Shiloh,	1 00	39	15
Mrs. A. B. Burdick, Westerly, R. I.,	2 00	39	39
D H. Taylor, "	2 00	38	52
C. B. Maxson, "	2 00	39	39
J. G. Vaughan, "	2 00	39	52
Mrs. W. S. French, Millford, Conn.,	2 50	39	52
C. O. Swinney, Smyrna, Del.,	2 00	39	39
Mrs. C. M. Mix, Coleville, Pa.,	2 00	39	40
Philip Burdick, Union Dale,	3 00	39	52
S. B. Cardner, "	2 00	39	40
Mrs. R. J. Crandall, Farina, Ill.,	1 00	39	14

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Oct. 14th, 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 31,810 packages; exports, 926 packages. The market is pounded up by holders and pounded down by buyers, and is in a mixed condition. In the fore part of the week there was a little scarcity of the finest fresh creamery make and a firmer feeling, and later holders of good goods were disappointed in not being able to make sales at what were deemed current prices. On Monday the Masonville creamery sold about 400 early firkins at 30c, and perhaps 300 to 400 September and October half firkin tubs and pails at 33c.; also North Sanford creamery sold August and September butter at 31c. through; Chautauqua county creameries sold two weeks of October sweet cream butter at 30@31½, and there were also some Jefferson county creameries sold at 30@32c. In Canada about 5,000 packages of butter sold for export at 20@21c, and 22c. was asked there for finest dairies; the duty of 4c. gold, however, acts as a stopper upon the bringing in of Canadian butter. On 'change 34c. was bid for extra creamery, 32c. for extra dairy last week's make, and 24@25c. for New York State dairy firsts. Oleomargarine was offered at 18c., and the "Always Ahead" brand for delivery in November at 17½c. We quote:

	Fancy.	Fine.	Faulty.
Creamery, sour, fresh....	—@35	30@33	20@28
" sweet "	28@30	25@28	20@25
" early make....	28@30	25@28	20@25
Imitation creamery.....	28@30	24@27	20@24
Factory butter.....	18@20	17@18	14@16
Dairy, fresh make.....	32@33	28@30	20@25
" early "	—@28	25@27	20@25

CHEESE.—Receipts for the week were 57,827 boxes; exports, 20,605 boxes. Stocks in Liverpool are ssid to be larger than at the same time last year, and English buyers are indifferent; so much so, that sales were mostly at an ⅛ to ¼c. less on their purchases. Fine small size night milk skims, were selling at 9@10c.; butter-milk skims, 4@8c. We quote:

	Fancy.	Fine.	Faulty.
Factory.....	12@12½	11@12	8@ 10
Creamery	10@10½	7@ 9	4@ 6

EGGS.—The market was firm all the week, and well known marks quick sale. 28c. was bid for any extras, and 20 bbls. Red B. mark sold at 28c. on 'change. We quote:

Near-by extras.....	— @28
Western and Canada firsts.....	26 @27

BEESWAX sold on arrival at 29@30 cents.

BEANS.—We quote:

Marrows, per bushel, 62 lbs.....	$2 75 @$3 00
Mediums " "	2 40 @ 2 65

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	15 @15½
" " fair to good.....	12 @14
Apples, North Carolina, sliced.....	7½@ 9
Peeled peeches	11 @14
Unpeeled peaches, halves and quarters.....	4½@ 5½
Raspberries, dried.....	30 @31
Blackberries.....	7½@ 7¾
Cherries	20 @22
Plums.....	14 @15

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

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

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

IN MEMORIAM.—THE MANY FRIENDS of the late

REV. N. V. HULL, D. D.,

will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

WARNER BROTHERS

CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

$10 REWARD

will be paid for any corset in which the Coraline breaks with six months ordinary wear.

Price by mail, W. B. (coutil), $2.50; Abdominal, $2.00; Health or Nursing, $1.50; Coraline or Flexible Hip, $1.25; Misses', $1.00.

For sale by leading merchants.

Beware of worthless imitations boned with cord.

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Agents Wanted For Dr. March's New Book DAYS OF THE SON OF MAN. Sells fast, pleases and instructs all. A very choice gift. "His highest theme and his best thought." *Chaplain Power.* J. C. McCurdy & Co., Cor. 7th & Chestnut Sts., Phil'a, Pa.

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

Selected Miscellany.

THE TRIBUTE.

The good man slept, while o'er his clay
  Friend bowed with friend in sorrow,
The token of a sad to-day
  Before a dark to-morrow.

His name among the great of earth
  Had never been recorded:
No prize for deeds of hero worth
  Was e'er to him awarded.

He only knew in humble ways
  To do his manly duty;
To him this was enough for praise,
  And would suffice for beauty.

The right to him was beautiful
  In thought, or faith, or labor;
And thus his life was dutiful
  To God and to his neighbor.

Beneath his cottage roof he drew
  The hearts of all about him:
The orphaned household true
  How could they do without him.

And words of grateful tenderness,
  Of filial, pure caressing,
Were breathed above the silent face,
  As though he felt their blessing.

A poor man spoke with quivering lip,
  And eye of tearful blindness;
"He always was a lookin' up
  Some little job o' kindness!"

The hero's deeds are written down;
  The monarch sleeps in glory;
The poor man's tribute was a crown
  Above a true life's story.

—*Youth's Companion.*

HIS BEST AND BRIEFEST SERVICE.

Mrs. Gilbert Curtis had just returned from the sewing circle and was laying away her outside garments, when her husband entered the room.

"Well wife," he said half playfully, "I suppose by this time you've become pretty well acquainted with the new minister's wife, after having spent an entire afternoon in her company. How do you like her, my dear?"

"Very much indeed!" responded Mrs. Curtis, heartily; "and I think too, Mrs. Wyman is a little lady who will improve upon acquaintance. You know, Gilbert, ever since coming to M—— I have rather deplored there seeming to be no one with whom I have desired anything like intimacy. My rule as a Christian is, of course, to treat every one kindly and politely; but in a manufacturing town like this, one meets with many decidedly crude characters and manners. Mrs. Wyman appears to be a refined, intelligent lady, whose society might be greatly enjoyed; I intend calling on her very soon, and should have done so before, but for her illness so soon after coming among us."

Two days afterward Mrs. Curtis was preparing to call on her new acquaintance, when a visitor was announced, and upon entering the parlor she found a Miss Skilton, who was canvassing for the sale of a book Mrs. Curtis had read, and with which she had not been very favorably impressed.

Martha Skilton was one of those unfortunately constituted persons to whom it seemed a physical necessity to say some little untoward thing to almost any one she might meet. She was a member of Mr. Wyman's church, yet had often "stirred up strife" in consequence of her discomforting remarks.

Having found Mrs. Curtis very kindly but firmly declined purchasing a book, she replaced the specimen copy in her bag, and shut it to with an ominous snap, at the same time asking:

"Well, what do you think of the new minister's wife?"

Mrs. Curtis spoke warmly of the lady, saying she hoped soon to know her better than she did at present, having only met her once.

"Well, I wouldn't be too eager to call, if I were you," said Miss Skilton, with a significant sniff which seemed to indicate worlds of suppressed information of doubtful reports she *could* give.

"Oh, I don't consider there's any danger in that respect," returned Mrs. Curtis, not evincing the slightest curiosity respecting the other's pregnant remark. "Mrs. Wyman's recent illness has prevented my calling as yet; I knew many others had been to see her, but thought it kinder, perhaps, to wait until she had entirely recovered before going myself."

Somewhat piqued in not having secured a customer in the well-to-do Mrs. Curtis, and also irritated that her disagreeable hints were so totally ignored, Miss Skilton replied tartly:

"Oh, you know the old saying, 'new brooms sweep clean!' I wish you joy of your call, and hope Mrs. Wyman may prove as delightful as *most* every one thinks her, but I happen to know she is very strong in her likes and dislikes, and I heard her, with my own ears, telling Mrs. Burleigh what she thought of some of her husband's parishoners, and I wouldn't advise any one to make too much of her to begin with;" and she gathered up her bag, and departed.

"Poor old mischief maker!" sighed Mrs. Curtis, as she watched Miss Skilton walk away. "I wonder how she can make herself so perfectly contemptible! She is to be pitied very much; as to noticing anything she says of others, why, her words do not possess a feather's weight."

But straight from Mr. Curtis' door walked poor, baffled Martha Skilton to the minister's house; and not liking to refuse, Mrs. Wyman bought a book which she really did not want, and the money which she *did* sorely want for more useful purchases went into the black bag.

"Many of the folks been to see you yet?" asked Miss Skilton.

"Oh, yes; quite a number. All very kind, pleasant people, too."

"Mrs. Curtis been yet? I suppose not, though, *she* won't hurry about coming I'll be bound. In fact she said herself to me there was no danger of *that!*"

"Ah?" and a pained look crossed Mrs. Wyman's pale face. Although she recognized at once the nature of the woman before her, still she knew nothing of her mischief-making propensities. She had been very much pleased with Mrs. Curtis a few days before, and had entertained towards her very much the same feelings which Mrs. Curtis had expressed to her husband respecting the minister's wife.

"O, you'll find Mrs. Curtis a very fine fair weather friend," continued Miss Skilton, "but she's rich, you know, and holds herself aloof from almost everybody; but my rule is to be independent of folks in this world; however, if you want Mrs. Curtis for a friend one has only to fawn around a little and she'll come to, right off. Catch me toadying to a long purse. You see I've lived in this place for years, and know people like a book; and there are some very nice folks in your husband's society. I know there are."

Soon after she had gone, Mr. Wyman, upon going to the parlor, found a dejected looking little lady sitting with her hands crossed in her lap, and apparently in a brown study of hardly a pleasing nature.

"What's the matter, wifey?"

"Oh, dear," she sighed; "that Miss Skilton has been here, and although she is evidently a busy-body, yet she has destroyed much of my pleasing impression concerning Mrs. Curtis, and I must say it is a great disappointment. I knew they were wealthy, but I thought her very unassuming, and had anticipated much pleasure from her friendship; but a poor minister's wife, pinching here and cramping there, I suppose is not a fitting companion for a rich, fashionable lady like Mrs. Curtis."

"My wife, listen!" And the firm, cherry voice of the Christian pastor at once secured his wife's fixed attention to what she afterward called "his best and briefest service."

"We are young, yet, you and I; young in years, and in life's varied experiences. Just now we are 'The new minister and the new minister's wife;' and let us resolve solemnly on one thing at the outset of our career among this, our new people. That is, by the help of God to invariable judge people by what we come to know of them, and never allow ourselves to be unduly influenced by what we hear. Let us begin by considering all we meet as friends, and treat them as such; and as Christians determine that no one shall be able to find fault with our manner toward them, and God will assuredly take care of the rest. Now suppose we pray over this matter, and see if one dear little face doesn't brighten up in consequence."

And right there in the parlor they knelt at the chair in which the wife had been sitting, while with his strong arm around her waist, the brave, sensible man asked divine help in resisting all inclination to sensitiveness and unjust judgment, and implored grace and strength to enable them to rise superior to life's trials and annoyances.

Hardly had they arisen from their knees when the bell rang, and Mrs. Curtis was ushered into the room.

It was no effort now for Mrs. Wyman to receive her visitor with a bright smile and cordial manner, and the ladies were soon engaged in delightful conversation. The earnestness with which Mrs. Curtis at the end of the call urged Mrs. Wyman to consider her house as a second home, left no room for doubt as to the genuineness of the feeling which prompted the kind invitation. The two ladies were still more favorably inclined towards each other than before, and an observer would have deemed it simply impossible that just previous to the call each had had her ears poisoned with reference to the other.

Yet for all Mrs. Curtis' indifference and contempt for Martha Skilton's remarks, for a few minutes after the canvasser's departure, Mrs. Curtis found herself recurring to them again and again. "There must have been something said," she mused, "for even Martha would never have dared said such things without some truth; I'm sorry, for Mrs. Wyman seemed above such petty gossipping; perhaps I'd better not call to-day, but wait a little;" the next moment she added resolutely, "Yes, I will go too, at once! I won't be influenced by anything so small and unworthy the notice of a Christian!"

For although she was somewhat sensitive and ambitious withal, yet Mrs. Curtis was a whole-souled, sincere Christian woman; and going to her room, she, too, knelt and offered a strong, wholesome prayer for strength to rise above all disturbing suspicions, that she might the better act the part of a true disciple of her beloved Lord. In the meantime Martha Skilton had called on Mrs. Wyman, with what result we have seen.

A few days afterwards Mrs. Wyman had been for nearly an hour at the school, where little May, her youngest child, had that morning entered as a pupil.

It being the first time the child had been in that locality, her mamma felt obliged to go and return with her, but not wishing to remain in the school-room during the entire session, Mrs. Wyman decided to make one or two unceremonious calls, the first of which should be on her friend Mrs. Curtis.

Now Mrs. Curtis had promised her dressmaker she would be at her house at ten o'clock, and it was fast approaching that hour. What should she do? Here was this pale young mother who had come to her house, evidently needing a rest.

It might seem a very simple, insignificant affair over which to offer a silent prayer, but as she did so an idea all at once occurred to her. Asking Mrs. Wyman up to her room, she quietly went to work removing the pillow shams; next she laid back the spotless spread; then she laid the pillows one on top of the other, and opened the clean white sheets. She had been talking all the time to her visitor, who regarded her movements with considerable curiosity and amusement. At length, her arrangements completed, she turned around, saying:

"Now what do you think I'm going to do? I'm going to put you to bed! The fact is, I'm obliged to go to my dress-maker this morning, and you look tired and warm. It is only ten o'clock, and I want you to take off your bonnet, unfasten your dress, and lie down and rest. I shall be back very soon, and will waken you in ample time to call for little May. Be good now, and do just as I say; I never mean to let you hurry out of my house when once I find you here."

It was only too welcome a proposal to the tired little lady, who was soon comfortably pillowed on the luxurious bed, and as Mrs. Curtis went from the room, her friend said softly to herself:

"Oh, how kind she is! dear, lovely lady. My good husband was right; it is far better to judge from what we see than what we hear. Oh, how good this bed feels! What a beautiful chamber set. How nice it must be to be rich; but it is far better to be generous and thoughtful for the comfort of others. How soft and refreshing this shaded light; hope I shan't sleep too long," she said—

But she was off. Not to the land of dreams, for her sweet sleep was dreamless, and the needed rest most beneficial.

At length a rustling sound awoke her, and starting up she met the smiling face of her friend.

"What time is it?" she asked, anxiously.

"Still quarter of twelve," was the answer. "You'll have plenty of time, but I'm in perplexity," continued Mrs. Curtis, "which you can relieve." To Mrs. Wyman's questioning look she went on: "My dress-maker foolishly insists on paying in some way for a little assistance I gave her when she first started in trade. I *will* pay for what she does for me, but she declares she is doing very well now, and would be happier to make some payment; so I told her my pastor's wife had been ill, and was very backward with her sewing—you know you said you were," she continued, laughingly, as Mrs. Wyman suddenly shook her finger at her—"so Mrs. S. very gladly agreed to do dress-making, or sewing either, whatever you need most. Now you'll help me out, won't you? that's a dear!"

"Oh, I believe you're kind and good to every one," said Mrs. Wyman, with tears in her eyes; and soon after the friends parted, but not for long. Somehow that beautiful nap seemed to cement the friendship which rapidly became a source of mutual delight and comfort to the Christian friends.

One day while walking together they came unexpectedly upon Martha Skilton, who exclaimed, as they approached:

"Dear sakes! how much comfort you do take together. Must be powerful nice to be so folksy. Now I've nobody to cosset me; seem to be foreordained to be lonesome like." And with a half simper and a half whimper, she went in.

"Poor Martha, I suppose she is lonely, often," said Mrs. Wyman, pityingly, "I am sorry for her."

"So am I," said her companion, "and I would willingly be kind to Martha, if I didn't exactly 'cosset' her; I'm sure I would."

That was all. Each thought of her experience as bearing upon the other with Martha Skilton, but these ladies were Christians, and nothing more was said.

But soon after, poor Martha was taken very sick, and during a tedious illness Mr. and Mrs. Wyman and Mrs. Curtis were constant in their ministration at the bedside of the sick, lonesome woman. One day she broke down entirely in Mr. Wyman's presence, declaring she wasn't a Christian and never had been, and that was the reason no one loved her. The good man understood all, and by a few well chosen words of advice and comfort soon showed her how she could rectify some of her past errors.

When she recovered employment was easily found for her as a seamstress, and her assistance came to be eagerly sought in families who came really to love the industrious woman, whose tongue never again harmed any one.

But Mrs. Wyman one day surprised her husband by informing him that the best and most effective service he ever conducted in her hearing was also the briefest; and the discourse was delivered before a very small but select audience; in fact, the only visible presence besides his, being her own. And to the prayer offered God had added his blessing, causing it to result in great happiness to her, his loving wife.

And that night Mrs. Curtis for the first time made some allusion, in her husband's hearing, to the discomforting call she once received from Martha Skilton, but concluded her charitable representation of the event by remarking:

"And now Martha is a truly valued friend; and as for our good minister's wife, she is just the dearest, most lovable little woman in the world!"

"Oh, no, she isn't," blandly contradicted Mr. Curtis.

But his wife took no offense.—*Golden Rule.*

Never seek to obtain an article from another for less than its value.

A SWISS HERO.

"God has his plan
For every man."

Whatever may be our views of war, the patriotic defense of a country has, in all ages, received its proper merit of praise. And whatever horrors there may be associated with war, we have never heitated to admire courage. So now to our tale.

A soldier's widow lived in a hut, near a Swiss mountain village. Her only child was a poor cripple. Hans was a kind-hearted boy. He loved his mother, and would gladly have helped her to bear the burdens of poverty, but that feebleness forbade him. He could not even join in the rude sports of the mountaineers. At the age of fifteen years, he felt keenly that he was useless to his mother and the world.

It was at this period that Napoleon Bonaparte was making his power felt throughout Europe. He had decreed that Tyrol should belong to Bavaria, and not to Austria; and sent a French and Bavarian army to accomplish this purpose. The Austrians retreated. The Tyrolese resisted valiantly. Men, women and children of the mountain land were filled with zeal in defense of their homes. On one occasion ten thousand French and Bavarian troops were destroyed in a single pass, by an immense avalanche of rocks and trees prepared and hurled upon them by an unseen foe.

A secret arrangement existed among the Tyrolese, by which the approach of the enemy was to be communicated from village to village, by signal fires from one mountain height to another, and materials were made ready to give instant alarm.

The village where Hans and his mother lived was in the direct line of the route the French army would take, and the people were full of anxiety and fear. All were preparing for the expected struggle. The widow and her crippled son alone seemed to have no part but to sit still and wait.

"Ah! Hans," she said one evening, "it is well for us now that you can be of little use; they would else make a soldier of you."

This struck a tender chord. The tears rolled down his cheek. "Mother, I am useless," cried Hans, in bitter grief. "Look around our village—all are busy, all ready to strive for home and fatherland; I am useless."

"My boy, my kind, dear son, you are not useless to me."

"Yes, to you. I can not work for you, can not support you in old age. Why was I made?"

"Hush, Hans," said his mother, "these repining thoughts are wrong. You will live to find the truth of our old proverb—

'God has his plan
For every man.'"

Little did Hans think ere a few weeks had passed this truth was to be verified in a remarkable manner.

Easter holidays, the festive time of Switzerland, came. The people lost their fears of invasion in the season. All were busy in the merry-making—all but Hans; he stood alone on the porch of his mountain hut, overlooking the village.

In the evening of Easter, after his usual evening prayer, in which he breathed the wish that the Father of Mercies would, in his good time, afford him some opportunity of being useful to others, he fell into a deep sleep.

He awoke in the night, as if from a dream, under the strong impression that the French and Bavarian army was approaching. He could not shake off this impression; but with the hope of being rid of it, he arose, hastily dressed himself, and strolled up the mountain-path. The cool air did him good, and he continued his walk till he climbed to the signal pile; but where were the watchers? They were nowhere to be seen; perhaps they were busied with the festivities of the village. Near the pile was an old pine-tree, and in its hollow-stem the tinder was laid ready. Hans paused by the tree, and as he listened, a singular sound caught his attention. He heard a slow and steady tread, then the click of muskets, and two soldiers crept along the cliff. Seeing no one—for Hans was hidden by the old tree—they gave the signal to some comrades in the distance.

Hans saw instantly the plot and the danger. The secret of the signal pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine-brand into the pile.

The two soldiers, whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw that there was no foe in ambush—naught but a single youth running down the mountain-path. They fired, and lodged a bullet in the boy's shoulder. Yet the signal-fire was blazing high, and the whole country would be roused. It was already roused from mountain-top to mountain top. The plan of the advancing army was defeated, and a hasty escape followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustered thick and fast. All was consternation. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor crippled Hans tottered among them, saying, "The enemy—the French were there." He faltered, and sank upon the ground. "Take me to my mother," said he; at last I have not been useless."

They stooped to lift him. "What is this? he has been shot. It is true; Hans, the cripple, has saved us."

They carried Hans to his mother, and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said, "It is not now you should weep for me; I am happy now. Yes, mother, it is true

'God has his plan
For every man.'

You see he had it for me, though we did not know what it was."

Hans did not recover from his wound, but lived long enough to know that he had been of use to his village and the country. He lived to see grateful mothers embrace his mother, to hear that she should be considered a sacred and honored bequest to the community which her son had preserved at the cost of his own life.

Great emergencies like these which met Hans can not exist in the history of all. To all, however, the Tyrolese motto may speak, and all will experience its truth. None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. So long as there is ignorance to instruct, want to relieve, sorrow to soothe, let there be no drones in the hives, no idlers in the great vineyard of the world.

—*Christian Life.*

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FASTING IN ACUTE RHEUMATISM.—Dr. Wood, professor of chemistry in the Medical Department of Bishop's College, Montreal, reports in the *Canada Medical Record*, a number of cases in which acute articular rheumatism was cured by fasting, usually from four to eight days. In no case was it necessary to fast more than ten days. The patients were allowed to drink freely of cold water, or lemonade in moderate quantities if they preferred. No medicines were given. Dr. Wood says that from the quick and almost invariably good results obtained by simple abstinence from food in more than forty cases in his own practice, he is inclined to believe that rheumatism is, after all, only a phase of indigestion, to be cured by giving complete and continued rest to all the viscera. S.

SCIENTIFIC FARMING PRACTICAL.—Mr. Buckmaster, in an address before the Farmer's society, at Tadley, Eng., says: "There was no opinion more deeply ingrained in the mind of the English farmer, than the belief that there was some antagonism between science and practice. Some even went so far as to say that the two are incompatible. This is a great mistake. Theory and practice are inseparable in every art, however much men may seek to disunite them. The most practical man is often the most theoretical. Every operation is, with him, a theory. He recognizes no change. He will admit of no trial or experiment, because that would be an acknowledgment of science. Every science is built upon principles, and these principles carried into work we call practice. Almost every science is the basis of a cognate art. The most obvious and natural way of arriving at a real knowledge of the art of agriculture, would be to know something of those principles on which the art is based; art being nothing more than the application of principles previously acquired. A farmer who is able to unite a perfect mastery of principles with a knowledge of practical details is an educated and scientific farmer. It might reasonably be inferred that the shortest and easiest method of learning any industrial art, and the surest guide to new discoveries in the art, would be a knowledge of those fundamental principles upon which art was based. No amount of practical skill and experience could ever replace the want of scientific knowledge in farming." S.

SOMETHING like an excitement has been produced among the astronomers by the sudden appearance, on September 18th, of a comet near the sun so bright as to be easily seen with the naked eye at midday. It was still visible without telescopic aid on the 19th and perhaps also on the 20th at places where the sky was very free from haze. It moved rapidly west and south from the sun, however, and decreased in brightness very fast. It is probably the same comet telegraphed by Cruls, of Rio Janeiro, the week before, though at the time of writing this is not quite ascertained. From its great brilliance it is almost certain that it must have passed very close to the sun. Its course and position are such also as they might be if its orbit coincided with those of the great comets of 1843 and 1880, both of which did, in fact, almost graze the solar surface. Hence, Prof. Boss, of Albany, argues that it is probably the same comet, which, having had the size of its orbit reduced by passing through the sun's upper atmosphere, in 1880, has now returned again. If so, its next circuit will be accomplished still more quickly, and in a very short time it must fall upon the sun (as Proctor suggested some time ago), and be finally destroyed. Professor Boss does not, however, anticipate any disastrous effects upon the earth. When a few observations have been accumulated, the orbit can be computed and the hypothesis tested. The Washington and the Cambridge computers have already obtained an orbit agreeing with Boss's theory, while Thollon is reported as having observed its spectrum, at Paris, on the 18th, and, having found the sodium lines conspicuous, just as was the case, it will be remembered, with Well's comet, which also passed very near the sun. Observations of the comet's place were obtained in this country at Washington, Cambridge, Albany, Princeton, and presumably many other observatories.

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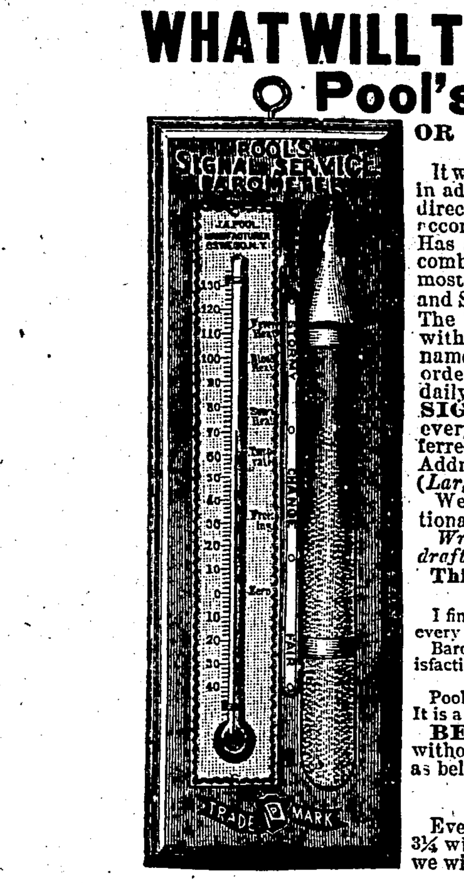

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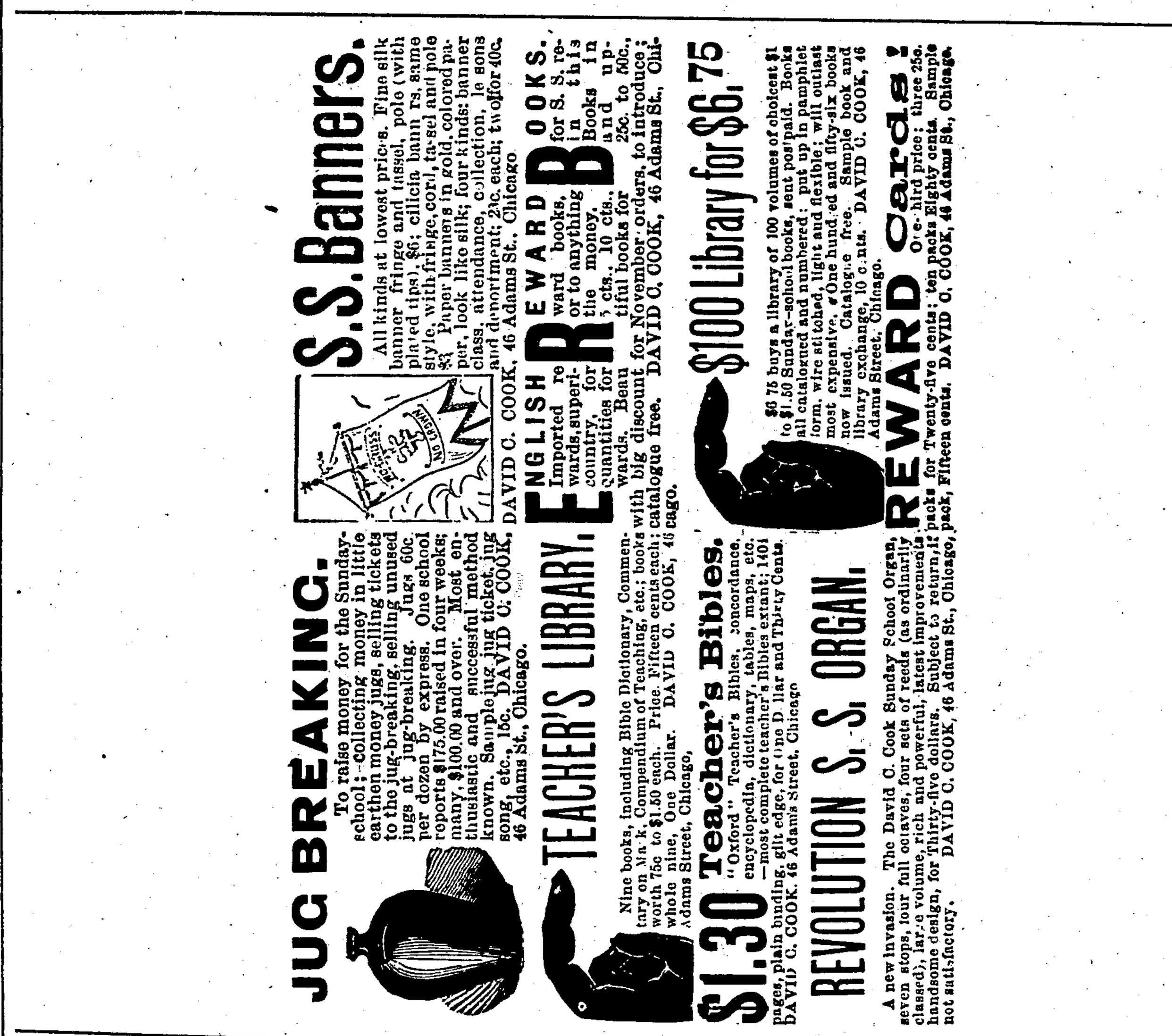

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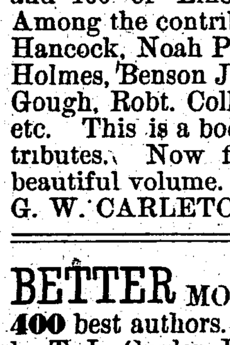

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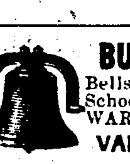

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Abstract of Time Table, adopted Dec. 19, 1881.

EASTWARD.

STATIONS.	No. 8‡	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	....	1.05 PM	....	7.15 AM
Little Valley	....	2.52 "	....	8.54 "
Salamanca	8.25 AM	3.50 PM	....	9.11 AM
Carrollton	8.35 "	4.06 "	....	9 25 "
Olean	9.00 "	4.33 "	....	10.00 "
Cuba	9.25 "	4.58 "	....	10.31 "
Wellsville	10.22 "	5.50 "	....	11.25 "
Andover	....	....	....	11.43 PM
Alfred	....	....	....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2 59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9 25, Great Valley 9.56, 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 7.42, 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 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

WESTWARD.

STATIONS.	No. 3*	No. 5	No. 29	No. 1
Leave				
New York	7.00 PM	6.00 PM	7.15 PM	9.00 AM
Port Jervis	10.55 "	....	....	12.13 PM
Hornellsville	8.10 AM	5.10 AM	12.50 PM	8.55 PM
Wellsville	9.13 AM	6 07 AM	2.15 PM	9.57 PM
Cuba	10.01 "	....	3.30 "	10.49 "
Olean	10.29 "	7.22 "	4.07 "	11.15 "
Carrollton	11.09 "	7.50 "	5.02 "	11.39 "
Great Valley	....	....	5.13 "	....
Arrive at				
Salamanca	11.20 "	8.00 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	....	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	....	7.55 "	2.10 "

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 2.22, 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 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

*Daily. ‡Daily, except Monday.

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WESTWARD.

STATIONS.					21.	
Leave	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.30

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

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Sept. 30. The Anointing at Bethany. Mark 14: 1-11.
Oct. 7. The Passover. Mark 14: 12-21.
Oct. 14. The Lord's Supper. Mark 14: 22-31.
Oct. 21. The Agony in the Garden. Mark 14: 32-42.
Oct. 28. **Jesus Betrayed and Taken.** Mark 14: 43-54.
Nov. 4. Jesus before the Council. Mark 14: 55-72.
Nov. 11. Jesus before Pilate. Mark 15: 1-15.
Nov. 18. Jesus Mocked and Crucified. Mark 15: 16-26.
Nov. 25. His Death on the Cross. Mark 15: 27-37.
Dec. 2. After his Death. Mark 15: 38-47.
Dec. 9. His Resurrection. Mark 16: 1-8.
Dec. 16. After his Resurrection. Mark 16: 9-20.
Dec. 23. Special Lesson; to be supplied by the Superintendent of each School.
Dec. 30. Review.

V.—JESUS BETRAYED AND TAKEN.

BY REV. I. L. COTTRELL.

For Sabbath-day, October 28.

SCRIPTURE LESSON—MARK 14: 43-54.

(*Old Version.*)	(*New Version.*)
43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.	43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.
44. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.	44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him and lead him away safely.
45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.	45 And when he was come, straightway he came to him, and saith, Rabbi; and kissed him.
46. And they laid their hands on him, and took him.	46 And they laid hands on him, and took him.
47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.	47 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.
48. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?	48 And Jesus answered, and said unto them, Are ye come out as against a robber, with swords and staves to seize me?
49. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.	49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.
50. And they all forsook him and fled.	50 And they all left him, and fled.
51. And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:	51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body;* and they lay hold on him;
52. And he left the linen cloth, and fled from them naked.	52 but he left the linen cloth, and fled naked.
53. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders and the scribes.	53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.
54. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.	54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire.*

CENTRAL TRUTH.—Christ betrayed and forsaken by professed friends.

DAILY READINGS.

1. Mark 14: 43-54.
2. Matt. 26: 47-58.
3. Luke 22: 47-55.
4. John 18: 3-16.
5. Isa. 53: 7-12.
6. John 6: 66-71.
7. Psa. 62.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark 14: 41.

TIME.—April, A. D. 30. The same night as the preceding lesson.

PLACES.—Garden of Gethsemane, and palace of the high priest.

RULERS.—See Luke 3: 1, 2.

OUTLINE.

I. **Jesus betrayed.** v. 43-45.
II. **Jesus captured by enemies, and deserted by friends.** v. 46-52.
III. **Scenes at the palace.** v. 53, 54.

NOTES.

I. **Jesus betrayed.** v. 43-45. The betrayal had been agreed on some time before, and the sum for the traitorous deed stipulated, and Judas was looking for a good opportunity. Matt. 26: 2, 14-16, and Luke 22: 1-6. The mob, doubtless, came in haste, lest he should secrete himself and they should miss him. Judas knew where he had gone. John 18: 2. *Immediately.* After he had returned from the third season of prayer, and had awakened the disciples. What great council was composed of the chief priest and the scribes and the elders? *And he that betrayed him.* Acted the double part of friend and enemy. *Safely.* Before any tumult should be created, or friends collect to help him. Satan, when he had entered into Judas, led him to speak fair words, though committing the blackest of crimes. *Master.* Rabbi, Teacher.

II. **Jesus captured by enemies, and deserted by friends.** v. 46-52. *Laid hands . . . took him.* Bound him. John 18: 12. Who drew the sword? John 18: 10. What was the man's name whose ear was cut off? Did Jesus work a miracle before the mob? Luke 22: 51. v. 48, 49. Portrayed their cowardice and treachery, in secretly taking the Savior under the cover of darkness. *All forsook him.* A fulfillment of the prophecy in v. 27. *There followed him a certain young man.* Perhaps some one living near awakened by the mob, with their torches. Some think it was Mark himself, as he alone speaks of him, but does not give his name. *Young men.* Omitted in revised version. *Linen cloth. Lindon.* A sheet, or night garment. A fine Indian cloth; muslin.—*Liddell & Scott.*

III. **Scenes at the palace.** v. 53-54. *High priest.* Caiaphas. Mark never mentions his name. He was son-in-law of Annas. *Peter followed him afar off.* He "stood at the door without." "That other disciple . . . known unto the high priest . . . brought in Peter." John 18: 16. *Into the Palace.* Revised version, *Into the court.* How many trials did Jesus have? (1) John 18: 13; (2) Matt. 26: 57; Mark 14: 53; (3) Matt. 27: 1; Mark 15: 1; Luke 22: 66-71; (4) Luke 23: 1-7; (5) v. 8-11; (6) v. 13-25.

INTRODUCTION.

During all of the previous persecutions, our Savior endured, he had enjoyed the sympathy of his disciples; but now it is otherwise, "one of the twelve" joins the enemy and betrays him, the others desert and deny him.

COMMENTS.

One of the twelve. Judas is called one of the twelve. This fact that from the little company that Christ had chosen as his immediate followers, one became a traitor, and the others proved unstead-fast in time of temptation, may prevent us from becoming discouraged when we know of a member of the church turning traitor; or we find *ourselves* Peter like, denying our Savior. Again, it weakens if not destroys the excuse of those who refuse to unite with the church because there are some who are not worthy members. The testimony of Judas may be considered the best of arguments for the genuineness of Christ's claims. He who had an opportunity to know him, said "I have sinned in that I have betrayed innocent blood," for if any trickery or hypocrisy had existed it would have doubtless been revealed by the traitor in self defense, but he confessed against himself and says, "*I* have sinned." It is an encouragement to know that God will not withhold his blessings from a church, though there are some bad men in it, if there are those that are devoted and faithful. **Shall kiss.** It is said to have been the custom of our Lord Jesus, when he sent forth any of his disciples, to receive them with a kiss on their return. Therefore, it was that the traitor, for a sign to them, betrayed Jesus with a kiss, and, coming before the rest, with a kiss joined him, as though he had said, "I am not connected with the armed multitude; I return only as is our habit, and kiss thee, saying 'Hail, Master.'"—*Bonaventura.* **Judas,** in betraying the Master, might have sought revenge for the rebuke given in Matt. 26: 6-14, or have done the deed to satisfy his avarice, as illustrated in John 12: 6. Another cause was perhaps his disappointment in Jesus who was oftener telling of his death and sufferings than of any temporal glory and riches that was to come to him and his disciples, or he may have begun to doubt about Christ's being a king or having a kingdom, from which he was to receive any benefit, while he may have "hoped to have gained by his perfidiy a position of honor and influence in the Pharisaic party." The sad fate of Judas illustrates how soon torment follows sin and casts its shadow forward even into this world. The deed was scarcely done, when he found that the immediate presence of the price of his sin was now more than he could endure, and he casts the thirty pieces of silver from him, down at the feet of the blood-thirsty Pharisees who also dared not use it for themselves. "It is the price of blood." He confessed to the wrong party that he had done wrong, and reveals the character of his repentance, by committing another sin, suicide, to evade the consequences of the first, illustrating the scripture: "The way of the transgressor is hard." The traitor's repentance stood in strong contrast to that of Peter's: the latter proved the genuineness of his repentance, by ever afterward following his Lord, and at last suffering martyrdom, it is supposed, for the sake of the gospel, at Rome, being crucified with his head downward. "Wrong doing is none the less wrong because God is able to use the results in furthering his kingdom. The sin lies in the motive, not in the results, and God can always find some other way than our sins for bringing his purposes to pass." "Mark writes the graphic picture of the capture given in John 18: 4-9, where Jesus presents himself to the crowd, who fall backward to the ground, under the influence of his superhuman majesty. Then he asks them to let his disciples go their way." **And smote.** In Luke 22: 49, Peter first asks if they shall fight. He waits not for the answer, but, impelled by the natural courage of his heart, and taking no heed of the odds against him, aims a blow at one, probably the foremost of the band—the first that was daring to lay profane hands on the sacred person of his Lord.—*Trench.* The bringing of the sword was part of the misconception which Jesus had not cared further to remove at the supper: and, if Judas had pressed into the inclosure, they may have been entirely unaware as yet of the number of the captors. Future years would teach them that Christ's cause is served by dying, not by killing. The full reply of our Lord on this incident must be found by combining Matt. 26: 53-John 18: 10, 11:—*Cambridge Bible for School's.* Luke 22: 51, speaking of the wounded servant, says, "And he touched his ear and healed him." How strange that they could immediately bind those hands that had just been used in working this wonderful miracle in behalf of one of their party. Peter was no swordsman, for he missed his blow. In any case, carnal weapons used in Christ's cause deprive his opponents of "ears;" *i. e.,* of a willingness to listen to the truth. Christ's grace may restore this willingness as it healed the servant's ear.—*Schaff.* **All forsook him.** The temptation came differently from what they had expected. We see from verse 31, that they all made a resolution that they did not keep, though afterward they repented of their failure and finally overcame. Jesus was now deserted by all; even self-confident Peter had left him and fled. Although able to command legions of angels, he submits to the indignity of being bound and led away by a midnight mob, back into Jerusalem. "Which kill the prophets and stoneth them that are sent unto her"—probably through the sheep-gate, as this was the way into the city from the garden; and the sheep from the temple were brought this way, which gave it its name. "Very fitly, therefore, is Christ led that way, who is the Lamb of God who takes away the sins of the world." It appears from the different Gospels that Jesus had six separate examinations: (1) John 18: 13, "And led him away to Annas first." How significant that they should first take the Savior before Annas, whose duty it was to examine the sacrifices to ascertain if they were without blemish. (2) He is brought to Caiaphas. Matt. 26: 57. (3) "When the morning was come, etc." Matt. 27: 1, before all the chief priests and rulers. (4) Before Pilate—Luke 23: 1. (5) Before Herod—Luke 23: 8-11. (6) Before Pilate, and the chief priests and rulers. Luke 23: 13-25.

LESSONS.

1. We may not be surprised to find traitors in our times, as there was one in Christ's little company of twelve disciples.

2. We should follow our failures with true repentance and more humble serving.

3. We should be willing to suffer for the gospel as Christ has set us the example.

THE TEACHER AND HIS WORK.

Another has said that one of the most discouraging things which can happen to the worker in any field, is the consciousness that his best efforts are but a repetition of what abler hands than his have already perfected. Bible study is no exception to this rule. However, we should remember that, if our knowledge were perfect, we should have no need of Bible study. No book has been more studied than this, and yet how to study it to advantage is indeed an important lesson to learn. System is indispensable to success in any kind of business. So, also, is it in successful Bible study. It is essential that the lesson be kept in the mind more or less from Sunday to Sabbath-day. The daily Home Readings, read each day, will help on the interest. We can think about them as we are about our work. It is with a Sabbath-school lesson as in other things, the more we think about it the more we are interested and benefited. I would then compare parallel passages. I would also study the characters of persons mentioned, then the places, the geography of the country. These things are *not* nonessentials, but very much add to the interest, with old or young. Lastly, the text as it occurs should be considered as a whole, and its practical bearing on the life of scholar and teacher should vividly be made to appear. Nothing pays better to the seeker after truth than a persistent, close study of the Bible. To be conversant with the *personal* needs of the class is the imperative duty of every teacher. No teacher can reach the full measure of success without it. Lack of penetration or discernment may result disastrously to some immortal soul who looks to the teacher for help. Let us honor the Master and his work by a more acceptable, because a more thorough and intelligent, service; then we shall be counted more worthy the place we occupy—that of culturing souls for eternity.

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