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e Sabbath Recorder. PUBLISHED WEEKLY.

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Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XXXVIII.-NO. 5.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 2, 1882.

WHOLE NO. 1930.

The Sabbath Recorden.

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

For the Sabbath Recorder.

THE MISSING GUY.

BY IDA FAIRFIELD.

How tall and straight the smoke-stack rose A hundred feet in air, Upreared with anxious thought, by those Who fashioned it with care. More slowly now, almost in place-The tall top bends and sways-With bated breath the strain we trace Along the lengthened stays.

Another inch, and firmly held, The shaft for years will stand, By wind and storm in vain repelled, A landmark in the land. But see, it topples, it will fall, The bottom guy is where? A little strength, a child's, quite small, Might save, expended there.

Alas! the cord was missing there-A moment still and slow Like a long pendulum hung in air, The shaft swung to and fro, Then, with a heavy crash, it fell, A shattered, ruined mass, And crushed and broken fragments tell Of ruin where it passed.

Have you not seen a shapely life Rise stately, tall, and fair, With intellectual grandeur rife, And fashioned well with care? Almost in place it seems to be, We scarcely mark it swing, Till sudden, in its place we see A wrecked and ruined thing.

In searching for the cause of all, The missing guy we trace; A single cord had saved the fall, If fastened at the base— Anchored to Christ, the cord of love Had held through trial's strain, Temptation sought in vain to move, Or sin the soul to stain.

THE AFTER CONDITION OF DISCIPLESHIP.

BY REV. GEORGE F. PENTECOST.

"Believe on the Lord Jesus Christ and thou shalt be saved" was the concise answer of Paul to the jailor's vehement and anxious question: "What shall I do to be saved?" This is simple and is to be taken at its face value. It means just what it says-no more, no less. It was a frank and honest answer to an honest and blunt question. I fancy there was no hair-splitting by the apostle with the jailor concerning the difference between historical and evangelical faith, between traditional and justifying faith. "Believe" wa a common every-day word, with a common and every-day meaning. When it was ap plied to the Lord Jesus Christ, it did no change its meaning in the least, only it mounted from earth to heaven, and grappled with an object which it had hitherto had no dealing with—so vast and grand, so laden with life and love, and joy and peace, not for time, but for eternity-that it became transfigured in its new relation. That only is the difference between "secular" and "spiritual" faith. In the one case faith deals with man with reference to temporal things, and in the other case it deals with God in Christ, laden with grace and glory, concerning spiritual and eternal things. But this simple transaction is not the end of the believer's relation to Christ. It is but the beginning. It puts him on, perhaps across the threshold of the kingdom of heaven, but threshold of the kingdom of heaven, but go too." How precious the answer of Peter, certainly not beyond the vestibule of God's Lord, to whom shall we go?" and they

Here the believer is met with another condition; not, indeed, a justifying condition, but a testifying and qualifying one: "If any man will come after me, let him deny himself, take up his cross, and follow me." Now this may fairly be called the after condition of salvation. There are many who stumble and turn back when they come to the Cross on which the Son of God died; but I am persuaded that many more turn back (if not openly, at least in heart) when they come to the cross upon which "they who are Christ's" must "crucify the flesh, with its affections and lusts."

The contemplation of this cross presented by Jesus to every one who will be his disciple leads inevitably to the conclusion that, if there is anything in this life that should be entered upon with careful consideration, it is the open confession of Christ and Christianity; or, for that matter, a secret confession of it to one's own hope, for this cross lies in the way of the secret, as well as the open confessor, if, indeed, there can be any such thing as secretly confessing Christ or such a person as a secret disciple. The Christian life should be begun with consideration, if not for others, at least for these two reasons: First. Mistaken views of Christ and his salvation are and let it be known that the after condition seldom corrected. That is to say, most people continue in the direction in which they start. Second. If mistaken views are embraced and entertained until they become army. If unwilling, he asks you not to en-

name you have confessed. In this connection then the door is open behind you, and you came in, for he will take all as from one who knows the end from fall far short even of our own standards, let more iniquities.

themselves, it may be, and misrepresenting ent. Christ to the world, as they certainly do who are not showing forth his praises and beauties, whose ostensible witnesses they are. And yet this is no uncommon spectacle in our day and generation. The yoke of service and cross of discipleship is taken gayly and lightly, the one to be quickly thrown away as soon it "crosses" the flesh; and the other, if not slipped entirely, is worn unwillingly and rather as the badge of a service that is galling than as an honored, easy, and joyous instrument of practical allegiance to the Lord of life and glory.

Against such mistakes the Savior repeat edly guarded his hearers, and even those most devoted disciples of the inner circle, as, for instance, when, in answer to Peter's unconsidered remonstrance against his avowed purpose to go up to Jerusalem, there to be betrayed and put to death (Matt. 16: 21-25), he clearly lays down this law. As it was needful for him to purchase salvation by his self-abnegation and death upon the cross, so it was needful for all those who were come after him to win it by their self-abnegation and death on the cross. And again, in this same connection, he cautions them against hasty discipleship by the parable of the man who began to build a house without counting the cost; or the king who went out to fight his adversary without first ascertaining whether he was able with ten thousand to meet him who came with twenty thousand-"So likewise whosoever he be of you who forsaketh not all that he hath, he can not be my disciple." Luke 14: 25-33. And so, again, not to call to mind more, his most emphatic assertion that no man could serve two masters—i. e., God and Mammon, (Matt. 6: 24)—spoken of and to those who were attempting to compass and harmonize two entirely opposite things-viz., the worship of God and the gratification of their own natural desires and inclinations. These and many similar scriptures are worthy of a fresh and profound study by the Church of God to-day. We draw from them, at least, these

three practical thoughts: 1. That discipleship must always be a mat ter of absolutely free and voluntary choice. There may be and, indeed, is, in the case of every truly converted man, divine influence and power brought to bear upon his all-inclusive mind-will, affections, hopes, and fears; but there is no violence, no compulsion by the Spirit of God by which a man is forced against his will into a confession of faith in Christ and so into the ranks of his disciples. His followers are recruited, not drafted. It any man will be my disciple, let him come; but with this understanding, that it involves on his part (1) self-denial, (2) cross-bearing, (3) continuance or endurance to the end. Indeed, the voluntary principle is so far developed in Christianity that it keeps the door open for withdrawal at will. There is no violent compulsion used to make good the doctrine of the saints' preseverance. It is true that the saints will be kept by the power of God through faith unto salvation; not, however, against, but with the full and eager

consent and energy of their wills. At the time of a great apostasy among the early followers of Christ, developed by some preaching of his, which to-day is called "high doctrine" (John 6: 66-69), Jesus turned to those remaining and said "Will ye also go away?" as if to say "I will not keep you against your wills, but will suffer you to clave to him as Ruth did to Naomi, while Ornah kissed her and departed back to her own country from whence she came out, as many do now. What a difference between

"kisses" and "cleaving to" once 2. Let this truth on both sides of it be so fully established that all make believe disciples may hesitate before enrolling themselves among Christ's disciples. There are too many of them in the church now, and every added one increases her weakness. In proportion as the house is large and high and the material poor, the fall is imminent and the calamity will be great, so it is and will be with the nominal Church of Christ. Let the after condition be carefully considered both by the church and the professor.

3. And let it be fully realized by those who have already numbered themselves with the disciples, who have brought their bodies into the church, but left their hearts in the world, that the door is open for them to depart, with Demas and others who loved the present world. If any man love not the Lord Jesus Christ and is not willing to take the cross and follow him in self-denial,

"Through duties and through trials too." let him go out from among the disciples, was too hard for the flesh.

For be assured that the Master wants no unwilling disciples, no drafted soldiers in his more or less fixed, they are corrected, if at ter; if, having entered, you find the cross too repulsive to "the flesh," or too heavy,

ently following on well for a season, and that taketh not up his cross and followeth then turning back to the world, deceiving me can not be my disciple."-The Independ-

"PASS IT AROUND."

He was a boy then—a little boy, poor and proud. A long walk was before him, on an errand of importance. A carriage with but one occupant, a gentleman, was seen approaching. He certainly longed for a ride. It was at his side, and in a moment had passed by with only the courtesies of the highway. Then suddenly it stopped, a kindly face bent forward, and a pleasant voice inquired:

"Don't you want a ride, my boy?" "I do, indeed, sir!" was the reply. "Then why didn't you ask for it?" said

the stranger. A few blushes and a stammered, "Oh, I thought I wouldn't," and the lad was soon inside and the conveyance moved on.

It was a pleasant ride, not soon forgotten. The gentlemanly stranger made many in quiries of his boy companion, seeming to take great interest in his sports and plans, and volunteering much encouraging coun-

A bend in the road and their paths diverge The little fellow suggests that his destination lies to the left. The horses are brought to a standstill, and he lightly leaps to the ground, earnestly and profusely thanking his bene-

"No thanks, my boy;" said the stranger, "if I have done you a kindness, just pass it round.'

That was more than twenty years ago, known, but the boy is now an honored member of the — Conference, engaged in preaching the wonderful words of life to the people for whom Christ died.

Has he forgotten the wayside lesson? By no means. Believing that its base was the gospel and the example of Christ, he has made it the corner stone of his ministry.

"Pass it 'round!" Ah, there's much in that! Millions in it. Not millions of gold, but millions of stars in the crown of rejoic- during twenty years, were the only ones who ing. Pass around the kindnesses! Multiply knew about this, and they encouraged and farmer: "Sir, tell me what it was that made with the world in this fif in nothing else "For God sent not his Son into the world to condemn the world, but that the world

through him might be saved." A little less of censure; a toning down of harsh, uncharitable criticism; a deeper consciousness that life is too brief for strife and contention and petty jealousies and animosities; a storing up of good treasures to be scattered among the travelers in life's upward path—and the good efforts would not be fruitless, the prayers would lay harder hold on the throne, and humanity be found in more blessed unity.

In this way make your charity perpetual, your good works to live forever. Pass around the kind words, the cordial handshake, the earnest "God bless you!" keep sympathy on the move; love bright by flying errands of affection and mercy; benevolence stalwarty by practical, useful, continuous exercise Pass them over to the young convert, the depressed and discouraged of the flock of Christ; pass some to the Sunday-school teacher, some to the superintendent, some to the class-leader and the stewards, a goodly supply to the pastor's often discouraged wife, and wagon-loads to the faithful minister whom the Lord has called to be your shep- contain more iron than is found in any other herd. All these can keep the ball rolling, mineral water in the United States. Besides and the last named needs an inexhaustible the iron, there is magnesia and sulphur in mine from which to draw. Let everybody pass some over to him, for "out of the abundance of the heart the mouth speaketh."

"IN EVERYTHING GIVE THANKS."

Baptist Weekly.

Perhaps there is no command in the Bi ble that puts Christians more to the test than | Railroad, with omnibus connections with all this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or the pew, the shop or the home, labor early and late with little compensation. For the mother it is the old ing from \$8 to \$12 per week, including the round of daily care, the turning dresses in- use of mineral water for drinking and bathside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench, on the farm, or over the counter, amid the wearing competition of business, till the brain whirls and Moines, it is a lively business city, with he longs for a place where he can sit alone nearly three thousand inhabitants, and has a for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy improved since coming here. There is coal do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and

we carry a merry heart that doeth good, like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We Far better not enter upon a profession of Christianity than to do so to your own deceiving and to the dishonor of Him whose at the end too far off, or not to your mind, we hoped to obtain. Sickness, death even, unto it? True, it is a high one, but not part of the soul, and is suffered to dwell.

see a multitude running after Christ, appar- | have all know the truth of this saying: "He | the beginning, and do we in everything give | alone the higher and more perfect standard thanks?

failure on some public occasion where we cause we fall so miserably short ourselves is had hoped to do ourselves great credit. Are no reason why we should lower the standard. we content to leave this with God if we have | though it may be a very good reason why we done our best? It is easy to be thankful for | should make greater efforts for the future. the successes of life, but it is poor Christian | The new tenant finds his neighbor's garden iving that is not thankful amid its ills.

even, to be constantly thankful. In such a state of mind there is no gloom, no faultfinding with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace and hope. Let us take this for our motto, for one week at least; "In everything give thanks." It will be a short, blessed week, and God will be honored.—Congregationalist.

LETTER FROM MRS. VELTHUYSEN.

I suppose Mr. Velthuysen wrote about the

promise of assistance of \$300, of the Board, for the next year. God is very good, and he hears our prayer and comes at this time. Indeed, we could not go on. Mr. Velthuysen had already tried if it could be the Lord's will that he left the service of the gospel and therefore offered himself in many offices, ficult to him; but as it was all without success he felt strengthened in the conviction that he had to go on. As I will tell you the truth, I had opposed always very much reader. What became of the stranger is not against his selling and offering all for the Lord's cause. I liked to serve the Lord and guard the rest. My husband had to hear still something. But when the time came which I had predicted, the Lord gave me grace to be silent and to hope on him. Bro. and Sister de Nobel, with whom we conversed consoled me always by saying that my husband did it to serve the Lord, and that he should never make him ashamed of it. Now I must say, to the honor of the Lord, this has become my experience too. May the Lord give us further wisdom to go through this life to his honor and to love and serve him above all. Indeed, I did not intend to write you such a long letter, and hope I will not have fatigued you by writing so much about myself. May the Lord bless you, and spare you long to serve him. Be so kind to give my salutations to your family and to remember me to all who interested themselves in us. I remain, your sister in Jesus,

S. L. VELTHUYSEN. DEC. 22, 1881.

MINERAL WATERS.

NEWTON, Iowa, Jan. 13, 1882.

In answer to many inquiries concerning the mineral waters here, I will say that the water from the Eureka spring is said to large proportions. The water is said to cure rheumatism in a short term of using as directed by the physician. It also quickly relieves and finally cures general debility, as it tones up the system and gives strength and from the depot of the Chicago and Rock Island trains. There is a fine new hotel connected with the spring where all the modern conveniences and comforts can be obtained at prices rangwater is taken is 590 feet deep.

Newton is thirty-five miles east of Des healthy climate, as I can testify from my last appeal, to support order. If the sympaown experience, for my health has greatly thies and affections of children should be world is doing around him. He is trying to in abundance, which is supplied from the that spirit. It is undoubtedly desirable to home mines, or "coal banks," as they are raise the mother's authority to the highest called by these people. If I have failed to degree; and when the father is what he answer all the questions of general interest, Perhaps we are in work that is thoroughly I will answer any and all others privately if uncongenial as well as confining; and yet do asked by those who wish more information. KATE DAVIS.

> CONSISTENT LIFE.—Some may say this is too high a standard, and ask who can attain:

of Christ himself. But let us never forget We are perhaps conscious of having made that with God all things are possible. Bemost fruitful and attractive to look at, while What a world this would be if Christians his own produces nothing but weeds. On lived up to this high privilege, command inquiry he finds that his predecessor neglected the garden. So it is with the young believer, who neglected to cultivate the fruits of the Spirit—" Love, joy, peace, long-suffering." Though now washed in the precious blood of his Savior he finds a terribly neglected life, but that is no reason why he should continue to neglect it. "Work out your own salvation with fear and trembling:" We have cause to thank God that we have not to work to obtain salvation, as that were a hopeless business; but being saved it is our duty nay, it is our privilege—to cultivate all the Christian graces, and, however difficult it may appear at first, to remember that "all things are possible to him that believe eth."—The Rock.

WARMING A ZULU'S HEART.—There was

a Zulu lad in Natal, who had become "leader" to a farmer on his journey to Verulam, when they were overtaken by the heavy mists common on those hills. The mists very even in such that must have been very dif- shortly became pouring rain, and darkness came upon them. The Zulu lad, overcome by the cold, dropping the thong with which he led the oxen, stood still. Speedily his eyes closed, and he could not move, and he became silent. The farmer, stripping himself of his great coat, and taking everything that he had availed for covering, laid him to give my tenth for him, but I would down on the wagon and covered him up, was all in vain, life seemed slowly ebbing out. many a sharp word from me when we had Then laying himself down beside the little lad, and opening his coat he stretched out his broad arms and drew the boy to his warm, strong heart, and kept him there. Very soon the eyes opened and the heart began to beat, the life returned and the boy spoke. Years afterward, that Zulu lad said to the your heart so warm toward me and brought me back from death." And then, with his heart as warm as ever, the colonist told the "old, old story of Jesus and his love," and it warmed another heart, and speedily the boy from penitence was led to rapture, and now he is on those same hills, a native preacher, proclaiming the gospel of Jesus Christ.

SPIRITUAL VITALITY.—When the celebrated Neander was asked the cause of the defection of the German churches from sound doctrine, he replied, "A dead orthodoxy." There is nothing that can so guard the purity of the Christian faith as spiritual vitality in the church. Alas, for us, when the holy fire ceases to burn upon the altars of our spiritual Israel. We may then have our costly and magnificent edifices of worship, graceful in their proportions, beautiful and imposing in their architecture; their seats may be thronged with refined and wealthy congregations; their vaulted arches may reverberate with the choicest strains of music; the school of human learning may contribute eloquent and refined thought, to feast the intellect and tickle the fancy of the gathered multitude; and the ceremonies of religion be performed with increasing pomp and splendor; but alas! the whole would want vitality; and, under its lethean influence, souls would be lulled to sleep, and slumber on, till roused by the angry surge rolling up on the dark shores of perdition; the mighty stream of death would leave the very threshold of the sanctuary, and on its bosom multitudes would be borne from the church of God to the gates of hell. May vigor. The spring is three-fourths of a mile God avert so fearful a calamity from our spiritual Israel!—Bishop D. W. Clark.

THE FATHER.—He is the appointed head of the family. He may rule by love, but it is his right and duty to rule; and to him, as the monarch of that state, must be the last appeal. Hence he appears before his children invested with authority—that diing purposes. The well from which this vinely appointed representative of law-and if he worthily sways the sceptre over his little realm he developes in his children some of the most desirable traits of character. If love is one of the elements of family happiness, order is another, and it is his, in the developed, so should their spirit of obedience to rightful authority; and it is his to develop should be, and does what he should do, she stands invested, in the eyes of her children, with a power combining in indirect reverence for the father, who appears only to sustain the maternal rule, with direct obedience to her own gentle fondness.

IF but one sin force its way into the tender

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

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.__ REV. GEO. B. UTTER, Treasurer, Westerly, R. J.

A FEW WORDS ABOUT MISSIONARY WORK.

The increased zeal and enthusiasm in the various departments of our denominational work may be clearly seen by reading the Minutes of our last General Conference; and I most firmly believe that the missionary interest was both the immediate and remote cause of all this enthusiasm. The spirit of missions, cherished and nurtured, can not fail to develop all parts of our better natures; therefore the recommendation by the Missionary Department, "That more ought to be said about this work," seemed very opportune. As the little ones at home clamor for stories, could you parents do a wiser introduce these topics whenever it is appropriate; and you can scarcely find a lesson in which it may not properly be introduced. In teaching geography in our common schools, by speaking briefly of the people of these Eastern countries and islands; the peculiarifood and clothing, the scholars' interest in creased; and thus little by little, the embe equally as entertaining, and far more beneficial, than much of the foolish conversation at such gatherings. In short, were started for Kwung San, where we were designno circle where they may not be very inter- of the day was spent in writing some ex-

"It is a little thing dropped in the heart's deep well; The good, the joy which it may do, Eternity alone can tell."

PERIE F. RANDOLPH NEW MILTON, W. Va., Jan. 5, 1882.

CORRESPONDENCE.

From David H. Davis.

SHANGHAI, China, Oct. 25, 1881.

My Dear Bro. Main,-Having returned from the proposed missionary trip of which I made mention in my last communication. I now take my first opportunity to write you respecting the work. For some two weeks previous to our setting out, I had been making some preparations in the way of books, From these I had an old calendar I made some remarks to his Sunday-school. taken out, and the title printed on the outwere prepared by Eld. Wardner. Besides put a card in every book, giving my address, and inviting any who might desire to know visit or write.

At first, Mrs. Davis did not expect to achouse boat of the Southern Methodist Misboat, and this would be much more conand have Mrs. D. and Susie go with me. Rev. Mr. Thomson's during our absence. Having arranged with Dr. J. G. Allen for portant cities of the empire. the boat. I made an agreement with the Chinamen in charge to furnish three men, cents a day. Aside from making the necessary arrangements for our provisions for the journey, I deemed it best to secure a pass-The treaty right does not allow foreigners

\$5 50, in American money. This secured, we left Shanghai on the evening of Oct. 6th. Our men were to row us during the night to the village of Wang-Doo, a place of about 2,000 inhabitants, and about fifty le (Chinese place is somewhat higher than at Shanghai, passed, I noticed a large garrison of soldiers, a thousand strong, stationed at this point. The earth-works resemble those at Shanghai, being like a high wall of mud, but I noticed the entrances, instead of being large doors or gates, consisted of a large circular hole, arched with brick, sufficiently large for a man to walk through.

Having landed, Erlow and I set out to preach and sell books. As we passed through the narrow streets, we chanced to pass small temple, in which there were several boys playing with the images. As we stood in front of the temple door, one of the boys took hold of the long beard of the image or thing than to tell them about heathen chil- idol, and pulled it up over his (the idol's) children? Take some time and means to face, and then put on his cap, so holding inform yourselves about the strange doings | the beard in that position. Erlow referred of those benighted beings, and you will be to this incident several times in his preachsurprised to note not only the interest of the | ing to the people, showing that the gods children, but how your own hearts will be whom they worshiped the boy could knock drawn out in such sympathy for the heathen, about with impunity. If they were real as will influence you, both religiously and gods, they would resent such treatment financially. Sabbath-school teachers should They did not; they had no power to resent; ing; the people continued to gather until it they were wood and stone.

We passed on to a tea shop, and asked if we could kong si, i. e., explain books. They said no, but finally consented. After preaching or explaining the doctrines for half an hour, one man asked if it was admissible to ties, their amusements, manner of preparing | burn incense to Te'n, or heaven. Whereupon he was asked to distinguish between the study of geography will be greatly in- heaven and God. Heaven is God's throne, not God. Earth is his footstool. He, the bryo of missionary work will be planted in | mighty God, the living God, the true God. the young minds and hearts, which will de- is in want of no such sacrifice; he wants the velop earnest workers in this cause as the | incense of a true heart, of a loving service. children become men and women. At social | This man, like many others, acknowledged gatherings, the manner of conducting parties | that it was of no use to burn incense to the among the heathers, their etiquette, would | idols, but seemed to think it necessary to worship heaven.

We returned at about nine o'clock, and we only familiar with these things, there is | ing to spend the Sabbath. The remainder | yet we sold more books here than at any othesting, and at the same time cause much planatory notes on the margin of the copies of the Gospels we were designing to distribute. At about three o'clock, we came in sight of Qung San (mountain), completely enclosed by the walls of an ancient city bearing the same name. We arrived at about five o'clock, and took a short walk into the city. This once flourishing city is now in ruins. Some eighteen years ago, the Zang-man (the long haired rebels) invaded and held the city some five years, and, at the time of their expulsion, they destroyed the whole city. Previous to this invasion, the population of this place was about 8,000 or 10,000. It is now only about 4,000. The Methodist Mission have a chapel with a native preacher. This is the only mission at work here.

We left Kwung San for Soo-Chow in the evening, and arrived the next day. We spent tracts, etc. I found about five hundred the day with Rev. J. W. Davis of the South-Sabbath tracts, in the form of questions and ern Presbyterian Mission. Mr. Davis had answers, and three hundred in the form of been at work at this place for several years an argument on the Sabbath, in an old trunk has just succeeded in buying land, and is left by Dr. Carpenter. I found on the for- now erecting a dwelling. Last year he built mer, written, the names of several beloved a chapel and school buildings. He has a brethren, as W. B. Gillette, I. D. Titsworth, | very fine school, and I have no doubt but Stephen Burdick, and others; I do not re- that the fruit of his earnest labor will be member all. I supposed these brethren had seen in years to come. On Sunday, Erlow contributed for the publication of these preached in his chapel, and in the afternoon

Monday morning we arranged to visit one side. The latter three hundred, I think, of the renowned Pagodas of this city, and see some of the public gardens; but with the these, I secured two hundred copies of the morning came a heavy rain, and we could Gospels, and two hundred sheet tracts. I not go. We therefore decided to go around to the southwest part of the city and visit the Methodist Mission, where they, too, are more of the truth to make me a personal erecting buildings. They have one house. chapel, and school building already, and are expecting to build several others; and But should it be thought best to have the company me, but I found I could secure the with these a hospital. They have been greatly favored with special endowments or contribusion at about the same cost of a Chinese tions for the erection of their buildings. May we not pray for similar favor to be upon venient. I decided to take the house boat, our work. These two missions are the only ones working in this large city of several Miss Nelson had arranged to visit at the hundred thousand inhabitants. It is regarded by the Chinese as one of the most im-

afternoon, stopping at a village on the way at cost of one thousand cash, or about ninety by the name of Ta-Wang, where we preached and distributed books, and then passed on, arriving at Dzang Zok Oct. 12th, 8.30 A. M. This city has about 20,000 inhabitants, and port from the United States Consulate. is about one hundred English miles from Shanghai, in a northwesterly direction of the tract prepared by Eld. Wardner. We to travel through the country without one. There are no missionaries at this place, and came in contact with a Tanist priest at house in the evening.

as many do, I secured one at the expense of The people seem to be willing that missionaries should come, but whether the rulers of the city would give their consent is not so easy to say. There doubtless would be some opposition should the attempt be made to establish a mission there. We tarried at this mile) from Shanghai. The ground at this place two days, preached many times, and to write more at present. sold a good number of books. In the eventhe principal crop being cotton. As we ing, we moved to the eastern part of the city, hoping to spend a little time there in the morning preaching; but the weather was unfavorable, so we set sail for Ta-Tsong (great granary), the name of a walled city, so called because the farmers paid in their land tax at this place, in the form of rice, cotton, etc. We spent the Sabbath preaching until almost sunset. We noticed a marked difference in the people of the western and eastern part of the city. In the western part, the people bore the marks of vice and degradation, and would give but little attention to the Word. This was the only instance where we did not sell more or less books. In the eastern part, we had our usual success, large crowds gathering to hear We left Ta-Tsong in the evening and ar-

rived at Leoo the next day. The weather

was rainy the first day, but still we continued the work. The next day it was more pleasant so that Mrs. Davis and Susie went out with us. We went to a large court in front of a temple, a place quite convenient for preachwas one solid mass, and they were so anxious to see Mrs. Davis and Susie that I was obliged to have them go back to the boat, and keep out of sight. We continued to preach and the crowd was so large that we retreated so that we stood under the veranda of the temple. Just to our back was a large idol, where doubtless many before us had burned their incense and prostrated themselves. It seemed that the surroundings were well adapted to impress upon them the falsity of their religion, and to show them the way of the living God. There are no missionaries at work at Leoo at present, the London Mission stationed a native preacher here for while, but have removed him. The people at this place seemed more interested than at any other place, and although it is only a country village of a few thousand inhabitants, er point on our trip. Many asked us to come among them and open a school. From Leoo we went to Ga-Ding, distant twenty-four le we were obliged to go round a greater distance as our boat was too large to pass under the low bridges of the direct canal. Ga-Ding is only a short distance from Shanghai; by boat the distance can be traveled in a halfday, and by wheelbarrow in about five hours. This is a walled city, of perhaps fifteen thou sand, although it is difficult to know the exact population of any Chinese city. The access to the city by boat is easy compared with many other places; the ground is elevated, so that there are no rice fields to produce a su perabundance of malaria. The streets of this city are the cleanest of any we saw while absent. The inhabitants are about one-half of the literati. The Methodist Mission have a native preacher located outside of the west gate of this city. I think this would be a favorable position for us to locate a station, for

1st. It is near to Shanghai, so that there could be easy communication, as you could travel, by boat, wheelbarrow, or on horseback, in a few hours.

2d. The elevation of the place, there being no rice fields in that locality.

3d. This place is so near to Leoo that it might be worked by the same missionary, as he could visit Leoo, and return the same day. 4th. There are several villages about this place that would be brought under the influence of the missionary.

5th. It would give an opportunity to work among the educated class as well as the lower class. Should a hospital be established in connection with a new station, I think everything considered, this place is most desirable. hospital at Shanghai, then perhaps it would be best to locate at Leoo; although could we have all the native help that would be needed, it might be better to locate at Ga-Ding, and work at both places.

During the whole trip, although quite rainy, yet we were not obliged to stop our work, and, on most all occasions, had large er. Bro. Wm. Redman joined by experi-We left Soo-Chow for Dzang Zok Monday different times each. We began by selling the Gospels at seven cash each, and giving the tracts; but we soon found that our tracts would not hold out should we continue this plan, so we decided to sell them at three cash apiece. We sold 160 Gospels, 395 Sabbath tracts with questions and answers, 172 Fearing we might have trouble should we go but one or two have ever passed through. Kwung San, who acknowledged that the 17th, 18th. Circulated subscription for the Morning Star.

worship of these images was to no purpose, but the priests wanted to make their living. Erlow made good use of this confession in preaching the gospel. There were several things that I would refer to, but the mail

death of our aged brother, Eld. Hull. He has truly fought a good fight, and now laid down his armor to receive the crown. How many are passing from the stage of action; every mail tells us the sad story of death. May those of us who remain die like the good soldier, with his armor on.

Your most humble servant, DAVID H. DAVIS.

JOURNAL FOR NOVEMBER

1st. Visited five families in the forenoon, and in the afternoon visited Mr. Prout's school at Flat Rock. He has a very interesting school. Preached in the evening to a full house; subject, "The Work of God," from John 6: 29.

2d. Rained all day, and had no meeting in the evening. Bro. Bracewell and myself "searched the Scriptures" the greater part of the day.

3d. Visited ten families and preached in the evening; subject, "The woman at the well of Samaria."

4th. Preached in the evening; text, "Re-

member Lot's wife." 5th. Sabbath. Went to my appointment at the Park's school-house, and preached from Mark 12: 37, "The common people heard him gladly." Jesus had just put to silence the Pharisees and Sadducees, who were blinded by sectarianism. The common people were not thus blinded, so they heard him gladly. We see the same principles carried out at the present day, in regard to the Sabbath; blind sectarianism keeping the people from the truth. Visited five families in the afternoon. Eld. M. B. Kelly came and preached in the evening, the writer following. The house was crowded. Subject, "The Importunate Widow."

6th. 11 o'clock, Eld. Kelly preached; subject, "Christian duty." Text, "If ye know these things, happy are ye if ye do them." He very appropriately referred to the law of | iscences of his life. He was narrating to his God and the observance of God's holy Sabbath day. Do not think the people will very soon forget this sermon. At 4 o'clock the writer preached at the Tanner school-house; subject, "The Marriage Supper." Went home and attended preaching at New Stone

7th. Visited some to-day, and in the afternoon went back to the Park's school-house. | tant Cincinnati. Day after day, on his long Eld. Kelly had preached there on the evening of the 6th. The writer preached to a crowded house; subject, "The interest taken in heaven and on earth for the sinner." Luke 15: 7. Stayed all night with Bro. Redman, one of the recent converts.

8th. Visited the school at the Park's school house in the forenoon. Mr. Turner, the teacher, has a well-conducted school. Addressed the scholars on the subject of Education and the evils of the use of tobacco and alcoholic drinks. Rain prevented the con-

templated meeting in the evening. 9th. Eld. Kelly and myself went over to Bro. Towery's, some three miles west. In the afternoon, visited the school in Bro. Ensminger's district, Mr. Monroe Springs, teacher. Spoke on the subjects named above. This school is well attended, and the teacher is doing good work, trying to advance the students morally as well as intellectually. Preached at the Park's school-house in the evening; text, "Enter into the straight gate," Several manifested an interest in

10th. Prayer-meeting at Deacon Spain's at 2 o'clock P. M. No meeting in the evening in consequence of rain.

11th. Visited several families in connection with Dea. Spain, and secured pledges to the amount of seventy-six dollars and fifty cents toward building a Seventh-day Baptist meeting-house near the Park's school-house. The school-house is entirely too small to accommodate the increasing congregations here. Preached in the evening at the Motsinger school-house.

12th. Sabbath. Eld. Kelly preached at the Park's school-house, followed by the writcrowds to listen. We preached thirty-five ence. In the evening, Eld. Kelly preached, the writer following. The house did not accommodate hardly half of those assembled.

13th. Eld. Kelly preached at 11 o'clock, and the writer bapt zed Bro. Redman at 3 manifested his presence on this occasion and the brethren were much revived.

15th. Preached at the Motsinger school-

purpose of repairing our church house. Some two years ago the directors closed the school house to us, so we immediately bought a house that had been occupied as a storehouse. and in a few days we were holding meetings goes this forenoon, and I have not the time in it. Eld. Kelly was here at the time, and the Lord blessed us in converting some fif-Our hearts were made sad to hear of the teen persons, nearly all uniting with the church. The repairs consist in putting two large windows in each side of the house.

19th. Sabbath. Attended Sabbath-school 20th. This day I am 48 years old. Preached at the Olive General Baptist church, seven miles away.

21st-25th. Collected the money to repair the church, \$10 60, and visited the schools at New Stone Fort.

26th. Sabbath. Went to my appointment at Enon; preached five times while there, Eld. Clayborn, a First-day Baptist, preached once, and Eld. Van Cleve once; good interest. Had a long, private conversation with Eld. Rayburn, who appears to be a very earnest and sincere man, on the Sabbath subject, and who takes the position that Christ appeared to his disciples on the first day of the week, not denying that he arose in the latter part of the then Sabbath, which was a sign, and Christ the substance. "Now we all admit," said he, "that upon the Sabbath here referred to, Christ was a dead body, but the Bible tells us that upon the first day of the week he was a living body. Hence, we celebrate the first day of the week, and rejoice in the thought that Christ was raised for our justification." Cites these scriptures to prove the above assertions: Exod. 31: 12-18, Ezek. 20: 12-20, Col. 2: 16, 17, Rom. 4: 25, 1 Pet. 1: 21, 1 Cor. 15: 17.

28th. Visited the graded school, of which Mr. Wm. H. Gilam and J. R. Deaton are eachers.

29th. Visited Mr. Prater's school in Eld. Van Cleve's district, and the 30th, on my way home, visited James Smith's school. All the teachers referred to in this report are doing F. F. Johnson. noble work.

SAVED BY THE THOUGHT OF HIS MOTHER.

A distinguished public man of Indiana, who lately deceased, was engaged at the time of his sudden death, in writing remindaughter, who was writing from his dictation, the story of a terrible temptation which assailed him when quite a youth. By attention to business and correct deportment he had won the implicit confidence of all who knew him. This confidence was shown. when on one occasion—before the days of easy and rapid communication by means of railroad and telegraph—he was intrusted with \$22,000 to deliver in the then far dishorseback journey, he guarded his treasure with the most scrupulous fidelity, without a thought of dishonesty. But he said,

"There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was when I reached the crown of those imperial hills that over look the Ohio river, when approaching Lawrenceburg from the interior. The noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight, covered with flat boats, with rafts, with gay painted steamers, ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway to all parts of the world. I had to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit. There was no telegraphs then flashing intelligence by an agency more subtle than steam, and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? Away over rivers and mountains, a thousand miles distant, in a humble farm house, on a bench, an aged mother reading to her son from the oracles of God."

At this point his voice suddenly choked, his emotions overcame him, he said to his daughter-"We will finish this at another time"-laid his head back on his chair, and died almost instantly.—Baptist Weekly.

CHARITY is long-suffering and is kind. The ten thousand minor acts, both at home and abroad, that express it, are the flowers that adorn and sweeten life's pathway. Even when crimes and their perpetrators, ingratitude and base treacheries, render necessary the expression of righteous indignation, charity turns anger into sorrow, and breathes a prayer for the sinful or erring. What a touching instance of charity was presented o'clock in the afternoon. The Holy Spirit by President Garfield when he was urged to visit moral indignation upon some men who had wronged him deeply. Feeling that the circumstances called for something of the kind, "I will try," said he, "but I am afraid some one will have to help me."-

Conducted by Bay. J. A. of the Seventh day B "LET THEE THE CHARBER

Gillos don

This is the ship of pearl, wh The venturous bar On the sweet Summer wind In gulfs enchanted, where and coral reefs lie.

Where the cold sea-maids rie Its webs of living gauze no.
Wrecked is the shit
And every chamber
Where its dim dream life wa

As the frail tenant shaped before thee lies rev Its irised ceiling rent, its an Year after year beheld the Still, as the spiral, He left the past year's dwel Stole with soft step its shin Built up its idle do Stretched in his last found

Thanks for the heavenly m Cast from her lap, While on my ear it Through the deep caves of

Build thee more stately mai As the swift season Leave thy low-vaul Let each new temple, noble Till thou at length Leaving thine out-grown shi

DENOMINATIONAL

Correspondence of Chur

I. CERTIFICATE OF TH. This may certify all

may come, that our R loved brother John Da ton. Conn., was at in Hopkinton, Februa appears by our church appointed by this Chur Elder, and in the mont was legally ordained by son of Newport, Rhode Joshua Clark of Hopl their Church, and was ister all the ordinances bers of this Church, ii

Afterward being requ to come and settle with said Farmington, where the word and ordinant several vears. When such numbers in the same faith and

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meeting in Hopkinto 1780, appointed Elder kinton to go to said nied by Deacon Elish with the brethren and They accordingly in

and sisters there, on y ber, 1780, at the house Present at said meetin and Deacon Elisha St ton, Elder John Davi min West, Elisha Cov David Covey, Jonatha man, Nathan Covey, jah Stow; sisters Lyd terlee, Goodeth Covey full Lanphere Pri Stillman, Naomi Da from Farmington.

Abijah Stow was ch After presenting t from the church th thanks to the church, care for them. The to be established a ch and affectionate mann to watch over one and bear: burdens: togeth the cause of Christ.

They chose Elder I Benjamin West to Elisha Covey to be th A report of the writing by Elder B meeting, in Hopkinto ing-house, the 27th t The report accept recorded in said chur In behalf-outh

The church of Guras,
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Education Department.

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

"LET THERE BE LIGHT."

THE CHAMBERED NAUTILUS.

OLIVER WENDELL HOLMES.

This is the ship of pearl, which, poets feign, Sails the unshadowed main— The venturous bark that flings On the sweet Summer wind its purpled wings. In gulfs enchanted, where the siren sings And coral reefs lie bare. Where the cold sea-maids rise to sun their streaming

Its webs of living gauze no more unfurl; Wrecked is the ship of pearl! And every chambered cell. Where its dim dream-life was wont to dwell, As the frail tenant shaped his growing shell. Before thee lies revealed— Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toil That spread his lustrous coil; Still, as the spiral grew, He left the past year's dwelling for the new, Stole with soft step its shining archway through, Built up its idle door, Stretched in his last found home, and knew the old

Thanks for the heavenly message brought by thee. Child of the wandering sea, Cast from her lap, forlorn! From thy dead lips a clearer note is born Than ever Triton blew from wreathed horn! While on my ear it rings. Through the deep caves of thought I hear a voice

Build thee more stately mansions, O my soul, As the swift seasons roll! Leave thy low-vaulted past! Let each new temple, nobler than the last Shut thee from heaven with a dome more vast, Till thou at length art free, Leaving thine out-grown shell by life's unresting sea.

DENOMINATIONAL LITERATURE.

Correspondence of Churches-1780-1790-Con-

I. CERTIFICATE OF THE ORGANIZATION OF THE CHURCH IN FARMINGTON, CONN.

This may certify all persons to whom it may come, that our Reverend and well beloved brother John Davis, now of Farmington, Conn., was at our church meeting in Hopkinton, February ye 19th, 1771, as appears by our church record, chosen and appointed by this Church, to the office of an Elder, and in the month of March following was legally ordained by the Rev. John Maxtheir Church, and was authorized to admin- i to his glory. ister all the ordinances of the gospel.

Afterward being requested by some members of this Church, living in Farmington, to come and settle with them, he moved to said Farmington, where he hath administered the word and ordinances of the gospel for

several years.

When such numbers were settled together, in the same faith and order of the gospel to recommend to them their freedom and liberty for them, if they were agreed and church, in fellowship with this church.

Accordingly this church, at its church meeting in Hopkinton, August ye 26th, with the brethren and sisters on the subject. | edify one another.

They accordingly met with the brethren and sisters there, on ye 18th day of Septem-

from Farmington.

from the church, they acknowledged their you suggest or say that your church was dis- left. The whole volume of the Book, old thanks to the church, for their concern and solved on the death of your late Elder Maxcare for them. They unanimously agreed | son; neither do we hold any such idea. to be established a church, and in a solemn and affectionate manner covenanted together, mighty God that he would be graciously and narrow is the way, and few there be that to watch over one another for good, and to pleased to enable us all to keep the unity of find it. bear burdens together for the maintaining the spirit in the bonds of peace, that his love the cause of Christ.

They chose Elder Davis to be their Elder, Benjamin West to be their Deacon, and Elisha Covey to be their Clerk.

writing by Elder Burdick to our church | Church at Newport, under the pastoral | bor to keep the unity of the Spirit in the meeting, in Hopkinton, at the Lower Meeting-house, the 27th day of October, 1780.

The report accepted by said church and

recorded in said church's records. In behalf of the church. JOHN BURDICK, Elder.

II. THE NEWPORT CHURCH ASKS COUNSEL. NEWPORT, September ye 5th, 1783.

The church of Christ, in the observation of God's holy, sanctified Seventh-day Sabbath, and the ordinances of the gospel at Newport, to our well be-loved brethren and sisters of the same faith and order of the gospel in Westerly, Hopkinton, and places adjacent, sendeth Christian salutations:

Beloved brethren, this may serve to inform you, that through the mercy of God, we are at peace and love among ourselves. present, of Elder Joshua Clark, professing There have been some added to our number. to walk in the same faith of the gospel of May God grant that they may be such as | Christ, in the true light which shineth more shall be saved. There are some that have and more until the perfect day, in which

God, all their designs have proved abortive. hath promised to those that obey him. We pray God that no weapon that is lifted

would let us know in what light you look upon us—whether you own us as a church of Christ in fellowship with you or not. We know and you know, that there are some who have been trying to make a schism in the church, and to set up a separate meeting here on the Sabbath. You can not but | Church that it is very difficult, especially for be sensible of the bad consequences attend- some of us, to attend upon the communion, ing such a thing. There are some, we understand, who have suggested, that upon some seasons of the year, be prevailed upon you were not unmindful of the dispensations the death of Elder John Maxson, the church to come and administer to us, yet it often of Providence towards us in removing from here was dissolved. This, we think, is happens that hindrances interfere with this pretty extraordinary logic; for we never arrangement; likewise, in cases of discipline, submit to the will of Him who governs all thought that the elder of a church is the it is very difficult to follow the gospel steps, head of it; but that Jesus Christ is the only | when living at such a distance from the body head of the church, and that the elder, if he of the Church. know his place, is the servant of the church, but only those things that may promote love and unity among us. May we all be influenced by the grace of God, to do all we can for his glory, and the peace and purity of his church, and to mark them who cause divisions, and avoid them, however specious

they may appear. to give you an inheritance among all them in constituting a church.

who are sanctified. We subscribe ourselves your brethren in

Christ Jesus, our Lord, WILLIAM BLISS, Elder, WILLIAM CHAMPLIN, JONATHAN MAXSON, WILLIAM SAUNDERS, JUN., JOHN MAXSON, Sipio, Deacon Tanner's negro. JOHN TANNER, Deacon. JOHN TANNER, Church Clerk.

III. THE WESTERLY AND HOPKINTON CHURCH GIVES COUNSEL

The church of Christ at Westerly and Hopkinton, holding the commandments of God and the or dinances of our Lord, Jesus Christ, as made known to us in his holy word, to our beloved brethren and sisters of the same faith and order of the gospel, at Newport, to whom we send our Christian salutations, wishing that every needful grace, with mercy and love unfeigned, may be multiplied toward you, by God, our Father, through Jesus, our Lord and only Savior:

Beloved brethren and sisters, we received your Christian letter, and observed the contents. We join with you in the prayer that son of Newport, Rhode Island, and the Rev. God would be pleased to increase and prosper many tokens of your love by the visits and of which his employer has engaged him. In dictionary which he has compiled, the sen-Joshua Clark of Hopkinton, Elders of the his kingdom here on his footstool, and make faithful labors of your Reverend Elder Da-his leisure hours he can write on other sub-tence "We have an incapable government," his leisure hours he can write on other sub-tence "We have an incapable government," at the desire of the skildren of Zion rejoice in these things vis. we desire to sympathise with and condole jects as much as he pleases, but the implied would read, "Doddo sisolfasol lassidore." Sabbatarian Constitution, at the desire of the children of Zion rejoice in these things vis, we desire to sympathise with and condole jects as much as he pleases, but the implied

You refer to some who, you think, use subtilty to break your peace. We are not altogether ignorant that an unhappy difficulty has happened and still remains among trust he has gone to receive a crown of glory, you. Why divine Providence has thus per which the Lord the righteous Judge, has mitted the nearest brotherly connections prepared and will give, not only to him, but both by nature and grace, to become at such | to all who love his appearing. variance, and the strongest bonds of affection and union to be so much dissolved, is a can say that we enjoy a comfortable state of retainer is not given to pay him for what he that it was thought proper by this Church | matter we dare not determine. Is it not our | peace and love. We have had large additions | writes, but simply to reward him for keeping indispensable duty, one and all, to descend to our numbers, and additions are still being himself thoroughly informed, and to secure, low into the valley of humiliation before | made. thought proper, to covenant together in Almighty God, and humbly entreat the church order, to be established a sister gracious aid of his Holy Spirit to convince the month past, and were sensibly refreshed us wherein we have done amiss? May he be and comforted by the company, and improvepleased to grant that grace of charity which ment in public and in the private conversation, or leading editorial article, \$50, and \$25 each never fails, and produce such mutual love of Elder Nathan Rogers, from Piscataway, 1780, appointed Elder John Burdick of Hop- and union that we may seek for both our- with other worthy brethren who accompanied office it is sometimes the case, on an imkinton to go to said Farmington, accompa- selves and others those things which make him. nied by Deacon Elisha Stillman, to confer for peace, and whereby we may hope to

ber, 1780, at the house of Elder John Davis. in what light we, at present, look upon you, jah Stow; sisters Lydia Covey, Eunice Sat- we are built and established. We consider our calling and election sure. terlee, Goodeth Covey, Esther Covey, Thank- your little church to be in fellowship with full Lanphere, Prudence Lewis, Lydia ours. Notwithstanding, perhaps some of Stillman, Naomi Davis, Elizabeth Davis, your church proceedings may not be fellow-

> may dwell among us and rule in us, through Jesus Christ, our Lord, Amen and amen.

The above letter was read and approved

IV. PETITION FOR THE ORGANIZATION OF A CHURCH AT NEW LONDON.

NEW LONDON, June ye 28, 1784. Beloved elders, brethren, and sisters, in the Lord, at Westerly and Hopkinton, known by ye name of the Sabbatarian Baptist Church of whom we, living at New London, the subscribers of this letter, acknowledge ourselves members, in fellowship with the Father and his Son, Jesus Christ, our Lord and Savior, and in fellowship, one with another with you, in the church as the body of Christ, in special covenant, under the pastoral care, at

used all their arts of subtilty to break light we ever desire to walk faithful unto our peace and harmony; but, blessed be death, in hope of eternal life, which God

Nevertheless, we think that we labor under some disadvantages which, if removed, against the church may ever prosper. der some disadvantages which, if removed, Dear brethren, we should be glad if you we might, by the help of the Lord and his grace, make greater progress toward the mark for the prize of the high calling in Christ Jesus, our Lord.

> The principal difficulties are these: Our habitation, under Providence, is fixed at such a distance from the main body of the and although some of the Elders might, at

and that when an elder dies, ye members of be the honor and declarative glory of the the church that are thus left destitute have great God and his Son, Jesus Christ, and power to elect another in his place. But the increase of the Church, if we were to be we would not do anything to stir up strife, | constituted and established a Church here at New London. We, therefore, humbly ask the church's serious consideration and approbation of the same, that we may be constituted a Church in union and fellowship with the one in which we were incorporated

If the church judges our request proper We conclude with our Christian love to and the thing needful, we should be glad you, and commend you to God and the word of the church's approval for Elder Joshua of grace, which is able to build you np, and | Clark and Elder John Burdick to assist us

> NATHAN ROGERS, DAVID ROGERS, DAVIS ROGERS, SYLVANAS MAXSON, WILLIAM WESCOTE, JONATHAN ROGERS, JR., PHINEAS ROGERS, NATHAN ROGERS, JR., JUDITH ROGERS, HANNAH ROGERS, SEN., HANNAH ROGERS, 2d, HANNAH ROGERS, 3d, ESTHER ROGERS, JUDITH LESTER, LYDIA DOUGLASS.

V. WESTERLY AND HOPKINTON TO COHAN-

The Church of Christ at Westerly and Hopkinton, in the State of Rhodeisland, to the Church of Christ in Cohansey, of the same faith and order of the gospel, sends Christian salutation, greeting, wishing that all needful grace, mercy, and peace may be bestowed and multiplied upon you from God, our heavenly Father, through Jesus Christ, our dear Lord and only Savior, Amen.

Dear brethren, when we remember the you in your great loss. We desire to bear understanding is that he must keep himself you in mind, as a sister church. At the thoroughly informed on every phase of the same time, let us look beyond the grave, to particular question the Times or the News the mansions of the blest, where we humbly wishes him to write upon, and must be in

Respecting the state of our church, we

We have had a comfortable Yearly Meeting,

to you, we would not omit it, confessing our | ground, and it has frequently happened that Beloved brethren and sisters, as you re- deficiency and neglect, in times past, desiring the article, when it appears, is formed out of attracting great numbers of visitors, somequest of us to write to you, and inform you | your forgiveness. We do esteem it a very | the contributions of all three, skillfully dovegreat privilege, as well as duty, to write to tailed together by the revising editor, who lections are rapidly increasing, and have al-Present at said meeting, Elder John Burdick we would inform you that we look on your each, by every convenient opportunity, to has selected the best and most striking porand Deacon Elisha Stillman from Hopkin- constitution to be the same as ours, and be- stir each other up, and to exhort each other. tions of each article submitted to him. When store of fossils, embracing the collection of ton, Elder John Davis, Hope Covey, Benja- lieve that no other foundation can be laid, Let us not be weary in well doing but be ad- this is done, each writer is paid precisely as Prof. Hall, is now so large that, with the min West, Elisha Covey, Ebenezer Burdick, which will abide, than that which is already ding daily virtue, knowledge, temperance, though his leader had been printed in its en-David Covey, Jonathan Davis, Samuel Still- laid, and has Jesus, our Lord, for the chief patience, goodness, brotherly kindness, tirety. Hence the cost of some of the Times' are immediately expected, it will surpass, in the Court Tabo Davis Town Abi

be deceived. God is not mocked. Whatsoshiped by some of us; yet we hold that the ever we sow that shall we reap. Our dear the retainer—of what is paid for editorial Vermeaux, of Paris. Abijah Stow was chosen clerk for the day. foundation of the churches remains the Lord has told us that, at the great day some work by our American journals." After presenting to them the message same. We know not who among us or with shall stand on his right hand, others on his and new, corresponds and unites in this doctrine. It is full of the truths that a man We conclude with our sincere prayer to Al- must be born again; that strait is the gate

Therefore, dear brethren, as we have received the truth, we humbly trust, as it is in Jesus, let us walk therein. Let us hold the beginning of our confidence firm unto the at a church meeting held on the first day of end, and not be carried away with every A report of the same was presented in February, 1784, and ordered ant to the wind of doctrine. Let us stand fast, and lawatchcare of the Reverend Elder William bonds of peace, that the God of love and peace may abide with us, and strengthen, establish, comfort, and comfirm in all things.

Finally, brethren, we bid you farewell. recommending you to God and the Word of his grace, which alone is able to build you up, and give you an inheritance among all them that are sanctified, through Jesus Christ, our Lord and only Savior, to whom be glory forever. Amen.

Sent by order and behalf of the church, JOSEPH CLARK, Church Clerk. WESTERLY, Sept. 22, 1787.

VI. COHANSEY TO WESTERLY AND HOPKIN-

The Church in Cohansey, in the observation of the Seventh-day Sabbath, professing obedience to the commands of God, and faith in our Lord, Jesus

of the Lord's Supper, believing in the resurrection of the dead and a final judgment, unto their beloved brethren of the same faith and order of the gospel at Westerly and Hopkinton, in the State of Rhodersland, send Christian salutation, wishing that all needful grace may abound towards you, through the knowledge of God and our Lord,

Dear brethren, it is a privilege worthy to other so powerful antiseptics in the mixture. be esteemed that we can, in some measure communicate with those who are far distant. It affords a good degree of satisfaction to hear from those whom we esteem, though distance may prevent a general acquaintance with each other.

We were informed by your kind letter that among us a valuable teacher. We desire to things in wisdom, and who has a right to deal with his creatures as it seemeth meet to him. He has declared by an Apostle that all Therefore, we humbly believe that it would | things shall work together for good to them that love him.

We are glad to hear of so large numbers among you submitting to the ordinances of the gospel, and taking upon themselves the yoke of Jesus. We pray that they may walk worthy of the vocation wherewith they are called; that they take unto themselves the whole armor of God.

Let us not be led into vain contention and strife of words whereof cometh no good thing, but tendeth to minister to doubtful questions rather than godly edifying. Let us endeavor to be found walking in the path of duty, following in the footsteps of those who have gone before, believing that He who created all things by his almighty power, and upholds the same by his wisdom, is the only refuge for all that put their trust in him. Let us commit to him the keeping of our souls, beseeching him to grant unto us all needful supplies of grace, and prepare us for his glorious kingdom, to whom belongeth dominion and power for ever and ever. Amen. Approved at the Conference, in our church meeting. Сонамкех, N. J., Sept. 28, 1788.

LEADER-WRITERS.—"The retaining of a leader-writer on a great London journal such as the Times, the Telegraph, or the News, is a peculiar feature in English journalism. If a writer shows marked evidences of merit, year. With the papers referred to, this is commonly \$5,000. In receiving a retainer he binds himself not to write for any other readiness whenever called upon to furnish an editorial leader. It may happen that weeks and even months will pass by and no call will be made for his services, and at another time his pen will every day be in demand. His when needed, the command of his services. For the actual writing he does for the paper to which he is attached he receives additional pay. The London Times pays for its first, for the following articles. In the Times portant subject, that two and even three Having, thus, an opportunity of writing leader-writers are asked to cover the same

> LEMONS IN DIPHTHERIA.—M. Czartoryski M. D., Stockton, Cal., formerly resident in China, writes:

his family, attacked by diphtheria, he immediately uses lemons, limes or their juicesugar—as freely internally as possible, so as to saturate his system therewith as quickly as possible, even to get drunk on equal parts of lemon-juice and spirit, and will by this simple means obtain prompt relief and cure. Besides they gargle frequently with a solution of common salt in water and lemonjuice. Since I came back from China in 1855, I have depended greatly on this treatment, not only in diphtheria, but have used lemon-juice in all the exanthematous fevers, with most complete success.

Whenever called to attend a case of diphtheria, I order always the freest possible use of use them—or to eat or suck the fruit, with white sugar, as freely as possible.

I have attended since 1855 more than one thousand cases of diphtheria, and have not lost one patient with this disease, and ascribe my success only and alone to the free Christ, and submission to the gospel ordinances of believers, baptism, laying on of hands, sacrament oranges.

It is generally presumed that lemon-juice promotes and causes an excess of oxygen in the circulation. Taking into consideration the powerful antiseptic effect of oxygen on the organism of the human body, and we may have an explanation of the success of my treatment, especially if assisted by the

PERCY BYSCHE SHELLEY.

"Cor Cordium."

The Heart of Hearts: This is the epitaph, Lamented Shelley, that a friendly hand Carved to thy memory. Sleep on in peace, Once troubled heart; the woes of other hearts, Thou mad'st thine own, and not alone in song. Thou hast an honored place among the dead. Rome holds thy tomb, an urn thy sacred dust, But all in whom the love of Liberty And Truth is found, will think of thee as friend.

THE BOSTON SOCIETY OF NATURAL HIS TORY.—The Linnæan Society, which was the predecessor of the Natural History Society, was begun in 1814, at first under the name of the New England Society of Natural History, but a month later, that of the Linnæan Society of New England, and in 1823 its last meeting was held. When the Boston Society of Natural History commenced, in 1830, it acquired possession of what remained of the collections of the Linnaan Society, but nothing of any considerable value was obtained. The Society was without endowment, and the income for the first year from the fees of members and a course of lectures, after deducting the expenses of the lectures, was but little over five hundred dollars. Through the liberality of its friends, it now has a fund of more than \$150,000, a large library, extensive collections, and many volumes of its own published memoirs and proceedings.

A CERTIAN Monsieur Sudre has devised a scheme for a universal language. It is to be formed from the seven musical notes, do, re, mi, fa, sol, la, si, which are pronounced the same way in all languages. All the words in his universal vocabulary would be made with compounds of these notes. The meaning attached to the simple notes themselves would or if he has the ability to write exhaustively be: do, no; re, and; mi, or; fa, to; sol, if; and in a graphic manner on some special la, the; si, yes. The feminine would be class of topic, he is retained, as it is termed; formed by doubling final vowels e. g., that is, he is paid a stipulated amount each misifa, a husband; misifaa, a wife and plurals by doubling the consonants in final syllables—as fifi, a girl; fiffi, girls. M. Sudre has decided that the adjective shall always publication on the topics for the treatment follow the substantive; and according to the

> RAZOR-CLAM MAN.—When the tide is out one may find the razor-fish, so called because the shell resembles the handle of a razor. If laid hold of suddenly, the chances are that before he can be drawn out he will slip out of his shell, leaving that empty in the hand, while the "soul and essence" of him has gone down half a fathom into the sand. Yet he is not more slippery than many an individual, who, when pressed to do some magnanimous deed in behalf of the community, slips out of his shell, and, losing the grip, you can no more find the soul and essence of him than you can find the soul of this razorfish, which has gone deep into the muck and sand. In either instance, the empty shell is only the sign of the thing wanted.

MUSEUM IN CENTRAL PARK.—The American Museum in Central Park, New York, is ready attained a high scientific value. Its man, Nathan Covey, John Davis, Jun., Abi- corner stone, on which we hope and trust charity; that we give all diligence to make leading editorials is \$150. In the other the department of Paleozoic paleontology, that we give all diligence to make leading editorials is \$150. In the other the department of Paleozoic paleontology, that we give all diligence to make leading editorials is \$150. large newspapers the writer of the leading ar- every other museum in the country. Its col-The prevailing doctrine now sounding ticle commonly receives \$25, and the writers lections of birds are also very extensive, inamong us is universal salvation. Let us not of following ones \$15 each. These rates, it cluding those of Prince Maximilian, of Neumay be added, are in excess—independent of | wied, and liberal selections from those of M.

> A NEW HARMONY OF THE GOSPELS.—Instead of placing the different statements of hese four writers in parallel columns, the author (Rev. M. N. Olmsted) has woven every word of all they say upon any one in-When a Chinese finds himself, or any of cident recorded, into a single harmonious statement, and has succeeded in making it so consistent and natural as to give a new either pure or mixed with spirits, honey or charm and beauty to this part of the New Testament.

> > Dr. Holland's last poem:

If life awake and will never cease On the future's distant shore, And the rose of love and the lily of peace Shall bloom there for evermore

Let the world go round and round, And the sun sink into the sea; For, whether I'm on or under the ground, Oh, what will it matter to me?

THE rational (human) world is to be considered as a great immortal individual, which lemons, limes or oranges in any form or any unceasingly works out the necessary, and shape—as the patient may be prevailed on to thereby is ever raised to be master over the accidental. - Goethe.

> OUR humanity were a poor thing but for the divinity that stirs within us.—Bacon.

HUMANITY is the equity of the heart.

The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, February 2, 1882.

All communications, whether on business or for publication, should be addressed to "The Sab-BATH RECORDER, Alfred Centre, Allegany Co., N.Y.

THE SABBATH RECORDER.

Since the Tract Board have called the attention of the denomination to the wants and necessities of the RECORDER, the present seems a favorable time to consider in what way we may increase its power and influence as a denominational paper. All honor to those who have labored and sacrificed to bring it up to its present standard, but how may we increase its influence?

1st. The Sabbath question has been given great prominence in its editorial columns and deservedly so, for it is prominent in the Bible, prominent in the religious movements of the day, and certainly the organ of the Seventh-day Baptists should give it the first and best place. But I also think that the other doctrines held by us, should be treated in short, crisp, editorials, to instruct our people and refute the errors of the day. I would emphasize the condition that they be short, for I am convinced that few read them when stretched out over several columns or prolonged into several papers. The German writers have plenty of time, and try to embrace, in their articles, all that has ever been said on a subject, and when they get done, they sell their manuscript by the pound, and the more it weighs the more money they get; but most Americans have neither the time articles. I think the suggestion of the new Tract Board, to the editorial correspondents, a good one, that their articles be only about half a column long. Let them be short and crisp, and they will get more readers and be better remembered.

2d. There are practical questions that we need instruction upon, such as, how conduct the missionary meetings, how gather the many into the prayer-meetings, and the aged into the Sabbath-school, what can the deacons do besides passing the bread and wine, how can the sisters help in the business as well as religious meetings. These and many Republican principles. A careful record of others, treated in a pointed style, would stir | votes given on such measures has been kept up a greater interest in our churches. 3d. I am greatly in favor of publishing a

sermon every week, for many do not hear the preached gospel, and those that have appeared in the RECORDER are excellent. Our ministers may not have the dash of Talmage, or the humanitananism of Beecher, but their sermons are Scriptural, spiritual, and edifying. I am always glad to see a sermon from Bro. D. E. Maxson, for it is sure to possess what Dr. Lyman Beecher used to call the two essentials of a good sermon, "heavy with logic and hot with fire." Let our own pulpits have the preference, but do not be limited to them.

4th. In regard to the general news, in the RECORDER, I think it deserves great credit, and I would that we appreciated it more. Indeed a First-day man, in West Virginia, of wide experience, who was conversant with most of the great religious weeklies, when asked by his daughter in another State, to send her the best newspaper, promptly subscribed for the SABBATH RECORDER and sent it to her saying, that it was the best and most reliable paper he was acquainted with.

In a word, let our articles be short, crisp, practical: Give special attention to those subjects bearing upon our doctrines and upon vital religion. Get the best obtainable sermon. Last and not least, let us be more grateful to all who are laboring and sacrificing to give us so good a paper as the SAB-BATH RECORDER. L. R. S.

DOES PROHIBITION PROHIBIT?

BY A. H. LEWIS.

If the "temperance men" (?) who claim that prohibition is at once unattainable and useless, will allow the friends of beer to answer the question, their pleas against prohibition will be sharply rebuked. The following is an extract from the report of "Agitation Committee," made to the Brewers' Congress, in May last:

"It is with extreme regret that your Agitation Committee notice that, since the presentation of its last report, considerable progress has been made in many States by the ultra-prohibitionist party. In Congress the commission of five to investigate the houor traffic has for a time failed, not that the malt liquor interest has anything to fear from such an investigation, yet the principle in itself is odious in a free and enlightened country, and you are to be congratulated on this result. The State of Kansas, for the time, appears entirely subjugated to the ultra-prohibitionists, having passed a law de-

leges, and which renders all property em-ployed in it valueless. It remains to be seen whether such a law is in accordance with the constitution of the United States. In the State of Iowa, an amendment to the constitution has been adopted by the House, by a vote of 78 against 21, threatening the brewers with similar consequences. In the State | ly, and is not only a report for the quarter of Indiana, both Houses of the Legislature have passed a prohibitory constitutional amendment, also an amendment permitting female suffrage. In Ohio, whilst the ultraprohibitionists have not succeeded in obtaining a prohibitory measure simple and entire, they have caused to be adopted the 'Stubbs' Sunday Law.' They have revived the infamous 'Adair Law' in the form of the 'Allen's Bill,' which, although defeated, they have caused to be adopted the so-called Stubbs' Sunday Law,' containing strong prohibitory features. Wisconsin passed a very absurd law known as the Anti-treat Bill, which also received the signature of the Governor. A prohibitionary constitutional amendment was voted down in the House. The Anti-treat law has since been declared, by Judge Mallory, unconstitutional. In the State of Pennsylvania, the Lower House of the Legislature has adopted a prohibitory constitutional amendment by 109 against 59 In the Illinois Legislature, a prohibitory constitutional amendment passed by a majority of five votes, but ultimately failed for want of a constitutional majority. This amendment, if passed, would have destroyed every brewery in the State. The State of Mary land has rejected a Local Option Bill. The State of Delaware, through the Lower House, recently adopted a Local Option Bill by a vote of 11 to 8, but that friend of personal liberty, Senator T. F. Bayard, exerted himself strongly against the measure, and caused its defeat in the Upper House. The Legislature of the State of Michigan has passed of fellowship in their early organization. It a measure levying a tax of \$300 on all restaurants. In the Southern States, particunor the inclination to read long, laboried larly West Virginia, Arkansas, Texas, Missouri, Tennessee, and some others, prohibitory amendments have been defeated. North Carolina alone making an exception, the people there, in August next, will have the They verify the Savior's promise that, opportunity given them of voting down a prohibitory constitutional amendment. In Massachusetts a prohibitory bill has been defeated. Rhode Island has decided in favor | It is frequently said by those outside of the of a constitutional amendment, and Connecticut against such amendment.

"Your committee, whilst repudiating all political or partisan bias, feel constrained to call your attention to the fact, that in every State where stringent prohibitionary measures have prevailed, they are largely owing to majorities obtained from those professing by your committee. They therefore recom- 20th, entitled "Bible Wine." I thank "U. mend that future efforts and arguments be M. B." for the biptherly way in which he used to convince this party that the free use of malt beverages is not in opposition to the cause of true temperance.

"In conclusion, your committee present as their opinion, which has been more or less stated in the public press, that the signs of the times indicate that the politico-moral question of the rising generation will be the prohibition of all intoxicating liquors, just as the abolition of slavery was that of the past; therefore, it behooves us to use every means to maintain in its proper position the malt liquor interests of the United States, and to this question they earnestly direct your attention."

HINTS FOR HOME READING, a series of chapters on books and their use by Charles Dudley Warner, M. F. Sweetser, F. B Perkins, Cyrus Hamlin, Hamilton W. Mabie, Edward Everett Hale, Joseph Cook, Henry Ward Beecher and Lyman Abbott; with suggestions for libraries, and lists of valuable books by G. P. Putnam, is a most valuable work not only for families, for which it seems primarily intended, but for those to whom is committed the important trust of selecting society, and district libraries, many of whom, not having been favored with suitable opportunities in life for independent action, need just such aid as this publication furnishes. G. P. Putnam's Sons, Publishers, 27 and 29 West 23d St., New York. Price, in Muslin, \$1 in boards, 75 cents.

Vocal Echoes—A collection of three and four part songs for female voices. For Ladies' Seminaries, Colleges, and Schools. By W. O. Perkins. Price \$1. Published by Oliver Ditson & Co., Boston. Such a book as "Vocal Echoes" could not have been published a few years ago with any hope of sale. Now there are large numbers of young ladies who can sing creditably in a three part song. Such ones will find the selections in the new book quite musical and acceptable, being arranged from Abt, Cherubini, Smart, Curschmann, and others, and furnished with a good piano accompaniment, which gives a muchneeded base and support to the three lady voices, where there are three parts, and a valuable addition where there are four.

THE NORTH AMERICAN REVIEW for February contains the following articles, the value of which may be closely estimated by the known ability of their authors: "Do the Spoils Belong to the Victors?" Pres. Andrew D. White; "A Remedy for Railway Abuses," Isaac L. Rice; "Repudiation in The old tannery and lot is closely covered

Lancet and the Law," Henry Bergh; "The clothing, oil fixtures, hotels, and drinking vice in Plainfield, last Sabbath, and, after Christian Religion," Part 3, Prof. George P.

THE Fourth Quarterly Report of the Kansas Board of Agriculture is at hand promptending December 31st, but contains a summary for the entire year, together with the most recent and complete State map.

Communications.

WHEN SHOULD A CHURCH BE ORGANIZED?

We would guard against multiplying churches where they are not needed. But wherever there are a few families in barmony with each other, sound in doctrine, and really desiring to build up the Master's cause, they should be organized without hesitation. Such an early organization seems to be God's plan. A company thus consecrated will feel more personal responsibility. It is the divine arrangement to give us a religious interest, of which to think and for which to plan. Waiting for larger numbers, or more piety, is discouraging. Organization makes a home for Christians, and the membership will strive to interest each other, and make a happy family in Christ. They will unite to interest those outside, and make the church the center around which will cluster the growing interests of the young. With what joy do brethren and sisters extend the hand is to them the beginning of a new life. There is a charm around their social greetings. Many beautiful exhibitions of brotherly love and Christian confidence are seen among those who deny self, for the cause they love. "Where two or three are gathered together in my name, there am I in the midst of them. membership, "I like these meetings. They seem friendly. I think if I should ever join I should unite with them." L. M. C.

BIBLE WINE.

In the RECORDER of Dec. 29th, is a criticism on an essay which appeared Oct. criticises, and the Christian spirit he manifests. I am neither a Greek nor a Hebrew scholar and of necessity have been obliged to depend upon others for ideas and interpretations of the original languages. I thought I had accepted only those whose knowledge and reputation as temperance speakers and writers were generally accepted as good authority. If wrong, I hope to be shown the wrong, for there is enough of right to accept without the error. I am young, and an investigator, seeking after truth. When I get wrong, as it is very possible I may, I hope I may be set right.] would be glad to hear from others on this GEO. W. HILLS. subject. DODGE CENTRE, Minn., Jan. 15, 1882.

THE ALLEGANY COUNTY TEMPERANCE Society held a convention at Friendship, N. Y., Jan. 24th, at which a proposition was received from individuals in Hornellsville, to join with them in the establishment of a weekly temperance paper at that place, asking the convention to pledge \$750 for 3,000 copies of the proposed paper one year, for circulation in Allegany county. The proposition was favorably considered and a committee appointed to confer with the parties, or a managing committee representing them, and also to confer with prominent temperance men of this county in reference to the proposition, and report at the Annual Meeting of the Society.

The Executive Committee was directed to call the Annual Meeting early in February.

By a vote of the convention, the Senator from this district and the Assemblyman from this county, were requested to use their influence in favor of submitting to a vote of the people, a prohibitory amendment to the State Constitution.

After an animated discussion, the conven-

Resolved, that the time is ripe for the or ganization of a political prohibition party in Allegany county.

C. A. Burdick, Secretary pro tem.

Home Mews.

New York. RICHBURG.

There are two banks, one theater, and half a dozen lawyers, at least, in Richburg.

saloons. The old Post-office has passed setting forth the crowded state of the misaway, and a new one with a daily delivery | sion, a number of families opened their of about 1,000 is where we get our letters and | homes for one or more of the children each.

Two railroads and a daily stage furnish also raised for the cause. rapid transit, not long waiting for the crowds who visit our streets. Uncle Joseph Case's widow is living still in her old, secluded home, with her mute son Philander, caring for the helpless one, while a huge gas fire burns day and night in the Richardson woods near by.

Martha Maxson, widow of the late Dea. Moses Maxson, still lingers a helpless, suffering invalid, cared for at the home of her daughter, Mrs. Smith Fuller who is now, recovering from a sickness of more than a

Dea. A. C. Burdick, of Alfred, has built a pleasant home in Richburg, keeps the Sabbath, and is a real helper in the Sabbathschool, prayer-meetings, and at our public church service.

Alfred, Hornellsville, and some other places are creditably represented here by men and women, who, coming to Richburg, find use for their religious principles which they did not forget to bring with them.

No badness of roads or sidewalks I ever saw could equal those of the past Autumn and the present Winter—to get to church costs effort.

Railroad transit to Friendship is 50 cents, to Nile 35, to Bolivar 10, and to Little Genesee 25, and you are there directly, defiant of mud, hub or storm.

Our town is now incorporated and the Board of Directors chosen and organized with energetic business men, the President of one of our banks being resident of the

Oil derricks have seemed to gravitate, with wondrous instinct, into the village, and locate themselves cozily in door yards, at street corners, and other places suggestive of security and ornament, but. The Town Board propose, soon, perhaps have already done so, to bar them outside the town limits, and there is room enough, as the oil belt is miles in width, and of unmeasured length.

The belt extends into Bolivar, but is excluded, rigorously, outside the town limits which is rapidly growing, being laid out in streets and avenues 50 feet wide, with rows of stores and dwellings which look like staying. The two places seem to reach toward each other with affectionate yearnings, and soon may meet, they twain becoming one.

Our church is not strengthened by all this, as yet; our congregations are new comers, mostly. The old order has past, and in the transition the fanning mill works.

If any Sabbath-keeper wants market for goods, professional skill, or honest work, here is the place to come and stay. This state of things will tide over, and by and by when order takes the place of chaos, the honors and blessings of the new Richburg will reward those who stay by.

J. SUMMERBELL.

NILE.

The friends of Eld. C. A. Burdick gave him an agreeable surprise on the evening after Sabbath, Jan. 21st, Eld. Burdick having just commenced house-keeping as pastor of the church. The attendance was large and furnished an agreeable opportunity for paswhich the pastor was received. A novel featweighed, each paying five cents per hundred pounds, or fraction thereof, for the benefit of the pastor. The aggregate of weights was 9,654 lbs. and the weigh bills amounted to

The contributions were generous, and the occasion, in all its features, was highly enjoy-

ADAMS CENTRE.

Commencing with the week of prayer, we have held meetings every evening, with a growing religious interest. About forty-five of our young people and children have expressed a desire to become Christians by coming forward and speaking, and a goodly number have already professed a hope in Christ. Pray for us. Jan. 26, 1882.

New Jersey.

Two boxes of oranges were received in Plainfield, Thursday, to be sold for the benefit of the Church. Mr. and Mrs. C. B. Rogers, of Jacksonville, Fla., who sent them, when they purchased their place, set apart every tenth tree for the Lord, and these are intendent, Mrs. E. A. Whitford; Assistant, the first fruits from those trees. That is a practical way of dedicating tithes to the Lord, and might be imitated in many ways.

Mr. Van Meter, of the Howard Mission, ganist, Addie Randolph; the majority of

during the Winter. Some thirty dollars was

Rhode Island. ASHAWAY.

We are glad to have Bro. Main with us again. His presence encourages, his words cheer. You who have welcomed him abroad can appreciate our regard for him.

Our pastor has chosen Paul's Epistle to the Colossians as a study for our prayermeetings. Last Friday evening (Jan. 20th) he read and expounded the first eight verses of the first chapter. He intends to go through the entire Epistle thus. Is not this better than haphazard study?

A few questions: Why are people more afraid of rain and snow on the Sabbath than at any other time? Why do so many of the adult members of our churches turn their backs upon the Bible-school? Has selfishness anything to do with these things? Is personal convenience to be first, and God's kingdom second?

Sunday night (Jan. 22d), and the day following, the northwest wind blew a terrific gale. Strong buildings quivered before the blast. The cold was intense. Tuesday (Jan. 24th), the wind had partially subsided, but the cold was even more intense than the previous day. Mercury indicated 15° below zero. It is warmer this evening (Jan. 25th), and the snow is falling. The Grammar grade of our school held no session on Monday or Tuesday of this week on account of the severity of the weather and the bad condition of the heating apparatus of the school

Connecticut. MYSTIC BRIDGE.

The friends of Rev. O. D. Sherman, having given the subject due consideration came to the conclusion that his conduct entitled him to a severe "pounding" and took occasion on the evening of Jan. 25th to carry his domicile by storm and administer the sentence so thoroughly, that, in his agony of spirit, Bro. Sherman enters his complaint to the public through the RECORDER in the following lugubrious language: "We were forced to take all the poundings the company saw fit to inflict in the shape of pounds to please the eye, gratify the taste, nourish the body. clothe the form, and also pounds of sterling qualities, bearing imprint of press, and stamp of mint, all of which was then and there done. The rules of arithmetic seemed to have been tampered with, as many of the pounds contained more ounces than any rule or table of mathematics would warrant. On the whole, the occasion was a most enjoyable one, and Mr. and Mrs. Sherman deeply appreciate the sympathy and love on the part of the many friends, that prompted it."

West Virginia. PICKET DUTY.

A church, like an army, should keep her pickets out, watching all the movements of the enemy, that they may be ready for any attack. Do we of West Virginia keep our pickets out, and visit the posts, and do our share of this trying duty? or do we not rather say, by word and action, "Come into tor and people to become acquainted; at the the church—the fortification—or die where same time giving expression to the spirit in | you are?" Pickets unrelieved are overcome with fatigue, fall asleep at their posts, and ure of the occasion was the introduction of the enemy easily conquers. Are not our scales on which all who would consent, were | feeble societies, the outposts of our Zion, too much overlooked, while the strong have all the appliances of the gospel? Pray for us in West Virginia, brethren, that we may be firm, and your prayers and kindly interest will comfort and cheer us.

> W. H. H. DAVIS. JAN. 19, 1882.

Wisconsin.

WALWORTH.

The past two weeks have proven to us that we are still within reach of the chilling touch of Winter's icy fingers, much as we may have hoped to avoid the contact. Three days the mercury has fallen to 12° and 13° below zero, though most of the time it has been near zero. We now have good wheeling.

With the hope of increased interest, and improvement, in music, our people have secured the services of Prof. Lyman, of Whitewater, to conduct a class in rudimentary in-

In accordance with our usual custom in the Sabbath-school, the first Sabbath of the year we elected the following officers: Super-H. M. Coon; Secretary, Eva H. Coon; Treasurer, Hattie Crandall; Librarian, Lester C. Randolph; Chorister, Mrs. Lucy Coon; Orpriving the brewing business of all its privi- Virginia," Senator John W. Johnston; "The with stores for selling groceries, drugs, New York, was present at the morning ser- whom served in the same offices last year.

The choice of tears week; when the class organized and graded credit of our energe are ready for the yes membership for the prospects for good wo

On the evening o 41st anniversary of pastor, Eld. S. H. B aid and consent of his flock planned and surprise of which well account which we ha detail. In conclusion "At a seasonable hot take their departure, family were left with flection that they are many dear friends have in their work for MILTON

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Condensi

THE END OF THE

Washington correspon

great trial is ended,

beloved President pa

assassin has been four Judge Porter conclud jury on Wednesday at stantly interrupted by ed to a torrent of inst cluding his address, while the assassin h memory to eternal in the name of James A of light upon the firm as radiant as if every living stars. Justice beginning as soon as ished. The charge b and its claims. The an hour when it was verdict had been foun of 'guilty as indicted there was a noisy de crowd with which the packed. Guiteau, con blood will be upon th Don't you forget it. rage, 'God will aveng tice Cox thanked the that they richly merit countrymen. As the he gesticulated with said, 'The Court in business.' As he was van and driven away. ieers of a crowd with

Mr. Scoville has m and filed the papers District Supreme Cou his motion. No time hearing the argument Scoville makes twelve cations.

MORMONS AND IND of the Interior has tr missioner of Indian Thos. F. Hopkins, of enclosures endorsed b Willcox, concerning t the Mormons in the Utah and New Mexic ordered the fullest charges, and directed use every energy in touching the matter. Mormons are furnish arms, ammunition a concentration in som is feared. The Atto requested to furnish 1acts or circumstance partment in activing of the situation.

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WALWORTH. past two weeks have proven to us s are still within reach of the chilling of Winter's icy fingers, much as we ave hoped to avoid the contact. Three he mercury has fallen to 12° and 13° tero, though most of the time it has ear zero. We now have good wheeling. the hope of increased interest, and rement, in music, our people have sethe services of Prof. Lyman, of Whiteconduct a class in rudimentary in-

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week, when the classes were thoroughly reorganized and graded, and now, much to the credit of our energetic Superintendent, we are ready for the year's work, with a large membership for the season, and hopeful prospects for good work in the future. s.

On the evening of Jan 21st, it being the 41st anniversary of the birthday of their pastor, Eld. S. H. Babcock, by and with the his flock planned and executed a most happy surprise of which we have received a pleasant account which we have not room to give in detail. In conclusion, Bro. Babcock writes, "At a seasonable hour, the friends began to take their departure, and soon the pastor and family were left with the encouraging reflection that they are kindly remembered by many dear friends whose sympathy they have in their work for the Master."

MILTON JUNCTION.

The friends and neighbors of A. B. Spaulding and wife gave them a pleasant After refreshments, speeches were made by the host, Prof. A. R. Cornwall, Rev. M. S. Wardner, Ezra Goodrich, Esq., Prof. J. C. have enjoyed the occasion.

Condensed Mews.

THE END OF THE GUITEAU TRIAL.—Our Washington correspondent says of it: "The great trial is ended, and the murder of our beloved President partially avenged. The Judge Porter concluded his argument to the | be quite likely to support it. jury on Wednesday afternoon. He was constantly interrupted by Guiteau, and subjected to a torrent of insult and abuse. In concluding his address, Judge Porter said that while the assassin had consigned his own memory to eternal infamy, he had written cilities on the trunk lines. the name of James A. Garfield in characters of light upon the firmament, there to endure ished. The charge bore against the defense out of the treasury. and its claims. The jury was out only half crowd with which the little court-room was girlsterous." packed. Guiteau, confused, shouted, 'God's blood will be upon the heads of the jury. Don't you forget it.' Again he cried in wild that they richly merited the thanks of their countrymen. As the assassin was led out, he gesticulated with his manacled hands and said, 'The Court in bane will reverse this business.' As he was placed in the prison van and driven away, he was greeted by the

jeers of a crowd without the court-room." and filed the papers with the Clerk of the District Supreme Court on which he bases of any locality on the globe. his motion. No time has been fixed for hearing the arguments on the question. Mr. Scoville makes twelve points in his specifi-

MORMONS AND INDIANS.—The Secretary of the Interior has transmitted to the Commissioner of Indian Affairs a letter from Thos. F. Hopkins, of Phænix, Arizona, with enclosures endorsed by Gens. McDowell and Willcox, concerning the alleged complicity of charges, and directed the Indian agents to captured. use every energy in collecting information touching the matter. It is alleged that the | iniasis at Minneola; Minn., from eating disconcentration in some place in New Mexico | paired of. is feared. The Attorney-General has been requested to furnish detectives to find out facts or circumstances which will aid the deof the situation.

CHILIANS IN PERU.—A Panama dispatch of Jan. 18th, contains the following:

"Advices from Lima report that an expedition of 8,000 Chilians, under Gen. Lynch, had crossed the Andes to the interior of Peru, with the view of restoring order. Caceras, and other would-be rulers, fled precipitately, and the Chilians met no resistance. They were well received by the people, and trade will be once more reopened

with the coast. After establishing a local government the expedition proceeded to Ayacucho, and probably to Arcquipa. The Chilians are winning golden opinions by their sobriety and justice | tect the Spanish pilgrims participating in | their orders early. and the order they are everywhere establish- political demonstrations in Rome.

The choice of teachers was deferred one ing. Pierola, who is still in Lima, favors a confederation of Peru, Bolivia and Chili."

THE DEAD-LOCK in the New York State Legislature continues, with no apparent prospect of a speedy break. This time it is the Democrats who can not agree among themselves while the Republicans maintain the called the slateograph, claimed to be decidsame relations to them which they did to the Republicans in the Senatorial contest last York Sun says that the Democratic memaid and consent of his wife, the people of bers of both Houses are despondent over the ing from Athens to Piraeus. situation. They admit they see no way to not expect any more overtures.

> Too LITERAL.—Quiz says that a gentleman of Ottawa gave an order for a silvermounted claret jug to a Montreal dealer, instructing him to send it by express marked C. O. D. A couple of days ago the jug arrived, engraved in beautiful large letters "C.

President Arthur, in a conference with Chief Justice Hunter and Judge McBride, surprise on the evening of Jan. 21st, it being of Utah, upon the best means of suppressing the anniversary of Mrs. Spaulding's birth. poligamy, assured them that he was extremely anxious to have effective measures prompt ly adopted. He was not as particular about the form as to have some plan devised which would most speedily accomplish the purpose Bartholf, and C. B. Hull. At a seasonable he had in view to put down this violation of hour the guests departed, all seeming to law. These gentlemen expressed the opinion that either one or the other of the House Bills providing for a legislative council would | Friday, which seems to have been very exbest enable the government to reach and con- tensive, and especially severe in the East. trol the evil.

The indications are that the Apportionment Bill reported to the House from the dated from a crevasse in the river. Census Committee will become a law. There is loud complaint against it on the part of members from the smaller States, but the delegates from States which are given an increase of representation number 208-more assassin has been found guilty as indicted. than two-thirds of the House-and they will

The total of the post-office appropriation bill, reported last week, is \$43,639,000, being \$22,500 less than asked, and \$2,682,000 in excess of the appropriation for the current year. The Star Routes get \$7,220,000 and \$500,000 is appropriated for special mail fa-

The First Assistant Postmaster-General opposes the bill to reimburse postmasters for beginning as soon as Judge Porter had fin- and would take from three to four millions and Wm. R. Burdick, Alfred, N. Y.

They tell the story of a little boy, a young scion of the house of Beecher, that, on bean hour when it was made known that a scion of the house of Beecher, that, on being rebuked for his noisy conduct, in which his sister had some share, he declared that disease; and give almost immediate relief. For publications of the house of Beecher, that, on being rebuked for his noisy conduct, in which his sister had some share, he declared that

The bill, introduced into the legislature, limits the employment of prisoners or paupers on any one kind of work to fifty, and inrage, 'God will avenge this outrage.' Jus- structs the Governor to appoint a commission tice Cox thanked the jurors, telling them to procure similar legislation in other States.

The double-deck and double-track bridge over the Hudson at Albany, has been opened to the public. It is fourteen hundred feet long, and has the largest draw span in the world. The bridge cost one million of dollars, and was built in eight months.

Chili seizes one province complete, and ocenpies another until \$20,000,000 of war Mr. Scoville has moved for a new trial, indemnity are paid by Peru. If the latter is not paid she proposes to take possession of the Lobos Islands, richest in guano deposits

> It is stated that Senator Hawley proposes to amend the funding bill by requiring the national banks to give thirty days notice when withdrawing their circulation, and not more than \$6,000,000 to be withdrawn in any month.

> Dakota proposes to be divided along the Forty-sixth parallel, the lower portion to become a State and the upper to remain under Territorial government. The former has enough inhabitants for a State.

Three convicts escaped from Auburn pristhe Mormons in the Indian outbreaks in on on the morning of Jan. 26th by sawing Utah and New Mexico. The Secretary has off the bars of a hospital window, and reachordered the fullest investigation of the ing the ground by a rope. One was re-

Of seventeen persons attacked with Trich-

the bill providing for a commission to inves-

An Indian convicted of killing a Mexican. was shot at Hemioselio, Mexico, on Friday, his coffin and faced the soldiers unflinch-

Small-pox and scarlet fever are spreading rapidly in New York, the number of cases of the former, last week, being thirty-three per cent. in excess of the previous week. Three persons were killed and two others

seriously, if not fatally, injured, by the explosion of a boiler in the mill of the Kennebec Farming Company at Fairfield, Me.

Italian government that it will refuse to pro-

In reply to an address the other day by the the City Council of Ottawa, the Marquis of Lorne said: "The possibility of a national existence for Canada is recognized." The Clark and Van Buren streets; preaching at 2 o'clock advocate, of Canadian independence regard | P. M., Bible-class immediately following. The serthese words as suggestive.

A company at Watkins, N. Y., are engaged in the manufacture of a new copying-pad, edly superior to the hektograph.

A plot against the life of the King of Spring. An Albany dispatch to the New Greece has been discovered. It was to have been carried out while the King was journey-

The financial panic which commenced in end the dead-lock until the Republicans take | Paris has extended to England, Germany, a hand. The Tammany men say they do and Switzerland, and a number of failures are reported,

> The Council of State have confirmed the decision of the National Council to transform the Swiss Consulate at Washington into a

> The Supreme Court of Illinois has decided that the Board of Education have no right to set apart separate schools for colored

It is thought that Sergeant Mason, who shot at Guiteau, will be tried by the court martial which meets in Washington this

A man named Moodie, recently married at Lauren Springs. N. C., shot himself dead, because his bride refused to pull his boots

A dispatch from Galveston, Texas, states that in Teman, Yucatan, there are 1,700 cases of yellow fever and that 222 have died. Much damage was done by the gale of last

The country two miles back from the Mississippi, opposite New Orleans, is inun

Hon. Clarkson N. Potter, died at his residence in New York, Jan. 23d, in the 58th year of his age.

The treasurer of Marquette county, Mich. is short \$18.000 in county funds, which he used in his private business.

Strawberries are reported to be abundant t Jacksonville, Florida. Judge Blatchford, of New York, is now

most prominently spoken of as Justice Hunt's SOLD UNDER A POSITIVE GUARANTEE that coughs colds, consumption, hoarseness, asthma, whooping

cough, and particularly croup and all throat and lung opposes the bill to reimburse postmasters for difficulties can be cured by Hamilton's Cough Ballosses incurred through a misunderstanding sam. If it fails, return the empty bottles and we will ATTENTION.—A cough, a cold, or a sore throat.

should be checked at once. If allowed to continue,

of 'guilty as indicted' had been announced, she ought to be included in the scolding. lie speakers, singers, and those who overtax the voice there was a noisy demonstration from the "If I was boysterous," he said, "she was beyond render articulation casy. Price 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Connecticut has a remedy for convict labor. Alfred, N. Y. Does It Injure the Skin?—It does not. Hamilton's Oriental Balm is entirely free from anything

> calculated to injure the skin or health. It is decid edly the best thing in the market. It removes tan. pimples, freckles, moth patches, black worms or grubs, and leaves the skin clear and transparent. Price 50 cents per bottle. Sold by G. W. Rosebush and H. P.Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

List of Trial Jurors drawn Thursday, Jan. 26, 1882, at the Clerk's Office, in Allegany County, to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Angeli ca, commencing on Monday, Feb. 13, 1882:

Angelica-Moses Ogden, John Hancock, Alexander Lyttle, S. G. Horner, Walter C. Hooker.

Allen—Christian Seedentop, Lysander Lincoln. Almond-Andrew J. Fenner, Charles Bartlett, Henry McIntosh, Lewis Halsey, Andrew J. Ferry, Lorenzo Barber, Joseph Emery, Daniel C. Hopkins.

Birdsall—John Connors, John B. Riley.

Burns—Charles K. Bacon, M. G. Mundy, Irving
Mundy. Wilson Jones, John L. Walker, Abner Miller. Abel Gates, Jr., L. Robbins. Belfast—Hiram Seeley.

Granger-Harry Voss, V. O. Smith. Grove-Jonas I. Merrills. Hume-Vernon Doud, Charles M. Doud, Delos

New Hudson-Andrew J. Fuller, Newel Clark. Rushford-William Williams, George Marsh.

SPECIAL NOTICES.

WE desire to express through the RECORDER as extensively as the notice of our donation was carried, our sincere thanks for the tender sympathy, encouragement, and bountiful gifts of our many friends Mormons are furnishing the Indians with eased raw ham, three have died and five are in Little Genesee and vicinity. We also wish to thank arms, ammunition and whisky, and their so dangerously ill that their lives are des-those who so kindly helped us pack our goods and carry them to the station, and who so thoughtfully W. P. Langworthy, New York, The House Committee on the Alcoholic provided for the daily comfort of our family, when Liquor Traffic has agreed to report favorably we were in the midst of extreme anxiety and inconvenience. Such kindness and such loyalty of heart is partment in arriving at a just understanding | tigate the sale and manufacture of alcoholic | worthy of the highest praise, and our life-long remembrance. We thank God for such friends there, and those who, in other places, by kind letters and otherwise, have shown their sympathy and confiin the presence of a large crowd. He sat on dence. We pray that in their days of need and trial, they may find as genuine friends, and as prompt help. M. S. WARDNER,

S. L. WARDNER. MILTON JUNCTION, Wist, Jan. 22, 1882

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

D. K. DAVIS, Chairman of Committee. Mrs. G. W. Holman,

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL. Religious services are held in Chicago on the Sabbath at the Pacific Garde: Mission Room, corner of vices are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

In Richburg, N. Y., at the parsonage, by the Rev. Jas. Summerbell, Wednesday, Jan. 18, 1882, Mr. Thos. J. Darling, of Bradford, Pa., and Miss Flu-ELLA POND, of Richburg.

In Independence, N. Y., Jan. 19, 1882, by Rev. I L. Cottrell, Mr. WM. TEATER and Miss KITTIE RI-LEY, both of Richburg.

At the residence of the bride's parents, in Dodd-ridge county, W. Va., Sept. 15, 1881, by Rev. S. D. Davis, Mr. FREDERIC M. SURGGER, of Harrison county and Miss OLIVE S. FORD, of Doddridge.

At his residence, near Jane Lew. W. Va., Jan. 16.

1882, by Rev. S. D. Davis, Mr. John Carpenter and Miss Nancy Ann Fisher, both of Lewis county. At his residence, near Jane Lew. W. Va.. Jan. 22 1882, by Rev. S. D. Davis, Mr. ISAAC MCCARTNEY and Miss Alice L. Cookman, both of Harrison

In Milton, Wis., Jan. 23, 1882, by Eld. N. Ward ner, Mr. George E. Crandall and Miss Bell SOUTHWICK, both of Milton.

In Andover, N. Y., Jan. 22, 1882, of heart disease, Alsamena F., wife of Wm. J. Lever, deceased, aged 61 years, 4 months, and 16 days. She was born in Petersburg, and while young came west with her mother, and finally settled in Andover. In early life she professed faith in Christ, and for about thirty years she has been a working member in the First-day Baptist Church of Andover. She has left three sons. She lived and died with her youngest son, Charlie and was cared for by loving hearts and willing hands We were told by those present at the time of her de parture, that her death was a very triumphant one. Her last request was that her children would meet her in heaven. Her funeral was largely attended by relatives and the citizens of Andover.

In Willing, N. Y., Jan. 20, 1882, of lung and heart lisease, CLARENCE, only child of Isaac and Delila Krusen, aged nearly 15 years. His sufferings had been great for months, but he never complained. In the letter of invitation from his parents to assist in the funeral services, I find these expressive words: "He is ours in heaven, but all is gone from home."

At Lincklaen, N. Y., Jan. 14, 1882, DANIEL MUR-RAY, in the 20th year of his age. The cause of death was the accidental discharge of his gun, while out hunting. After the accident he said, "I am shot and must die here," and expired.

In Shiloh. N. J., Jan. 24, 1882, of consumption Mrs. Mary E. Bonham, wife of Wm. F. Bonham and daughter of Jeremiah and Anna S. Keen, in the 29th year of her age. She died in the triumphs of one who has the "victory through our Lord Jesus

In Morely, Mich., Jan. 17, 1882, of pneumonia GEORGE STEWART, aged 51 years, 5 months, and 8 days. Bro. Stewart united with the 1st Seventh-day Baptist Church of Brookfield. N. Y., March 27. In the full possession of his faculties he died happy, having an unshaken trust in Christ as his Redeemer

At her home, at Pleasant Hill, Ill., Jan. 4, 1882 in her 58th year, our precious mother, Mrs. E.P. WILL-IAMS. Sermon by Rev. F. F. Johnson.

At her father's residence, near Garwin, Iowa, Jan 22, 1882, of consumption, MARY RANDALL, aged 18 years, 5 months, and 29 days. Sister Randall professed Christ in baptism, and joined the Seventh-day Baptist Church of this place, Oct. 26, 1878. She died as she had lived, trusting in the promises of God Blessed are the dead that die in the Lord."

Pays to Vol. No.

LETTERS.

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M. C. Green, Hope Valley, R. I..

etc., for the week ending Jan. 28th, reported for the RECORDER, by David W. Lewis & Go., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 16,640 packages; exports, 1,808 packages. N. Y. State dairies are at the highest price ever paid in gold. Three such dairies were sold during the week at 36c., and 35c. was openly bid for them on the floor of the exchange; 42c. was bid for extra creamery, 38c. for extra dairy as radiant as if every letter were traced in losses incurred through a misunderstanding same. He holds that these losses are living stars. Justice Cox charged the jury, due to carelessness or disobedience of orders, bush and H. P. Saunders, M. D., Alfred Centre, his death. He leaves a wife and several children. ure it would seem as if N. Y. State dairy interests were able to sit up alone without legislative nursing.

Creamery, fine new milch make......40 @43 fresh, fair to choice......30 @35 fair to choice, fresh......25 @28 sour, cheesy or rancid.....15 @20

CHEESE.—Receipts for the week were 25.169 boxes; exports, 19,717 boxes. Exporters are working timidly, the margin between this and foreign markets being too thin. A prominent exporter, naming a leading fancy combination factory, said it was the only cheese he had shipped that had netted him 13 cents. Holders have rather more of an open ear, and the market of reality is upon us. Prices have been put up since the 1st of December from + to 1c. per lb., but stock has not moved freely, and the problem for the next three months is whether there is a little too much cheese or the reverse. Perhaps the higher price of fancy butter may tend to greater proportionate production of butter than cheese wright, Mary Langworthy, H. W. Stillman, Hezekiah Coon, R. T. Burdick & Co., A. B. Prentice, C. J. Sindall, Mrs. M. T. Jones, H. W. Randolph, J. T. they'll go out—if they were cheaper in mid-winter, in March and April, and if this should be so it is posand selling, it would look better for them. We

> poor skims...... 2 @ 5

Eggs.—Receipts for the week were 2,442 bbls. and ,896 boxes. 26 cents were bid for extra fresh, and 22 @ 23 @ 24c. for firsts. Holders of fine fresh laid stock ask 27 @ 28c. to-day. 20c. for firsts all next month, and 14 cents bid for March. 50 bbls. Western firsts were sold, seller 4 months at 12 cents. We

Near-by marks, fresh laid, per doz......25 @ 27 Fresh omelet eggs, and bakers' use.....22 @ 24 BEESWAX.—Pure wax, 23 @ 24c.

BEANS.-Imports having ceased, the market is firm and higher. We quote: Marrows, per bushel, 62 lbs., prime. \$3 50 @\$3-60 "fair to good, 3 00 @ 3 30 Mediums,

choice..... DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice......11 @18 State and Western, quarter apples...... 5 @ 6 Apples, North Carolina, sliced....... 6 @ 9 Peeled peaches, evaporated......35 @38 Unpeeled peaches, halves and quarters..... 5 @ 6

BUTTER, CHEESE, EGGS, BRANS, ETC.

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YOUTHFUL HEROISM.

An Incident in the Life of President Garfield.

BY REV. ADDISON BRAINARD.

'Twas on the evening that precedes the day. Whose annual recurrence brings to mind The solemn declaration of our sires That claimed our precious birthright, Liberty.

By mutual consent a college class, Whose Alma Mater has her dwelling place Among New England's famous Berkshire Hills, Had chose to spend the nation's natal day Upon a mount, whose lofty crest o'erlooks The most aspiring neighboring eminence.

Twas thus it chanced that, on this special day, There was assembled on that mighty hill, A weary, careless company of boys; Yet not so weary that they could not note The every jest and brilliant repartee, Each slip of tongue and trivial incident, That mischief-loving ingenuity Could yoke into the service of the cause Of innocent or cruel merriment.

And so with songs and anecdotes and puns, And jibes of sharp sarcastic emphasis, With scraps of classic wisdom thrown between These heedless students occupied the time, From their arrival at the mountain's top, Till weary nature made her mute appeal For her divinely ordered tribute, rest.

Ere they retired, a youth, whose earlier days Were spent in unknown, toilsome poverty, And yet whose noble spirit scorned to fear The false reproach laid by degenerate souls Upon the bearer of an humble name; Whose mind was run in genial, social mold That made him foremost in the evening's feast Of song and jest and sparkling repartee, Produced a well-worn copy of the Word Of Him whose mission was "to seek and save," And thus addressed the merry company.

"Boys, when I left my humble western home, I made a solemn promise to the one
Who gave me birth and loves me with the love Most holy and intense of motherhood, That every evening ere I went to rest, I'd read a chapter from this Holy Book, And, bowing, would commend myself, my life, My present, my eternal interests, Unto the grace, and wise paternal care, Of my Celestial, only Sovereign. As I have vowed in sacred covenant Both with my mother and my mother's God, It is my purpose, everywhere, to do. Shall I proceed in silence and alone, Or at your bidding shall I read aloud?"

With one accord his comrades bade him read, Which, having done, in reverential tone Befitting such a solemn, holy task, He asked the eldest of the company To lead in prayer to Him who is alone The source and keeper of the pearl of life.

And thus soliciting the promised care Of the divine defense, the trusty guide, The willing helper, and the all in all, Of those who love Him in sincerity: They sought, in manner that becomes us all, As though the blessing was the gracious gift Of the celestial Source of nature's laws, The sweet, refreshing presence of repose.

Should any cynic doubters disbelieve That manly courage and nobility Of higher grade than common minds possess, Alone can prompt, or even countenance, Such frank acknowledgment of filial love, And steadfast faith in Christian principle, As is recorded of this noble boy, Let him approach a mirthful company Of brilliant, witty, cultivited men,. Who represent the every shade of faith Between the Christian and the infidel, Let him consider carefully and well, What such confession may call forth, and then Let him do likewise if, indeed, he dares. -Christian Secretary.

JIMMY'S SANTA CLAUS.

"If I only could!" If Jimmy Ryan had said that once, he had certainly said it twenty times, one December morning, as he sat upon the stoop of a very whisper, "we can go out and buy Sue a doll tiny house on the outskirts of Harlem. And and Mamy a work-box, and something for yet twist his face as he would, he really could Anna. Won't their eyes shine when they not see his way clearly at all to what he so wake np, and find Santa Claus came here?" strongly desired. It was very cold on the stoop, and a thin covering of ice made the pavements very slippery, but Jimmy was waiting for a friend, who drove a wagon, and often gave the boy a lift to the store, where he earned three dollars a week running errands.

While he watched for the well-known brown horse, an old man came round the corner of the house, and just as he reached the place where Jimmy sat, his foot slipped, his cane flew from his hand, and he fell to the ground. In a moment Jimmy was beside him, his broad, good-natured face full of

"Oh, sir, are you hurt?" he asked, stooping down. It was an old man, a very ragged | not take long to untie the cords, I can tell one, but the lad's tone was respectful and you. Upon the very top was a big doll, in a very kind.

"I can't get up.

me help you." Just at that moment the girl could want. Beside that was a baby wagon Jimmy expected drove up.

"Halloo, Jimmy, what's the matter?" "Can't you come and help lift him?" Jimmy answered. "He has hurt his foot. Help him into our house. No sooner said than done. With strong, willing hands, the two lifted the poor old man to the house, where Jimmy's mother was clearing away the break- In one was a heavy shawl for Mrs. Ryan, a fast things, and three little girls younger | warm dress for herself, and one for each little

furnished, but tidy, and the cheap clothing | Jimmy.

the accident, and added: rub his foot with liniment."

ioned on a soft pillow, and Mrs. Ryan, Jim- lives in the taxidermist's little shop. my's mother, quite able to take care of him. And, reader, I think so, too!

"I'll send word to your people, sir, if you wish," she said, after Jimmy had gone. "Ma-

my can run an errand."

side for him.

"What are we to do, dear," she said, softly, "the poor man won't be able to walk for

little enough there is for us now." "I'll not eat much, mother. Give him my | could possess themselves.

share. I'm strong, you know."

et off his own bed to put over the old man. never thinking of reward, and the old man ajar, and there knelt a fair young woman,

But he said nothing! It was Monday when he could walk again, but Sunday afternoon, my to him.

"What were you wishing for the day I fell," he said, "I heard you saying, 'if I only could!' every minute, as I hobbled up." the old man; the little girls were out walking | of carrying out his murderous designs, he |

like to have a grand dinner for mother, turkey and pies and the like. And some toys for Mamy, Anna, and Sue. Sue's never had | men to their own. a doll, and Mamy was wishing so for a little work box. We were reading in a newspaper, Santa Claus, and I was thinking I'd like to be Santa Claus for mother and the little ones!"

"And who would be Santa Claus for you?" "Oh, I'm almost thirteen! I'd look well

will come, Jimmy!"

old man told Jimmy he was a taxidermist— | Christian Herald. a man who stuffed birds and animals, and that he lived in a room back of his store. He told Jimmy to come to see him, and said, "If I can't pay your mother in money, Jimmy, perhaps we can find a stuffed bird she would like!" then he chuckled, as if he had thought of a very good joke.

The next day he went away, leaving nothing but his thanks, which was all Jimmy and his mother expected. There was a very cold snap the next week, and a fall of snow, so Jimmy was very cold and tired at night, and really had not much time to think "If he only could!"

But the day before Christmas his employer sent him home early with a present of two dollars, and Jimmy waited anxiously till the little girls were fast asleep to display his treas-

ure to his mother. "If you'll get your shawl," he said in a

"But you are needing a cap so bad, Jimmy," said his mother.

"Never mind my cap! What's that?" For there was a loud rap at the door, and a thump on the stoop, as if something very heavy had fallen there.

Jimmy ran quickly to the door. A monstrous great covered basket stood there, corded and tied; with a card on the handle; and by the light of the candle his mother carried, Jimmy read upon the card:

"James Ryan, with compliments of Santa Claus."

"Oh, mother! Oh, mother!" That was all Jimmy could say, as they dragged the basket into the room. It did red silk dress! Such a doll! Jimmy fairly "I've twisted my foot," the old man said, screamed as he thought of Sue's delight. Under that was a work-box, all fitted up for "truth as in Jesus." "I'm very strong, sir," Jimmy said, "Let use, with every pretty sewing thing a little house, that came apart, with a box of dolls' furniture to put inside the walls. A turkey next, pies, sweet potatoes, a great tin can of oysters, oranges, nuts, figs, raisins, and four

After all these were lifted out, at the very bottom of the basket were two paper parcels. than Jimmy, were helping to make the room | girl. In the other parcel was a full suit of tidy. A very small room it was, very poorly | clothes, boots, hat, and heavy overcoat for |

boxes of candies.

of the children was whole and clean.

In a few words Jimmy told his mother of house the next day, and have seen the joy of I wish you could have peeped into the little the little girls, the happiness of Mrs. Ryan, "I'll take off his shoe, mother, and we'll and Jimmy's proud delight. He made a visit, dressed in all his new clothes, to the old "Hurry up," said his friend. "I'll wait taxidermist; but when he thanked him for all his happiness the old man only laughed

THE PENITENT PIRATE.

visitor, and nobody thought he noticed it. supplication; and the chief, directing his got. And Jimmy, after supper, rubbed the swol- followers to halt at the entrance, went len foot softly, and took the warmest blank- noiselessly forward to ascertain whence the voice proceeded. Bending low to avoid ob-For a week the boy denied himself bravely, servance, he peeped into a door that stood

murmur. And the old man, lying upon the ing voice, as the face of tearful agony met plate with potatoes and bread; heard the let him perish now by the assassin's knife, all this, by open fair dealing, is not always children whisper that there would be no pud- than fall a living prey into such hands to be practicable. ding on Sunday, because they must keep the trained up to a life of sin and infamy. Let poor, lame man; saw Jimmy eat bread and him die now, if such be thy decree; but, molasses to save the little bit of meat for oh, let him not live to dishonor thee and perish at last eternally!"

Nobody was in the room but Jimmy and arrow of conviction to his heart that instead chemically treated, to escape high duties.

full confession of the crimes of his past life, manifesting the deepest penitence in view of playing with toys, wouldn't I?" said Jimmy, manfully.

"H'm! Yes! Well, I hope Santa Claus will come, Jimmy!"

"Hope Santa Claus were his pious mother's prayers answered at last, and her erring child saved, so Then they talked on other things, and the we may trust, even at the eleventh hour.—

PROGRESS IN THE TRUTH.

Progress belongs to the human mind. The converted man is illuminated, but he does not at once discover or apprehend all truth. The treasure hid in the field is only revealed to the man who searches for it. There is "strong meat" for men, and we are warned not to be children in understanding. However ably men may summarize truth, it is utterly impossible for any creed to give so correct an exhibition of it that it shall not make more of one truth than another, both of equal importance, and to avoid altogether neglecting others. Yet as all scripture is profitable for our instruction, we ought never to rest from the most anxious reach into the meaning of the divine volume.

To be thoroughly furnished with Christian knowledge, we must remember the mutual relation of truths, and realize their conjoined influence in promoting the highest and best form of Christian character. It is possible to magnify a truth till its influence on one's self shall be as pernicious as a positive error. Such was the case with the men whose course constrained Paul to ask: "Shall we continue in sin that grace may abound?" It has been well remarked that some people have been so afraid of justification by good works, that they took care to have no good works. The controversies of every age tend to the obscuration of some truths by the prominence given to what may be the "present truth.'

Progress in divine knowledge greatly tends to the enjoyment and strength of the spiritual life. The consolations of the divine Word are most attainable by the man who has striven most to understand its meaning, and for service to our fellow-men, we can only gain the character that leads men to glo-rify God as in the highest sense we learn the

Let it not, however, be thought that progress in the truth is evidenced by changeableness of doctrinal views. There are people who gain notoricty by espousing opinions which are new to them, and discarding sentiments they have heretofore held. We are exhorted to leave the principles of the doctrine of Christ, and go on unto perfection; but we are not in doing this to leave or dis-honor Christ. We may leave the first ele-ments of Christian truth as we leave the alphabet behind when we make progress in literature; but we shall, with true progress, become only the more firmly grounded and settled in the faith.—Baptist Weekly.

JOSH BILLINGS' PROVERBS.—"John Billings" has published a Cook Book and Pictorial Proverbs as his latest contribution to ten minutes for you."

Before the ten minutes were over, the old man only laughed, and said, "Bless the boy! Where would I get dolls and baby houses?"

The man was made comfortable upon the wide wooden settee, his foot bathed and cushness than any other. There is a great deal of religion in this world that is like a life-

preserver, only put on at the moment of immediate danger, and then half the time put Some few years since an East Indian on hind-side before. Experience is a school "If you will let me rest here awhile," he trader was attacked while cruising in the In- where a man learns what a big fool he has answered; "I hope I'll be able to walk before dian Ocean by a piratical schooner, and the been. The man who doesn't believe in any night."

But before night the sprained foot had swollen up badly, and was too painful to allow any walking. Jimmy came home at half | several of the crew were slain during the | can't change their opinions, and those who past six, and found his mother waiting out-leavily ironed were laid in the pirates' boats whom we pay three dollars a visit for advisfor removal to their own vessel, and then ing us to eat less and exercise more. Out in the murderous gang proceeded to the ship's the world men show us two sides to their a week, and how are we to feed him? It's cabin, intending there to complete the work characters; by the fire-side only one. The of destruction, and see of what treasure they | world is filling up with educated fools-mankind read too much and learn too little. As they descended the companion-way, | Every man has his follies, and oftentimes So the mother gave Jimmy's supper to the they heard a soft voice evidently engaged in they are the most interesting things he has

BUSINESS INTEGRITY.

There are several facts which make strictslowly gained strength until he could walk. with a beautiful boy at her side, one arm ly honest dealing somewhat difficult. Of Nobody in the house thought of asking payment from one so poor, ragged, and old, but
out of their own poverty they gave without a

out of their own poverty they gave without a sharp and the arts employed by competing wide settee, noticed how the mother, who the pirate's view, save the life of my child, houses are various and involved. To suctook in washing, took scant fare to pile his if such be "thy holy will; but rather let ceed in doing a profitable business against

Adulteration is so common and so hard to detect that a disavowal of the practice is not always truth, and if it were, it is not believed. Science makes adulteration easy and The voice ceased, choked with tears of its detection difficult. He who would sell agony; and there stood the pirate, trans- only pure and genuine articles finds it almost when he lay still on the settee, he called Jim- fixed to the spot by the tumult of his own impossible to do so. A gentleman deteremotions. In imagination he was again a mined not to use the refined sugars because child; his own pious mother's prayers and of the dangerous chemical adulterations instructions, for long years forgotten, rose they contained, but he found on inquiry that before him; and God's Spirit sent such an the unrefined sugars were only refined sugar

But whatever the cost, right doing is imwith their mother, but Jimmy was left for a sank upon his knees, and cried out for perative with all who would maintain a good mercy. After assuring the lady that no conscience. We believe that persistence in "I was thinking of Christmas, and I should harm should be done her, he hastened to the it in any line of business will win in the end deck, unbound the captive crew, and restor- against all arts and tricks and dodges whating them to their ship, returned with his ever. A striking example of this was furnished in "The Successful Merchant," by Shortly afterward he surrendered himself | Rev. William Arthur. Reading like a ro to the British East India Government; but mance, it is nevertheless a true history. that came around Mr. Payne's shirts, about so great was the remorse he suffered for his Other instances can be found; but if they past crimes that before his trial came on he could not, no man who values peace of conwas attacked with fever, that in a few days | science and the favor of God can afford to be proved fatal. Before his death he made a unjust in his dealings.—N. W. Christian Advocate.



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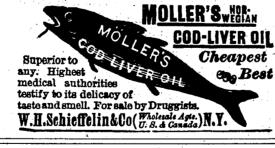
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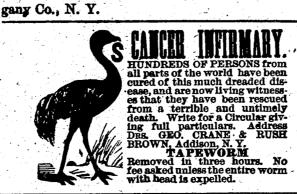
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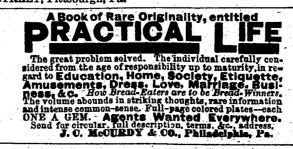
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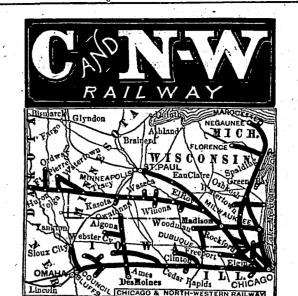
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	EAST	WARD.			
STATIONS.	No. 8‡	No. 12*	No. 4*	N	
Leave Dunkirk Little Valley		1.05 рм 2.52 "	• • • • • •	7.1 8.5	
Salamanca Carrollton Olean Cuba Wellsville Andover	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "		9.1 9.2 10.0 10.3 11.2	

Carrollton Olean Cuba. Wellsville Andover \mathbf{A} lfred LeaveHornellsville 11.40 AM 6.50 PM 12.15 AM 1.50 PM Arrive at Elmira 1.25PM 8.47 " 1.58 " 2.59 " 10.53 " 3.44 " 7.30 " Binghamton 7.08 " 3.38 AM 8.15 " Port Jervis New York 10.00PM 7.25AM 11.25AM

ADDITIONAL LOCAL TRAINS EASTWARD, 5.00 A. M., except Sundays, from Dunkirk, stop-

ping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

9.06 A. M., daily, from Dunkirk; stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at

all stations, arriving at Hornellsville at 12.10 A. M. WESTWARD. | No. 3* | No. 5 | No. 29 | No. 1 Leave New York 7.00 PM 6.00 PM 7.15 PM 9.00 AM Port Jervis 12.13 рм 8.10am 5.10am 12.50pm 8.55pm Hornellsville Wellsville 9.13 АМ 6.07 АМ 2.15 РМ 9.57 РМ 7.22 " 4.07 " 10.49 " Cuba Olean 7.50 " 5.02 " 11.39 " Carrollton 11.09 " Great Valley 5.13 " Arrive at Salamanca 8.00 " 5.17 " 11.50 " 11.20 " Leave Little Valley 11.52 ам 5.50 PM 12.20 AM

Dunkirk 1.30 рм..... 7.55 " 2.10 "

Arrive at

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornells-ville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M.

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

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

*Daily. †Daily, except Monday.

BRADFORD BRANCH WESTWARD.

STATIONS.					21.			
Leave Carrellton Arrive at	A. M. 9.20	P. M. 8.50	P. M. 4.10	Р. М. 11.50	Р. м. 8.22	P. M. 11.36		
Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20		
Bradford Custer City Arrive at	10.45 11.10	••••	4.55 5.07	1.05 1.20	••••	•••••		
Buttsville	12.25	••••	5.45	••••		••••		
6.55 A. M., a	nd 8 00	PM	doils	7 0700	nt Circ	4		

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 Carroll-ton, stops at Limestone 11.20, Kendall 11.81, and ar-rives at Bradford 11 35 A. M. EASTWARD.

STATIONS. Leave À. M. P. M. P. M. Buttsville 8.40 1.10 9.85 1.80 8.14 Custer City Arrive at Bradford 9.50 1.45 8.25 ... Leave Bradford 7.45 6.20 10.08 2.40 4.15 6.00 Arrive at Carroliton 8.30 6.55 10.45 3.20 4.55 7.20

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.80

P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-est rates, for sale at the Company's offices. Baggage will be checked only on Tickets purchased

he Company's office. JOHN N. ARBOTT,
General Passenger Agent, New York.

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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28.

Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17.

The Pharisees Answered. Mark 2: 18-28; 3: 1-5 Feb. 4. Christ and his Disciples. Mark 3: 6-19. Feb. 11. Christ's Foes and Friends. Mark 3: 20-35.

Parable of the Sower. Mark 4: 1-20. The Growth of the Kingdom. Mark 4: 21-34. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20.

March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review.

VII.—CHRIST'S FOES AND FRIENDS.

BY PROF. W. F. PLACE.

For Sabbath-day, February 11.

SCRIPTURE LESSON.-MARK 3: 20-35. (New Version.) And he cometh into a nouse. And the multitude

cometh together again, so that they could not so much as eat bread. And when his friends heard it,

they went out to lay hold on him: for they said, He is beside himself. And the

scribes which came down from Jerusalem said, He hath Beelzebub, and, By

the prince of the devils casteth he out the devils.

3 And he called them unto him, and said unto them

parables, how can Sa

ne first bind the strong man; and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

pheme against the Holy Spirit hath never forgive-

30 eternal sin: because they said. He had an unclean

and, standing without, they sent unto him. calling 82 him. And a multitude was

sitting about him; and they say unto him, Be-hold, thy mother and thy

3 thee. And he answereth

them, and saith, Who is

? And looking round

20. And the multitude cometh together again, so that they could not so much as eat bread. 21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. 22. And the scribes which came down from Jerusalem sald, He hath Beelzebub, and

by the prince of the devils casteth he out devils.

23. And he called them un to him, and said unto them in parables, How can Satan cast out Satan? in parables, how can Sa24 tan cast out Satan? And
if a kingdom be divided
against itself, that king25 dom can not stand. And
if a house be divided
against itself, that house
will not be able to stand.
26 And if Satan hath risen up
against himself, and is divided, he can not stand, 24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be di-vided, he cannot stand, but wided, he cannot stand, but hath an end.

2. No man can enter into a strong man's house, and spoil his goods, except he strong man, and is stand, but hath an end. But no one can enter into the house of the strong man, and is stand, but hath an end. But no one can enter into the house of the strong man, and is stand, but hath an end. But no one can enter into the house of the strong man, and is stand, but hath an end. a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28. Verily I say unto you,

All sins shall be forgiven un-to the sons of men, and blas-phemies wherewith soever they shall blaspheme: 29. But he that shall blaspheme against the Holy Chost hath never forgiveness, but is in danger of eter-

30. Because they said, He hath an unclean spirit. 31. There came then his 31 brethren and his mother, and, standing without, sent

about him, and they said unand thy brethren without 33. And he answered them.

34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren 35. For whosoever shall do the will of God, the same is my brother, and my sister,

about him, he saith, Be hold, my mother and my 35 brethren! For whosoever shall do the will of God the same is my brother

REFERENCES-v. 20, Luke 6:17; v. 21, John 7:5; v. 22, Psa. 22: 6, Matt. 9: 34, John 7: 20; v. 23, Matt. 12: 25; v. 25, Gal. 5; 15, James 3: 16; v. 27, Isa. 49: 24, 25, Matt. 12: 19; v. 28, Matt. 12: 31, Luke 12: 10, Heb. 6: 4-8; v. 31, Matt. 12: 46-48, Luke 8: 19-21; v. 33, Luke 2: 49, John 7: 3-5; v. 34, John 20 17, Rom. 8: 29, Heb. 2: 11; v. 35, Matt. 7: 21, John 7: 17, 1 John 2: 17, 8: 22, 23.

CENTRAL TRUTH.—They who are not for Christ are against him.

Christ's foes and friends. Mark 3: 20-35.
With Christ or against him. Matt. 12: 22-37.
Hatred without cause. John 15: 18-27.
Counsel against the Lord. Psa. 2: 1-12. Sin unto death. Luke 12: 1-10. No more sacrifice for sin. Heb. 10: 26-31. Obedience the proof of love. John 14: 15-27.

GOLDEN TEXT .- " He that is not with me

TIME.—Midsummer and Autumn, A. D. 28.

OUTLINE

I. False charges. II. The unpardonable sin.

III. Christ's kindred. QUESTIONS.

I. False charges. v. 20-27. Who came together again How did the crowd prevent them from eating bread? What did his friends do? What did they think of him? . What may we learn from this? What mission tour did Jesus now make? What took place during this tour? Where was he now? How did the scribes explain his miracles? How came they to say this? Matt. 12 23, 24. Who is meant by Beelzebub? How did Christ answer them? How did his answer show the absurdity of their charge? What is meant.

How did this apply to their false charges? In what two ways, in this lesson, was Jesus misjudged? II. The unpardonable sin. v. 28-30. What did Christ now say? What is blasphemy? Who is the Holy Spirit? What is the meaning of "blasphemy against the Holy Spirit?" What is the difference between blaspheming Christ and blaspheming the Holy Spirit? Why did Jesus make this declaration? How had these scribes committed the unpardonable sin? How are we made partakers of the

redemption purchased by Christ? What if we continue to

by a "house divided against itself?" By "Satan rising up

against himself?" Who is meant by the "strong man?"

sin willfully and against great light and knowledge? III. Christ's kindred. v. 31-35. Who came to Christ? For what purpose did they come (v. 21)? What was Jesus doing when they came? Matt. 12: 46. Where did they stand? What did they do? Why did they not come into the house where Christ was? Who told him of those without? What did they say? What was his reply? To whom did he refer when he said "Behold, my mother and my brethren?" Who did he say were his nearest kindred? What is meant by "the will of God?" What is the duty which God requires of man? - What do the Scriptures chiefly teach? What do these words of Christ teach about his love for us? How may we become members of his fami-

REVIEW QUESTIONS.

1. With what did the scribes charge Jesus? 2. How did he answer the charge?

4. Woat did Jesus say of this sin? L. Who did he say were his nearest kindred? WHAT HAVE I LEARNED?

That when any one is very bold and earnest for God, some one is apt to say he is crazy. That hatred of Christ will lead men into the great-

That it is a fearful sin to ascribe to Satan what

comes from the Holy Spirit. That we are either foes or friends of Jesus-with him or against him.

That they who do as well as hear the will of God are his friends.

That he has a most tender love for all his fol-

That every true Christian is taken into the very family of God, and is as dear to Christ as his own

That we should never be afraid to trust Jesus when we remember how dear we are to him. That the way to enter Christ's family is to believe

on him and begin to do his will.

That we should love him with all our hearts, and never be ashamed to own our love for him. - West minster Quarterly.

CONNECTING LINKS.

1. Sermon on the Mount. Matt. 5: 7. 2. Healing the centurion's servant. Luke 7: 1-10. The miracle at Nain. Luke 7: 11: 17. 3. Messengers from John the Baptist. Matt.

4. Anointing the feet of Jesus. Luke 7: 36-50.

5. Jesus' second tour of Galilee. Luke 8: 1-13. Parallel Passages - Matt. 12: 22-50, Luke 11: 14-23; 8: 19-21.

COMMENTS.

bread. A vivid description of the thronging. Our Lord and his disciples could not find time for their regular meals. Notice that the excitement and popularity was at its height; but now the opposition takes definite form and stems the tide.

V. 21. His friends. Literally, those by him. The exact reference is doubtful. The nearer relatives, spoken of in v. 31, may not be included, since they waited outside. Heard it, i. e., what was going on; they may have heard that the scribes had come with a hostile purpose. They went out. Either from Nazareth or from their house in Capernaum, since it is uncertain in which place they lived. He is beside himself. This implies either actual insanity in a bad sense, or religious enthusiasm and ecstacy, even to derangement, in a good sense. While an accusation of madness on the part of his relatives is neither impossible nor improbable, so long as they were not true believers, it may have been a mere pretext. As his enemies had already, in all probability, said that he was possessed, his relatives, from motives of policy, may have adopted this modification of the charge to get him away; with this, anxiety for his health may have entered as a motive. The context favors the thought that the motive was policy resulting from want of faith, though per-

haps not from positive disbelief. V. 22. He hath Beelzebub. More correctly "Beelzebul." The former (lord of flies) was the name of a Philistine idol. "Beelzebul" means either (1) "lord of dung," the word being changed from Beelzebub to Beelzebul to admit of this contemptuous sense; or (2) "lord of the habitation." The latter corresponds better with the expression "master of the house." Satan is referred to, but with a special reference to the indwelling of evil spirits in man, Satan being the lord. By. Literally, "in," i. e., in intimate fellowship with. Mark, both here and in v. 20, states with great definiteness that they charged him, not only with exercising Satanic power, but with being himself possessed by an evil

V. 23. How can Satan east out Satan? Peculiar to Mark. This is the statement of the absurdity of their accusation.

V. 24. And if a kingdom be divided against itself. The assertion of the Pharisees assumed that there was an organized kingdom of evil with a personal ruler. Our Lord uses this assump. tion as a terrible fact which, however, proves the absurdity of the charge made against himself. This organized kingdom of darkness, because it is only evil, is racked with discords and hatred, but against the kingdom of God (v. 27) it is a unit. The point of the argument here is, not that discords are always and at once fatal, but that an organization which acts against itself, against its own distinctive aims, must

V. 27. But no one. Antagonism between the kingdom of Satan and the kingdom of God. The thought is, "If I were not the Messiah, stronger than Satan, how could I spoil him?" The word "spoil" is a strong one, indicating a complete victory over Satan in this world.

V. 30. Because they said, He hath an unclean spirit. This does not necessarily define the sin of blasphemy against the Holy Spirit, but it certainly indicates its character. Even if these accusers had not committed it, their language tended in that direction. They had attributed to an evil spirit what was the work of the Holy Spirit, and that, too, in presence of sufficient evidence of its true character. This verse is, however, the strongest support of that view of the sin against the Holy Spirit, which regards it as a particular sin, that of deliberately, persistently, and maliciously, in the presence of proper evidence, attributing the works of Christ to diabolical agency, instead of acknowledging the Ho ly Spirit as agent. The accusation of the Pharisees, in this instance, may have been such a sin. Another view defines this sin as a state of determined, willful opposition, in the presence of light, to the power of the Holy Spirit, a killing of the conscience, so that the human spirit is absolutely insusceptible to the influence of the Holy Spirit. The outward manifestation of such a state will be the "blasphemy of the Holy

V. 31. His mother. "Hence, Theophylact axes her . . . of guilt in endeavoring to draw him . from teaching the Word. Tertullian pronounceth her guilty of incredulity; Chrysostom, of vain glory, infirmity, and madness for this very thing."-Whitby. "Mariolatry has little support or sympathy from these early Christian fathers."-Rice.

V. 33. Who is my mother. "Mary is in-

claims that his nearest of kin are the children of God. It is thus remarkable that in the only two instances, until the crucifixion, where Mary figures in the gospel, she appears in order to be reproved by the Savior, and to be placed, as far as the mere maternal relation is concerned, below obedient servants of God. These passages must be regarded as protests laid up in store against the heathenish eminence to which the Roman Church assigns to Mary, and especially against that newly established dogma of her being without sin from her birth, which they so signally contradict."—T. D. Woolsey.

V. 35. For whosoever shall do the will of God. Mere profession of discipleship does not entitle to such a position. Our Lord does not say how we are enabled to do the will of God, but makes such a result the criterion. The importance of doing God's will, or of strict obedience to his require ments of us, can not be too strongly emphasized in opposition to the sickly sentimentality which prevails now, and makes the real life and work of little account, and mere good feeling everything. The same is my brother, and sister, and mother. The term "father" is excluded; his "Father" is "in heaven." Christ loves his people with a love, human as well as divine; there can be no closer relationship to him than that of real discipleship which manifests itself in obedience to his heavenly Father. Christ was the "Son of man," as well as the "son of Mary," identified with humanity in one sense more than with her. Those who have no seen Christ on earth are here assured of his presence and affection in a way that should be a constant stimulant to holiness. Brethren of Christ are brethren to each other. The dearest and best of friends and V. 20. They could not so much as eat | relatives have no claims upon us superior to our duties to the gospel of the kingdom.

PRACTICAL SUGGESTIONS.

"True courage is unassuming; true piety, serious and humble."-R. Hall. "The qualities of your friends will be those of your enemies-cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends."-Larator. "True disciples are Christ's nearest relatives. Divisions in any or ganization tend to destruction; churches and families are no exception to this rule.—Rice.

HOMILETIC TREATMENT.

I. The intense interest our Lord inspired in th heart of the people. v. 20. 1. Occasioned by natural curiosity aroused by hi

2. Occasioned by the many examples of healing. 3. Occasioned by the gracious words which so con

stantly fell from his lips. II. The sad misconstruction of his condition or the part of his friends. v. 21.

1. Occasioned by the intensity of his zeal in his Father's cause. 2. Occasioned by his seeming indifference to the

growing animosity of his enemies. 3. Occasioned also, doubtless, on the part of his

brothers at least, by prefessing himself to be the Mes III. The wicked accusation of his enemies, and

his Inswer. v. 22-30. 1. The accusation. "He hath Beelzebub," etc. (1)

The worship of Baal was one of the oldest forms of idol-worship and a masterpiece of Satan. To accuse the Lord Jesus of being in league with Satan, as the head of this form of heathen worship, was the gross-

2. Our Lord's answer. (1) Its logical character (2) The sinfulness of the charge. IV. The errand of his brothers and mother.

1. Its erroneous character. v. 31.

2. Our Lord's response. v. 33-35.-D. C. Hughes

FOR THE BLACKBOARD.

CHRIST'S FRIENDS AND FOES.

"He that is not WITH ME is AGAINST ME."

WHICH AM I?

CHRIST'S FOES AND FRIENDS.

A piteous sight: the Healer tried, Maliciously arraigned, His wonders bright, at first denied. With hell-soot now are stained; The heart that knew no apathy

In soothing human woe, Wearied: still throbbed with sympathy. Finds none from friend or foe. Maligned by these, despised by those,

Misunderstood by all, From out His desolation rose These words, with ringing call: "Behold, my mother, brethren, here!" Discipleship's the tie Which binds in union sweet, and near.

Man to his Lord on high.

But did you hear that other word Whose terror sends a thrill? "Heaven no forgiveness can afford; His guilt with him lies still Here and beyond, who dares blaspheme Against the Holy Ghost!" That sin eternal bides supreme; Those heart-gates then are closed. Oh saddest doom in all the range,

A bosom barred to love! Lord, shield us from such bitter change, Keep in thy Heavenly Dove.

BEST WORK.

The indolent man does not like to be reminded of his weakness, and without exception will remind you that your impertinence isn't relished; also that it would be a matter of supreme satisfaction to him personally if you would bestow your unkindly criticisms on some other fellow, far more deserving of them; which fellow, in his opinion, is numerons. He would like to succeed, but isn't ward, counting on full work for fifty two cluded in what is a virtual censure on the part of her willing to exert himself sufficiently to sup- Sabbaths in each year, they will the more Lord. He neither goes out to meet her and her companions, nor admits them into his presence. He ex-

same spirit of indolence, manifested in another direction, and the flippant rebuffs that suggestions for betterment in this line of labor receive, is a matter of grave concern. Of course we recognize the fact that every

school has its own ways of working. We believe in that. A school without individuality, like a man, is not fully developed. it has not the stamp of its leader, the leader in that line are worthy of consideration. is in the wrong place, and the school suffers. There is one thing, however, in which all agree, and that is the end sought. We agree that Bible scholarship is one important result to be striven for. How many of our schools from the East to the West go about their work as though that is the last thing our prayers, how melodious they are; nor the considered. If we should tell you the most logic of our prayers, how methodical they of them, you would wonder at the exhibition | are; but the divinity of our prayers, how of temerity; nevertheless, it is true, unpalatable though it is. Indolence is at the bottom of it all. We readily concede the importance of the result sought, but we are too tired—constitutionally tired—to supply the conditions. Like religion to the unconverted man, we admit its supreme importance, wish we possessed it, yet refuse to get out of the old ruts to find it. It's too much trouble. It's vastly easier to use Quarterlies, Journals, Recorders, Commentaries, etc., in the school, than to learn the lesson outside of the session. But pray tell us the benefit of such mummery, except, perhaps, to pass the hour pleasantly.

Our best success depends on work. We can never have the best Sabbath-school without it. The superintendent who hasn't the lesson of the week upon his heart as well as in his head for the six days previous to its recitation, will come short of his best work. The teacher who hasn't such a vital care for the good of his class as will fill the week with anxious, prayerful study of his lesson, comes short of his best work when he goes before his class. The scholar who seeks light, who would know more of the way of life, who would better fit himself for life's duties by acquiring a better knowledge of God and his requirements, as well as such as by reason of fewness of years just begin to feel the first impulses to a possible better life, and do not yield a willing service by way of study, which such results demand, fall short of their best

The question then resolves itself into this form: Does faithfulness to the cause, to our own good, admit of anything short of best work? Can we so trifle with obligations to our ownselves even, as to be satisfied with a makeshift for the real thing? You will agree that we ought not. Does it not very much reduce our per cent. of manhood and womanhood, to see a right way, and for convenience refuse to go in it. As a denomination, we need the best Bible scholarship. We need it much; we must have it; the demand is upon us. Shall we get it by ignoring the only means by which we may obtain it? If not, let us as superintendents, teachers. and scholars learn to feel that we are doing violence to our highest interests when we consent to the use of any sort of helps in the Sabbath-school. It is well to use them in the lesson preparation at home, if need be, but never in the school. W. R. POTTER.

SABBATH-SCHOOL REORGANIZATION.

We commend to the consideration of our readers the following thoughts contained in a letter from Bro. Wm. L. Clarke, Superintendent of the Bible school at Ashaway, R. I.:

We notice that many of our Sabbathschools reorganize at the beginning of the year, and, believing that, with the International Lessons in general use, it is better that our school-year should begin with Jan. 1st and end with Dec. 31st than at any other time, we shall try this year to fall into line in this respect. Why not uniformly through our denomination have the new officers of our Bible-schools enter upon their duties on the first Sabbath of the new year? We almost instinctively regard the new year as the most appropriate time for reviewing the past, and reconsecrating ourselves to the work we have in hand. These also are the sentiments and thoughts that come to us as we reconstruct our several schools, and they imply a breaking up and starting anew that we want but once a year. Let us therefore place the election at the time thus aptly fitted for it, and have no break in the working for long terms. of any school while considering the series of lessons laid down for the year.

This plan will be especially beneficial to those schools that suspend during the Winter, although by reason of such suspension they can not adopt it, still as they see the main body marching steadily and uniformly for-

Sabbath-schools is seriously impaired by this the series of lessons, and thereby may be induced to continue their schools through the entire year.

Having accomplished this, then let our school report for 1882 stand separate and apart by itself, and so for each succeeding year. This, to many, will seem a small thing; but it will be a step in the direction of system and good order, and even small things

A GOLDEN STATEMENT.—Remember John Trapp's golden statement: "God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers. how neat they are; nor the geometry of our prayers, how long they are; nor the music of heartsprung they are. Not gifts, but graces prevail in prayer.—Examiner.

WHILE the Great Teacher was infinitely above his disciples, he was also one with them. The Sabbath-school teacher should seek to be as far in advance of his pupils as possible in every attainment of knowledge, but he should be one with them in familiarly and earnestly imparting knowledge to them. -Our Bible Teacher.

Ir was a laconic, but well-aimed reply of Mr. B. F. Jacobs, when on being asked how many pupils he would give to a teacher, he answered he would follow the example of the boy with his hens-gave each as many chickens as she could scratch worms for .- Our Bible Teacher.

A SURE CURE FOR TOOTHACHE.—Oh, the suffering caused by toothache. The inclination is to rush to the dentist and have the offending tooth extracted even at the risk of sadly marring the good looks. Don't do it. Go-to the druggist instead and get Hamilton's Dental Toothache Drops. They will cure in one minute. Price per bottle, 25 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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The Sabbath. Recorder. PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Papers to foreign countries will be charged 50 cents additional, on account of pestage. If payment is delayed beyond six months, 50

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VOL. XXXVIII.

The Sabbath Entered as second-class in

office at Alfred Centre, N. 1 ONE STEP

> What though before me Too dark for me to se I ask but light for one s 'Tis quite enough for

Each little humble step The gloom clears from So though 'tis very dark I never am perplexed. And if sometimes the n

So close I fear to stra Patient I wait a little w And soon it clears awa I would not see my furt For mercy veils it so; My present steps might

It may be that my path Thorny, and hard and And, knowing this, my Through fear and ter

Did I the future know

It may be that it winds A smooth and flower But seeing this, I might The journey of to da Perhaps my path is ver My journey nearly d And I might tremble at

Of ending it so soon: Or, if I saw a weary le Of road that I must Fainting, I'd think, "A Will fail me ere the And so I do not wish t

My journey, or its le Assured that, through Each step will bring Thus step by step I on Not looking far befo Trusting that I shall al Light for just "one

HOW TO G

BY REV. AMOS S. PSALM 92: 13, 14.—"Th God. They shall still bring they shall be fat and flouri

It is a great privilege am able to testify publ day, that you have me to you, since I took church, very pleasant form kindness toward of this community and am, however, reminded this anniversary that can not last many year est. In three years I three score and ten. be considered an old n bly disqualified from and acceptably the res toral charge. Some p speak of me as already quite startled some f while assisting a Meth way of preaching a wal church, by the langua before the sermon. the Lord to "impart" the aged and veneral about to speak to the him a realizing sense eternal world, in orde effectually speak as a

men." It is quite pos young people may loo in somewhat of the sa this view a delusion? man; at least I do no Said Doctor Guthri preacher, in advanced am growing old becau and there are crow's and my step is not so yore. But they are in me. The brow is wri not me. This is the But I am young, you before." While fully experience with the Doctor, I must confe ord, and certain unu toms, show me that o ing at my door.

"A thousand hint As plain as tri That even in my And therefore the queen How I shall grow of a consideration of grato me, but to all the gation who are in We have most of u

house of the Lord

healthfully and with the courts of our Go we sowing the seeds a good fruit in our ol continue healthful an But, to sdapt the

occasion, I proposes myself on the questi a beautiful and fr while I have no doub