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CHURCH MUSIC AND HOW TO SUSTAIN IT.

J. M. STILLMAN, MUS. DOC.

Church music is worthy of the attention of everybody and should receive the hearty support of all who care for the welfare of mankind. It is not only an essential part of public worship, but it is also the most devotional.

The command to sing his praises is found in both the Old and New Testaments and is rendered emphatic by being many times repeated with a great variety of forms of expression. This duty is as strictly enjoined upon us as any other precept contained in the Bible, and extends to "all nations" and to "all people." Music is a great power for good in the sanctuary. It serves to impress gospel truth more firmly upon the heart. It purifies and develops man's emotional, moral, and religious nature.

Good singing makes our church services more interesting and thereby secures a larger attendance upon public worship. Go where you will and you will find, as a general rule, the largest congregations where the music is the best. Aside from its strictly religious uses, music may be considered one of the safeguards of society. It tends to elevate and refine our affections and make us more kind-hearted, serves to discipline the mind, and affords an innocent amusement for the young. God has implanted within the human heart a desire for recreation, and if our children are not encouraged to engage in harmless amusements, they are almost sure to seek pleasure in the haunts of vice.

There is no exercise more enjoyable to most young people than the practice of singing, and ample time and opportunity should be given them to engage in it.

Our methods of teaching are in advance of any heretofore known, and our facilities for obtaining a first-class musical education are vastly superior to those of only a few years ago. It must be admitted that there are many excellent quartet and chorus choirs and some good congregational singing in various parts of this country, yet it is a stern fact that a much smaller proportion of the people at large learn to read music and sing, now than in former times, and the music in the majority of our churches is exceedingly poor.

The writer can remember when it was customary to have a singing school almost every Winter, in every village and in many of the country school-houses throughout the land. Then a large proportion of the church-going people could sing plain music, and no person was called a good singer who could not read notes. Now regular singing-schools are rare, and only a few of those who pretend to sing in our choirs can read an ordinary psalm tune correctly at "first sight." The present lack of interest in sacred song is due to a variety of causes, among which we mention the following: With the introduction of Sabbath-school singing-books came "rote singing." It is necessary to teach young children to sing Sabbath-school songs by imitation. This method of learning tunes soon extended to the older scholars and into the church and public schools, and now a vast army of those who claim the right to sing in divine service are perfectly willing to take their music second-handed.

CONGREGATIONAL SINGING.

A few years ago "congregational singing" was proclaimed from almost every pulpit, and by the entire religious press of the whole country. We were told that Beecher's church, in Brooklyn, used a Hymn and Tune book, and the people all sung, and the music was described as being "splendid," "grand," "magnificent," "sublime," etc., and all took up the cry, "Let us have a Hymn and Tune book, and have congregational singing." In the mean time a vast amount of falsehood and abuse was heaped upon the innocent heads of the long-suffering choirs. They were charged with monopolizing an important part of the church service that belonged to the whole congregation. Among the things that the advocates of Hymn and Tune books invariably forgot to mention, was the fact that Beecher's church had a thoroughly drilled choir, a fine organ, the most celebrated organist in the United States, and spent several thousand dollars every year to support their music. The effort to introduce the new books was successful, and a large number of choirs were abolished. After this was accomplished there was no general or systematic effort made to keep up the singing. It was the popular belief that the hymn and tune books would do the whole business, and very soon there was less genuine congregational singing than ever before. I do not object to the Hymn and Tune book, but its importance was overrated.

The demand for simplicity has done much to lower the standard of musical taste and destroy the love for sacred music. In response to the request, "Give us something everybody can sing," many good psalm tunes have been simplified till all the music, spirit, and soul has been simplified out of them. Some of the new tunes sung at the gospel and revival meetings are after the order and style of a negro minstrel melody.

On the other hand, the spirit of ostracism manifested by some professional musicians, together with the opposition of many foreign born teachers to our American methods, have a tendency to discourage those of limited opportunities from making any effort in the way of singing.

Nearly everybody has the ability and can spare the time and money necessary to learn to read and sing plain music in a respectable manner, but only a few can afford a long course of private instruction. No musician has any more right to ask us to sing nothing but "classical music" than a college professor has to demand that we use only Greek and Latin in ordinary conversation. After all, the main difficulty in the way of improvement in our sacred music is the parsimony and indifference of the church membership. Many of the houses of worship are closed against all singing schools, musical conventions and institutes, and sometimes even against choir meetings. The usual excuses are: "It injures the carpet," "It soils the house," "It is a rule of the society not to admit anything except religious meetings."

Nearly all of the reasons generally offered would hold equally good against Sabbath-schools, Sabbath-school concerts, prayer-meetings, etc. Sometimes the use of the house is granted for the sake of a portion of the proceeds, or a very high rent is charged. This means that the choir after purchasing their own music, and spending a great deal of valuable time to keep up the singing are expected to pay the church something for the privilege of receiving the necessary musical instruction. As a rule, Christians should show

MORE RESPECT

for the singing during public worship. They should have a deeper conception of its importance and sacred character. Many seem to think that the music is a sort of a "side show," having little or no religious bearing. Recently, a minister at the close of his sermon, made the following announcement: "To-day is our regular communion service. If there are any who do not wish to remain, they will retire during the singing." Many did retire—all was confusion, and the singing a farce. A few Winters ago I heard the leader of a prayer-meeting in Wisconsin utter these remarkable words, which have since been brought into public notice through an article by Mr. T. M. Towne: "In order to give the sexton a chance to poke the fire, the audience will rise and sing 'Nearer, my God, to Thee.'" Noise, confusion and inattention are just as much out of place during the service of song as they are during prayer. A reform in this respect is greatly needed: It would encourage those who have charge of the music, would make it more interesting and devotional, and thus indirectly help to sustain it. Good music in our churches can not be obtained without money, labor and singers. Spasmodic efforts by a few will not secure it.

The faithful, persistent support of the entire church membership is needed. The singing will always go like a sleigh on bare ground when a large portion of the society do nothing for it except to find fault.

THE HELP OF THE MINISTRY

is also wanted. They have the power to do more for the cause of sacred music than any other class of people. The pastor is the shepherd of the flock, and the sheep are expected to follow wherever he leads the way. He ought to feel himself under some obligation to preach the duty of song, as well as the other precepts of the Bible. Let him occasionally lay aside the old and worn out text: "Give us something everybody can sing," and take a live one from the Scriptures and preach a rousing sermon on sacred music, explaining its object, urging its importance as a Christian duty, and asking his hearers to obtain the instruction and drill necessary to qualify themselves to take an active part in it. Let these sermons be followed up with the right kind of work, and in time nearly all of his people will not only have the ability, but will be willing and anxious to sing. In the present state of affairs, a large portion of an ordinary congregation are unable to render the simplest tune correctly, and it is of course utterly impossible for them to comply with the request for everybody to sing. If all ministers of the gospel were practical singers, their usefulness would be largely increased, and for this reason I believe that vocal music should be an essential part of the course of study in our theological schools.

A proper division of the singing between a chorus choir and the congregation can undoubtedly be made more effective and satisfactory than by any other method. The rendering of the opening anthem and other set pieces by the choir, followed with the singing of the hymn tunes by the full congregation gives variety, and it also serves to gratify the lovers of the more difficult music as well as those who are satisfied with the more simple. A good quartet may be attractive, artistic, and all that, but it lacks the dignity, power and sublimity of numbers, and it does not seem to come from the great heart of the people. Still it is far preferable to that kind of so-called congregational singing we sometimes hear, which bears a strong resemblance to the confusion of tongues at the building of the tower of Babel. There are persons all over the country who think they can "make up" and sing a tenor, base, or an alto, to any tune they may have learned. In some religious meetings we hear more parts sung than ever was employed in the largest orchestra, forming chords that include almost every tone in the scale. Those who "sing by ear" seldom sing correctly or well. A person who can not read music is no more prepared to sing in church than one who can not or does not read the Bible is qualified to preach the gospel.

Now, the only way to have good chorus, choir and congregational singing, is for the people to learn to sing. They should be able to read plain music readily at sight. The whole congregation should often meet for practice under the direction of a competent leader. The choir should be made up of the best material in the church, the larger the number the better, so long as all are qualified. However proficient they may be, they can not do effective service without a regular attendance of all the members at the rehearsals as often as once every week. This should be insisted upon and maintained. If vocal music were taught in all of the public schools, the question of learning to sing would be solved. But since it is seldom so taught except in some of the larger cities, it devolves upon the churches themselves to supply this deficiency. If necessary, they should open their houses of worship to all worthy efforts to establish singing schools, musical institutes and conventions, and also generously support them with their influence, money and attendance, whenever practicable.

SINGING SCHOOLS.

The most economical and practicable method, generally available for learning to read vocal music, is through the agency of singing schools. No more labor is required to teach the elementary principles to hundreds than to one person. The system usually employed in giving private singing lessons, is not well adapted to make good readers. There are thousands who have studied Voice Culture for years under distinguished teachers, who would not dare undertake to sing an ordinary composition without previous practice with a piano or organ. Many who can sing quite well, a solo learned with the aid of an instrument, are of but little use in a choir or chorus, because unable to read music. The responsibility, labor and financial support required to establish singing schools, should rest upon the churches. Little will ever be accomplished in this direction so long as they wait for an outside teacher to "drum up a class." We often hear the remark, "We are musically dead here. I have been wishing for a long time that some one would come along and wake us up."

Now the task of waking up the musically dead does not look very inviting to a live teacher, and he will seek employment elsewhere. Let the schools be first organized and the money pledged to defray the expenses by the people themselves, and then select a competent instructor. If there should be no professional singing teacher within reach, let the school send for a set of books (The Song Magic) and appoint one of their own number who is the best qualified to act as leader. Of course they could not expect to make as rapid progress as they would under an experienced teacher, but if they are in earnest they will eventually learn to sing. Many of the large and wealthy churches are able to support a singing school without any outside help, but in most villages it is better for the different denominations to join and thus secure a larger class and lessen the relative expense. All of the young people and especially the Sabbath-school children of the age of ten and upward should be persistently urged to attend. The importance of learning to sing while young is too often overlooked. A child will learn to read music much more readily than an adult, and very few who begin during middle life ever become good singers.

A singing school, either elementary or advanced should be held every year in every village, in every city ward throughout the country, and the term should include not less than thirty lessons. A short course of twelve schools once in four or five years is labor nearly lost.

MUSICAL INSTITUTES

do much for the cause of church music. The instruction is given daily for two, four, six or more weeks, and the course embraces the Elementary Principles, Voice Culture and Chorus Singing. They are preferable to old fashioned singing schools whenever the people can find time to attend them. An institute is especially adapted to the wants of the children, as the Elementary class usually meets in the day time and therefore they are not required to be away from home during the evening. Musical Conventions are designed for those who are already able to read music. They are of great benefit to members of choirs, choir leaders, singing teachers and all who wish to improve in the art of singing. Being composed of the best talent from a large number of towns, they are enabled to render music of a high grade, including choruses from the works of the great masters, under the direction of eminent conductors, and thus help to elevate the standard of musical taste. The musical enthusiasm which they create is alone worth much more than the time and money they cost. A musical convention should be held as often as once every year in every county throughout the country. Whenever and wherever the churches will heartily support singing schools, musical institutes and conventions, or adopt some other method of obtaining the required musical instruction, and will faithfully labor to build up and sustain their choirs and encourage all the people to learn to sing, then and not till then will they be able to secure good and appropriate music for public worship.—*Song Friend, Chicago, Ill.*

JOSIAH LANGWORTHY.

Josiah Langworthy was born July 7, 1830. He was the son of Deacon Josiah Witter and Tacy Witter Langworthy. The large, manly form of the elder Josiah W. Langworthy, his noble Christian manhood, is still held in reverent remembrance by those who knew him. Josiah, Sarah D., and Lucius Langworthy were children of Deacon Josiah W. Langworthy. Lucius died during the war of the rebellion, having served as a soldier. Sarah D. is the wife of George A. Kenyon, residing with their now doubly bereaved mother. Josiah married Mary Champlin of South Kingston, R. I., and resided in Hope Valley, in the house with his mother. When twelve years of age, Josiah became a Christian in deed and in truth, and connected himself with the Second Seventh-day Baptist Church in Hopkinton, and continued his membership till his death, October 5, 1882, at the age of 52 years, 2 months, and 28 days. At 22 he was married; at 25 he was unanimously chosen to serve as a deacon in the Church, thus filling the place made vacant by the death of his father, who died instantly of an apoplectic fit. For thirty years he was a member of the Church choir, as was his father, and was seldom absent on the Sabbath, from aiding in that part of the worship of God. He was a member of the Sabbath-school from his boyhood to the day of his death, and served several years as its Superintendent, ever manifesting a deep interest in its welfare, and its weekly recitations. Thus were forty of the fifty-two years of his life devoted especially to the cause of religion—a noble record, one seldom exceeded in a life of half a century.

Making all proper allowances for possessing natural graces, the secret or main-spring of his real worthiness, was his early consecration of himself to the service of God, a consecration that covered his entire life. Upon this was built that unspotted, unblemished, unselfish character and reputation, which is so justly and unanimously accorded to him. For honesty, integrity, truthfulness, generosity, kindness, geniality, urbanity, meekness, charity, faithfulness, benevolence, and gentleness, were traits of character so ingrained into his very being and life, as to demand the respect of all who knew him; but above all was his scrupulous conscientiousness. Never probably in his life did he intentionally or deliberately violate his conscience. For such was his reverence for God that it held him in a prompt obedience to this Divine voice in the human soul. The death of such a man must be almost an irreparable loss, for such men are few. From an acquaintance of nearly twenty years as Pastor, I had come not only to respect but to love him as a brother, and in his death I feel that a *man* in our Israel has fallen, and am led to inquire, on whom can his mantle fall? Our corps of deacons is now broken. Few pastors have had more faithful, in fact, few churches have had truer men in the Diaconate office than these. The memory of Deacons Perry, Edwards, and Chipman is yet fragrant, and though dead they still speak. The mournful privilege of laying away our brother in his resting place, was performed by his brother Deacons, G. S. Kenyon, E. B. Palmer, B. P. Langworthy, 2d, and A. A. Langworthy. His funeral was attended by one of the largest of funeral processions probably ever brought together in the place. On the platform were some twelve or more clergymen besides many of the prominent men of the town. It was a tribute of respect to a worthy man.

A discourse was delivered by his Pastor, Rev. S. S. Griswold, from the texts in 1 Cor. 15: 26, 55, "The last enemy that shall be destroyed is death. O Death, where is thy sting? O grave (Hades), where is thy victory?" Theme—"The Christian's Triumphal Victory over Death: or His Resurrection out from among the Dead."

The following resolutions were unanimously adopted by the Church at a business meeting held November 12, 1882:

WHEREAS, in the providence of God, our brother, Deacon Josiah Langworthy, has been suddenly stricken in death, in a manner truly appalling; therefore,

Resolved, That however dark and inscrutable the Divine providence is, we would here record our unshaken confidence in the rectitude of the Divine Government, that it is ever ordered in wisdom and love.

That in the death of our brother, we are most solemnly admonished of the uncertainty of life, and the importance of heeding the teaching of our Lord to "be always ready, for in such an hour as we think not, the Son of Man cometh."

That as a Church, we feel it a privilege to express and record our very high appreciation of our deceased brother as maintaining in his life a high standard of Christian conduct, in all the relations of life; and especially as a member of the Church, and in all the positions he was called to serve.

That we hereby extend our sincere sympathies to the bereaved widow, the widowed mother and fatherless sister of the deceased, in their deep sorrow, and would commend them to the sympathy and care of their heavenly Father, who invites the burdened ones of earth to cast on Him all their griefs and afflictions, praying God to support them in this hour of trouble.

Voted, that a certified copy of the above resolutions be forwarded to his widow, mother, and sister, and that the accompanying memorial with these resolutions, be forwarded to the SABBATH RECORDER for publication.

By order and in behalf of the Church,
B. P. LANGWORTHY, 2d, *Church Clerk.*

DEATH OF THURLOW WEED.

As our readers are aware, the death of Thurlow Weed has been expected for some time, and Wednesday morning, Nov. 22d, at 8.55 o'clock, surrounded by his children and grandchildren, physicians and nurses, his spirit passed away.

Mr. Weed was born at Cairo, Green county, N. Y., November 15, 1797, and consequently rounded out his eighty-fifth year a week ago. He was a boy on a river sailing vessel that went back and forth between New York and Catskill. He then entered a printing office as a roller-boy or "devil," and learned the trade of type-setter. His final knowledge of type-setting was obtained in Onondaga county, and then he became a journeyman printer, serving a while on the Albany *Argus*. On attaining his majority he removed to Western New York, and settled in Rochester. There he conducted a newspaper. In 1828 he became the editor and founder of the Albany *Evening Journal*, with which he continued until 1863, and to which he returned a day to edit it on its fiftieth anniversary, in 1878. For quite a number of years he has resided in New York. He has lived in elegant retirement and has been noted for his liberality towards the poor and destitute. During the war he visited England in the interest of our government and was received with great consideration. His services in his important and delicate mission were of the greatest value to the country. Since his retirement he has been an occasional contributor to the press besides writing his biography and editing and arranging an immense amount of personal correspondence. The generation of public men with which Mr. Weed was so intimately connected has almost entirely passed away, he being nearly the last of the long line. A powerful constitution coupled with great care as to his habits, especially in his later years, lengthened out his earthly span to a good old age, much beyond the average.—*Cuba Patriot.*

A COMPLETE HAND-BOOK.

To the Editor of the Sabbath Recorder:

I wish to give utterance to my high sense of the value of Dr. Wardner's dissertation on Life, Soul, Death, and the Resurrection, published recently in the form of a very neat little book. One could with difficulty arise from the perusal of this sparkling array of trenchant arguments without the conviction that Dr. Kellogg's position in relation to these most solemn matters is unscriptural and absurd. In its present form this treatise is much more readable than it was when, published in the SABBATH RECORDER piece-meal, one had to wait for the appearance of succeeding sections. It is now a complete hand-book of all that needs to be said on this subject. Although I am only a Seventh-day Baptist waiting for deliverance from First-day fellowship, yet, if I might be permitted, I would suggest that this treatise ought to find its way into the homes of all our people. The list of deductions at the close of the book is an excellent summary, leaving nothing to be desired for brevity and force.

I am, dear sir, yours truly,
SEVENTH-DAY BAPTIST.

SOMERSET, England, Nov. 7, 1882.

Missions.

"Go ye into all the world, and preach the gospel to every creature."

MISSIONARY SOCIETY OF DAKOTA.

According to notice in the RECORDER, a goodly number of brethren of South-Eastern Dakota, and Western Iowa, also, Rev. A. E. Main, Corresponding Secretary of the Seventh-day Baptist Missionary Society, and Rev. C. J. Sindall, of Minnesota, met at Big Spring, Union Co., Dak., Nov. 10–12.

Rev. Peter Ring called the meeting to order Friday morning at 10 o'clock. After singing and prayer, Rev. A. E. Main was chosen Moderator, and Ed. D. Coon, Clerk.

It was stated that the object of the meeting was to organize for missionary work, for Semi-Annual or Annual Meetings, and that Seventh-day Baptists in Dakota might get better acquainted.

The following Committees were appointed:

On Religious Exercises.—C. Swendson, Oscar Peterson, E. D. Coon.

On Nominations.—Rev. Martin Oleson, Rev. Peter Ring, and C. Swendson.

After a general discussion in which all took part, it was voted to organize a Missionary Society, to be called the Seventh-day Baptist Missionary Society of Dakota, to co-operate with the general Society.

A Constitution was presented, and discussed after being translated into the Danish by Bro. Sindall, and adopted.

The report of the Nominating Committee was called for, and presented as follows:

Your Committee would report, by nominating to the judgment of the meeting, for President, E. D. Coon; Secretary, C. Swendson; Treasurer, Louis Sweedberg.

On motion, the report was received and adopted. According to the Constitution, the officers constitute an Executive Committee.

On motion, the Executive Committee was instructed to arrange for a general meeting to commence the Sixth-day before the first Sabbath in July, at Daneville, Turner Co., Dak.; also to arrange for as much missionary labor as possible, before the July meeting.

The following programme was carried out: Sixth-day evening, meeting led by Rev. A. E. Main, followed by the other ministers in a short talk, with prayer and conference; Sabbath morning, preaching by A. E. Main; 2 P. M., by Peter Ring, followed by C. J. Sindall. Sunday morning, preaching by A. E. Main, followed by C. J. Sindall; Sunday evening, preaching by J. P. Johnson and Martin Oleson.

Interesting letters were read from absent brethren. E. D. COON, *Secretary.*

EXTRACTS
From the Diary of Solomon Carpenter, Shanghai.

"Nov. 18, 1862, Fifth-day evening. Le-Chong evidently nearing the better land. We had singing and prayers in his room. At the close of prayers he pronounced an audible and distinct Amen. He said he longed to depart and be with Christ. His mind remarkably calm and possessed, full of hope and without fear.

"19th, evening. It is eight o'clock. A bustle and half suppressed lamentation call us to the bed-side of the sick one. He had often requested his wife and children not to lament for him, but now he is past speaking audibly. I asked him if he felt pain. A shake of the head, and a whisper answer, 'None.' You still trust in Jesus? 'Yes.' A moment more and his spirit was gone. How calmly he fell asleep in Jesus! Let me die the death of the righteous, and let my last days be like his. His distressed family, with outbursting affection, were calling to him at the very moment of his departure, and he left them calling upon him and weeping, and lamenting over him. There was no affectation. A kind husband and a good father was leaving them to meet no more on this side the grave. He had just entered upon the beginning of the Sabbath (20th) with us, when he entered, as we confidently hope, into the saint's everlasting rest. We shall miss his company in the family, and in the Church. Exemplary in deportment, wise in counsel, he was one of the pillars of the Church."

* * * * *

"Here closes the year (1862), eventful in Shanghai as a year in which not less than 1650 foreigners have died from cholera, dysentery and other diseases, and yet we are spared. How thankful we should be for life, and how much more so for the hope of a far better life, even life eternal, where there will be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things will have passed away."

The following dream was narrated by the wife of one of the converts whose husband had been a member of the Church for two years, when she applied for baptism: "Some weeks ago in her dream, she saw a splendid mansion, and a beautiful but narrow flight of stairs leading to a very beautiful gate, where she was accosted by a person resembling me, but it was not me, who told her she could not enter, till she should cleanse her feet and put on shoes. He also asked her if she wished to ascend to heaven or sink to hell. When she awoke and thought thereon she realized that she was a great sinner, and for some time has been concerned before she dare open her mouth in prayer."

* * * * *

"1857, March 18th. Anna told Mrs. C. a dream she had more than a year ago. In her dream Mrs. C. and I, and a person resembling Bro. W. (whom she had not then seen) were present with her in an upper room like the one over the Chapel, where she stood relating the dream. Mrs. C. held her by the hand and was persuading her to go up higher, and Bro. W. and I stood in a certain position relatively to them which she specified: Mrs. C. on her left, I before her, and Bro. W. towards the right. Just as she had finished telling the dream to Mrs. C., Bro. W. and I came up into the room and took the positions she had just pointed out, as the ones occupied by me and the other man. She raised her hands in some excitement, saying her dream was fulfilled, and then rehearsed it to us. Upon the supposition that she made up the story and told it to Mrs. C., then Bro. W. and I taking the very positions just before indicated by her, was a singular coincidence. A more charitable, and I think a truer explanation of the matter is that God seeing her not yet in possession of that amount of evidence of the truth of religion, which is common in Christian lands, graciously condescended to give her this confirmation to her faith."

* * * * *

The Ode of Taepings on "Saving the World:" . . . "Furthermore having made heaven and earth, land and sea, men and things in six days, on the seventh day he finished his work. This then became our heavenly Father's holy-day, and was designated by him, the day of *rest** and the fixed period of worship, that all men might know throughout endless ages, that true happiness springs from the favor of our heavenly Father, and might constantly cherish a recollection of his great benevolence." (Published in Shanghai by foreigners, 1853.) "The Chiefs say their religion is not borrowed from foreigners, but can be traced back for many hundred years."

These extracts have been made, as they were accidentally met with, in looking through the book. M. W. B. C.

OCTOBER 30, 1882.

*The Chinese for "rest day" is Er-Se-Nyeh;" both "Er" and "Se" mean "rest," "Nyeh" is day; it may be traced in Mr. Jones's "Table of Days" in the words used for Sabbath in the Singalese and the Tamil; it is there spelt "Seume." The spelling is of course the nearest approach in English that foreigners can give. As the Chinese have no spelling, it is one character for each sound, or monosyllable, and Er may as well be spelled Ur, and might take us back to "Ur of the Chaldees."

CHRISTIAN WORK IN AFRICA.—Dr. Edward W. Blyden, president of Liberia College, who has been visiting in this country for several weeks in the interests of the college, delivering an address on "Methods and Instruments of Africa's Evangelization," said that the instrument for African evangelization must be the African himself. At the university in Cairo, he said, where there is an attendance of 10,000 scholars, colored men from all parts of Africa were to be found preparing for the work among their own nations. As to the method of evangelization, all that was necessary was the simple preaching of Christ's word; this, and nothing more. The inhabitants of the interior were willing and eager to be taught. Professor Langston, the United States Minister to Hayti, spoke a few words, and predicted the establishment of a grand government in Africa, to be presided over by the colored race.

PALESTINE COLONIZATION.—A Palestine colonization and Christian missionary association has been incorporated in Boston for the purpose of colonizing Palestine with industrious and energetic Christians, who by prudence, labor, and perseverance, will restore it to its former grandeur, so that it will not only be the center of the world geographically, but also in art, science and wealth. The members of the association claim that, under proper management, the soil can be restored to a very high state of cultivation, mineral resources developed and mechanical industries established, thereby producing a vast commercial intercourse between it and other nations. It is the purpose of the association to run packets between Boston and Palestine, and officers are negotiating for suitable vessels.

CHINA.—Rev. John Butler, of the China Mission of the American Presbyterian Church, on his way to China, returning to the Peking Mission, said last month in San Francisco: "Two things we can not get people in America to realize fully: (1) What has been done in China, (2) What needs to be done there. The more I see, the more I am astonished at our success. People will hardly believe me when I tell them about our Chinese Christians. 'I suppose they are rather slippery,' one says. I answer 'No.' They are fully equal in Christian character to Church members in this country."

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

THE DEVIL FRIGHTENED.

W. W.

The devil came up to the earth one day,
And into a temperance meeting found his way;
He sat in a corner, cheery and gay,
Eager to hear what each speaker had to say.

First, Brother Jones, with great animation,
With many words and fierce gesticulation,
Urged all present, of every persuasion,
To keep *only* to *his* plan—*moral suasion.*

The devil just laughed when he heard this speech,
It tickled him so, it almost made him screech;
But he thought, "If they do as *he* will teach,
My friend, the rumseller, is out of their reach."

Then arose Sister Smith, in her solemn way,
Said, "My friend, let others think and do as they may.
I'm sure we can only succeed if we pray,
Pray now and always—*and do nothing but pray.*"

Now the devil, at the word pray, grew pale,
And trembled from his head to the end of his tail,
But thought, "Surely this is not such a gale!
If they do *nothing* but pray, they're sure to fail!"

Then up rose Truman Brown. The words he spake
Compelled the hearts of all to glow or quake.
"Friends of temperance," he said, "let us awake,
And make our enemies fear, tremble and shake.

By moral suasion lift the drunkard out
Of his evil ways. By prayer and song devout,
Keep him in safety's path; but put to rout
The giant foe by the simple way—*vote it out.*"

The devil started. His very hair turned gray;
He fumed and fretted, and said, "I must away—
Summon all my legions this very day—
To help me win the day in this fearful fray.

As long as they held to moral suasion,
And only prayed on every occasion,
The rumseller could ply his vocation,
Doing my work, with little molestation.

But *now*, they mean to vote—vote as they pray,
If they *do*, for me 'twill be an evil day.
My friend, the rumseller, they sure will slay,
And leave no human souls for me to betray."

—*Domestic Journal.*

AN AFRICAN "ITEM."

One of the most esteemed religious newspapers prints among its "Items" the following:

STRONG DRINK IN AFRICA.—Letters from Blantyre East African Mission of the Church of Scotland, state that the natives have lately learned the art of brewing *ponche*, and liquor is making sad work among them. Chief Chipetula, maddened by it not long ago, cut off the eyebrows and cheeks of his wife, who, to escape his rage, jumped into the river and was drowned. Smitten with remorse, Chipetula then demanded that the wives of the four river chiefs should follow her example. As they refused, he declared war, and prepared to open hostilities.

Now, it may be altogether fitting, as a mere casual *item of general information*, to add this bit of news from the "Dark Continent." As a very faint reflection and imitation of our own daily history and habits in the same respect, such morsels of African news are useful and proper, as a kind of shading off to our domestic old-fashioned liquor picture. In so far we can not object to such items.

If, however, it were intended by such statements as these to throw an odious light on African civilization, or to use them as a dark background to set off the brighter picture of our own civilization in the matter of "brewing" and using "strong liquor," we indignantly object. And for the best reasons.

First of all, it is here said that these black "natives have *lately* learned the art of brewing *ponche.*" It is more than likely that this *ponche* brewing is an art taught them by Christianized American or European trafficking aliens; for it is a notorious fact that these civilized Europeans and Americans have forced their "strong liquor" upon these Africans for "filthy lucre's sake."

"Strong liquor is making sad work among these Africans." Indeed! Why, this is certainly distressing. Poor Africans! But what is this meager story of the benighted negroes, when compared with the vastness and depths of the havoc "liquor" is making in Christian America? Our whole land is full of drunkenness and its awful fruits—horrible deaths, bloody conflicts, madness, seas of untold domestic miseries and horrors; mad-houses and asylums filled with ten thousands of inmates; the nation impoverished by the untold cost of liquor; legislation, national, state, and municipal, largely under the control of and debauched by this awful liquor power. No, no; we Americans dare not show our faces before these Africans in the matter of liquor and its dreadful work!

But "Chief Chipetula, maddened by this 'ponche' not long ago, cut off the eyebrows and cheeks of his favorite wife." This may be, and very likely is, a new thing in Africa; not so here in this Christian land. Such a single fact is a very small thing, compared with what daily happens in our land. One such case in Africa! Happy land! Would it were so here, that the occurrence of one such case would be so startling as to be reported to foreign lands! Wife-murder by drunken men is, indeed, the commonest of occurrences with us. And to this must be added the horrible abuse and murder, by these "maddened" wretches, of fathers, mothers, and children. So frequent are these events that no one wauld think of sending the news to Africa or Asia, or even to Europe, as an unusual deed of crime.

The poor outraged woman "jumped into the river and drowned herself to escape the rage" of her drunken husband. Why, this happens in our country all the time. Women are everywhere in this Christian land fleeing from the horrible outrages of their husbands, "maddened" by our ponche. Many are committing suicide in their terrible despair; others are dying of broken hearts and broken bodies. Yes, this African suicide is an old story here; why publish it? Is it simply to let us know that they do in Africa as we do here in this respect, or is it rather as a kind of "consoling unction to our souls?" Perhaps so.

The negro chief was "smitten with remorse." Here the African rises above our Christianized "chiefs." All over our own and other "enlightened" lands, thousands and thousands of "chiefs" and their followers, who have by their legislation, state and municipal, and by their influence and votes, sanctioned, justified, legalized, made respectable, aided and abbetted the "ponche brewing," and so encouraged and countenanced the horrid brutalities that inevitably follow from it, feel no such remorse. They feel no gnawings of conscience at the flaming, soul and body consuming hells of horrors their action opens daily and nightly in countless thousands of homes.

But Chipetula "demanded that the wives of the four river chiefs should follow his wife's example," and also commit suicide. The motive of the African chief for this demand is not explained, and we can not speak here with certainty. But it would not be strange if this savage reasoned in the manner of the rude, straightforward, decisive logic characteristic of his class. and determined to make his brother chiefs, who were also "brewing" and drinking ponche, feel the terribleness of his own remorse and of the crime of this "ponche" business, by making them, too, go through his own experience and so possibly reform them. Savage and primitive as the method is, there would be some practical philosophy in it. It would be a bold master-stroke. Here, in our own land, it is also, we fear, too true that nothing will ever cure vast multitudes who now support this "ponche brewing," by law, but the pressing to their own lips of the bitter cup of blood and tears and nameless woes which their guilty encouragement of this great crime makes others, by vast thousands daily drink. Would to God that the remorse that stormed like a tempest in the soul of this African savage could touch the hearts of those who to-day, here in our own land, in the guise of civilization, under a thousand base, dishonorable excuses, are directly and indirectly supporting a crime, in the presence of whose magnitude all other crimes vanish into insignificance; whose vast, deep sea is now drowning the land in perdition!

Has it ever yet been reported of these African chiefs that they not only "brew," but "poison" in addition, their miserable "ponche," as we do ours, to give it "flavor" and "make it go farther?" In this cunning art of poisoning "ponche" "for filthy lucre's sake," how infinitely are these benighted Africans yet behind us, their betters—us Christian nations? We would not be surprised if these "chiefs" even had not yet wit enough to vote with and for the ponche brewers, sellers, and poisoners, "for the party's sake." Poor Africans!

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

REGENTS' EXAMINATION at Alfred University made a lively time last week for both students and teachers. President Allen sent to Albany over eight hundred papers which had been approved by the examiners here. Probably most of them will "pass" at Albany.

THE Christian Association of Milton College is a body which has been organized at least sixteen years. It has entered upon vigorous work the present Fall term. Its weekly prayer-meetings have been conducted mainly by the students, and the goodly number present at such times have been greatly stimulated. The week of prayer for young people, beginning Nov. 12th, was observed by the Association; and their room was well filled each evening by attentive listeners and praying members. It is hoped that this effort will aid in reviving thoroughly the cause of Christ in the Institution.

THE Fall term of Milton College is drawing to a close. The attendance of the students, 180 in all, has been unusually regular. This is due largely to the excellent health of the school during the Fall. No severe case of discipline has occurred, though over one-half of the young people present have never before been placed under the restraints of an academy or college. Nearly as many ladies as gentlemen have been enrolled in the classes. The progress of the students in their studies has been commendable, though not as rapid as in other terms. One of the professors is a Scandinavian, and forty-nine of his countrymen have registered. The departments of Vocal and Instrumental Music, of Elocution, and of Painting and Drawing, have been well patronized. The Winter term opens Dec. 6th, and bids fair to be largely attended.

WHENEVER practicable, the rear end of a school-house should face the west; or, in other words, the longer axis of the house should be east and west, with the front side to the east or the south. This is particularly the case with one in a country school-district. This position furnishes the opportunity to warm readily the western end, the coldest in Winter, by the stove or the heat from the furnace, placed at or near it. In ventilating the building, the westerly winds aid in drawing the heated air from that side toward the front. The outside entrance doors will then be at the eastern or southern exposure, on the warmest and sunniest portion of the building. Always in school-hours the sun will not shine into the school-room from the northern windows, which do not need any blinds or shades. The light from this direction is more steady and uniform. In the Summer the sunshine comes, during the daily sessions of the school, more directly from the zenith; and will, therefore, enter the school-room through the southern windows at an angle less inclined from the perpendicular; with blinds or shades at these windows, the painful effects of the intense light shining into the faces or on the books of the pupils, can be more easily avoided. By opening these windows in the hot days of Summer, and then those upon the northern side, the usual southerly breezes will pass through the school-room, and greatly aid in cooling it. When the house is so located that the principal windows are upon the eastern and western sides, during a portion of the forenoon and afternoon, the sunlight stream through them nearly or fully across the room, and into the eyes of the pupils.

BIBLE-CLASS INSTRUCTION.

Bible-class instruction is to give instruction through what is know in our churches and Sabbath-schools as a Bible-class. Instruction is given in Bible history, inspiration, law, prophecy, and literature, and is to be regulated by the age and attainments of the classes; for the Bible-classes may be graded into *good, better, best.* The object of instruction in this department is to make all who study "wise unto salvation." It is to promote a growth in grace and in the knowledge of our Lord and Savior Jesus Christ.

It has been said that "human life and the Scriptures, when rightly understood, are commentaries on each other." I will add that there are several questions which will arise in the consideration of this question:

1. Is the Bible from God? This question meets us at every turn of life and will be profitable to those who are in the highest class of Bible research.

2. Is the divine history corroborated by human history, or does profane history supplant the sacred? In this division the field is wide and wonderful which opens to us.

3. Have the prophecies of the Bible, any or all of them been fulfilled? The winding path of prophecy, while more dangerous than that of history, at the same time is full of grand interest, and is a legitimate field for Bible-class explorers.

4. In what age was the literature of the Bible produced, and how does it compare with the literature of this age?

5. What is the object of all the regulations and commandments of God spoken of in the Bible? These and kindred questions will continually present themselves to the faithful Bible class student and teacher.—*Morning Star.*

CLIPPINGS.

The Strasburg library has 524,900 volumes.

Oberlin College has 200 students in its classical course, and 40 in its theological department.

Wycliffe College is a new $70,000 institution opened at Toronto, Ontario, last week, by the evangelical branch of the Episcopal denomination, for the training of students in Scripture.

Latest comet gossip says that the real discoverer of the wanderer is Dr. B. A. Gould, of Cordova, S. A. The Harvard College Observatory says so, and who would think of questioning?

Dr. Pussey's death adds another to the vacant professorships at Oxford. The chair of Hebrew in itself has only a stipend of £40 a year; but it carries a canonry of Christ Church along with it, worth £1,250.

A change has been made in the manner of conducting commencement exercises at Amherst College. Heretofore the college studies were divided into six departments, represented on the commencement stage by the ones excelling in their several departments. This system has been changed for the old-fashioned way, in which the six highest rank men in the studies taken as a whole are appointed as speakers. The students are very much dissatisfied with the alteration.

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Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"CHRISTIAN LIBERTY AS RELATED TO SABBATH OBSERVANCE."

A sermon preached at the Quarterly Meeting held at Westerly, R. I., Friday evening Oct. 20, 1882.,

BY REV. W. C. TITSWORTH.

(Continued from last week.)

2. Edification. The word *edify* means to *build up;* our word *edifice,* which is the exact equivalent of the word *building,* will help you keep in mind the meaning of *edify* and *edification* all through the Bible. The course of some of the Corinthian Christians was not wise, because it did not build up, but on the contrary tore down. It tore down, (1) because it tended to make the religion of Jesus appear to be very much the same thing as the heathen religion which they had once renounced; it did not exalt and magnify the Church of God above the worship of idols; for if these Christians could join in the festivities of the heathen temples, they said by this that there is practically no difference between the cup of the Lord and the cup of devils. (2) Because it hurt the feelings and offended the conscience of many of their brethren, and thus tended to make them stumble and perhaps fall again into the gross wickedness which they had once given up; and to make discussion and division in the church; and (3) because it seriously interfered with the purity of life and reverence of God in those who did such things, and made almost impossible anything like a well developed Christian character in them.

3. A Higher Freedom. Paul suggests this in this clause, And ye be disposed to go; as much as to say, why, certainly you are free to go to a feast at an unbeliever's house where are to be questionable things done if you wish to do so, but I'm a little surprised that you are inclined that way. I thought you would be so much freer than that as not to wish to do such a thing. We may be too free in a higher liberty than to want the kind of freedom which is commonly called Christian liberty. We may have the disposition to wish such things as are in the low level of self-indulgence taken away, and while, so far as an exercise of the judgment is concerned, we are free to these things, yet we live in a plane of life where there is no hankering for them. Do you suppose that Paul himself wished to feast in an idol's temple or go to an entertainment in an idolater's house? And would he be kept back because he was soured against such things, or because the law said he must not indulge in them? By no means. He was as free as any Corinthian Christian to enjoy anything they wished to enjoy; but he was kept back by a higher freedom—a freedom from any disposition to do that or enjoy that which was beneath his Christian dignity, and which would do damage to the kingdom of God. To Paul even duty became, not a thing of compulsion, but a thing of his own free impulse. He experienced the truth of the words, Where the Spirit of the Lord is there is liberty, and if you were to come to him offering him freedom to certain things, he would not straightway fall back upon his conscience to see whether he might not tease that member to let him have such and such enjoyments, or do such and such things, but he would immediately say, No, I do not want them; I'm not disposed that way. He would only see loss to the kingdom of God, and littleness to himself in them. You say this is an ideal Christian life which ordinary Christians are not expected to live. I answer, that in God's sight there are no ordinary Christians, in the sense of that phrase which you use. If you mean that Christians in the ordinary walks of life are not expected to attain to such excellence of Christian character, I reply that it is a most miserable and petty lie. And I reply again, that he who makes this excuse usually does so because he wishes to excuse himself for the low plane on which he himself lives. It is an ideal which Christians *are* expected to reach as nearly as possible, and he has not taken Jesus as his pattern in all things who does not feel so, and this means self-condemnation for me and for you.

In speaking now of Sabbath observance, I wish to do so in the light of what has been already said about Christian liberty. Your observance of the Sabbath, and your conduct on the Sabbath-day, as mine, ought to be such as is expedient and wise; it ought to be such as will build up the church and the kingdom of God, and there are a great many things which we ought to be too free to wish or indulge ourselves in. It is not for me to lay down the law to a Christian congregation in this matter. I am bound to take it for granted that you, as Christians, follow the law according to your own consciences, and that you only do those things which you think are lawful and right, and whatever your method of observing the Sabbath, I am bound to suppose that that observance is in all good conscience. It is not for the pulpit to lord it over God's heritage, because there is one Lord over us all; nor is it the duty of the preacher to judge for the person setting in the pew in matters of conscience, nor judge that person in such matters, because there is one Judge of us all before whom every man must give account, to whom every man must stand or fall. So, to-night, I shall not attempt to make a list of wrong things or right things in Sabbath observance, because you are as intelligent as I and as conscientious as I. But I think it my duty to make as plain as I can the teaching of the Word of God on the question of Christian liberty, leaving you to judge whether it be right or wrong. With respect to my sermon I would say, To the law and to the testimony; if it speak not according to this word it is because there is no light in it. There are some things which are matters of fact. There has been a change among us, as a people, in the last fifty years, in the matter of Sabbath observance—a change in the direction of what is generally called looseness. What would be called Sabbath-breaking in the days of your fathers is not now considered such. It is possible that there was some severity in their observance of the Sabbath which needed to be relaxed; there were some ideas of its sanctity which were not true and right, and which perhaps bordered on superstition. I do not pretend to say. It is commonly thought that the Sabbath was a day of restriction, looked forward to with dread by the young; a day in which joy and gladness were frowned upon and suppressed; a day in which there was an awful solemnity in the atmosphere of the home and the church. It has been thought that the zeal of our fathers for the Sabbath overerached itself sometimes and made a burden of a day which was meant to be one of delight and joy, of happiness and truest enjoyment, of peace and rest. If these things are true, and possibly there is some truth in them, some of the changes are for the better, and are in the line of the divine intention when the Sabbath was given the race.

Among the Jews, the Sabbath was the best day of the week for the family; common as it is to think that the Sabbath was a day of severity and burden among them, but there is no greater mistake. It was pre-eminently the family's day among them, a holy day set apart by divine authority for their good and benefit; it brought the family together and made them a unit in the worship and enjoyment of the day. Now, so far as we of this generation are getting rid of any ideas of gloom and severity as connected with the Sabbath-day, we are to that extent coming to a truer Sabbath observance. But like all reactions, this one against the severity of Sabbath observance has gone too far, and it would appear that the sanctity of the Sabbath is likely to go with the severity thereof. There is a vast difference between sanctity and severity. The Sabbath is sacred to worship and rest, and it is vital to worship. No Sabbath means no worship; for however much the ideal man is he who calls all times the Lord's and worships God in all work and duty, it is true for mankind as it is that no Sabbath means no worship; and, if it means no worship, it means no religion and no morality. It is not a far-fetched and imaginary picture, which the prophets of Israel drew, of a desolate land and a captive people, made desolate and taken captive for neglect of the Sabbath. A neglected Sabbath means ruin, because the Sabbath is vital to religion and worship; and when any peoples give up the formal worship of God they show that they are not retaining God in their thoughts and are forgetting their responsibilities as accountable men, which means a practical atheism that is most destructive to morality. The real and dangerous atheism is not that which is speculative but that which is practical, and this comes from the feeling that we are not responsible to God, and may do as we please without giving account to any body.

Given. France with her atheism and, as naturally as death follows a bullet through the heart, there follow the Revolution and the Commune with their horrors of murder and license. Let men throw off the moral accountability which has its foundation in a belief in God *and* a feeling of personal relation to him, and you have no more liberty but license. If France had but faithfully observed God's Sabbaths she could not by any possibility have had such a history. Such a story, as her history is, could not by any possibility be told of Scotland, which has been faithful to Sunday. And one Scotland, with her sturdy morality and strong sense of moral responsibility, is worth a world of France for manhood and virtue and true character. And there is no doubt that the severity of the Puritan life in family discipline, especially with reference to Sabbath observance, was infinitely better for making sturdy men with strongly fortified moral instincts than the liberty which our age boasts of. I will not say that the tendency of this age and generation is to Sabbath-breaking, more than any other times of our country's history, because I have no statistics for comparison; but of this we are sure, that Christian people are becoming alarmed for the fate of what is called the Christian Sabbath. Notes of alarm come from all parts of the country with reference to Sunday desecration; and the pulpits and religious newspapers are having a great deal to say about the inroads which are being made upon the sacredness of this day. And there is cause for alarm, not because it is Sunday desecration, but because Sunday, standing in popular estimation as Sabbath, is being so widely neglected and despised as a day of worship. Some of the well known facts are as follows: In many cities the theaters are opened on Sundays and are filled with pleasure seekers. Could you have a Chicago paper of Sabbath morning you would probably see Sunday performances advertised for nearly every theater of that city. And so with many large cities in the West. In all cities, beer gardens and saloons are opened and filled and thronged as on no other day of the week. Railroad trains are regularly run on many of the principal lines, and, in Summer, excursion trains, carrying hundreds of thousands of pleasure seekers, are running to the many places of resort by the sea and in the mountains; and steamboats are carrying nearly as many more. One by one the principal newspapers are coming out with Sunday editions. Every now and then there is a demand for the opening of public libraries and museums. Sunday is the best day in the week for the liquor seller, keepers of most places of resort for vicious people, and for the keepers of most places of resort for pleasure. These are some of the things which seem to point to a dangerous tendency in our American people. Without statistics I will not say that this tendency is growing. The fact that Sunday is not a sacred day has nothing to do with the question of danger. By the masses, who observe any day of rest at all, it is kept as a Sabbath; but it becoming more a holiday than a Sabbath—a day of drunkeness and licentiousness and crime and general wickedness beyond other days. This shows the danger of having a mere day of rest which is not one of worship. In most cases the people who are not at church had better be at work. Make the Sabbath a general day of worship, and the most of these evils will disappear. That which makes this dangerous feature of our times the more dangerous is the fact that Christians themselves are doing something to help on and encourage a license in Sunday observance.

If these tendencies are to help on the cause of religion and righteousness, then they must be of God and right; if they retard the cause of religion and righteousness, then they must be wrong and can not be for good in any respect. Unless counteracted, they certainly will lead to the final doing away with any day which is sacred to worship and rest. Take away the Sabbath and you take away the opportunity for nine tenths of the Christian work and instruction; you set our laborers at work seven days in the week; you make the rich richer, but you make all poorer and life shorter and all people more selfish and grasping, and you strike a death-blow at religion and righteousness; you give us atheism and lack of moral strength; impurity of life and hollowness of heart in all classes. Make the Sabbath a holiday and the poor must work that the rich may enjoy it. Destroy the Sabbath, and you aim a death-blow at the family in the purity and unity of which lies the safety of our American people.

(Concluded next week.)

THREE weeks ago, a letter came to our hands from a stranger brother asking for some book on the general question of the change of the Sabbath. We wrote to him, sending him a package of tracts. Below is given an extract from his letter just received in reply. We should like to give his name and address, but as the letter was not intended for publication, withhold them for the present:

"Heretofore, since I can remember, I have endeavored to observe faithfully, Sunday as the day of worship. I have satisfied myself with reasons therefor, which, in the light of my present convictions, astonish me, that I ever could have been willing to rest upon them. Looking them over, and upon further study, aided by the ablest arguments I knew where to look for, in behalf of the substitution of the first for the seventh day as the Sabbath, they seemed insufficient. There was no command: nothing but certain inferences, and these so few and inconclusive of any such interpretation that my exclamation was, "Is this all we have?" I read the tracts. Clearly, conclusively, overwhelmingly, was the truth of the Scripture manifest in the teaching of Christ and the Apostles to the end of their ministry, and I stood ashamed before my God for having so long read the same Scriptures and interpreted my duty so widely at variance from teaching so abundant and plain. I write this after my third Sabbath. Henceforth, God helping me, I will keep his Sabbath. Accept my thanks for your favor. Enclosed please find subscription for your paper."

THE fourth commandment, in its seventh-day part, is chiefly made up of moral elements. Moral elements are *nowhere* abolished, though sometimes differently located or surrounded. The mere septenary part of that command is *not* moral but positive; not strictly ceremonial or typical as some we think improperly say. That positive part, according to Col. 2: 16, is no longer binding, and the moral has joined with it the Lord's day instead of the seventh day; because the moral stands, and is still binding. God being unchangeable, he holds to all his moral principles and truths. Such men as Augustine, and Calvin, held that the fourth commandment was not only not abolished, but was kept by Christians of their day. We hope it will be better kept by Christians of our day.—*Christian Secretary.*

Perhaps, if the *Christian Secretary* would show just how Col. 2: 16, joins the "Lord's-day" to the fourth command, instead of the Seventh-day, the hope expressed might be realized.

TREASURER'S REPORT.

J. F. HUBBARD, *Treasurer,*

In account with the AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

DR.

Balance received from Stephen Burdick, former Treasurer		$1,304 73
Collection at Anniversary at Farina, Ill		72 76
Betty Woods, Black Jack Grove Tex		50
Charles A. Burdick, Portville, N. Y		1 00
L. C. Rogers, Edgerton, Wis., $5, $2		7 00
Sabbath-school, Plainfield, N. J., $23 48, $20 64		44 12
" Preston, N. Y		3 81
Inez R. Maxson, Adams Centre		5 00
A. K. Crandall, estate of A. B. Crandall, of Portville, $500, $257 62,		757 62
First Hopkinton Church, R. I., to constitute Wardner C. Titsworth L. M		20 00
Sabbath-school, Nile, N. Y		3 26
Women's Auxiliary Tract Society, Plainfield, N. J., $20 10, $14 30, $14 35		48 75
Women's Auxiliary Sabbath Tract Society, Second Alfred, N. Y., $16 17, $16, $13 62, $15 37		61 16
Women's Auxiliary Sabbath Tract Society, Second Alfred, for Miss Nelson's school		10 50
Anna S. Davis, Shiloh, N. J., to constitute Lucy W. Davis L. M		20 00
Sabbath-school, Hornellsville, N. Y		5 75
Church of Welton, Iowa		13 28
J. W. Loofboro, Welton		5 00
Fanny Chapin, Glen Beulah, Wis		2 50
James Baldwin, "		2 50
Income from West Edmeston, N. Y		33 05
First Brookfield Church		14 08
Sabbath-school, Leonardsville		3 92
On account, Note, Wm. A. Babcock, interest		3 00
James Summerbell, Richburg		5 00
Mrs. James Summerbell, "		5 00
Mrs. Amy Babcock, Westerly, R. I		5 00
A Friend, "		1 00
Interest on New Berlin Bond, less exchange		3 35
Church of Southampton, Ill		25 00
Mr. and Mrs. R. L. Davis, Westfield, Pa		10 00
Mrs. E. C. Burr, Manchester Depot, Vt		5 00
Church of Plainfield, N. J., $40 24, $32 87		73 11
Mr. and Mrs. M. T. Jones, Jones, Mich		7 00
" for Miss Nelson		1 00
" for Rev. Wm. M. Jones, London		1 00
" for Rev. G. Velthuysen, Holland		1 00
Mrs. C. S. Starks, Verona, N. Y		1 00
Receipts from sales of "Chautauqua Address"		33 70
Ladies' Benevolent Society, New Market, N. J		5 00
Missionary Aid Society, Brookfield, N. Y., to constitute Mrs. E. Sophia Saunders L. M		20 00
Women's Auxiliary Sabbath Tract Society, Hartsville, $10, $5		15 00
Sabbath-school, West Hallock, Ill		5 00
Collection, Lost Creek, W. Va		4 44
S. D. Davis, "		50
Church of Adams Centre, N. Y		41 42
Special contribution of C. Potter, Jr., Geo. H. Babcock, and J. F. Hubbard, $25 each, to cover expenses of Committee to Inventory of office of Recorder, Alfred Centre		75 00
Sabbath school, Farina, Ill		4 90
Collection at Eastern Association		33 57
" Central "		41 26
" Western "		57 91
" North-Western Association		21 00
Church of Shiloh, N. J		21 00
Anna S. Davis, Shiloh		1 50
" " to constitute Emily I. Gardiner L. M		20 00
Church of DeRuyter, N. Y		7 85
First Genesee Church		58 39
Mr. and Mrs. J. B. Langworthy, Alfred		1 50
Mrs. N. R. Crandall, Independence		1 00
W. R. Crandall, "		1 40
A Friend, "		1 00
Sabbath-school, New Market, N. J		4 48
Rent of Townsend house, Lime Spring, Iowa		6 35
E. R. Pope, Treasurer, Seventh-day Baptist Mem. Fund, income		62 36
Church of Richburg, N. Y		10 20
Stephen Babcock, New York		6 00
Church of Walworth, Wis		18 35
Sabbath-school, Walworth		6 23
Church of Waterford, Conn		19 50
Dr. Henry Stillman, Edgerton, Wis		7 74
Estate of Mrs. M. J. L. Benjamin, Alfred, N. Y		10 00
Mrs. Susan A. Goodrich, Milton, Wis., tent work		5 00
Collected by L. C. Rogers, at Clifford, Pa., for tent work:		
Philip Burdick	$50 00	
Elisha B. Burdick	25 00	
P. C. Kenyon	15 00	
Mrs. Harriet S. Pierce	5 00	
Mrs. Harriet M. Burdick	2 00	
Mrs. Thankful Burdick	2 00	
Mrs. Ellen Gilroy	2 00	
Mrs. Mary Burdick	5 00	
Deacon Cardner	1 00	
Mrs. Mary M. Edwards	1 00	
Mrs. Emma K. Stevens	1 00	
Mrs. Jerusha E. Lyon	1 00—	110 00
Received by General Agent:		
C. Latham Stillman, Westerly, R. I	$ 12 00	
Contributions	226 48	
By publications sold	15 01—	253 49
		$3,578 79

CR.

By cash disbursed as follows:	
Paid L. C. Rogers, on salary	$ 611 00
" on current expenses	156 05
H. D. Clarke, three months' services (tent)	105 00
Stephen Burdick, expenses, &c	3 00
Treasurer's cash-book	1 90
Wm. M. Jones, order of Benjamin D. Townsend, M. D., interest on Note	12 00
Copy of Certificate of Incorporation	1 50
Insurance on West Edmeston shop	20 00
B. D. Townsend, one year Recorder (Lois)	2 00
" G. Velthuysen, Haarlem	5 00
" Wm. M. Jones, London	10 00
" interest on Note	3 00
" balance of Note and interest	53 37
" on account of Note	50 00
Note, Phœbe Brown	200 00
Interest, Phœbe Brown, one year	12 00
A. H. Lewis, expenses, "Chautauqua Address"	31 10
Miss A. E. Nelson, China (by G. B. U.)	5 00
E. S. Dodge, printing 10,000 copies of Chautauqua Address	129 00
Geo. H. Babcock, sundries paid Snyder, Attorney, Eld. Rolf, Norway, and exchange	127 50
Joel Greene, printing "Sunday no Sabbath"	80 00
" postage	80 00
L. E. Livermore, expenses attending Associations	23 20
H. B. Lewis, expenses to Lime Spring	7 90
Expenses of Inventory Committee to Alfred	75 00
Petty expense account, postage, &c., (Treasurer)	6 99
Disbursements of General Agent	236 28
Cash to Outlook Fund	438 59
Balance in hands of General Agent, cash	17 26
" " Treasurer, "	1,175 20
	$3,578 79

(To be continued.)

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 30, 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."

ELD. THRELKELD reports labor commenced at the Needmore school-house near Shepherdsville, Ky., with full house, and deep interest, hopeful indications of a precious revival.

THE EARNEST APPEAL to Seventh-day Baptists by Dr. Potter, published this week, should be carefully read by all, and should call forth a most hearty and generous response from every prayerful reader—that being a generous response which is covered by the measure of each one's ability.

THE THANKSGIVING DAY of 1882 will have passed before this paper will have reached all its readers. Let us hope that with it the spirit of thanksgiving shall not have passed out of any heart. We ought personally, and as churches, to so devote ourselves to our work through all the year, that our life shall be a continuous hymn of thanksgiving to God.

THE ORGANIZATION of a Missionary Society in Dakota Territory to be auxiliary to the Seventh-day Baptist Missionary Society, reported in another column of this paper, is suggestive of the fields that are constantly opening to us, if we will but go in and occupy them. Bro. Main saw or learned of about fifty Sabbath-keepers, principally in three communities, on his recent visit to that Territory. These are nearly all Scandinavians who can partially understand spoken English, but few of whom can read it. Our immediate need for this work is tracts in the Danish language, for use in these Sabbath-keeping families and for distribution among their neighbors.

WHEN a man says "Let us not be particular about opinions, but work together," it is *your* opinions he is speaking of. So is much of the demand which is made for Church, or Christian union. There would be no difficulty in this matter of union, if Christian people would only agree to work on some common ground and that ground were *our* ground. Can there be any better, truer Christian union than that which obtains when each Christian man has some clear, intelligent scriptural view of truth and duty, seeks association and co operation with other Christian people of similar views, does what he can to give a reason for the hope that is in him, and then gives to people of widely differing views and convictions the same liberty, and exercises towards them the same charity which he asks for himself?

AN EXCHANGE, speaking of the results of the recent elections, says:

"If the Republicans of the State of New York wish to know where their votes went to, let them look at these figures. At the last State election there were 4,000 votes for Prohibition, this year there were 28,000."

Now, a gain of 24,000 at a single election may be considered good for Prohibition. But let us look again. Two years ago the Republican majority in this State was 21,000. This year the Democratic majority is 200,000. Twenty-four thousand Prohibition votes will hardly account for the difference of 221,000. No. The people have spoken, and their voice is heard crying out against dictation and fraud in politics, and though the immediate effect may be to retard the progress of reform—Temperance as well as Political—there can be no doubt that it will be wholesome, purifying and saving in the end.

LEAN HEAVY.

The following touching little incident is illustrative of the great vicarious nature of love. A heathen woman had been converted to Christ through the faithful labors of a lady missionary, and in her new faith had taken great delight. One day she found the missionary, worn and weary, sitting by the wayside for rest. Seating herself beside the lady, she said, "Lean on me," and then she pulled the weary head over upon her own breast, saying as she did so, "If you love me, *lean heavy* upon me." It is difficult to see how the grateful woman could have expressed her love for the missionary, who had brought to her the light of her life, in more beautiful or forcible language than by the simple act in which she sought to take upon herself the burden of weariness which she was bearing in her work of bringing others to Jesus. So is it always. Love lightens all burdens. The mother, loving her wayward boy, and seeking to hold his love, is constantly taking his burdens upon herself, saying to him, "Lean heavy upon me," glad to bear the weight if only by it she may know her love is reciprocated. On the same principle it was that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," "who his ownself bare our sins in his own body on the tree," and who bids his weary, sorrowing children *cast all their care on him*, for he careth for them.

God's great plan of human salvation has its foundation, its superstructure, and its capstone in vicarious love. It involved the suffering of the "Just for the unjust," the One for the many. As in the great plan of salvation, so also in each individual case of salvation, vicarious love is all in all. The soul is bowed in grief and penitence for its sin, seeking rest and finding none, until the whole guilty load is cast on Jesus, who bears it away into perpetual forgetfulness. Then comes great joy, not only to the forgiven soul, but to the heart of the great Forgiver.

But such love begets love of its own kind. The soul which has leaned heavy on Jesus and found rest, in its measure desires to bear the load of a suffering Savior, and he, pointing to his disciples, says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The true child of God delights in God's service, toilsome and self-sacrificing though it may be, because he has learned something of the burdens which God, in the person of his Son, has borne for him. Or, in the language of an apostle, "We love him because he first loved us." And as we have learned to lean on him, and have found peace and rest in so doing, our hearts, from their own measure, cry out to him, "Lean heavy on me," and so we go about his work with abounding joy, even though it should lead to weariness and tears and death.

"Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in mine own hand, made no proportion
Of its weight to thine unaided strength:
For even as I laid it on, I said,
'I shall be near; and while she leans on me,
This burden shall be *mine*, not *hers*.
So shall I keep my child within the circling arms
Of mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come—
Thou art not near enough: I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not, then;
But, loving me, lean hard!"

IN MEMORIAM.

The following lines, written by Rev. Dr. Palmer, of Stonington, Conn., on the death of Elder Griswold, and also the accompanying resolution, adopted by the Westerly (R. I.) Ministers' Meeting, are taken from the *Westerly Narragansett Weekly*, and will doubtless be read with interest by all the readers of the SABBATH RECORDER:

I.

A veteran has laid his armor down;
His helmet, breastplate, buckler, sword, and shield,
The cumbrous panoply of camp and field,
Exchanged for robe, and palm, and victor's crown.
His soul was larger than the sect and creed;
His sympathies, confluent with the race,
Bore benedictions of good will and grace
To all who would from sin and guilt be freed;
Not great, but good, transparent, and sincere;
And if through darkness of the mental sight
He sometimes seemed to err, his heart was right,
And all his aspirations chaste and clear.
Problems he struggled here to solve in vain,
Are they, now, to his raptured vision plain?

II.

Alas! we know not; would that we could know
How looks to him this fleeting life of ours;
These questions that so exercised his powers
Of thought and study, while with us below;
What of *probation* on the farther shore;
The *Church*, the *Sabbath*, *Baptism*, and *Grace*;
The eternal doom of sin; have these a place
Of doubtfulness, as here, forevermore?
What would his message be, could he but send
One down to us from his bright sphere of life
Above? Would it not be: Avoid the strife
Of ceremonial righteousness, and bend
Your powers of faith and love, the world to win
To God and heaven, from the dark paths of sin?

WHEREAS, the late Sherman S. Griswold, pastor of the Second Seventh-day Baptist Church of Hopkinton, R. I., has been for many years a worthy and earnest member of the Ministers' Monday Meeting, Westerly, honored and esteemed for his genial and amiable character, and warmly loved for the purity of his life and the sincere catholicity of his charity and fellowship for all true Christians, irrespective of creed or sect; therefore,

Resolved, That this meeting assure his stricken family and church that they share deeply in the general sorrow awakened by his death, and tender to them their profound sympathy under this sore bereavement.

A. G. PALMER,
B. F. CLAYTON,
W. C. TITSWORTH, } *Com.*

ANTHEM TREASURES is a new collection of anthems (only) for the use of choirs, by J. M. Stillman and S. W. Straub. It contains an unusually large number of anthems that are capable of being sung effectively by the average choir. Perhaps the greatest fault in books of this class is the unevenness of grade in the pieces. Many are impracticable on account of extreme difficulty, and others valueless for their extreme simplicity. In *Anthem Treasures* these errors have been avoided, and the book is worthy of the highest commendation for the great practical value of the music as well as for its pleasing and devotional character. The music is not easy nor yet difficult. All the pieces will require study and will repay it. We notice some very fine pieces for funeral services. The editors have shown much discrimination in their selections, and we predict this book will be received with great favor by our choirs. 320 pages. Price, $1 25. A twenty-four page descriptive pamphlet free on application to the publisher, S. W. Straub, Chicago, Ill.

WE are in receipt of the following songs from the publisher, S. W. Straub, 69 Dearborn St., Chicago:

"Our Boys are in Danger." Temperance battle song. Words and music by T. Martin Towne. This song has all the ringing fervor that the subject demands. Full of life, vigor, and "swing," it will never fail to add interest and do good in temperance meetings. Very effective, but not difficult. Price 30 cents.

"Fight the Battle at the Polls!" Song and chorus. Words by Maria Straub. Music by S. W. Straub. Dedicated to the Prohibition Home Protection Party. The words are vigorous, true, and timely, and the music is melodious and powerful. Can be made very effective with average voices. Price 30 cents.

THE PILGRIM'S PROGRESS, a new Cantata, in three parts, by J. C. Beckel. The allegory of the "Pilgrim's Progress" has a new beauty added to it, by the pen of the musician. In this new Cantata, the story has been well kept, representing Christian from the time he flees from the City of Destruction, through the varied temptations of Evil and the encouragements of angels, until he beholds the Celestial City. The solos, duets, and choruses are all beautifully written, and as the Cantata can be readily given by the young folks at at any Sabbath-school, it will prove entertaining and instructive. Sample copy 50 cents. $4 50 per dozen copies. Lee & Walker, 1113 Chestnut St., Philadelphia.

Communications.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

TO THE SEVENTH-DAY BAPTISTS.

There never has been a time in the history of our nation when so many people have so little regard for the religious observance of Sunday as now; and there never has been a greater effort made to induce a better observance of it, by those who deplore this want of sacredness, than now. Finding that an appeal to the authority of God's Word has not proved effectual in promoting a greater reverence for the day, they are now seeking, most zealously, to enforce this observance by the civil power. We have only to witness the strife which has been carried on in California during the last political campaign to realize, but slightly, what we shall soon see in the other States, and to feel what others have felt in the past, when the power of the State has been used to enforce the behests of the church. All these we shall see and feel unless the observers of the Sabbath realize the dangers which surround them, and put forth every effort possible to convince the people that God demands his Sabbath to be kept holy, and not a festival day of the church of Rome as its substitute.

The organization you have for carrying on this work, has elected a Board who are in sympathy with every department of labor heretofore adopted, but on you, individually, rests the responsibility of the work. Your contributions will denote the interest *you* have in the work, and may they show that you fully realize the importance of it, and the degree of your responsibility. May you fully realize that the propagation of the knowledge of the Sabbath, and the sacred observance of this blessed and sanctified day, is one of the chief means which must be used to elevate mankind into a holy and blessed communion with our heavenly Father. As servants of God, responsible for the trusts he has committed to you, will you not manifest your interest in this important work, by contributing for it as freely as God has blessed you.

Those who are interested in the propagation of this truth by means of tent labor, have only to send their contributions to the Treasurer of the Tract Society, *with instructions to be used for this purpose*, to be assured that *such* contributions will be faithfully used as requested. The measure of work in this direction for the coming year, will be determined, largely, by the contributions which shall be named for this purpose. It is hoped that many more laborors and more tents may be put into the field the coming Summer than ever before; and if your contributions so direct, it will be done. Those who have not seen the results of such labors in the past as they had hoped, should remember that the harvest does not come with the seed sowing. Much seed has been sown, and we have God's promise that it shall bring forth fruit in due time. With this work, thousands of tracts have been distributed and read with interest, besides the preaching which has been done, and wherever the tent has been erected the people of those places are much better acquainted with Sabbath truth than before.

C. D. POTTER,
Committee on Tent Labor.

THE PRUSSIAN SABBATH-KEEPERS.

UNION THEOLOGICAL SEMINARY, NEW YORK. Nov. 19, 1882.

Additional evidence of the correctness of the statements in the communication "From Bro. Velthuysen and Daughter" in the RECORDER of Nov. 9th, has appeared. I had become somewhat interested in, and acquainted with Mr. Christian T. Lucky, of Tysmi, Austria, a student here in the Seminary. He is now rooming at 31 Pitt street. Mr. Lucky has been in this country but a short time, and has only partially mastered the English language; but am told he speaks the Hebrew fluently, and is preparing a grammar of that language. He is now employed as an assistant pastor by a German Lutheran Church in the city. I had given Mr. Lucky some Sabbath tracts, and last week showed him the communication mentioned, containing an account of Mr. Stagnouski and his work in Prussia. He read the article and said in substance as follows:

"I know Mr. Stagnouski very well, and have heard him preach many times. He was a Roman Catholic by birth, but being a great student of the Bible, he became a Protestant and believes the Seventh-day is the Christian Sabbath. He has established the 'Apostolic Christian Church,' and now lives in Konigsberg, Prussia. He has not built a church yet, but holds meetings in his own rooms which are very large and convenient. They sometimes meet there and study the Bible all night. Mr. Stagnouski had a great debate with the professors of the Konigsberg University about the Sabbath, and the Government persecuted him and his people for a time, but now they enjoy religious liberty. I became acquainted with Mr. Stagnouski while attending the University of Konigsberg."

From Mr. Lucky's description, I judge Mr. Stagnouski to be a very able and influential man. The discovery of this man and people is an encouraging revelation, and illustrates the influence of the truth upon the hearts of men in opposition to error and prejudice. The Christian world is honey-combed with questionings and misgivings about the accepted Sunday-Sabbath doctrine. A prominent member of the senior class, in talking on the Sabbath question, admitted that he thought, if the world was not committed to any day, it would be better to keep the Sabbath. Another who volunteered to inquire about our belief, said that he thought the weight of argument was on our side, and that he should study the subject. The question to day resembles the one of old, "Have any of the rulers or of the Pharisees believed on him?" "What is the belief of the church, of the ministers, or of our D. Ds.?" Christ says to Peter, "What is that to thee? follow thou me." Christ did not, by example or word, command us to keep the "memorable day of the sun," in place of the "Sabbath of the Lord thy God," but he did say, "The Sabbath was made for man," and taught us how it should be observed.

I. L. COTTRELL.

DEACON S. P. WITTER.

Squire Porter Witter, a deacon of the Seventh-day Baptist Church of Friendship, died of consumption at his residence in Nile, Allegany Co., N. Y., Nov. 15, 1882. He had been able to walk about the house, though weak, until the night before he died. He slept through the night, but in the morning his life gradually ebbed away, and he fell asleep without a struggle. He was born in Brookfield, Madison Co., N. Y., Sept. 25, 1807. He was married in that town, April 10, 1828, to Mary Ann Bowler, Eld. Daniel Coon officiating. In 1835 he moved to Alfred where he lived two years before settling in Friendship. In January, 1838, he was baptized by Eld. W. B. Gillette, and united with the Friendship Church. He was ordained deacon in this Church, June 23, 1861. Since the writer of this notice came to the pastorate of this Church, Dea. Witter's health has not permitted him to take a very active part in church work, though a constant attendant at Sabbath meetings, but he seemed to retain a deep interest in the welfare of the church and the cause of religion. He is spoken of by his neighbors as standing high in the community as a citizen and a Christian, a sensitive conscience was a marked trait in his character. He served several years in the office of magistrate. He raised a family of eleven children, one of whom died in Andersonville prison during the war. Eight of them now survive, who deeply mourn the loss of an affectionate father. The wife of his youth, with whom he lived fifty-four years and seven months, also survives him. His funeral sermon was preached at the church on Sabbath, Nov. 18th, by Eld. J. Kenyon, who has for many years been an intimate friend of the deceased.

C. A. B.

Home News.

New York.

ALFRED CENTRE.

Rev. J. E. N. Backus preached a very interesting sermon for us last Sabbath.

The work in Elm Valley is growing in interest. Elder Lewis reports that some have been hopefully converted, and others are under conviction.

Miss Estella V. Babcock is here for the Winter, if not longer, having employment in the RECORDER office, on the *Outlook*.

ANOTHER SURPRISE.

The friends of Mr. and Mrs. Philip Place, to the number of about fifty, met at their family home in Alfred, N. Y., on Monday evening, the 20th inst., that being the fortieth anniversary of their married life. Good cheer, bright faces, and expressions of good will and good wishes, were the order of the evening. After the party had all arrived, ample refreshments were served; then Mr. and Mrs. Place were conducted to their pleasant parlor, not to be remarried, but to entertain the company with reminiscences of their married life, which had passed so pleasantly for the forty years since their union. Their report was a happy comment upon the blessings which will ever follow those who are thus united in true and early affection. By request, C. M. Lewis made the presentation of a number of choice gifts, provided by the guests. Appropriate closing remarks of gratitude and thanks were then made by Mr. and Mrs. Place, followed by general congratulations of the friends present. All appeared to regard the occasion as an evening pleasantly and profitably spent.

C. M. LEWIS.

ANDOVER.

Bro. E. H. Witter, in response to a call of this Church, has engaged to preach for us the coming year, and has been with us three Sabbaths. The Sabbath-school, though small, is usually interesting. Two new families have recently come into our midst. Mr. D. M. Clarke and son of Independence, have opened a dry goods and grocery store here, and a Mrs. Hall has just moved in, and it is hoped that their addition to our numbers will be a help to all.

Bro. Witter is holding meetings in the Lamphere Valley school-house Sabbath nights. They are growing in interest and are largely attended not only by the people of the immediate vicinity, but by those of other neighborhoods. The meeting last Sabbath night was full of interest, and a deeper feeling was manifest on the part of many than at either of the previous meetings.

E.

HORNELLSVILLE.

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." I believe we can say this is our earnest desire as a church and society, and God is blessing us. We are increasing in numbers in our society, as well as in the church. October 28th, one more was added to the church—a convert to the Sabbath. Thus God is working in our midst. Since last Spring quite a number have come into our society. Two young men, Sabbath-keepers, commenced the bakery business in this city, and are doing a large and successful business. Prof. Green, who has charge of the public school, is here with his family. Dr. Palmer and family arrived a few days ago, and still others are coming. Thus God will work for those who work for him. Pray for us brethren, that we may let our light shine and stand fast, always abounding in the work of the Lord.

E. AYARS.

HARTSVILLE.

On Sabbath, Nov. 25th, Brother Jonathan Pettibone was ordained to the office of deacon in this church. The sermon was preached by Rev. L. A. Platts, prayer was offered by Bro. B. E. Fisk, and the charge to the candidate and to the church was given by Rev. D. K. Davis.

Our Sabbath-school is being continued with good interest. The attendance last Sabbath was 41.

H.

LEONARDSVILLE.

The Excel Band gave their entertainment and received over $37, the admission fee being ten and fifteen cents. At a meeting of the Band it was voted to start a public circulating library, and proceed to add to

the funds already in
session of the Band
Dec. 2d.

Our regular comm
Sabbath, Nov. 25th,
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the Winter campaign
building itself up in
winning other souls
interest to the friend
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Illinois

FARINA

A union Thanksgiving
in this place on the 30th

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the funds already in the treasury. The next session of the Band will be on the evening of Dec. 2d.

Our regular communion season came on Sabbath, Nov. 25th. The church is pursuing its usual course, and hopes to enter upon the Winter campaign with increased energy, building itself up in the most holy faith, and winning other souls to Jesus. It may be of interest to the friends of temperance to know that at our church meeting on the 19th, the following action was taken:

"In view of the great struggle now going on in behalf of gospel temperance and the prohibition of the liquor traffic, we, as a church, do recommend and exhort every member to give his or her influence in favor of the temperance cause both by ballot, voice, and in refraining from raising, manufacturing, or dealing in any commodity which goes direct toward the manufacture and sale of beer, wine, cider, rum, and all alcoholic drinks as a beverage."

We hope this will not be a dead letter upon the records, and it will not if every Christian of the First Seventh-day Baptist Church of Brookfield is conscientious in all his business relations. This is a time when, if any go to extremes, it should be in the opposite of intemperance. The inducements to stifle convictions and lower the standard of Christian living, are great. The present hop-phobia that is raging, where fortunes are made by raising and speculating in this commodity which goes direct to build up a traffic that is God-dishonoring and heaven-daring, is doing great mischief in the minds of young people. Those who have already seared their consciences are joined to their idols, and may be let alone perhaps, but in the name of justice and humanity let us save the young. May God speed the day when every church shall discountenance all such wickedness, and purge itself of those who persist in following in their stiff-necked course.

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New Jersey.

NEW MARKET.

The work of rebuilding bridges, which were swept away by the September flood, is progressing. A new and substantial iron bridge will soon be completed in the village.

Business at Mr. Alberti's coal and lumber yard has not fully recovered from the check it received by the recent flood which swept away one building, all the lumber in and around it, and damaged the coal.

Several of our congregation attended the Yearly Meeting in Marlboro, Nov. 17-19. Rev. Mr. Miller of the Presbyterian Church, Dunellen, preached in our pastor's absence.

Prof. E. P. Larkin preached an excellent sermon Nov. 11th, from Rom. 6: 23, "But the gift of God is eternal life through Jesus Christ our Lord."

Business at H. V. Dunham's clothing manufactory has been lively of late.

The weather is charming, and farmers are improving their time in securing their bountiful crops, and making ready for Winter.

NOVEMBER.

Illinois.

FARINA.

SUNDAY, Nov. 19th.

A union Thanksgiving service will be held in this place on the 30th.

Last Tuesday night a rumbling of the earth beneath us was distinctly felt, it being the third sensation of the kind within a few weeks. The earth quaked sufficiently to cause windows and dishes to rattle smartly, and families that had retired, were waked from sleep. The quaking was accompanied by a deep subterranean report resembling the heaviest thunder, and disappearing in a long low rumble while the heavens above were clear and star lit. We haven't curiosity enough for a more extended acquaintance, to solicit additional demonstrations of what the pent-up forces beneath us might do if they should once set about it in earnest; we are content.

The meetings, of which mention was made last week, have continued since that time, with a gradually increasing interest. The Word of God has been faithfully and earnestly preached. Truth has been presented with unusual force and clearness. The effect upon the minds and hearts of the people is marked. The Church itself is being greatly benefited. It is getting in excellent working condition. Indifference is giving place to a new interest and activity, and as a natural sequence, many who are not Christians are anxiously seeking the Saviour. Some are already rejoicing in a new life of service recently begun. Last evening thirty persons signified their consciousness of sin and a desire to have Jesus dwell in and guide them into a new life. This state of things has come about from a thoughtful and intelligent examination of self in the light of the truth as presented, and thus far a noticeable freedom from undue emotional impulse has been apparent. It is the burden of our hearts that "the Lord shall return unto Zion, and will dwell in the midst of her." P.

Condensed News.

George F. Bayard and Gustave Perrenoud, extensive liquor dealers at No. 60 New street, New York, were jailed in default of $20,000 bail each Nov. 23d, on the charge of aiding and abetting in the removal of 10,000 gallons of spirits, on which a tax of $9,000 had not been paid, to a place other than a distillery warehouse. The government sues for a double penalty, with costs. Several suits are already pending against the defendants for similar offenses.

The Lackawanna Iron and Coal company has accepted a contract for 20,000 tons of steel rails, at $40 per ton. The cost of production is over $40, but the company hope to get it lower by a reduction of wages and the cheapening of materials. The company will keep its mills in operation, without profit, rather than suspend. There is little doubt but that the workmen will strike, if their wages are reduced.

The New York Senate Committee is still discussing the question of corners in grain. Abundant testimony has been received as to the damage to the business of the country, to say nothing of the suffering caused the consumers, by the corner of 1880. The question is, can legislation prevent speculators from controlling the market of staple products, so as to make artificial scarcity in the necessaries of life?

A serious Fenian outbreak is reported to have occurred at Dublin, Nov. 25th, in which a number of shots were fired. Detective Cox was killed and one of the gang, Christopher Dolan, was shot and probably fatally wounded. The efficiency of the police, together with the presence of some soldiers, prevented further casualties.

The oil market broke Nov. 23d, from $1 13 to 97⅞ cents, the lowest figure touched for several weeks. The bulls were panic stricken and large blocks of oil, which customers failed to put up margins for, were thrown on the market. There was a reaction toward the close, and a recovery to $1 04⅞.

The Rock Island road announced, Nov. 23d, a passenger rate of fifty cents from Chicago to Rock Island, Davenport, Cedar Rapids, and other leading points in Iowa, and $1 to points beyond, thus inaugurating a war from Chicago west as well as from western points to Chicago.

The grand jury of the United States court at Salt Lake has been discharged. It is reported that it was unable to find indictments for bigamy as it is impossible to procure witnesses or get access to the marriage records, on account of the local prejudice against punishing polygamy.

Extensive and destructive fires are reported in the Brooklyn Oil Company's works. A number of persons were compelled to jump into the river to escape the fury of the flames, and two were drowned. The total loss of property is estimated at $240,000.

Longfellow's study remains just as he left it. Not a book nor a piece of furniture has been moved. The gates to the grounds of his old home are always open to the visitor. But within the house the bereaved family are secure from intrusion.

The assistant treasurer at New York, telegraphed Folger, that he considers the apparent stringency of the money market fictitious. Folger says that he does not consider that it is his duty to interfere in the fight between bulls and bears.

The Belgian minister and the postmaster general have signed a postal convention, by which hereafter there will be an interchange of postal money orders between Belgium and the United States.

The yield in corn in the United States for 1882 is estimated at 1,635,000,000 bushels; wheat, 410,000,000; oats, 470,000,000; barley, 45,000,000; rye, 20,000,000; buckwheat, 12,000,000.

The Northern Pacific railroad has decided to sell 3,000,000 acres of its lands located east of the Missouri river, at $4 per acre, payable in Northern Pacific preferred stock.

The St. Paul and Omaha railroad, Nov. 23d, reduced freight rates between Chicago, Milwaukee, and Sioux City, to 15 cents per 100 pounds, regardless of classification.

It is announced that the question of joint control, will soon be brought to a satisfactory settlement, compatible with the interest of France and England.

The trial of Arabi has again been postponed with the consent of the president of the court. A very uneasy feeling is beginning to prevail.

Two French commissioners are expected at Berlin shortly to assist in the negotiation of the copyright convention with Germany.

General George Macdonald, the "father" of the British army, has recently entered his ninety-ninth year and is still hale and hearty.

Mr. Henry M. Stanley, the African explorer, has gone to Nice to recruit his health. He will return to Africa early in 1883.

The remains of the Tuilleries, Paris, will be sold at auction on December 4th, at the upset price of 10,000 francs.

There are already in England thirty electric lighting companies with a capital of $30,000,000.

On the 13th of December, Mr. Gladstone will have been in public life for half a century.

Astor, the American minister at Rome, presented his credentials to the king, Nov. 21st.

The demand for Longfellow's works has largely increased since his death.

A RELIGIOUS NEWSPAPER.—We desire to call the attention of our readers to one of the largest, ablest, and most popular religious newspapers published—one that secures the best writers in this country and Europe, regardless of expense; has the best and fullest book reviews of any paper in the country; has able articles upon financial and commercial subjects; has departments edited by specialists, and devoted to Fine Arts, Music, Science, Religious Intelligence, Missions, School and College, News of the Week, Hymn Notes, the Sunday-school, Legal and Sanitary questions, Biblical Research (something that can not be found in any other newspaper in the United States), Farm and Garden, Insurance, Weekly Market Reports, etc.—in fact, a newspaper which, with its twenty-two distinct departments, is suited to the requirements of every family, containing a fund of information which can not be had in any other shape, and having a wide circulation all over the country and in Europe. We refer to the *Independent*, of New York, now called "the largest, the ablest, the best." See advertisement in another column, and send a postal card for free specimen copy.

CARD OF THANKS.—Mrs. S. P. Witter and family take this means to express their sincere thanks to their many friends and neighbors who have given aid and sympathy during their severe affliction in the loss of the husband and father, S. P. Witter.

SPECIAL NOTICES.

☞ REV. O. U. WHITFORD requests his correspondents to address him at No. 848 W. Van Buren Street, Chicago, Ill.

☞ THE next Quarterly Meeting of the Scio, Friendship, Richburg, West Genesee, and Portville Churches, will be held with the Scio Church, beginning Sixth-day evening, Dec. 1st, services of the evening to be conducted by Eld. C. A. Burdick. Preaching Sabbath morning, by Eld. J. Summerbell, followed by the Lord's Supper. Evening after the Sabbath, preaching by Eld. G. P. Kenyon; Sunday morning, ordination of A. A. Place to the gospel ministry, Ordination Sermon to be preached by Eld. J. Kenyon. Those assisting in the further services to be chosen by Eld. J. Kenyon. Preaching Sunday evening by Eld. C. M. Lewis. Come one, come all.

L. L. CANFIELD,
Chairman of Com. on Programme.

☞ A copy of ANTHEM TREASURES, by J. M. Stillman, Mus. Doc, and S. W. Straub, will be sent on receipt of 12 cents to pay postage, the book (or the pay) to be returned at the expiration of two weeks. Price $12 per doz. Single copies $1 25.

For sale by Chester B. Stillman, Alfred Centre.

☞ NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath-school at 10.45 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

☞ 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 Sempronius, N. Y., at the residence of the bride's father, Mr. Geo. Reynolds, Nov. 22, 1882, by pastor J. J. White, ARTHUR M. PERRY and JULIA ALICE REYNOLDS, both of Sempronius.

In Niantic, R. I., Nov. 4, 1882, by Rev. Horace Stillman, Mr. WM. J. TANNER and Mrs. SUSAN M. BOSS, both of Hopkinton.

In Westerly, R. I., Nov. 15, 1882, by Rev. Wm. M. Groton, FRED. T. ROGERS, M. D., and Miss CARRIE GAVITT, both of Westerly.

DIED.

In the town of Alfred, Allegany Co., N. Y., Nov. 24, 1882, of age and general infirmity, STEPHEN COLLINS, aged 90 years and 6 months. He was the oldest man in the town. He was born in Rhode Island, and in early life came to Brookfield, N. Y. From there he moved into Alfred in 1818, where he has since resided. His early belief and convictions were in sympathy with the society of Friends. Many years ago, he claimed to be converted to Christ and his religion. His relatives are comforted with the hope that he was a true believer in the Saviour.

C. M. L.

In Nile, N. Y., Nov. 15, 1882, of consumption, Dea. S. P. WITTER, aged 75 years, 1 month, and 20 days.

In Utica, N. Y., Nov. 19, 1882, LIZZIE R., daughter of James P. and the late Rebecca F. Brown, aged 18 years and 4 months.

Near North Loup, Neb., Oct. 16, 1882, of typhoid fever, MARY C., wife of Hiram Sweet, recently from Minnesota, aged nearly 49 years. Sister Sweet was born in Oneida county, N. Y., married at twenty years of age, and was baptized and united with the Seventh-day Baptist Church at Carlston, Minn., in the year 1862. The family came to this State this Fall, and the chief anxiety of the mother in seeking a location was to have her children where they could attend school and church. Her Christian life was characterized by faithful service, and we trust that she rests in the arms of her beloved Master.

In North Loup, Neb., Oct. 16, 1882, LILA, only daughter of Morris and Laura Green, aged 1 year, 1 month, and 18 days.

"She died before her infant soul
Had ever burned with wrong desires,
Had ever spurned at Heaven's control,
Or ever quenched its sacred fires"

In North Loup, Neb., Nov. 5, 1882, of erysipelas supervening typhoid fever, EMMA, daughter of Nehemiah and Selina Bee, aged 21 years. Sister Emma has been a faithful worker in the vineyard of the Lord for several years, and so exemplified the truth of the religion of Jesus Christ that all who knew her came to love her. Very few indeed receive the friendship and love of *all* to the same extent, and they seemed to come to her as naturally as the rays of light fall upon the opening flower. Many mourn her loss here, and in West Virginia many more will shed tears as they receive the sad intelligence of her death. May God bless and comfort them all.

LETTERS.

A. W. Coon, Theo. S. Hurley, Walter Clouse, J. B. Furrow, Mrs. E. C. Burr, J. J. Bedsley, Josie M. Barber, Thos. J. Packard, C. A. Burdick, Geo. G. Schwartz, W. H. Loughhead, Wm. S. Bonham, Mrs. H. Stillman, V. F. Potter, L. R. Swinney, Mrs. J. T. Vars, Paul M. Green, A. H. Lewis, F. J. Ehret, G. J. Crandall 2, I. L. Burdick, D. C. Long, B. I. Jeffrey, Mary L. Briggs, M. A. Champlin, R. Hoag, John Larsen 2, John Wayman, B. W. Becks, S. M. Pettengill & Co., Frank H. Williams, Stephen Babcock, J. F. Hubbard, G. W. Stillman, Mary L. Kenyon, Daniel A. Smith, William Wilson, B. P. Langworthy, 2d, L. E. Livermore, Geo. H. Babcock, I. L. Cottrell, A. E. Main, M. W. B. Carpenter, E. T. Tomlinson, A. R. Crandall, A. R. Cornwall.

RECEIPTS.

	Pays to	Vol.	No.
O. Remington, Alfred Centre,	$2 00	38	52
S. Babcock, New York,	2 00	39	52
Mrs. M. A. Brown, Little Genesee,	2 40	39	52
W. H. Loughhead, Elmira,	2 00	39	37
Mrs. A. M. Prescott, Chicago, Ill.,	2 00	39	52
G. H. Lyon, Bradford, Pa.,	2 00	39	52
Mrs. C. D. Lamberton, Oswayo,	2 00	39	26
Mrs. Barbara Buck, New Enterprise,	2 00	38	52
Mrs. W. E. Lyon, Union Dale,	1 00	39	3
Mrs. Thankful Burdick, "	2 00	39	52
Mrs. C. H. Wells, Elkdale,	2 00	39	30
R. Hoag, High Forest, Minn.,	2 00	38	52
Mrs. Paul Babcock, Westerly, R. I.,	2 00	40	6
Hiram Sweet, North Loup, Neb.,	2 00	39	52
Mrs. J. T. Vars, Pawnee City,	2 00	39	52
Mrs. H. Stillman, Cooper, Mich.,	1 00	39	26
Mrs. Caroline Ayars, Shiloh, N. J.,	2 00	39	52
A. R. Crandall, Lexington, Ky.,	2 00	39	52
T. B. Hutchinson, Fieldin,	1 00	39	20
J. B. Furrow, Garwin, Iowa,	2 00	39	52
FOR LESSON LEAVES.			
Josie M. Barber, State Bridge,			33
T. S. Hurley, Garwin, Iowa,			$5 81

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Nov. 25th, 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 26,838 packages; exports, 1,540 packages. Much butter is running poor. Even Elgin district makes are many of them flat and stale, and some of the finest near-by Winter make creameries show an unusual cloudy, musty flavor. A fine flavored, perfectly-made bouquet creamery butter is wanted and sells quick, but if in any wise short of the fancy drops to 35 cents; and cloudy foreign off flavored stuff shrinks in price. Fine dairy Fall make sells readily; sound early creamery or dairy June packed is quite firmly held, but must meet a more active demand to be sustained in price. Seconds, and among the middling style of butter, is awfully dull and can be bought for less, and the lowest grades are rather easier than last week. We quote:

	Fancy.	Fine.	Faulty.
Creamery, sour, fresh...	37@38	30@35	——
" sweet "	32@34	25@30	——
" early make....	30@32	25@30	——
Imitation creamery.....	30@33	25@28	18@20
Factory butter.....	17@20	15@18	——
Dairy, fresh make.....	—@35	30@33	20@25
" early "	28@30	25@28	16@24
Entire dairies.....	30@32	25@28	18@24

CHEESE.—Receipts for the week were 37,399 boxes; exports, 16,356 boxes. Holders have advanced their pretentions, and there is dull market. We advance the price on fancy, but outside figures are difficult to obtain. We quote:

	Fancy.	Fine.	Faulty.
Factory.....	12¾@13	11@12¼	8@ 10
Creamery.....	10½@11¼	7@10	2@ 6

EGGS.—Receipts for the week were 13,620 bbls. and 3,229 boxes. Fine fresh stock is in light supply and meets quick sale. Stale stock plentiful and selling slowly. We quote:

Pennsylvania and State, fresh.....	31 @32
Canada and Western, "	28 @29
Limed eggs, prime marks.....	25 @26

POULTRY.—There were liberal receipts and fair trade.

The following Ordinance was adopted by the Board of Aldermen of New York City, on April 11, 1882, and approved by the Mayor April 13, 1882:

SECTION 1.—That no turkeys or chickens be offered for sale in the city unless the crops of such turkeys and chickens are free from food or other substance and shrunken close to the bodies. That all fowls exposed for sale in violation of this Ordinance shall be seized and condemned, such of them as shall be tainted shall, upon examination, be destroyed, and the rest which is fit for food shall be used in the public institutions of the city.

SECTION 2.—Every person exposing for sale any chicken or turkey in contravention of this Ordinance shall be liable to a penalty of five dollars for each chicken or turkey so exposed for sale.

SECTION 3.—This Ordinance shall take effect on the first day of October, 1882.

Poultry intended for Thanksgiving market should be here not later than the 28th inst. We quote:

	Fancy.	Fine.	Faulty.
Turkeys.....	— @16	13@15	11@12
Chickens.....	16 @—	14@15	10@13
Fowls.....	14 @—	13@14	8@10
Ducks.....	14 @16	13@14	11@13
Geese.....	11 @13	10@11	6@ 8

BEANS are in light supply and prices firm. We quote:

Marrows, per bushel, 62 lbs.....	$2 75 @$3 00
Mediums " "	2 25 @ 2 55

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	15 @16
" " fair to good.....	13 @14
Apples, North Carolina, sliced.....	7¼@ 9
Peeled peeches	11 @14
Unpeeled peaches, halves and quarters.....	5 @ 5¼
Raspberries, dried.....	30 @31
Blackberries.....	6¼@ 6¾
Cherries.....	22 @23
Plums.....	14 @15

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1883.

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Selected Miscellany.

A MORNING SUNBEAM.

A nestling in the little crib,
A soft hand laid upon my head,
A gentle whisper in my ear,
"Mamma, I'm tummin' into bed!"

"No, no," I said, "'twill never do;
Now shut those little peepers tight,
And sleep and dream till morning breaks,
Then you may come—when comes the light."

Again a nestling in the crib,
As down to rest my birdie lay;
I listened, for I thought she spoke—
"Huddy up, light." I heard her say.

Then all was still. We slept again
Till dawn lit up the eastern sky,
Then sang my birdie, sweet and clear,
"Now light has tum, and so has I!"

SIX THANKSGIVING TURKEYS.

BY E. P. ALLEN.

Dan Riley was eating his breakfast. Strange to say, he wasn't thinking much about the buckwheat cakes and honey this morning, though Grandma always said breakfast was the only time that Dan was not absent-minded. She had known him go to school without his hat, and go to bed in his boots, and leave his candle burning all night, and forget to mail a letter for a week; but he never failed, Grandma would say, with a funny twinkle, to hear Prue's step at the door, and was always there to meet her and bring in the hot cakes.

But to-day he was having a debating society with himself, and was so much interested in the discussion that he didn't even know how many cakes he was getting away with.

It was two days before Thanksgiving. There was a fine snow on the ground and Dan had a new sled. Ike Paxton, his chum, had no sled and no time to make one (it was all Ike's mother could do to spare him school times, and almost more than she could do to feed and clothe him and the other three boys other times). Should he let Ike coast with him Thanksgiving, when all the fellows met on Big Spring Hill—for, of course, even Ike would have some Thanksgiving holiday? or should he give him his old piece of a sled, that wouldn't go straight and would certainly go to smash the first time it struck against a tree?

Meantime, Grandma was interviewing Grandpa about her Thanksgiving dinner. Son John was going to drive over in his big sleigh, with wife and six children; and daughter Caroline would bring her family to dinner; "and I am determined to cook two turkeys," said this old lady, as fiercely as if somebody were going to oppose her.

"Very well," said Farmer Riley, smiling. "You don't say nothin' 'bout how many ears of corn Dobbin gets. I ain't got nothin' to say against your two turkeys."

"And that ain't all," continued Grandma, still defying an imaginary opposer. "I want another one killed for Widder Aldrich. Don't you think, father, when I asked her, at Miss Roger's quiltin', whether she put chopped parsley in her turkey gravy, she said she hadn't had a turkey to cook for so long she most forgot. I just made up my mind that minute that I'd kill three turkeys, 'stead of two, this Thanksgiving.

"All right, old woman," said the farmer finishing off his breakfast with a glass of fresh buttermilk. "Better have'em killed 'fore night and hung up. Do you hear, Dan? If Granny wants *all* her turkeys killed, don't you ask no questions. Just go ahead and do it."

"And Dan," said Grandma, "don't be too late getting at it."

Dan was busy picturing himself, alone in his glory, flashing down Big Spring Hill on "The Rainbow" and trying to persuade himself that to a fellow who had no sled an old, rickety trap would seem a very fine affair. He didn't take in very clearly what was expected of him, but contented himself with a vague assurance that he was to kill all Grandma's turkeys and ask no questions.

He thought he was beginning his job pretty early that evening; but the November twilight seemed very short, and he had only killed six turkeys when he heard the supper-bell rung out of the window at him and knew he must give up the job for the night. He lugged them up to the kitchen door, washed his hands at the pump, and, by no means in a gentle humor, went in to supper.

"Well, Dan," said Grandma, putting an extra spoonful of sugar in his cup, "did you get through?"

"No'm," he said, in a very injured tone; "not half through. I only killed six."

"*Six!*" said Grandma Riley, and set down the cup and saucer. There was a blank silence, while an uncomfortable suspicion began to dawn upon absent-minded Dan.

"Grandpa said I was to kill all your turkeys, without asking any questions," he said, presently; and then Grandpa roared out laughing, and laughed and laughed, until Grandma herself had to join, and Dan. They were still at it when Prue rushed in with the overwhelming statement that there were six "kilt" turkeys at the kitchen door.

Her chances for scolding Dan being spoiled by all this laughing, Grandma Riley took the fact of the six turkeys very quietly.

"T'aint often you make me a present, Mother," said the old farmer, "and I want one of them turkeys for Jim Coales's family."

"Grandma, can't I have one for Ike Paxton's mother?" said Dan, conscious of a guilty thought that this might buy off his conscience about that coasting business.

"Oh! go 'long," said Grandma; "but you needn't ask for t'other, 'cause Prue is a going to fetch it to her old uncle. And now come 'long and help me and Prue to pick them six turkeys, Dan'el Riley."

Next afternoon Dan and Dobbin went 'round getting rid of those turkeys. But giving is a very spreading sort of thing. When Dan got to Mrs. Paxton's, he had almost forgotten his old broken sled, and he and Ike laid their plans for double riding on the Rainbow. And the spreading did not stop there. That was the gayest Thanksgiving the Rileys had ever known. The story of the six turkeys was told, amid shouts of happy laughter, and, when it had quieted down, John's wife said:

"Sister Caroline, while we come home to eat mother's turkeys, I think we might kill our own for somebody that hasn't any." And they made the bargain between them.

When Grandpa Riley was covering the bedroom fire for the night, Grandma shook her head at him from the pillows, and said, in the tone of one who quells an enemy:

"You needn't say a word, old man, I mean to kill six turkeys every Thanksgiving as long as I live!"—*Independent.*

WHAT IS THE NEXT STATION?

REV. A. J. GORDON, D. D.

This was the question I asked of the station master, as I sat waiting for the train. I had gone some miles into the country to visit an aged lady who was very sick, and whose house was close by the railway station; and having finished my call, I was sitting in the waiting-room until the returning train should arrive.

I found myself alone with the depot master—an aged man, with white hair and a face which told of care and the stern usage of time and hard work.

"What is the next station?" I inquired, being unacquainted with the road, which was a branch line running into the country.

"The next station is the last," he answered. It is the terminus of the line. You passed a good many stopping places coming out, sir; but there is only one more as you go on."

There was a pause for a moment in the conversation; then, evidently understanding my errand, he asked:

"How is the old lady, sir?"

"She is fast nearing the last station," I replied. "She is very sick; and besides she is seventy years old, and has reached the terminus of life as laid down in the Book; for you know the Bible says that 'the days of our years are three-score and ten'—seventy years—that is, seven stations."

There was quite a pause in the conversation again, during which the old man seemed to be thinking. Then he said:

"According to that, I suppose I may be pretty near the end of my route, since I am just turning seventy. Well, I am not sorry. I have worked hard, and seen a good deal of trouble, and I shall not feel badly to get through."

"What is the next station?" I asked abruptly. "You say you are nearing the end of your past journey of life, and that you have passed seven stations already. What is the next station?"

"Ah, nobody knows about that!" he answered. "We know about the past, but what is going to be hereafter no one can tell. I only hope that I shall be better off in the next world than I have been in this; but I can not say certainly, for no one has ever come back from that world to tell us anything about it."

"Ah, but you are mistaken there!" I interrupted. "There is one who has come back, and told us about the future life. Do you know that Jesus Christ rose again from the dead, 'and hath brought life and immortality to light through the gospel?"

"Who are you?" the old man asked abruptly. "I thought you were a doctor, who had come out to visit the old lady. I guess I am mistaken, sir?"

"Yes," I answered; "you are not quite correct. I am a minister of the gospel, rather, and my calling is very much like yours. I am trying to help men on their journey through life, to answer their questions about the route, and especially to persuade them to believe on the Son of God, that they may have eternal life, and land at last in glory."

"Well, there may be a better world beyond the grave and there may not be. We don't know," he continued.

"Don't know!" I said, pressing the point with all earnestness on his heart. "We do know. How could I preach the gospel and urge men to seek for glory, and honor, and immortality, unless I knew certainly that there is a world of life and blessedness hereafter for such as will inherit it? Why, sir, what would people think of you if, in reply to their question, 'What is the next station?' you should say, 'I don't know. Nobody knows.' And so I could not preach the gospel, and urge men to seek for heaven and eternal blessedness, unless I was perfectly sure of this reality. Paul, the great preacher of the gospel, knew what the next station was: 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' This is an answer to the great question, What shall be hereafter? And if you will believe in Jesus Christ, and take his gospel as your guide-book, you can know just as well as Paul what the next station beyond the tomb shall be for you."

Just then the whistle of the approaching train sounded, and the old man hastened about his work. As I stepped upon the platform of the car he stood at the crossing, waving his signal flag, his white hair floating in the wind, and I said as the train moved out, "Be sure you find out what the next station is before you reach the end." And I heard the reply falling rather hesitatingly on my ear, "I will try, sir."

Reader, what answer have you to make to this question? In the hurrying train of life you are moving swiftly on. Ever and anon there is a pause, and some passenger steps off and disappears. The next stopping place may be yours; where will it land you?—*The Watchword.*

A SAD DISAPPOINTMENT.

Across the blue sky together
Raced three little clouds one day;
The sun they had passed at noon-time,
The west was a league away.
"Oh, he is so slow," they whispered,
"So slow, and so far behind,
We three can be first at sunset,
If only we have a mind."

They laughed to themselves in triumph;
They took hold of hands and flew;
But oh, what a sad disappointment
They afterward found and knew.
For this they had quite forgotten,
As they hurried along through the air;
There never can be a sunset
Till the sun himself is there!

—*Kate Kellogg, in the Christmas St. Nicholas.*

STUFFING AN ELEPHANT'S SKIN.

"The Taxidermal Art," is the subject of a richly-illustrated article in the December *Century*, by Franklin H. North, which contains the following description of the mounting of an elephant's skin:

Not long ago, Ward dispatched a man to India to shoot an elephant. He obtained permission from the Governor of the Madras Presidency (for the elephant is protected by the laws), and after a long hunt, in which the natives joined, finally secured the largest stuffed specimen in the country, now in the Museum of Comparative Zoology at Cambridge, Mass. The elephant was shot through the head. Careful measurements were first made of the body and limbs, and then the skin was removed in three sections: One incision was made at the top of the neck, along the back to the tail; another divided the skin from the throat, along the middle of the body underneath, meeting the first incision at the tail; and a third cut severed the head from the body. On the inside of each leg an incision was made from the sole of the foot to the abdominal opening. The skin was removed by working from the latter and the back cuts at the same time, the legs being cut off at the joints. Then the body was rolled over, and the operation was repeated. Finally the head and trunk were skinned. The absence of hair from the skin facilitated the treatment of both sides with preservatives. Both sides were washed with arsenical soap and salt, and rubbed with a flat stone. The skin was then rolled up and packed away. Two days later it was spread out, and the pieces of flesh adhering were removed. After being again treated with arsenic, it was left undisturbed for a week, at the expiration of which time the fibers were found to be hardened, and the epidermis thoroughly set. Powdered alum was now freely used, and the skin left to dry in the shade. Twenty days after the commencement of the operation, the skin, then weighing only two hundred and forty pounds, was shipped to America. Upon its arrival hither, four bars of wrought iron, each twelve feet long and one and a quarter inches thick, were bent into shape for the legs, and firmly bolted to a beam sixteen feet long and four inches thick. This was to serve as a backbone for the attachment of ribs, pelvis, and scapulæ. Semicircular-shaped bone were attached to the backbone, and laths nailed thereon. Then a wooden pelvis and shoulder blades were set, and at each joint of the legs a round piece of wood was fitted about the leg-iron, and laths nailed from one joint to the other. An exact copy of the skull in wood was bolted on in position. Then the several parts were wrapped with wisps of straw, and the manikin was covered with the skin of the elephant. From the measurements that had been made, the distances between the various extremities were copied, and the protrusions imitated by stuffing. The trunk was filled with straw, and the wooden imitation of the skull covered with clay and moulded into shape. After the skin was thoroughly dry—for previous to mounting it had been in the relapsing tank—the seams were sewed together, and the elephant was complete.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try and secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes; else he must fail."

"Well?"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot; and if you don't master them, they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One is my Master, even Christ. I work under his direction. He is regulator; and where he is Master, all goes right."

"One is my Master, even Christ," repeated the young man slowly and seriously.

"Everybody who puts himself sincerely under his leadership wins at last."

SOMETHING GIVES WAY.

A Christian woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you can not have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"May be he will," said the infidel, "but I can tell you this: he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying *something always gives way.*"

And the next time she came the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."—*Christian Secretary.*

God will require an account of your life! Do not be content with those virtues which consist merely in not doing evil. It is your duty to enter the list, to love your brothers, to enlighten and console them, to lead them from vice and error, and to bring them to God. That is life, and that is man.

When a piece of metal is coined with the king's stamp, and made current by his edict, no man can presume either to refuse it in payment, or to abate the value of it. So God having stamped his image upon every man, how precious would he have him be in our eyes.

A religion that never suffices to govern a man will never suffice to save him; that which does not sufficiently distinguish him from a wicked world will never distinguish him from a perishing world.—*Howe.*

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Popular Science.

A NEW BUILDING MATERIAL, called "fossil coral," is said to have been found in a small island in the bay of Suva, Fiji. When first taken out it is soft and easily cut into cubes, but upon exposure it hardens and looks much like fire brick. The Fijian Government has ordered a large number of the cubes, and will test its qualities. B.

VULCANIZING OF INDIA RUBBER.—The processes used for vulcanizing are more or less annoying, and require somewhat complicated apparatus. These may be avoided by vulcanizing the substances in a solution of chloride of calcium (not chloride of lime), boiling at from 284° to 300° F. In such a solution the vulcanization is effected under the common atmospheric pressure in an open vessel. S.

THE EARTH has been proven to pant as if breathing, from the varying pressure upon its surface. A committee which was appointed to measure the lunar disturbances of gravity, have recently published some of the results of their labors in the *London Times*. They find that the land actually sinks and rises under the weight of the tides, the maximum of rise and fall, on the Atlantic seaboard, being five inches. Each rise of the barometer sinks the land under that increased pressure, two or three times as much as the rise of the mercury. These disturbances are felt at every depth at which a recording instrument can be placed, and are so universal that the inquiry into the effect of lunar disturbance had to be abandoned. These swayings of the surface of the earth may be the unsuspected cause of various hitherto unexplained phenomena, such as the relation between storms and earthquakes. B.

THE SENSE OF SMELL.—Prof. Ramsey, of London, has recently communicated to the public a most interesting article on the sense of smell. After contending that four of the senses—six in number if we include, as we fairly ought, the recognition of heat,—are in all probability mediated by vibration, he asks whether smells are excited by liquids, solids, or gases? The two former states of matter being excluded experimentally, gases and vapors remain. He considers that the property of smell is confined to some elements only. Substances which have no smell, or which are merely irritating when inhaled, have all low molecular weights. Among the carbon compounds, increase of molecular weight produces, to a certain point, smell. There is a probability that our sense of smell is excited by vibrations of a lower period than those which give rise to the sensations of light and heat. These vibrations are conveyed by gaseous molecules to the surface net work of nerves in the nasal cavity. The difference of smells is caused by the rate and by the nature of such vibrations, just as differences in tone of musical sounds depend on the rate and on the nature of the vibration; the nature being influenced by the number and pitch of the harmonies. To produce the sense of smell a substance must have at least fifteen times the molecular weight of hydrogen. S.

RECENTLY it was noted that the so-called "deadly upas tree" was entirely innocuous to the writer of this, who had abundant opportunity for a personal experience with the plant. If at all hurtful, it could only be (as in the case of the poison-vine) to some and not to others; and even this qualification was added on the strength of a note from a Princeton correspondent, who gave us the name of a gentleman of St. Louis who had given an account of "his terrible sufferings through handling this plant." A letter was sent at once to the gentleman named, expressing a desire to have a detail of these sufferings; but no reply has been received, although the writer has a personal knowledge of the gentleman referred to him. The belief in the deadly character of this tree is so wide-spread that it will do no harm to refer to it again, especially as the newspapers tell us that Dr. Otto Kuntze has visited the valley supposed to be impregnated with the poison of the "deadly upas" tree, so fatal to man, beast, and bird, and found the atmosphere perfectly harmless and the story about it all a myth.—*Ex.*

MR. WILLIAM POLE, Fellow of the Royal Society, has recently published an important paper on color-blindness, in which he asserts that although the sensations of color-blind persons differ from those of people with normal eyes, they really distinguish with accuracy between different colors. In proof of this he cites the fact that no accident has yet been traced to this defect of vision on British railways. This is certainly important if true, and the question ought to be thoroughly tested, as having a direct bearing upon the safety of thousands of railway travelers.

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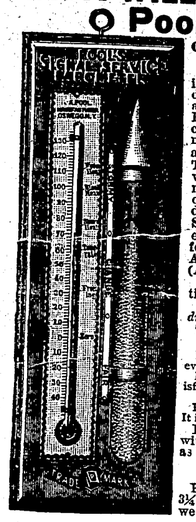

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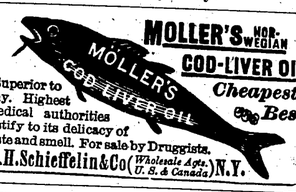

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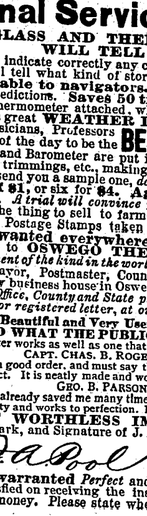

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Abstract of Time Table, adopted Oct. 16, 1882.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. [illegible]*	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	.....	.....	.....	11.48 "
Alfred	.....	.....	.....	12.00 M
Leave				
Hornellsville	11.40 AM	7.00 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.57 "	1.58 "	4.30 "
Binghamton	2 59 "	10.58 "	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.

5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandalia 6.28, Allegany 7.02, Olean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, and arriving at Hornellsville at 4.45 P. 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. 1
Leave				
New York	7.00 PM	6.00 PM	.....	9.00 AM
Port Jervis	10.55 "	9.07 "	.....	12.13 PM
Hornellsville	8.10 AM	5.10 AM	.....	8.55 PM
Wellsville	9.13 AM	.....	.....	9.57 PM
Cuba	10.01 "	.....	.....	10.49 "
Olean	10.29 "	.....	.....	11.15 "
Carrollton	11.09 "	.....	.....	11.39 "
Great Valley	.....	.....	.....	.....
Arrive at				
Salamanca	11.20 "	.....	.....	11.50 "
Leave				
Little Valley	11.52 AM	.....	.....	12.35 AM
Arrive at				
Dunkirk	1.30 PM	.....	.....	3.00 "

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 3.45 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20; Andover 6.05, 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.

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WESTWARD.

STATIONS.	15.	31.	9.	3.	21.	37.
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.	6.	20.*	32.	12.	16.	38.
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	10.08	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

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.

Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8.00 A. M. and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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INTERNATIONAL LESSONS, 1882.

FOURTH QUARTER.

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.

LESSON XI.—HIS RESURRECTION.

BY REV. O. D. SHERMAN.

For Sabbath-day, December 9.

SCRIPTURE LESSON—MARK 16: 1-8.

(*Old Version.*)	(*New Version.*)
1 And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.	1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint
2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.	2 him. And very early on the first day of the week, they come to the tomb when
3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?	3 the sun was risen. And they were saying among themselves, Who shall roll
4 (And when they looked, they saw that the stone was rolled away,) for it was very great.	4 us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great.
5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.	5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were
6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.	6 amazed. And he saith unto them, Be not amazed: ye seek Jesus the Nazarene, which hath been crucified: he is risen; he is not here: behold the place where they laid him.
7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.	7 But go, tell his disciples and Peter, he goeth before you into Galilee: there shall ye see him, as he said
8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they anything to any *man*; for they were afraid.	8 unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

CENTRAL TRUTH.—Christ's resurrection, the fulfillment of prophecy and the surety of eternal life to all those that are his.

DAILY READINGS.

1. Daniel 12.
2. Matt. 28: 1-10.
3. Mark 16: 1-14.
4. Luke 24: 1-12.
5. John 20: 1-18.
6. 1 Cor. 15: 12-19.
7. 1 Cor. 15: 50-58.

GOLDEN TEXT.—"Now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. 15: 20.

TIME.—A. D. 29. Passover week, at the end of the Sabbath, and sunrise the first day following.

PLACE.—Jerusalem; at the sepulchre.

OUTLINE.

I. **Coming to the tomb.** v. 1, 2.
II. **Conversation on the way.** v. 3.
III. **Appearance of the tomb.** v. 4.
IV. **The entering in.** v. 5.
V. **The message.** v. 6-8.

QUESTIONS AND HELPS.

Connecting history. What women are spoken of in this lesson? Were there others in their company? See Luke 24: 10, Matt. 27: 55, 56. Where were these women at the time of the crucifixion? John 19: 25. Where at the time of the interment? Luke 23: 55. How did they spend the Sabbath previous to coming to the tomb? Luke 24: 1. (NOTE.—Mary the mother of James, of our lesson, and Mary the wife of Cleopas, of John 19: 25, are supposed to be the same person, it is James the *less* and not James the brother of John. *Salome* the wife of Zebedee, the mother of James and John.)

I. v. 1, 2. What did Mary Magdalene and the other women do after the Sabbath was past? What spices were used in anointing the dead? See John 19: 39. What time of the day when they came to the tomb?

II. v. 3. What did they talk about coming to the tomb? For what purpose was that great stone placed upon the door of the tomb? How had it been made secure? See Matt. 27: 66.

III. v. 4. Coming to the tomb, what did they find? Who rolled the stone away? See Matt. 28: 2. How can stones of hindrance be removed from the path of duty?

IV. v. 5. What did they find in the tomb? See also Luke 24: 4. How was the young man arrayed? Was he an angel? See Luke 24: 23.

V. v. 6-8. Whom did the young man say they were seeking? Where did he say Jesus was? What did he call to their remembrance? See Luke 24: 6, 7. Whom did he direct them to go and tell? Why mention Peter? What effect did the communication have upon the women?

Reflections. Hard for the natural heart to receive spiritual things.

The most intense love needs enlightenment, or else it will seek the "living among the dead?"

"Life and immortality brought to light" made evident, by the death and resurrection of the Lord of life and death.

CONNECTING HISTORY.

The shock of the death of Jesus seems to have driven from the minds of his disciples his promise, that he would rise again. Nor is it probable that they had at this time apprehended the real significance of that promise. A few of them, with the women, had witnessed his dying agony, and heard his parting words. Joseph had begged his body, and laid it in his new tomb; and instead of watching for and waiting his coming from among the dead, his dearest disciples and his loving friends thought only how they might prepare the spices and ointment, meet for his proper burial. We find, according to Luke 23: 56, and John 19: 39, 40, that there had been some preparations for, and perhaps a partial embalming of, the body of Jesus on the day of his crucifixion, before the commencement of the Sabbath. The work was then suspended, and they rested on the Sabbath, "according to the commandment." After the Sabbath was past, they again take up the work, and, perhaps fearing that they had not enough, buy more spices, ready for the early morning of the first day.

THE LESSON HISTORY—THE RESURRECTION.

Before the visit of these women to the tomb early in the morning, there had been an earthquake, and an angel had come down from heaven, and rolled away the stone. See Matt. 28: 2-4. At what hour this happened, we are not told. When Mary Magdalene and Mary the mother of James and Salome (v. 1) were coming to the tomb in the early morning of the first day, the question was, "Who shall roll us away the stone from the door of the sepulchre?" Coming to the tomb they find the stone already rolled away. Mary Magdalene, startled and grieved at this, left the other women (John 20: 2), and ran back to tell Peter. Finding Peter and John, she told them that the Lord had been taken out of the tomb. While Mary Magdalene was absent on her errand to Peter, the other women entered into the tomb, and found, not the body of Jesus, but what appeared to be a young man, clothed in garments of dazzling whiteness. He told them to "be not affrighted," that Jesus was risen, and sent a message to the disciples (v. 6, 7.) They left the sepulchre quickly, and fled, too much frightened to even tell the glorious news they had heard. (v. 8.)

EXPLANATORY NOTES.

V. 1. **And when the Sabbath was past.** The Sabbath closed with the setting sun. There would be time in the early twilight to buy the spices. **Come and anoint him.** "The practice of anointing the dead is intimated in Mark 14: 8 and Luke 23: 56. This ceremony was performed after the body was washed, and was designed to check the progress of corruption. Although from the mode of application it is called 'anointing,' the substance employed appears to have been a solution of odoriferous drugs. This, together with the laying of the body in spices, was the only kind of embalmment in use among the Jews."—*Dr. Strong.*

V. 3. **Who shall roll away the stone?** This stone had been placed against the door of the tomb, to secure it, by Joseph. Matt. 27: 60. The women must have known nothing of the sealing of the stone on the door of the tomb by the high priest and the guard as it would have been a "very high crime to have broken the *official* seal."—*Thomson.*

V. 5. **A young man sitting.** In John he is called an angel, and we should infer from the account in Matthew that he was the same that "rolled away the stone." It would seem from John 20: 12 that he was joined by another, so when Mary Magdalene looked in there were two, "one at the head and one at the feet where the body of Jesus had lain." John 20: 13.

V. 7. **Tell his disciples and Peter.** That he should particularly mention Peter, was perhaps to assure him that Jesus had noted his repentance for denying him, and freely extended forgiveness.

V. 8. **And went out quickly.** We may not be able to know the cause of the fear of these women, but doubtless the evidence of divine power was so overwhelming, so unexpected, the contrast between the darkness of the tomb and the brightness of the angel was so great, that they hardly knew themselves what they were doing. There was yet no room for joy. They stood amazed in the presence of a power they could not comprehend.

THE BIBLE.

An Essay presented at the Sabbath-School Institute at Verona, Oct, 24. 1882, by Eliza Perry, and published by request.

"Thy word is a lamp unto my feet, and a light unto my path." Experience and observation are great instructors of the human race. But the light of inspiration, and the example of the one great Teacher, has saved us from idol worship, and lighted the lamp of civilization, hope, and comfort to the world. It is written, "For the commandment is a lamp; and the law is light, and reproofs of instruction are the way of life." Prov. 6: 23. The Bible, by the light of its sacred pages, reveals to us the way of truth, guides our feet in the ways of wisdom, and presents for our encouragement, the spotless example of Him who was

"Tempted in all points like ourselves, was he,
Tempted, but sinless."
"The mediator between God and man,
Reached down the hand of sympathetic love
To meet the grasp of lost humanity."

Important lessons for our use abound throughout its sacred pages. Abraham could not see why he should sacrifice Isaac, but his obedience stood the test; and God provided a "light for his path," and a lamb for the slaughter. God watched over Joseph in his exile, (to make him the preserver of his kindred and people,) and when the envy of the Egyptians was excited against the Israelites, and they cruelly afflicted them with heavy burdens, and hard bondage, the Lord of hosts espoused their cause, and the ransomed tribes marched forth, from the house of bondage, in triumph, while the midnight wail of death and woe rolled over the whole land of their oppressors. The pillar of cloud by day and of fire by night, the passage through the Red Sea on dry ground with the "waters a wall unto them on their right hand and on their left," the manna in the wilderness, the smitten rock, all teach faith in the protecting care and love of God.

David, overwhelmed with trouble, fleeing from his palace, before his own son in rebellion, "laid him down and slept," and awakened at midnight, lest he be overtaken by a host; yet he cried out, "Lord, how are they increased that trouble me! many are they that rise up against me. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I will not be afraid of ten thousands of people, that have set themselves against me round about." There was light about his path, and a lamp to guide his feet in the darkness. Had David trained up his child in the way he should go, he might have been spared the bitter cry, "O my son Absalom, my son, my son Absalom! would God I had died for thee! O Absalom, my son, my son!" From prophet and priest, from judge and king, we may draw light, and lessons from the Word.

Judea's mountains witnessed wondrous sights of Him who was transfigured and declared to be the Son of God. He came to die that we might live. The burden of our sins was laid upon him; the night of agony and prayer was his, sad Gethsemane's memories are in harmony with the fact that whom "He loves he chastens sorely" to elevate, correct, subdue, and fit for that heavenly estate, saintship in Christ. From Bethlehem to Calvary, his was a peculiarly wonderful mission. "He was slain that we might be transformed, not into Adam's sweet similitude, but the more glorious image of himself." Weary ones of earth, there is no brighter lamp to light you through the darkness, no pilot so sure a guide, where the deep, dark waves surge underneath, and the rocky reefs surround you, as this gift from heaven, the Bible. To all comes the admonition "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

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