

The Sabbath Recorder.

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

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The Sabbath Recorder.

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ONE STEP MORE.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard and steep;
And, knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey, or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—British Herald.

HOW TO GROW OLD.

BY REV. AMOS S. CHEESBROUGH.

PSALM 92: 13, 14.—"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

It is a great privilege, my friends, that I am able to testify publicly on this my birthday, that you have made my ministrations to you, since I took the oversight of this church, very pleasant by reason of your uniform kindness toward me, both as a citizen of this community and as your pastor. I am, however, reminded by the recurrence of this anniversary that my ministerial work can not last many years longer at the farthest. In three years I shall have reached my three score and ten. Then, doubtless I shall be considered an old man, and hence possibly disqualified from discharging efficiently and acceptably the responsibilities of a pastoral charge. Some persons may think and speak of me as already an old man. I was quite startled some five or six years ago, while assisting a Methodist brother in the way of preaching a watchnight sermon in his church, by the language he used in his prayer before the sermon. He earnestly besought the Lord to "impart power to the words of the aged and venerable preacher who was about to speak to the people, and to give him a realizing sense of his nearness to the eternal world, in order that he might more effectually speak as a dying man to dying men." It is quite possible that some of these young people may look upon their minister in somewhat of the same light. But is not this view a delusion? I am not yet an old man; at least I do not feel old.

Said Doctor Guthrie, the famous Scotch preacher, in advanced life: "They say I am growing old because my hair is silvered and there are crow's feet on my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live. But I am young, younger than ever I was before." While fully in sympathy as to my experience with these words of the good Doctor, I must confess that the family record, and certain unmistakable bodily symptoms, show me that old age is in reality waiting at my door.

"A thousand hints proclaim the truth,
As plain as truth was ever told,
That even in my wanted youth,
I'm growing old."

And therefore the question with me now is, —How I shall grow old gracefully? This is a consideration of great importance not only to me, but to all the members of my congregation who are in the same predicament. We have most of us been "planted in the house of the Lord." Are we flourishing healthfully and with a divine beauty "in the courts of our God?" And further; are we sowing the seeds that shall "bring forth good fruit in our old age," so that we may continue healthful and flourishing?

But, to adapt the subject to this personal occasion, I propose to preach a sermon to myself on the question: *How I may grow to a beautiful and fruitful old age?* And while I have no doubt that you will enjoy

hearing a minister preached to, right personally, it is well for my hearers to bear in mind that the sermon may be so made as to have two edges; that there may be something in it for them as well as for myself.

1. I charge myself then, on growing old, not to be over anxious to conceal the fact either from myself or from others. Growing old is an appointment of God which we can not alter, and which it is unwise to ignore, and wicked to rebel against or be ashamed of. It has its bright and beautiful side, which if we find and enjoy, our life is rounded out in its fairest proportions. But all do not take this view of it. Old age is to some a calamity which they are quite reluctant to face. And hence they resort to devices by which its approach is sought to be concealed. Some adopt a studied reticence or evasion on the subject. Some affect an unnatural youthfulness of manners and movement. Some call to their aid the skill of the tailor or the dressmaker; and even the hairdresser is invoked with his false locks and his hair-dye. And some, it is whispered about, resort to outright lying to conceal their age. There are, doubtless, certain delicate considerations involved in this matter of growing old, bearing more or less weightily on our social connections. But it is always, and on every account, best to be honest. An undue sensitiveness in this regard has a demoralizing tendency. It not only damages our reputation for truthfulness; not unfrequently it makes us the object of derision. I charge myself then to face the truth in the case, whenever the occasion demands it. And then make age so graceful and so winning that there shall be nothing in it to be ashamed of, but that it shall appear to be the glory and crown of life.

2. I charge myself also, as I grow old, not to indulge myself in complaining of the degeneracy of the age, nor to be ever telling how much better things used to be when I was a boy. To a child or youth the world is all new. Everything comes home with a freshness and power which cease to characterize the experience of later years. As life advances it becomes more staid. Events lose their vividness and are regarded as more a matter of course; until in old age the sensibilities become obtuse. The strong attachments of youth are broken off by separation and death. Hence as the old man looks back upon early days, they are to his eyes encircled with a brilliant halo. They seem to have been his happiest and brightest days. The changes that have taken place in society, in modes of doing business, in matters of religion, in politics, in the pursuits of industry are, in his view, for the worse. He is sure the world is degenerating. There are no such well-regulated families, no such thorough schools, no such upright business men, no such good singing and preaching as there used to be. The farms are not as well tilled, nor the houses as well built, nor the roads as well worked; the crops are not so large, nor the snow-drifts so deep, nor the people so social and friendly as in the good old days when he was a boy. And so he laments; and so he croaks, making himself and others uncomfortable by his damaging comparisons and fault-finders. Now I charge myself never to be a croaker. Do not stand off and scold at the times, and put yourself out of sympathy with the age in which you live. Keep up with the times. Make the best of them. Throw yourself into all that is going on, with the freshness of youth, and very likely you will find the years, instead of growing darker, becoming brighter to the end of life's journey.

Some men try to anchor themselves fast to some past "Anno Domini." To be consistent they should use an almanac a decade or a century old, and date their letters and account-books fifty or a hundred years behindhand. Such men are exceedingly unpopular in having been born out of their proper epoch in the world's history. They are Bourbons of some long extinct dynasty, and as a matter of course in uncomfortable conflict with the times in which they are living.

In contrast with such examples, let me never forget that God has cast my lot in this nineteenth century and expects me to fill my place honorably in it. And if I come in contact with men who are trying to drag the world backwards to the condition it was in before the flood, or in the middle ages, or even in the times of our great-grandfathers, I am bound in courtesy to treat them considerately. I may properly pity them. But I should suffer no detention through their influence. My golden age is in the future.

3. And further I would say to myself: Do not indulge yourself in the habit of complaining of the young people, as if they were the most foolish and wild that ever lived. Very likely young people are not subject to the restraints that were imposed upon them under the old regimen. Very likely they are allowed more license and are more indulged than is good for them. But is it not possible that there was a fault in the opposite direction in the olden times? In any event, nothing is gained by always censuring and picking flaws in the behavior of the young. That is the very way to lose their confidence and awaken their prejudices against you. For just as soon as they get the impression that an aged person is given

to fault finding with their ways and enjoyments, he loses all influence over them. If he would do anything effectively for their good, he must show sympathy with them, he must love them into confidence. He may learn a profitable lesson by remembering that he himself was once young, and that then he did not take kindly to grumblers, even if their heads were gray. In this way, and not by evermore prating about the wildness and folly of the young, you may not only gain power over them for correcting their faults and winning them to the paths of virtue, but you will make yourself much more respected. Your affections will preserve their warmth and youthful play, and your last days be made cheery and bright. We talk about the second childhood of old people, when reference is had to the falling off of the faculties into imbecile childishness and dotage, a state which greatly taxes the patience of their best friends. But child-sympathy and childlikeness in the aged are traits surpassingly lovely, and a rich benison in any household group.

4. Again I charge myself not to become arbitrary and overbearing as I grow old, and not to claim on the score of my age that others shall yield to my dictation, and defer to my opinions. With the progress of life, men are apt to grow self-opinionated, and to feel that their views and plans must prevail. Do they not know more than others? Have they not had a wider experience and larger opportunities for observation? And hence they are liable to become arbitrary, and take advantage of the respect which is paid to age in trying to enforce their opinions and measures. Now while it is true that their years have afforded a longer period for study and observation, it hardly needs to be affirmed that men's wisdom is not always in proportion to their years. Some men never, all their lives long, travel beyond a narrow circle of ideas. It is trot-trot, trudge-trudge, round and round the same beaten track. And not seldom the circle narrows as they grow older. They get full of crochets which they cherish as the sum of all wisdom. But whether so or not, we that are increasing in years should guard ourselves against thinking that we know everything, and against trying to enforce our views and plans in an overbearing way on others. For by such a course we shall forfeit all respect and excite only disgust and opposition. A kindly and conciliatory spirit lubricates the wheels of life and wonderfully enhances the ease of its movements.

5. Another counsel I would give myself is: Do not make trouble in the family or in society because other persons want things somewhat different from what I have been accustomed to. We who are growing old should not forget that when we were young we were not always content to go in the ways of our fathers. Whether for the better or the worse, we went in for changes here and there. And we succeeded in effecting them. As we look back we can easily see how widely we have thus drifted away from the methods of our predecessors. In farming, in mechanical work, in the style of building, in the furniture of our houses, in dress, and in matters pertaining to social and public worship, we claimed and exercised the privilege of modifying the old accepted customs. We had then our day. Now the young people, as they come forward into active and responsible life, want their chance. It is best and right that they should have it. And we shall act very foolishly and selfishly, if we undertake to deny them the privilege. We may fret about it as we will, and make ourselves and others a great deal of trouble, but we shall only render apparent our own helplessness. We shall give a pitiable example of our want of good sense. Changes and revolutions there certainly will be, and to insist on keeping things in a crystallized state is just as truly a useless labor as if we should try to stay the changes of the next New Year's day. Petrified animal organisms remain the same from age to age. Human mummies come out from their cements unchanged after the lapse of thousands of years. The same is true of dead civilizations and dead philosophies and dead arts. Live bodies and souls on the other hand change according to the degree of life there is in them. Indeed, I may safely affirm that the only hope of the world's growing better is found in the fact of change. God help us if the future is to be a mere stale repetition of the past! Instead therefore of cleaving indiscriminately and doggedly to the old, let us, without lending our sanction to anything evil, so far throw ourselves into sympathy with the spirit of the age as to be able to give a right direction to the new views and customs that are presenting themselves for adoption. In this way we shall show our wisdom, improve our character, contribute to make others good and happy, and serve usefully our generation.

6. It is important also, as I grow old, that I cultivate the sweeter and lovelier traits of character, and repress those that are more acrid and disagreeable. What sight is more beautiful than that of a serene and lovely old age? We now and then are privileged with such a charming vision. All the harsher qualities are softened down, and the temper is mellowed under the plastic influence

of time and divine grace. The venerable and godly grand father, or the lovely and heavenly-minded grandmother, becomes the center toward which the warmest affections of the whole family converge. The genial soul beats with an undiminished glow in the aged breasts. There is a smile and a kind word for every one. We almost worship the old arm chair in which they sit and take their daily naps, and the large-print Bible they love to read, and the smooth worn cane by which they steady their weakened limbs. And the prayer of each younger member of the household is: "May the dear ones long live to be God's blessing to our home, made precious by their presence." But not all old people are of this type. In respect to some, as the bodily energy grows weak, and the nervous irritability finds no safety-valve in the accustomed work, then woe betide the family and friends among whom they have their home! All the cherished hatefulness and bad passions of an undisciplined lifetime come to the surface, and, however respectfully those on whose care they are cast may strive to treat them while they live, there is really no mourning when they die. God help me and God help us all to so earnestly and prayerfully cultivate the lovelier traits of Christian piety now, that when by feebleness we lose somewhat of self-control, we shall not fall a prey to disturbing passion, or be given over to habits that shall make us a plague and a mortification to friends.

7. Furthermore, let it be my purpose not to rust out, but to strive to hold out to the end in all works of love and usefulness. We hear aged persons sometimes excusing themselves from active and useful labors and from social responsibility under the plea that they have already done their part, and that now the younger men and women must step into their places to bear the burdens and fight the battles. This plea doubtless is occasionally made from true modesty, or from an honest conviction that younger persons can do the required work better than themselves. And modesty is a charming trait in an old man's character, and grows more attractive as years advance. But we have heard this excusing plea in cases where we have had reason to suspect it was prompted by a disposition to shirk responsibility from weariness in well-doing. The true principle is to work as long as you can, and not to lay down your implements of toil till the day is done. But let me speak considerably. Some constitutions, by reason of natural toughness or better usage, hold out in strength longer than others. And of course all old people are not to be judged by the same standard. But if we bear in mind that mere age gives no exemption from work, and that we are bound to employ faithfully whatever capacity for active usefulness may remain to us, we shall be able to accomplish large results even in declining years. With such examples before us as the octogenarian Christian leader, John Wesley, and of "the old man eloquent," John Quincy Adams, and many aged statesmen and authors and philanthropists still this side the stars, we may well take courage in the thought that old age is not necessarily to be put down at cipher as a factor in the active affairs of life.

But there is another liability to be avoided. Sometimes it happens that old people are disposed to hold on to positions which they are unable to fill. A man has been a managing officer of a bank, or of some other moneyed corporation, or a professor in an institution of learning, or he has occupied some place of trust in the town, or has held a pastoral office for many useful years. But he does not realize that he is growing old and can not efficiently fill the place longer. It is suggested to him that he had better give way to some younger man. He is greatly offended by the suggestion, and insists that he can perform the required duties as well as ever. He feels wounded that those whom he has to the utmost of his ability served should wish to get rid of him. It is a painful sight to see an aged man, who has filled a responsible place faithfully during a long life, showing this weakness at the end. Well would it be for us all as we grow old, if, while we are ready to work as long as we are able, we are at the same time wise enough to retire from positions of trust just as soon as we become incapable of meeting the demands they make upon us. And further, the impression has been growing upon me that if men, as they advance in life, would only keep their feelings fresh and young, if they would retain their hopefulness, if they would get themselves out of the ruts of the old methods and keep themselves abreast of social progress and in full sympathy with the times they live in, the people would not be anxious to get rid of them, but would insist on retaining them in their positions as long as possible. But if they will insist on balking standing still when the rest of the world is going forward, of course they can not expect anything else than to be left behind. A man need not resort to hair-dyes with a view to pretense to youth, when he has lost all its glow. People will detect the imposture. But though his head be gray, a warm fresh heart will make itself known and command respect and love.

And once more, summarily comprehending the points already made, and including also all that needs further to be said upon

the subject, I charge myself assiduously to cultivate beneficence, cheerfulness and hopefulness as old age comes on. I know that advanced life brings with it often so much of nervous irritability and mental weakness, that it is sometimes impossible to exercise a proper self-control. But nevertheless, much may be done by looking to Christ for strength, and by cultivating the more amiable dispositions, towards making it cheery and a benediction to all who come into contact with it. We must try to drive away despondency and discontentment. We must repress impatience and fault-finding. An arbitrary disposition must be held in check. Our crochets must be let go, and our jealousy of younger people and of new things. We must guard assiduously against rendering ourselves disagreeable by being willful and overbearing and peevish. To a grasping and selfish spirit we must give no license. To endure as the faithful servants and true representatives of the loving Christ, to the end of life, should be our aim; while we seek to shed upon the circle around us the light of smiles and generous deeds and hopeful words, and to bear an effective testimony in favor of truth and righteousness. And, as the crown of all, we should make it our ideal so to live that, in proportion as we draw near the end, it may be proved by the temper we daily manifest that we are by so much drawing near to heaven, and that the glorious issue is to be not death but translation.—*Christian Secretary.*

JESUS THE LIGHT OF THE BIBLE.—You have often admired the line of shimmering light which shines on the ruffled waters when the moon is in the heavens. Look in any other direction and the waters are dark and troubled. Look toward the orb of night, and you see the glory all the way, right from your feet to the heavens above. Another standing beside you, looking at another angle, will see another line of light and glory, and another in another place will see another; and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction. So is it in the Bible. The glory is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look to the point of sight; look to Jesus, and you will see the glory of the Bible. You can not see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But every one who looks earnestly in the right direction will see something. We may be called by different names, and we may look at sacred truth at different angles; but if "looking unto Jesus" be our motto, we shall see "the glory of the Lord." And though no one can see it all, each one will see all he needs. Every one that looks in the right direction will see a path of light and glory leading from his own feet across the troubled waters of his life, up to the heavens above. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" and "when Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4).—*J. Monroe Gibson, D. D.*

THE WIFE.—A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to women. The wisest thing a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.—*Ruskin.*

No man who has never written a book can comprehend the awful joy which fills the soul of the author, as he discovers the spring of his brain sandwiched in among a number of other discarded volumes, and marked, "Your choice for ten cents."

WHEN Amos Lawrence was asked for advice, he said: "Young man, base all your actions upon principle; preserve your integrity and character; and in doing this, never reckon the cost."

of lessons, and thereby may be in-
continue their schools through the

accomplished this, then let our
port for 1882 stand separate and
self, and so for each succeeding
this, to many, will seem a small
it will be a step in the direction of
and good order, and even small things
are worthy of consideration.

STATEMENT.—Remember John
golden statement: "God respecteth
rithmetic of our prayers, how many
nor the rhetoric of our prayers,
they are; nor the geometry of our
how long they are; nor the music of
ours, how melodious they are; nor the
our prayers, how methodical they
the divinity of our prayers, how
ing they are. Not gifts, but graces
prayer.—*Examiner.*

the Great Teacher was infinitely
disciples; he was also one with
The Sabbath-school teacher should
be as far in advance of his pupils as
in every attainment of knowledge,
could be one with them in familiarly
teaching them.

a laconic, but well-aimed reply of
the Jacobs, when on being asked how
pupils he would give to a teacher, he
said he would follow the example of
the hens—gave each as many chick-
ens could scratch worms for.—*Our
Teacher.*

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

WHILE performing missionary work in the Central Association, Bro. A. W. Coon preached for the Sunday people at South Otselic, N. Y., four times. He presented the Sabbath question to them in connection with a Bible-school lesson, and also preached a missionary sermon, after which a collection was taken for our missionary work, of \$11 63.

TWICE since the Anniversaries at Farina, the question of allowing the Missionary Secretary to divide his time between the Secretaryship and the duties of another position in denominational work, has been before the Missionary Board; and for the second time it has committed itself to the plan adopted by the Society at Little Genesee, N. Y., in 1880, namely, that the Secretary should devote his time and labors to the general cause of missions, home and foreign, East and West. We trust that our brethren in the West will look on this as a sign of the Board's appreciation, not want of appreciation, of the importance of the home mission field of the great Northwest. In the opinion of the Board, for the Secretary to become a missionary in Chicago, and remain Missionary Secretary, according to the suggestion of several prominent brethren of the North Western Association, would be to greatly hinder his usefulness as Secretary, and would therefore prove really detrimental to the cause of missions as a whole. May results show the wisdom of this judgment.

The following missionary work is reported, mainly for the quarter ending Nov. 30, 1881:

By L. F. Randolph, at Greenbrier, Ritchie, and Hughes Fork, W. Va.; 13 weeks, 14 sermons, 10 prayer-meetings, 12 visits, 1 addition, and 1 church and Bible-school organized. By W. I. Haight, at Watson and Shaw Hill, N. Y.; 10 weeks, 17 sermons, 7 prayer-meetings, 32 visits, and 608 pages of tracts distributed. By A. W. Coon, at Norwich, Preston, Lincklaen, and South Otselic, N. Y.; 8 weeks, 25 sermons, and 43 visits. By C. A. Burdick, at Portville, Bell's Run, Hebron, Hebron Centre, and Roulette; 13 weeks, 31 sermons, besides lectures to the Excel Band, 1 prayer-meeting, and 63 visits. By B. E. Fisk, at Hornellsville, N. Y.; 14 weeks, 13 sermons, 14 prayer-meetings, and 6 visits. By F. F. Johnson, at Stone Fort, Eton, and in various neighborhoods in Southern Illinois; 13 weeks, 49 sermons, 6 prayer-meetings, 66 visits, 4,000 pages of tracts distributed, and 3 additions.

These brethren report in the aggregate \$140 11 contributed for the support of preaching, and \$64 84 for the missionary treasury.

The Secretary has recently visited the following points in the Northwest: Pardee and Nortonville, Kan.; Long Branch, Harvard, Orleans, North Loup, Calamus, and Davis Creek, Neb.; Garwin, Iowa; New Auburn, Trenton, Alden, Albert Lea, Wells, and Dodge Centre, Minn.; Milton Junction, Wis.; and Chicago, Ill. At fourteen of these places he preached 57 sermons; he also received for the Missionary Society about \$85, and for the Tract Society \$38 65.

ABOUT MAKING REPORTS.

We desire to make, at the next Anniversary of our Society, a full and detailed report of the work performed during the year beginning September 1, 1881, and ending August 31, 1882. This can not be done, however, without the co-operation of our missionaries. Five blank reports have been sent to nearly or quite all of the missionaries; and any who have not received them, are requested to promptly inform the Corresponding Secretary of the fact, and they will be supplied. On one of these blanks the missionary is asked to state the work he has done during the months of September, October, and November, 1881; on another, the work for December, 1881, and January and February, 1882; on another that for March, April, and May, 1882; on another, for June, July, and August, 1882, whether the time spent be one day or three months; and in the fifth blank a summary statement of the labors for the entire year, beginning the first of September, 1881, and ending the thirty-first of August, 1882. This seems to us to be an intelligible, reasonable, and business-like request to make of our missionaries. Some have cordially acceded to it, and we thank them for it. Others have not done so; and these we earnestly ask to make their

reports, from this time forward, in the manner above explained, assuring them that it will simplify the Secretary's work, and enable him to make a more satisfactory report at the end of the year.

OTSELIC, N. Y.

I make the following statement of my work in Otselic, for nine months ending with Jan 1, 1882. I have preached three sermons, once in two weeks, in the Seventh-day Baptist church, and two more on the same field, making five sermons every two weeks; in all, about 90. During the last three weeks I have held some extra meetings, perhaps about half the time, the going and weather and home duties preventing more. Most of the membership have been quickened, backsliders reclaimed, and several have been converted. Five have been baptized, three of whom have united with the Church, and two more by statement. Three of these, a man and his wife, and a son of sixteen years, have come to the observance of the Bible Sabbath, which has given the Church great encouragement, and will give it great help. Things on this field, although not what they should be, are brightening, and the faithful membership are taking new heart. They have so pressed me to continue my labors among them another year, that I have consented to do so. Respectfully,
J. CLARKE.

DERUTTER, N. Y., Jan. 16, 1882.

SCANDINAVIAN MISSION.

I will now give my report for the last quarter in 1881. Nov. 5th, began missionary work in Moody county, Dakota, preached 5 times, held 2 prayer-meetings, and made 14 visits. Nov. 17th, went to Turner county, D. T., began meetings Sabbath-day, Nov. 19th. The 24th-26th, the Baptists held union meetings in their meeting-house. I attended the meetings, and Bro. Ring, a Seventh-day Baptist minister, was also there, and there were three Baptist ministers present. We all preached, held 7 meetings, and had a very good time. After these union meetings, I continued meetings, preaching in three school-houses and some private houses. Spent three weeks there. The interest this time was better than ever before. The Sabbath is kept in five families; they are good, trusted Christians. A woman told me that she became convinced that the seventh day was the Bible-Sabbath by reading my tract, "The Open Letter to the Baptists," and she is now keeping the Sabbath. A sick man embraced the Sabbath in his bed.

I found that field more interesting than I expected. The prospect for a church is good now, and we expect to organize a church there this winter. One brother, C. Swensen, subscribed for the SABBATH RECORDER. I preached there 14 times, held 2 prayer-meetings, made 43 visits. May the Lord give me wisdom to work more faithfully this year. I hope to see more good results.
Your brother in Christ,
C. J. SINDALL.

OWATOA, Minn., Jan. 16, 1882.

KENTUCKY.

I believe that my last report gave an account of my labors on the Kentucky field up to Oct. 9th; since that time I have written a few brief notices of Sabbath sermons preached at different places in the State, and of the interest felt in the subject, and that was manifested on these several occasions, and you have seen these in the RECORDER. I will now complete my report to the Board, and forward it for your coming meeting.

On the evening of Oct. 10th, I preached by previous appointment at "Grange Hall," about one mile from Bro. Threlkeld's, to a fair-sized audience, which gave good attention and was deeply interested. Before the sermon, I told them of my conversion to the Sabbath, and was listened to with apparently deep interest. On Bro. Threlkeld's invitation, a number of persons came forward and gave him their hands, thus asking to be remembered in prayer. It was a deeply solemn meeting.

On the 11th of October I left Bro. T.'s and went on my way to Ohio county, having previously written to Bro. Hamilton Maxwell, asking him to send for me to Spring Lick, a station on the Paducah and Elizabethtown Railroad, and to which place I went via Paducah, on the Ohio River. Suffice it to say, that my card did not reach Bro. M. in time for him to meet me as I requested, and so I went on as best I could, via Falls of Rough, but did not reach Bro. M.'s until Sabbath morning, October 15th. We immediately made arrangements for a meeting in the evening, to be held in the old meeting-house at Pattiesville, about one mile from the residence

of Bro. M. I remained in this neighborhood until the 24th of Oct., preaching nearly every evening at the church; but very few attended on these services, as scarlet fever was prevailing to an alarming extent among the children of the neighborhood. I held one preaching service at Whiting-hill school-house, about three miles north of Pattiesville. About thirty persons, mostly young people, were present, and gave good attention. I also sent an appointment, by request, to Falls of Rough, for a preaching service there, and rode six miles in the rain, but as no one came because of the rain, no service was held. Dr. Meador, who lives at Pattiesville, and who has done much to aid our brethren who have visited this field before me, was unable to do anything, being kept at home by the severe, and probably fatal sickness of his wife. I was deeply moved by their severe affliction, and called often at their home to see them, and speak comforting words to the sick. When I left, the Doctor kindly gave me a friendly letter of introduction to some gentlemen at Fordsville, that proved to be of great service to me at that place.

On the 25th of October I took my leave of the friends at old Pattiesville, and went to Fordsville, eight miles distant, and on reaching there, gave notice of a meeting in the evening at the school-house. I preached here three evenings in succession to fair-sized congregations. The last evening I presented the Sabbath doctrine, having the largest congregation at that service. I also gave Sabbath tracts to all that would promise to read them, and their coming to get them was their promise. Nearly every person in the house came and took them with great apparent interest. I wish to say that I remember with great pleasure the generous hospitality extended to me by Bro. Dabney Gaines of this place.

Oct. 28th. Left Fordsville, and was kindly carried by Bro. Samuel Gaines, some seventeen miles, into the vicinity of Cane Run Baptist church, Ohio county, to which place I had sent, by request, an appointment for preaching on Sunday, Oct. 30th. I preached in this church three times, and the last time I presented the Bible doctrine of the Sabbath to about 125 persons, who eagerly came and took all the Sabbath tracts I had. This was an entirely new field, and the whole question was nearly new to all. I was kindly entertained by Bro. Samuel Christian, and others, during my stay. I spent the Sabbath with a Baptist brother, John A. McCord, who gave me a hearty welcome. I felt so much interest in these new-found friends that I ordered the RECORDER sent to eight different persons who seemed very anxious to learn more about our people and their doctrine. My orders for the RECORDER was from that time to the end of the volume, and at my own expense.

The next day I came down to Horse Branch, a railroad station, and preached in the evening to a large company of young people, who gathered at the school-house. The next day, Nov. 2d, I went by railroad to Shepherdsville, in Bullitt county, eighteen miles from Louisville on the railroad to Nashville. Reached there late in the evening, and stayed over night at the hotel. Early in the morning, I took the foot train to find our brethren who live four or five miles from town. Half way out there my walk was ended, by a Baptist brother putting me onto his horse, and sending me, with a glad heart, the rest of the way. I soon reached the home of Bro. H. H. C. James, where I was given a hearty welcome, and shared the hospitality of his pleasant home till Nov. 28th, or about one month. About three miles from Bro. James's is a meeting-house, called "Bethel;" at this church and at the school-house in Bro. James's district we at once began meetings, and continued them, with occasional omissions, while I remained. While I took great care to enforce the binding nature of the divine law, I also took the opportunity of presenting the claims of Jehovah's Sabbath as of universal and perpetual obligation. I did this the more freely and fully as the strangest doctrines regarding the law of God that I ever heard of had been preached there. Nor did I forget to preach the glad tidings, that "God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law."

On the Sabbath we held brief services; some of the time a Bible service, and the last Sabbath I was there, I preached to seven persons at the house of Bro. Henry Stalling. I also administered the Lord's Supper in the evening after, only three of us uniting in the service. There is a good deal of interest shown by some outside of our little church, and I am quite hopeful that some of these will take a decided stand for the truth in the near future. Some of the young people

were greatly interested, and some of them, I hope, are not far from the kingdom of God. Still the prospects of the little church are not very hopeful in a worldly point of view; but I remember that He who founded the church on the Rock said to it, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He is more to it than numbers. It is my painful duty to say that some of the members of the church do not seem to feel the necessity of godly living, and have not been careful of their deportment. I hope the future of this little church may be filled with rich blessings of grace.

Leaving there on the 28th of November, I returned to Carrsville, where I arrived on the 30th. I went by way of Louisville and the Ohio River, as being much cheaper than by the railroad to Paducah, and then by boat to C. The object of my return was to preach, and help gather into church organization, or else into union with the Stone Fort Church, the Sabbath-keepers in Livingston county. I preached on the Sabbath in Bro. Threlkeld's house, and three times in Grange Hall, and once at the house of Mr. Newton Todd, whose wife is a Sabbath-keeper. On Sabbath, Dec. 10th, we were to have preaching and a Bible-school at Bro. Threlkeld's house, but as Sister Threlkeld was taken suddenly ill, no services were held. On First-day, Dec. 11th, I preached at Cave Spring school-house, six miles from Bro. Threlkeld's, and then we repaired to the water, and Bro. T. administered the ordinance of baptism to all of his children, and they, with Bro. T. and wife, with Sister Todd, were received into the fellowship of the Stone Fort Seventh-day Baptist Church, by Bro. F. F. Johnson, who was present from that Church, and authorized to act as its delegate in the case. It was a happy day for the little handful of Sabbath-keepers in Livingston county, and a time never to be forgotten by myself, as well as by the multitude who witnessed the solemnities of the occasion. Can we forget to pray for these young people, who have in early life consecrated themselves to the service of Christ, and the keeping of the commandments of God, and this, too, when Sabbath-keeping implies much self-denial and cross-bearing? No path strewn with roses beckons them onward; trials and work are before them with the approving smile of the Master, who lets fall on their hearts his promise, "Fear not, little flock." May the pledges and union formed that day be ratified in heaven. The First-day Baptists and our people held joint services that day, and their pastor also baptized two willing converts.

The time of my tarry on this field having expired, I went, after the baptism, with a family who live near the Ohio River, and just at night was set across in a skiff to Golconda, Ill., and when morning dawned was on my way to Evansville, Ind., where I took the train for home, where I arrived at noon on the 14th of December, having been absent three months lacking four days.

Brethren of the Missionary Board, I wish, in closing this report, to make some statements and suggestions that go far in my own mind to determine our future duty and action. I sincerely hope that these suggestions will not be regarded as an attempt to dictate, or control the Board in any future action, but simply as the result of my own observations, with the intention of helping the Board to supply the Kentucky field.

1. There is a wide-open door. I do not wish to convey the idea that there are no obstacles to be overcome; there are. There are preachers and church members that will do all in their power to prevent our brethren being heard, still the common people will hear, and some of them will believe and act.

2. We ought to enter this open door, and sow and reap the harvest. We are able to do it. And the ability to do it lays us under the strongest obligation. Now, as to the way we have been doing. I have been very doubtful in regard to the results of such transient labor. Still it may have been the best that we could do in the past, because no one seemed willing to enter the field permanently. When it was settled that I was to spend a season in Kentucky, I determined to survey the entire field, even if the expense of doing so should be heavy, so that I could, from this survey, reach an intelligent conclusion, and recommend what seems to me to be wise action for our Board to take. With this as one object in view, and yet this was not all, when I reached Louisville, where, I confess, I desired greatly to come right on home, yet, with tearful eyes and prayerful heart, I turned my course down the Ohio River to Carrsville, well knowing that in so doing it would increase the expenses of the mission some twenty dollars. I am glad that I took the responsibility, and hope that it

may appear in the final result to have been wise.

3. I recommend that the Board take measures to secure the services of Bro. C. W. Threlkeld as a permanent laborer on the Kentucky field. I am satisfied that he has a wonderful hold of the people there, and that he is well settled in his views of Christian life and doctrine, and that these views have been the compelling power in making him a Seventh-day Baptist. I think that the door is open, that we have or can get the needed funds to keep a laborer in the field; and finally, that God has sent the laborer.

All of which is respectfully submitted,
J. M. TOOD.
BROOKFIELD, N. Y., Dec. 21, 1881.

SOME THINGS CHURCH MEMBERS SHOULD DO.

They are more permanently identified with the church than the pastor. He is employed by them for the time being to assist them in their own work. Hence they are under obligations to support him. Paul says, "They which wait at the altar are partakers with the altar." Even so the Lord ordained that they which preach the gospel should live of the gospel." He bases the principle of ministerial support on the old provision made for the priesthood. He "ordained" it as a gospel plan.

But the church members should do something more than afford pecuniary support to the pastor; they should co-operate with him in a cordial and earnest manner, giving him their sympathy and the benefit of their prayers. Here is where laymen often fail. They apparently think, sometimes, that the pastor is lawfully to be criticized and found fault with; and if an imperfection is discovered, as it may be, it is to be distorted and magnified and rendered insufferable. Such a course is ruinous both to pastor and people, and is destructive to the spirituality of every church where it occurs.

If the people are in full sympathy with the pastor in his labors, trials, disappointments and perplexities, they will have no time or disposition to censure him; they will, instead, help him by being companions and fellow-laborers with him, and will feel that there is something for them to do in building up the church—that it is their work.

Another thing church members should do is to take care of their own piety. This is of more consequence to them than anything else, and should be attended to before anything else. They must see to it themselves. They should make their piety a certainty. Here is where their great anxiety should be exercised, as a mistake here is irreparable. They should "know of the doctrine" by doing the will of God. "He that believeth on the Son of God hath the witness in himself." If they have this "witness" and keep it, they are qualified to do more for God than is possible without it.—*Morning Star.*

SEPARATION FROM THE WORLD.—Salvation is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity;" "Who-soever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye can not," says our Lord, "serve God and Mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in rapture, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death songs amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ. Some while ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown; ample fields were contracted into little patches, the lake was no larger than a looking-glass; the broad river, with ships floating on its bosom, seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God, and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ—"this is the victory that overcometh the world, even our faith."—*Thomas Guthrie, D. D.*

THE FULL BAPTISM.—God's ministers need this full baptism. What else can give purity and elevation to motive, and can plant a hallowed joy within that conquers adversity? Holiness of heart will give a momentum of sanctified love that nothing can resist. It will awaken a sympathy for perishing souls, by which labor for Christ will become a delightful joy. Holiness will awaken desires for sanctified study. The minister that is indolent is not fully consecrated to his work. He is not abreast with the times; he does not, can not, fully meet his obligations, no matter how illiterate may be the people among whom he may be called to labor. He needs this endowment—the fullness of love. The Holy Spirit will inspire a relish for truth, will aid him in pulpit utterances, will give variety and edge to his discourses. How many instances may be cited where Christian ministers have renewed their strength, and come to be a power hitherto unrecognized, by this baptism of the Holy Spirit that leads to a full consecration of intellect and heart to God.

Education

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

"Last summer"

NIGHT

BY MARY

The hush of twilight, far and
Falls on the green and slop
All tremulous the aspens stand
By way-worn zephyrs lightly
Where the clear brooklet's ripples
Sweep on toward to the shade

All day its sun-flecked ripples
Through pastures strown
Through lonely glens, where
To kiss the dimples waves
And sweet wild roses bloom
The humbles drooping o'er

By this low bridge and moss
In dul mood its music
While faded beech-leaves
And circling swallows
Move lightly, till each wave
Some fair reflection carries

Up the broad shoulders of
Soft twilight shadows dim
But on their faces, westward
A smile of sunset trembles
And there a thrush sings,
The world below to hear

Far off the cuckoo's plaint
Scarce separates from them
In shadowed blossoms
Where white-robed mist
Their nightly watch carries
With silent, dewy fingers

The stars peep forth, the
Fades slowly out behind
The birds are hushed—save
To chirp a little in his dream
When outcast breezes faint
Adown the woodland arc

The ripples vanish, seaward
The flowers in sleep
So nightly round each
The light is down in patient
That the rich harvest of
May rise in golden splendor

GOD IS:

HISTORY OF DOCTRINE

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 9, 1882.

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

BOOK REVIEW.

THE SABBATH: a memorial of different events, with the corresponding changes of the day, and the manner of its observance, together with the Chronology of the Ages. By Rev. H. T. Besse. Wesleyan Methodist Publishing House, Syracuse, N. Y. 5x8 inches, 384 pp.

Such is the title of a new book, which, to say the least, is a great curiosity. It is an effort to settle all matters connected with the Sabbath question by chronology and arithmetic. One scarcely knows which to wonder at most, the ease with which it assumes unproven and unprovable points, or its unscientific ingenuity in tangling the question under consideration. The key note of the book is sounded in the following, from the preface, p. 4:

"Was the Patriarchal Sabbath, which God gave to Adam in Paradise, identical with the seventh day of the Jewish week? This question has been answered in the negative by many eminent Biblical scholars, among whom I may name the celebrated Rev. Drs. Kennicott, Mede, John Kennedy, and Akers. For reasons given in this work, it is believed that the Mosaic seventh day of the week corresponds to the sixth day of the creative week. The creational seventh day was observed by the Israelites separate from this idolatry, God says: 'I caused them to go forth out of the land of Egypt, . . . also, I gave them my Sabbaths to be a sign between me and them.'"

If Mr. Besse is correct, God must have made quite a blunder in the above imperfect quotation, as well as in several other places. According to the book we are considering, the Baal-worshippers had taken possession of God's Sabbath, and he had to fit up a temporary one for the Jews, to prevent them from keeping "the Creational Seventh-day." Mr. Besse completes his platform by claiming that the Sun-worshiper's day was restored by Christ, and is identical with the present Sunday. Three hundred and eighty-four pages are consumed in vindicating and entangling these two propositions. At least fifty of those are filled with chronological tables which abound in bewildering intricacies, and the appearance of great knowledge. The ease with which the author assumes to settle all questions, and the accuracy of his dates, is certainly refreshing. For instance, on p. 75 we read:

"Our calculations make A. M. 1 to begin September twenty-third, before A. J. P. 840, (foot note)—[A. J. P. does not mean Andrew Jackson Pontifex, but the Year of the Julian Period.] What day of the week was that? This belongs to the first period. 840 years contain just 30 cycles of 28 years each, which indicates that the twenty-eighth year in this period is the one which we have judged to be A. M. 1. G. F. are the Sunday letters, and opposite these, and under September is the figure '7,' which indicates that the seventh calendar is the one for September that year; and the twenty-third day in this calendar is Monday."

On p. 208 we are again told: "According to the numbers used by the author, A. M. 1 was B. C. 5552 years and 100 days. From this deduct 4713, which is the number of years of A. J. P. before the Christian era, there remains 839 years and 100 days as the age of the world at A. J. P. 1. These 839 years and 100 days equal 29 solar cycles, 27 years and 100 days, which lacks only 266 days of being 30 complete solar cycles. We conclude, therefore, that the first year of the solar cycle was also the first year of the world. It is commonly supposed this year began some time in the month corresponding to our September. We have fixed upon the 23d day of September."

These extracts will give our readers some idea of the character of the assumptions of this book. By other methods he goes on to show with similar clearness (?) that the first day of the world was on Monday, and could not have been on any other; hence, the world was born on Monday, Sept. 23d, A. M. 1. Having settled this vexed question thus accurately, [we regret that he does not tell his readers at what hour in the day the world was born; it is very unsatisfying to come so near to exactness, and yet be left in doubt.] Mr. Besse goes on to fix other times and dates, and to prove in a great many ways that the second day is the first day, and the first day is the seventh day, &c., &c. Questions that have troubled wiser men, like Taylor Lewis, have no difficulties when put under the light of Mr. Besse's dark lantern.

We beg pardon of our readers for dwelling so long upon a book which is of no use whatever, except as a curiosity that shows how earnestly men will labor to throw dust upon the simple truth that "the seventh day is the Sabbath of the Lord thy God." We do not impugn the motives of the author, nor his Christian character. In point of scholarship, the book has no place with the works of Cox

or Hessey, or any of the better class of writers on the Sabbath question.

The historical portions are especially unreliable. The book is a chronological puzzle, with an assumed starting point, arranged to meet the demands of a theory that has found very few intelligent supporters. As a curiosity in Sabbath literature, it will pay collectors to procure the book. A. H. L.

PRAY FOR THEM.

I have been thinking of the arduous duties and solemn responsibilities that devolve upon our several denominational Boards. Only those, I suppose, who are familiar with the magnitude of the work, can realize how arduous their duties are. Great responsibility must rest upon them, because the management of all our denominational interests is intrusted to four or five Boards, and in each of these a few individuals constitute the working members. What rare tact and wisdom are required to manage them so well.

1. Look at our Missionary Society with its laborers scattered in all the Associations, and even in foreign lands. The Missionary Board must be familiar with all these fields, acquainted with the workers, and ready to give advice and direction whether a thousand miles away, or on the other side of the globe. And then there are questions arising in these widely scattered fields, and points to be settled, that are difficult, and often perplexing, and yet they must have the personal attention of the members of the Board before they can be settled wisely; and often these complicated questions require the careful attention of the Board between the regular sessions, that the important work may go forward.

The long lists of letters received from the wide field, each embracing new phases of the work, and often a multitude of separate interests, may give some idea why such prolonged sessions are needed before all can be judiciously settled. Now, as I think of the fields represented, the interests at stake, and the multitudes of souls committed to the care of the Board, and especially to the devoted Corresponding Secretary, it seems to me so desirable and Christ-like, that we who look to them and expect so much of them, should make it a special object of prayer that the Holy Spirit may guide them in their deliberations, and assist them in all their labors. And not only at our missionary meeting, but daily and continually, may we pray that God would endue them with wisdom from on high, and so bless and prosper the officers, and especially the Corresponding Secretary of our Missionary Society.

2. Look at our Sabbath Tract Society. What duties and responsibilities rest upon its officers! Will their labors be easy and their burdens light to lift up and magnify the law of God, when society is against it, in Christian as well as pagan lands? The new Tract Board are taking hold of the work vigorously, but the work is so great and the interests involved so mighty, that they surely need divine help to carry forward and enlarge the work. Brethren and sisters, let us pray for them, that God would guide them in all their plans, so they may use pen and press and platform in this and other lands, to spread the knowledge and observance of Jehovah's Sabbath.

3. Look at the mighty interests involved in our Education Society, and the blessed work done by our higher institutions of learning. Do not the Presidents of our schools and all the members of the faculty need wisdom from on high, to train the minds and hearts of those who will so soon be the standard-bearers in our denominational enterprises? Let us pray that God would bless these officers and teachers in all their sacrifices, assist them in their labors, and inspire them in their teaching, that they may train up a class of young people who shall be wiser and stronger and more Christ-like than those who have gone before.

4. May we not ask the prayers of all our people in behalf of the Sabbath School Board who are preparing the lessons from the Book of life, that grace and wisdom may rest upon them? And in this connection, let us not forget that noble band who are about to furnish a Sabbath-school paper, and also those who have helped so much in publishing the RECORDER.

5. The Memorial Board, charged with such vast interests and weighty responsibilities for all the other denominational Boards, deserves our sincerest thanks, and may those beloved brethren be remembered at a throne of grace.

Finally, brethren and sisters, let us offer up our prayers continually, for those who give so much of their time and thought and labor to the management of our denominational enterprises, that they and the work may be richly blessed, so that Missionary,

Tract, Educational, Bible-school, and Publishing interests, may be advanced as never before. L. R. S.

CLASS FOUR, of the Summer School for Hebrew, Morgan Park, Chicago, has issued a Revised Translation of the Prophecy of Malachi, in parallel columns, with the Authorized Version with the various renderings of the Septuagint, Targum, and Vulgate, in connection with the catalogue of the institution. Further information may be obtained by addressing W. R. Harper, Morgan Park, Chicago.

THE SEED ANNUAL of D. M. Ferry & Co., Detroit, Mich., for 1882, is a gem of beauty as well as a mine of information for gardeners and florists. It is sent free on application to the publishers, who have an enviable reputation for the good quality of seeds sent out by them.

THE STORRS & HAMILTON Co., Painesville, Ohio, has issued its Annual Catalogue of Vegetable and flower seeds, fruit trees, small fruits, etc., of which we have received a copy. This is a well established company, and offers special inducements to its patrons.

WIDE AWAKE for February realizes the anticipations raised by the publishers when the price was advanced, and the wide awake young American will fully appreciate its charms. Published by D. Lothrop & Co., Boston, Mass., at \$2 50 a year.

THE MALE VOICE CHOIR is a collection of gospel songs arranged by L. O. Emerson for male voices exclusively. It seems well adapted to the use for which it was designed. It is published by Oliver Ditson & Co., Boston, Mass. Price 50 cents.

Communications.

WASHINGTON LETTER.

Mr. Blaine's Diplomacy.—The Mild Umpirage of the United States about the Garfield Memorial Services.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 4, 1882.

It would be curious if the issue in the next presidential contest should relate to the umpirage of the United States in the Western Hemisphere. Mr. Everett long since spoke of the "mild umpirage of the Federal Union." But Mr. Blaine has proposed an extension of this umpirage to the quarrelsome children of South America. The idea will find favor not only with sentimentalists, but with all who are not impervious to sentiment, and the fact that such an astute politician as Mr. Blaine is giving it prominence, lifts the question above the plane of ordinary interest. Nations, no more than individuals, can not live and die to themselves. Vast power can not be dissociated from vast responsibility. But the question of our "mild umpirage" on this side the globe is not merely one of abstract duty to ourselves. The wonderful development of the United States and Territories during the last fifteen years, brings us much closer to the time than our fathers expected to be brought, when this country will be too small for us. It would not be too small if we were Germans or Frenchmen, but it must not be forgotten that we are fifty millions of Americans, with as much steam and electricity as all Europe with its 250,000,000. Already the demand for broader scope is finding expression in Mexican railway enterprises, and in the universal approval of the Monroe doctrine, as applied to the Panama canal.

The programme for the Garfield memorial services in the House, on the 27th inst., is now complete, and the ceremony promises to be both solemn and imposing. The Hall of the House of Representatives will be open for the admission of Members of Congress, and those who have been invited. President Arthur and ex-Presidents Grant and Hayes will be seated in front of the Speaker's table. The Justices of the Supreme Court will occupy seats next to the right of the President and ex-Presidents. The Cabinet Officers and the representatives of foreign governments will occupy seats to the left of the Speaker's table. General Sherman, Admiral Porter, and those officers of the Army and Navy who have received a vote of thanks from Congress for distinguished services will be assigned seats next to those of the Supreme Court. Ex-Vice Presidents and Senators will occupy seats in the second, third, fourth, and fifth rows to the east of the main aisle. Governors of States and Territories, and invited guests, will have seats assigned them on the floor. The reporters' gallery will be reserved exclusively for the use of members of the press, and tickets of admis-

sion can be obtained from the press committee only. The Marine Band will discourse appropriate music. The diplomatic corps will be present in the uniforms of their several nationalities, and will be conducted to their seats by the Sergeant-at-Arms of the House. Prayer will be offered by Rev. F. D. Power, Chaplain of the House, and late pastor of President Garfield's Church, after which Hon. David Davis will introduce Mr. Blaine, who will deliver the memorial address. C. A. S.

Home News.

New York.

ALFRED CENTRE.

In the meetings this week the subject of effectual prayer has been thoroughly considered. Prayer has been offered for special interest. Many voices have been heard that have not been accustomed to pray in the congregation. The meeting on Sabbath evening was of deep and solemn interest. It was said that about seventy took part in the exercise. Many are deeply anxious for a general awakening among those who have not given their hearts to the Savior. In the morning service two were added to the church by letter.

The Sabbath-school, in the care of our devoted superintendent, seems active, and is making progress. At the regular session last Sabbath, there were present one hundred and eighty-two. ALFRED.

RICHBURG.

Let's go to Richburg. The old way was, first, from Friendship, daily by stage; second, drive your own team; third, get a complimentary ride; or fourth, go on foot. The new ways: From the west, change cars at Friendship, four times a day, taking Nile an eighth of a mile in the rear, cross the brook a mile south, on trestle bridge, on through the Wheeler farm, Aunt Roxy Allen place, cross back again at Caleb Wilcox's place, run along the East slope of the hill, fronting Lester Williams', and presto, you are at the Old Red Mill; get off quick, or they will have you into Bolivar, Little Genesee, or even Bradford itself. From the East, change cars at Wellsville, pay a dollar. Now, you are off, up Brimmer Brook, corkscrew over the hill to Allentown, on, to Bolivar, change cars to Richburg, where the sound of the derrick, mingled with the roar of the teamsters and the whistles, sweet scream, tells you to write *finis*, and get off.

The people of Richburg are concerned to learn that in many towns where they have no oil, they have small-pox, fires, delirium tremens, fights and robberies. We perhaps are as clear of these things as common places. Murders! There have been certainly two the passing winter, and a third man shot in recovering. Coming home I heard two or three times that the third man was dead, and the real number of killed was just seven and a half. The party saying this, laughed, so I didn't believe it.

The Opera House (alias theatre) is nightly crowded with an enthusiastic 3,000. I have not yet paid my fare, so do not know how much is raised by this benevolence, to civilize the heathen!

When fights or murders are not rendered sufficiently frequent by the saloons, for the streets, sham fights and murders are served up, to order, on the boards—they are so refining! J. S.

HORNELLSVILLE.

The friends of Mr. and Mrs. Elias Ayars of this place gave them a very pleasant surprise on the evening of Feb. 2d, it being the tenth anniversary of their marriage.

The visitors carried ample provisions for all, and left behind mementoes of their cordial friendship.

Mr. and Mrs. Fernham who reside in the same house, kindly opened their rooms and invited the company to make themselves free in the enjoyment of them. M. J. S.

New Jersey.

A masquerade party at the house of J. E. Mosher, at Plainfield, Feb. 1st, was well attended, and afforded much pleasure to the young people.

A "sociable" of the Ladies' Benevolent Society, of the Plainfield Church, was held Thursday evening, Feb. 2d.

Eld. A. H. Lewis received an urgent call to aid in a series of special meetings at the Leonardsville Church, but was obliged to decline in consequence of the pressure of his present engagements.

Rhode Island.

Thursday evening, Jan. 26th, A. B. Crafts, Esq., of Westerly, lectured before the recently formed literary society of this place. The

organization of this society is surely a move in the right direction.

At our last Friday-evening prayer-meeting, some of the brethren expressed a hope and expectation that soon the waters of salvation would be moved here. May their expectations be realized, and many be healed from the malady of sin.

At about noon, Tuesday, Jan. 31st, snow began to fall. As the afternoon advanced, the storm increased, being accompanied by a northeast wind, which piled the drifting snow in all sorts of fantastic shapes. The storm continued unabated during most of the night; but before morning it had spent its fury, and the first day of February dawned as calm and serene as May, but not quite as warm.

ROCKVILLE.

The Quarterly Meeting of the Rhode Island and Connecticut Churches was held with us, commencing on Friday, Jan. 27th, with a sermon by Rev. O. D. Sherman, and continuing over the Sabbath, closing Sunday afternoon with an earnest missionary sermon by Rev. A. E. Main, followed by a collection for missions. On the evening after the Sabbath, Bro. Leander C. Burdick was ordained a deacon of the Rockville Church, Rev. L. A. Platts preaching the ordination sermon. The exercises throughout the entire meeting were quite interesting, and the attendance good, notwithstanding bad traveling and inclement weather. The next Meeting will be held with the Church at Greenmanville. A.

Minnesota.

DODGE CENTRE.

It may not be too late to state that our Sabbath-school had a Christmas Tree on Sunday evening, Dec. 25th. The church was crowded to overflowing; an interesting programme was presented, after which, from \$600 to \$700 worth of presents were distributed, to the delight of the recipients. G. W. Lewis was elected Superintendent for the present year; G. W. Hills, Vice President; V. C. Bond, Secretary; Ellis Ayres, Chorister; G. M. Cottrell, Organist; Minnie Babcock, Collector; and Giles Ellis, Librarian.

Two of our young men are in school at Milton, this Winter, with the view, we suppose, of preparing for the ministry. Another of our number hopes to be able to give himself to theological study next Fall. Three more of our youth are attending school at the Wasioja Seminary, while five of our number are engaged in teaching school.

We greatly enjoyed the preaching of Eld. Main the week he was here. Besides his seven sermons, the pastor preached twenty times during January, and the meetings still continue. A half score and more have expressed an anxiety in reference to their soul's welfare. We pray the work may go on.

As a whole, we have had beautiful weather since Thanksgiving, scarcely snow enough for good sleighing, and the mercury at no time indicating more than 22° below zero. General health prevails, though some of the aged members of our flock are growing feeble with years, and a few are suffering with disease. C.

Condensed News.

FIRE IN NEW YORK.

A disastrous fire occurred in New York, Jan. 31st, the following account of which we clip from the Sun of Feb. 1st:

"Smoke was rising thick and black from the roof of the Potter building at 10 o'clock yesterday morning. This attracted no attention down in Beekman and Nassau streets and Park Row, which bounded the large house on three sides; but persons in the upper offices of the much taller Morse building, directly across Nassau street, saw that it did not come from a chimney, but was pouring through the roof. Workmen in the Kelly building, opposite in Beekman street, observed the smoke, too, as it rose lazily into the snowstorm. About five minutes afterward flames shot up from the basement through an elevator way at the Nassau street door, spreading in every one of the five stories, reaching the top in an instant, blazing right through the roof, and mingling luridly with the column of smoke. To most of the 150 to 175 persons in the many offices which occupied the structure, the fire itself gave the only warning. Few heard any outcry. Flames crackling at the doors were in some instances the first sound of the danger; and instant, deadly danger it was, for the hallways and stairways were filled with fire before two-thirds of the inmates could escape through them. The rest got out by the windows, or not at all. How many were burned to death is not yet known.

"The fire had other ways of rising and spreading than by the pine-boarded elevator, though that would have been sufficient by itself to distribute the flames quickly. In the center of the building was a huge well, reaching from the second story to the roof, and having windows opening into the adjoining rooms. In this the fire roared as in a chimney with a mighty draught, kindling

the woodwork of the glass. The large bundles, caught up or were similar stairs lead Street, but alongside and egress was impossible two minutes after the building, and that near still inside when no by doors and stairs perilled persons were floors above the lower the editors, publishers, of the Scientific American, Scottish American, the Field and Farm, and Reporter, S. M. Patten Brothers, and several had employees there. ment had lately been carpenters were sterner for other occupancy. imprisoned fifty were of peril, from a com down a ladder all the "After the first out persons from the doors several stragglers, sing had touched them as the stairs, choked by with-terror. Then a and the spectators kne come out alive at that of sympathy and alarm of men and women ap of the fourth and fifth arrived, an alarm a promptly responded ladders only reached story. A girl fainte ously doomed prisoner pty were conched in From the third story down the ladders, and the assistance of the were not ladders enou that floor even, becau in the rooms, catchi with which the neari faces were encumber haste was requisite to e focation."

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THE JEANNETTE.—31st, Surgeon Danenh Irkutsk as follows:

"Lieut. De Long's to a definite locality on Lena. Lieut. Melville searching ardently. I tive orders and will Chipp's little boat, has September. The gal her. If she is not fou charter the steamer I coast between the river Jack Coles has been an The Jeannette entered Island in September 6; was twisted from the pumped eighteen met to the northwest dur was crushed and sunk 76° 15' north, longitu discovered Jeannette's islands. We made a New Siberia Island, the Lena delta. Lieut. Me of my boat by Lieut. D Hearty, intelligent hel Russians. Everything done."

He asks: "If Chipp is not f may I charter a steam and islands between Kolyma? If yes, send assist."

Secretary Hunt tele officers will be sent. I remain and continue t sing parties."

THE President has Representatives a com Commissioner of Pen House resolution, call to what amount of ap required annually to p next twenty-five year, ing conditions. If all ions arising from the shall be adjudicated w period terminating Ju the end of that period war with Mexico and be pensioned at 48 per missioner estimates the be required for the tw with 1906 at \$1,347,651 229,977 are rebellion June 30, 1880, \$1,100 filed after June 30, Mexican war claim gradually less annual \$23,000,000.

COAL MINING.—of Feb. 14, 1882.

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The President has sent to the House of Representatives a communication from the Commissioner of Pensions, in reply to a House resolution, calling for information as to what amount of appropriation would be required annually to pay pensions during the next twenty-five years...

the woodwork of the windows and shivering the glass. The large square openings made by the well in two of the floors were railed around with wooden balustrades and formed galleries, from which offices opened, and all this space was speedily ablaze.

After the first outpour of panic-stricken persons from the doorway on Park Row came several stragglers, singing by the flames which had touched them as they stumbled down the stairs, choked by the smoke and wild with terror.

A Chattanooga (Tenn.) dispatch of Feb. 2d, reports great damage by floods in the Warrior, Bigbee and Tombigbee rivers in Alabama. The trains have not been able to run through for ten days.

A number of lives were lost, but how many has not been ascertained, though six are reported as known.

THE JEANNETTE.—Under date of Jan. 31st, Surgeon Danenhower telegraphs from Irkutsk as follows:

"Lieut. De Long's party has been traced to a definite locality on the west bank of the Lena. Lieut. Melville and the Russians are searching ardently. I am acting under positive orders and will bear investigation. Chipp's little boat has not been seen since September. The gale doubtless swamped her. If she is not found before Spring I will charter the steamer Lena and search the coast between the rivers Olonek and Kolina.

There is not a single licensed hotel in Tompkins county, and the people are so well pleased that they propose to keep it up. If all the State were in the same condition, and the illegal traffic in intoxicants was rigidly dealt with, the improvement in the social, moral and financial condition of the State would be astonishing.

The National Distillers and Spirit Dealer's Association and the Wine and Spirits Traders' Society of the United States, in a hearing before the Ways and Means committee of Congress, advocated a reduction of the tax on distilled liquors to fifty cents a gallon and the duty on imported brandy and spirits to \$1.50 per gallon.

The payment of the last government annuity to the Miami Indians was completed at Wabash, Ind., Feb. 1st. The entire sum paid was \$221,000, nearly \$700 to each member of the tribe.

Five Arapahoe chiefs have made a visit to the Indian Training School at Carlyle, Pa. They so far forgot the usual stoicism of their race as to weep for joy on meeting their children, embracing and kissing them repeatedly. They are delighted with the progress their children have made.

Grove shaft of the Midlothian mines in Chesterfield county, Virginia, by which thirty-two men were buried alive, and up to the afternoon of the 5th, only two bodies had been recovered, work having been prevented by the smoke and gas, which have undoubtedly caused the death of all in the mine.

THE GUTEAU CASE.

The hearing of the arguments on the motion for a new trial in the Guiteau case was had on Friday last, and on the following day Judge Cox denied the motion, and sentenced the prisoner to be hanged on Friday, June 30th.

THE dead-lock on the election of Speaker of the New York Assembly was broken by the election of Mr. Patterson by the Democrats; said to have been the result of a conference of the factions, by which the Tammany members united with the others.

An extensive snow-storm is reported as having occurred on Sunday, Feb. 5th, but for some reason this section was omitted in the general distribution, there being only a light fall, though there was a very free circulation of air.

It is said there is not much doubt about the House Committee on Ways and Means reporting in favor of the repeal of the law requiring stamps on bank checks. Senator Windom considers the law unnecessary at this time.

It is reported that the Grand Trunk Railway is about to make a connection with the Northern Pacific at Duluth, with a view of securing a portion of the traffic from the northwest to Montreal and the seaboard.

A large meeting, called by the Lord Mayor, has been held in London, to protest against the outrages on the Jews in Russia. The Lord Mayor presided, and many eminent persons participated in the meeting.

The steamship E. B. Ware, on Thursday night, Feb. 2d, collided with the Swedish bark Hendrick, from Rouen for Pensacola, sinking her in six minutes. The second mate and five sailors were drowned.

The President of the Buffalo, Pittsburg & Western Railroad states that its business during the past year, instead of being deficient, as indicated, will show a surplus after paying interest and dividends.

It is said that there are \$13,920,000 in unredeemed United States bonds outstanding, on which interest has ceased. It is a matter of surprise that the holders do not present them for redemption.

The value of the exports of petroleum last December was \$4,140,000; the previous December \$3,042,000; the year ending December 31st, \$48,556,000; the previous year, \$34,506,000.

Mrs. Annie Howard was taken to a Boston hospital a few days ago suffering from starvation, and died. She had a bank account of \$4,600, and forty dollars in cash was found in her room.

Lieutenant Gilis B. Harber and Master William H. Schuetz, who have been detailed to search for the survivors of the lost Jeannette, sailed from New York February 4th, for Europe.

When the Post Office Appropriation Bill comes before the House again, a determined effort will be made by a number of leading Republicans to insert an amendment appropriating \$450,000 for increasing the pay of the postal clerks and route agents from \$900 to \$1,200 per year.

The receipts of the Patent Office for the past year were \$553,000 and the expenditures \$605,000. The receipts are \$100,000 greater than any previous year. The number of applications for patents, reissues, etc., was 26,000, and the number of patents issued 17,600.

The reservoir at Calais, France, burst on the 30th of January, destroying a school house and two other buildings, which were occupied. A few of the inmates escaped. The number lost is unknown, but twenty-seven bodies have been recovered from the ruins.

The House Committee on the expenses of the illness and death of President Garfield has received a communication from Dr. Bliss in reference to the work done by the attending physicians. It does not suggest the amount of compensation to be allowed.

The special agent of the War Department telegraphs that he has surrendered to the State of South Carolina the Charleston citadel, seized and guarded by soldiers since February, 1865. The State will claim \$150,000 for rent and \$20,000 damages.

Twenty thousand dollars has been subscribed by the manufacturers of textile fabrics in Philadelphia, towards the establishment of schools for instruction in textile arts, that this country may compete with England, France and Germany.

The amount of gold produced in the United States and deposited in mints during 1881, was \$34,271,000, against \$35,372,000 the previous year. The total gold deposited in the mints was \$98,683,000, against \$100,278,000 the previous year.

A ranche at Corpus Christi, comprising 240,000 acres of land, together with all of the cattle, horses, buildings, &c., thereon, has been sold to the Texas Land and Cattle Company, of Dundee, Scotland, for the sum total of \$463,465 40.

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SPECIAL NOTICES.

The Fourth Session of the Allegany County Woman's Temperance Convention will be held at Scio, Allegany Co., N. Y., Wednesday and Thursday, February 15 and 16, 1882.

LETTERS.

J. E. Mosher, A. H. Lewis, D. E. Lewis 2, Martha M. Jones, Mate Saunders, Elbert Felton, L. A. Platts, B. F. Randolph, S. S. Griswold, L. T. Titworth, U. M. Babcock 2, L. A. Looftoro, C. B. Wilbur, Mrs. Ruth J. Yearance, A. W. Coon, J. B. Furrow, T. L. Gardiner, H. L. Hart, Truman Davis, G. J. Crandall, A. B. Prentice, E. R. Crandall, M. Babcock, W. S. Wells, Geo. W. Weeden, A. C. Burdick, O. U. Whitford, D. B. Rogers, Ella F. Swinney, D. D. Gardiner, C. B. Saunders, E. D. Potter, Paul M. Green, J. T. Green, Mrs. K. P. Crandall, J. G. Babcock, S. P. Stillman, Mrs. O. G. Stillman, R. A. Ross, C. A. Stillman.

RECEIPTS.

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

Table with columns: Name, Amount. Lists names and their respective contributions to the Sabbath Recorder.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Feb. 4th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 14,958 packages; exports, 2,450 packages. The market is higher, and stock of all kinds, except very lowest grades, is nearly exhausted.

CHEESE.—Receipts for the week were 23,103 boxes; exports, 25,500 boxes. The market was weak and irregular. 100 boxes fine cheese September or October were offered at 18c.

EGGS.—Receipts for the week were 2,981 bbls. and 1,055 boxes. At this writing, Saturday, there is a heavy snow storm prevailing which stops receipts and the market was excited and higher.

BEESWAX.—Pure wax, 23 @ 24c. BEANS.—Higher. We quote: Marrows, per bushel, 62 lbs., prime, \$4.00 @ \$4.40.

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, 11 @ 13. State and Western, quarter apples, 6 @ 7.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

WANTED IMMEDIATELY! 25 Young Men and Women to prepare for Special Positions.

BUCKEY BELL FOUNDRY. Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY PATENTED.

The American Popular Dictionary, \$1.00. This useful and elegant dictionary is complete in every respect.

Webster's Unabridged Dictionary. This is the standard dictionary of the English language, containing 118,000 words.

Get the Standard. GET WEBSTER'S UNABRIDGED DICTIONARY. THE BEST. Published by G. & C. Merriam, Springfield, Mass.

Selected Miscellany.

THE YEARS ARE PASSING BY.

The years are passing by!
We watch, as through an open door,
Their passage through time's corridor;
Each shadow in its falling, slopes
Across the grave of buried hopes;
The pulse of being slower beats
Through Winter's snow, thro' Summer's heats.
And faith and hope and love grow cold
As we grow old—as we grow old!

The years are passing by!
Time's record hath such pages blurred
With hasty deed, with bitter word;
Such sad mistakes mark all life's years;
We scarce can read because of tears;
We see dead faces on the walls,
We hear dead voices in the halls,
We touch some hands on bended knees,
We kiss some lips we can not see—
The years are passing by!

The years are passing by!
They carry with them as they go,
The rain, the sunshine, and the snow;
They leave behind the drift of days
Wherein each soul some penance pays;
Some hopes we have, but not our own,
Some loves we cherish, not alone;
And there are leaves and faded flowers,
That tell sad tales in memory's hours.

The years are passing by!
The seal of silence on our lips
We closer press. Time's umbra dips
To deeper darkness down the lane
Through which we walk to hide our pain.
We smile and smile as one who bears
A life untouched by grief or cares,
But when in solitude we wait,
We bow our head at sorrow's gate.
The years are passing by!

The years are passing by!
Another joins the passing band!
Oh, is there not some other land
Where compensation for all ills
The measure of life's being fills?
We wait the answer, but in vain,
The shadow falls, a sense of pain
Rests on us whereso'er we go,
And whispers of the sod and snow.
The years are passing by!

The years are passing by!
The sun dispels the Winter's chill;
The snow is gone from vale and hill.
We wait the answer—not in vain;
God's word brings light—relieves the pain.
There is a land, a beautiful home,
Where snow and chill shall never come.
For death is now a vanquished foe,
And faith and hope rejoice to know
The years are passing by!

JOHNNIE.

BY STELLA.

"O mamma," said Harry Willis, rushing into the sitting-room, "Johnnie has his leg broken!"

"And who is Johnnie?" asked his mother, laying down her work and looking steadily into Harry's face.

"Why, Johnnie is all I know of his name," said Harry. "His father makes baskets, and lives at the foot of the hill yonder," and he pointed to a small house just in sight from the window. Mrs. Willis found, upon inquiry, that a family of Germans lived there, and had found few friends; and that they were very poor, having a family of small children, and that Johnnie had broken his leg.

"We will visit Johnnie to-day," said Mrs. Willis, a few days later, "and see if we can learn something more about him."

"May I go too?" asked Nellie, who was at the first of Johnnie's misfortune.

"Yes, Nellie, you can," said her mother. "I shall be glad to have you and Harry both go. Perhaps you will learn something useful." Soon there was a collection of dainties ready to be carried to little Johnnie.

"Take some grapes, too," said Harry. "So we will," said his mother, who had quite forgotten the box full of large bunches put away for Winter use. Several large bunches were added to the variety, and soon Mrs. Willis and the children were on their way to the small cottage. The sun shone, and the wind was high; really Harry came near losing his cap while he and Nellie ran and skipped along in great glee. When they came in front of the door-yard, they waited until their mother came up. It was an untidy place surely. The yard must be entered by stooping under a railing which had been nailed across the gateway. After rapping at the first side door for some minutes, a large, rough looking man came out of a door beyond, inviting them into the kitchen. It was full of children, some crying, some playing, one little boy whittling, when suddenly he gave a scream; a cut finger to be tied up by the mother, who seemed much annoyed and out of patience.

Mrs. Willis spoke of the misfortune of which they had heard, and placed the articles on a table, saying they were for the little sick one. How those children gathered around to look at the dainties intended for Johnnie can best be imagined. Mrs. Willis could not refrain from dividing the ginger-bread and mince-pie, leaving a portion, with the grapes, for Johnnie. The father seemed much pleased, and after telling Mrs. Willis about the accident, asked if she would like to see the boy.

"O, yes," she said, "the children would be so disappointed not to see him."

Then the father opened the door which led to the next room, and asked the visitors to follow. There, upon an uneven straw bed, lay poor Johnnie. He was in a half-sitting posture, thin and pale, while his broken leg was in a wooden box. Mrs. Willis spoke kindly to him, taking his hand. He looked up, and a faint smile came over his face. There were traces of tears on his cheeks; she knew he had been weeping. She asked him if he suffered. He only smiled, while his father told how all night long he had cried with pain.

"I brought some grapes for you," said Harry, with a quiver in his voice. Then Johnnie's little sister ran into the kitchen and brought the plate. How the weary eyes sparkled as he ate them, and what a smile of gratitude he bestowed with his "Thank you!" Poor Johnnie; he would have reminded you of a ray of bright sunshine in a dark garret.

Harry and Nellie looked very grave while walking home, and many were the cakes and apples sent little Johnnie during his recovery; and the following Christmas a well-filled basket was sent to the cottage of the basket-maker, and in return came a neat willow basket, for Harry and Nellie to carry to market. The remembrance of a good deed is like the oasis in the desert.—*Western Christian Advocate.*

A FRESH START.

BY JOHN M. GREGORY, LL.D.

Among the noblest and worthiest feelings of parents are those which prompt them to educate their children. The father, whose boyhood was pinched by poverty, and who was forced out early into the hard struggle for life, with scant education, and with all desires for learning choked down, feels often that he was shut out from the great heritage of knowledge, which the world's great thinkers and the ages of human experiences have laid up for us all. In the bitter consciousness of his loss, he highly resolves that his son shall not so suffer. His own intellectual growth he believes was stopped midway in its possibilities; and he is forced to hold his humble course, shut out from much that is noblest and sweetest in human life; and he yearns that his children shall have all that he so keenly misses. Under these feelings, he watches their growth, and hurries them into school, often, indeed, fatally too soon. He urges his boy to study hard, and takes a pride in every step of progress made.

But in many, too many, cases, there comes a pause in the young scholar's career. He grows idle, stupid, and indifferent to study. Complaints come from the teachers, and bribes, threats, and punishments are resorted to in vain, to awaken the dormant energies and urge the boy, now, perhaps, in his teens, to more earnest and successful efforts. He is getting too old to drag or drive, and the disheartened father begins to feel that his cherished purpose must be abandoned. His boy will not, can not, become a scholar.

What a multitude will recognize this picture, and say, perhaps, "Well, there is no help for it. If a boy will not study, he will not; and there is no use in forcing him to it." In many cases, perhaps, there is no remedy within reach; but not in all. Often the stupidity is the product of circumstances, and is curable.

In more than thirty years of school work, I have met with many such cases, which seemed perfectly obdurate and callous to all appeals. As a last resort, the advice has been given to the father to take his son from school, and put him to business or work, at some active employment which requires steady, daily, persistent industry. Let it be pleasant and agreeable, if may be; but constant, regular, and exacting, to fill up the whole time and occupy the whole energy. Usually one year of such employment works the cure. The boy feels the influence of fresh surroundings. He is transplanted into new soil, and breathes a new atmosphere. The too familiar books and scenes of school-life are all left behind. School companionships are broken. He has emigrated to a new world, peopled with new faces, occupied with new interests, urged by new motives and desires.

Mind and body feel the change. Old habits are broken. Fresh sensations and fresh views of life come in. The weariness of study wears off; the blood flows with a new pulse, and the mind takes a fresh start.

After a year or two of this new life, the boy is a new boy. He may now return to school with a fresh childhood; but one disciplined to order, to effort, to success. A life-time has been interposed between the old school-life and the new. His books seem new to him; study wears a fresh and attractive look, and education has a new purpose and meaning. Out of several cases in which this remedy has been tried, I have never known a single failure.

What your boy wants is a fresh start. He must be led, by the lapse of time and the discipline of work, to new ground, to a higher level, from which the outlook shall no longer wear the old faded appearance. A change of schools is not enough. Time and toil must intervene. Do not mistake. A year of idleness will not do it. It is not rest that is needed, it is fresh work—strong, steady, muscle-training, mind taxing, heart-lifting work—work that teaches order, steadiness of effort, patient industry, active purpose, self-control. If this does not succeed, nothing will; the boy lacks mind or brain power. The hope of scholarship must be abandoned, and the boy sent to his place among the unfortunate ones for whom the higher training is not meant. For him, there is no fresh start in the pathway of school studies. In the humble ways of useful labor, he may win bread or even wealth. His year of toil has helped to fit him, at least, for this. In work or business, he may do good service to God and his fellow-men, may make life illustrious for its goodness, and, growing in grace here, may find in another world the fresh start and the higher education.—*National Baptist.*

DRINK LEMONADE.—Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to

all stomach diseases, is excellent in sickness—in cases of jaundice, gravel, liver complaints, inflammation of the bowels, and fevers. It is a specific against worms and skin complaints. Lemon juice is the best anti-scorbutic remedy known. It not only cures this disease, but prevents it. Sailors make a daily use of it for this purpose. The hands and nails are also kept clean, white, soft, and supple by the daily use of lemon instead of soap. It also prevents chills. Lemon is used in intermittent fever, mixed with strong, hot, black coffee, without sugar. Neuralgia may be cured by rubbing the part affected with a cut lemon. It is valuable also to cure warts, and to destroy dandruff on the head, by rubbing the roots of the hair with it. In fact, its uses are manifold, and the more we employ it externally, the better we shall find ourselves. Rub your hands, head, and gums with lemon, and drink lemonade in preference to all other liquids. This is an old doctor's advice, and it costs little to try it.

GOUGH AND THE STUDENTS.

An amusing story is told of John B. Gough when he went to address the students on temperance. A few evenings before, an eminent man was to have delivered a lecture at Oxford (England), on the "Evils of Tobacco." The boys got into the hall an hour beforehand, each with what Dr. Carroll drolly emphasized as a "college pipe" in his mouth. The time for the lecture arrived, but if the lecturer did, it never was discovered—he was not visible through the fog. The students sent word to Mr. Gough, when he came, that they wouldn't have any temperance, and advised him not to persist in lecturing. But he went to the hall. For twenty minutes he spoke in pantomime, amid the deafening cat-calls of the boys.

Finally he stepped forward, demanded British fair play, and offered to whip every one of the five hundred singly. This offer was loudly cheered and promptly accepted, and a big six-foot athlete was sent upon the stage. Gough, who is a little man, backed off as the big fellow approached him, and explained: "My friends, you evidently misunderstand me. This is to be an intellectual contest, not a prize fight." The students cheered again at this evidence of the American's shrewdness, and ordered the debate to proceed. The college lad was, therefore, obliged to tackle the temperance champion. He was at a disadvantage, but he quoted scripture, and reminded the plucky lecturer that it was one of the apostles that wrote to Timothy—a young man, too, like themselves—to take a little wine for the stomach's sake, and for his other infirmities. The lads shouted vociferously at this, and wanted to know how Gough could get around it.

Gough slowly examined the six-footer from top to toe, and then said: "My friends, look at this athlete, this fellow with muscles like steel, who can wield the club of Hercules, who can bend an English yeoman's bow, who could knock down an ox with the blow of a hammer. He is the personification of health and strength, but he thinks he needs a little wine for his stomach's sake!"

Gough's inimitable manner of saying this had a tremendous effect. The students cheered with delight, and their defeated champion retreated. Another was sent up. He was the intellectual giant of his class, in contradistinction to the six-footer. He, with much self-confidence, made a finished argument for liquor drinking, based on Christ's changing the water into wine at the wedding feast. His comrades cheered him to the echo, and thought his argument unanswerable, and Gough was chafed for his defeat. "Young men," said he, solemnly, "I admit that your champion has forestalled me. He has said for me just what I came here to charge you to do. Drink all the wine you can find that is made entirely out of water!"

This was enough.

THE TEA-PLANT.

The vegetation on the southern slopes of the eastern Himalayas, three or four thousand feet above the sea, though by no means luxuriant, is said to be very agreeable and of much interest to the botanist. Among the plants native to these slopes, planted in the course of Nature during the preparation of the earth for man, and left wild with the elephant and the leopard, is a shrub growing from twenty to thirty feet high, and well worthy to be selected for pleasant foliage and fine flowers. The lanceolate leaves are from two to six inches long, and the flowers are large and white, very fragrant, in clusters of two or three in the axils of the leaves. This is the tea-plant, of the genus *Thea*, very nearly allied to the genus *Camellia*, of which the Japonica and other species from China and Japan are favorite cultivations of the greenhouse in Europe and this country. Nowhere in the world but on the borders of the Himalayas and in the wild regions of Assam is the tea-plant found growing uncultivated; but it was not discovered in this, its natural habitation, until the present century. As a cultivated plant, the Chinese have certainly had it since the fourth century, and they claim it to be indigenous to their own soil—just as confidently as they claim the parentage of numerous valuable articles. China has given tea to the world, and has furnished a favorable home to the plant, which is nevertheless quite as well suited in its native land, farther east. When it became known in England that the tea-plant grew native in the highlands of the Himalayas, English companies engaged extensively in the cultivation of tea in that region, and

finally, after the correction of notable failures in methods of culture and of cure, it appears that the finest teas of Asia are those of these mountain-plains, and the choicest plants are of variety *Assamica*, lately propagated from the wild shrub of the mountains.—*Popular Science Monthly.*

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy, and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlsh, and make him feel that you are disappointed in him.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve. Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfauna flame, a smouldering fire, a latent energy, which the teacher's rod may stir, the association with books and men may arouse, develop, and direct, and thus start your boy agoing, with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you can not educate him, let him educate himself. That is the best way. That will make him strong, a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our minds now. *Labor omnia vincit*—Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers, follow us still; and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you can not do to God, and hope. Never despair; for no one knows what is in a boy.—*Baptist Reflector.*

The Mohammedans are looking for the advent of a Moorish Messiah. It is claimed that their prophet gave intimation of such a one, and it seems that for the past twenty-five years the report of his near coming has been industriously circulated through the Moorish-Mussulman world. The terms of the prophecy are precise and definite: "On the first of the month of Moharram, in the year 1300 (that is, on the 12th of November, 1882), will appear the El Medhi, or Messiah. He will be exactly forty years of age, and of noble bearing. One arm will be longer than the other; his father's name will be Muhammed, his mother's Fatima, and he will be hidden for a time previous to his manifestation. The prophecy is likely to be fulfilled so far as the appearance of a suitable claimant is concerned. For four years a man answering to this description, and specially distinguishable by a right arm which reaches to his knee, has lain concealed in a religious retreat, from which, no doubt, he will emerge when the occasion calls."

To be angry is to revenge the faults of others upon ourselves.—*Alexander Pope.*

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CHICOERY IN GROUND liminary examination is best made by gently upon the surface of contained in coffee being readily wetted by them to float. &c., contain no oil, quickly extracted by the duct of a brown color themselves rapidly in water. On stirring the tolerably uniformly coloring the water, which sweet roots quickly infusion.

FALSE VERMILION—been noticed in German cargo of vermilion being analyzed, turned lead colored by cesium novel sophistication, arated from the oxide the product for two strong alcohol. A sufficient to color the an expert chemist to this splendid organic other kind of "vermilion" of peroxide of iron, imitate brilliant and cury, which it does used in England, France

ALCOHOL IN BREAD process of bread fermentation the sugar contained in posed and converted been heretofore supposed baking the whole of the but recent experiment ceptible amount of yeast-raised bread after six experiments showed one per cent. in weight tainable from fresh-baked loaves of fresh bread, equal to one bushel of extracted. From "aerated bread," or of carbonic acid gas fermentation, no alcohol

THE MASTODON IN Geological Report of Prof. John Collett, appears evident that this country at a no In a skeleton found the larger bones con was utilized by the their boots. In another quoin county, Ill., a found in the locality proved on careful mass of herbs and grain that vicinity. This nection with the finds evidence that ancient palaces and Mexico, were contained mastodon.

WEIGHING THE SUN Prof. Pliny Earle College, has deduced the sun from the expansion and contraction of oxygen and hydrogen form water, as in the experiment with a soap is quite too abstrusely ular reading, but in thermal energy of the in connection with the gases, and the laws of velocity. Adopting atomic weight of oxygen mean distance to be the weight 331,591 1/2 which are not far estimated by astronomer

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CHICORY IN GROUND COFFEE.—A preliminary examination of coffee for admixture is best made by gently strewing the powder upon the surface of cold water. The oil contained in coffee prevents the particles from being readily wetted by the water, thus causing them to float. Chicory, burnt sugar, &c., contain no oil, and their caramel is very quickly extracted by the water, with the production of a brown color, while the particles themselves rapidly sink to the bottom of the water. On stirring the liquid, coffee becomes tolerably uniformly diffused without sensibly coloring the water, while chicory and other sweet roots quickly give a dark-brown turbid infusion.

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THE MASTODON IN AMERICA.—From the Geological Report of Indiana for 1880, by Prof. John Collett, recently published, it appears evident that the mastodon lived in this country at a not very remote period. In a skeleton found in Fountain county, which was utilized by the bog-cutters for greasing their boots. In another, exhumed in Iroquois county, Ill., a mass of material was found in the locality of the stomach, which proved on careful separation to be a crushed mass of herbs and grasses such as still grow in that vicinity. This is important in connection with the fact that Dr. Plongeon finds evidence that the remarkable ruins of ancient palaces and cities in Yucatan, near Mexico, were contemporaneous with the mastodon.

WEIGHING THE SUN BY A SOAP-BUBBLE.—Prof. Pliny Earl Chase, of Haverford College, has deduced the weight and distance of the sun from the explosion of a mixture of oxygen and hydrogen in the proportions to form water, as in the common laboratory experiment with a soap-bubble. The process is quite too abstrusely mathematical for popular reading, but is based on the known thermal energy of the chemical combination in connection with the atomic weight of the gases, and the laws of oscillation and orbital velocity. Adopting Regnault's value for the atomic weight of oxygen, he finds the sun's mean distance to be 92,769,000 miles, and its weight 331,591 times that of the earth, which are not far different from those obtained by astronomers.

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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

- Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17. Jan. 28. The Pharisees Answered. Mark 2: 18-28; 3: 1-5. Feb. 4. Christ and his Disciples. Mark 3: 6-10. Feb. 11. Christ's Fees and Friends. Mark 3: 20-25. Feb. 18. Parable of the Sower. Mark 4: 1-30. Feb. 25. The Growth of the Kingdom. Mark 4: 31-44. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review.

VIII.—THE PARABLE OF THE SOWER.

BY PROF. W. R. POTTER.

For Sabbath-day, February 18.

SCRIPTURE LESSON.—MARK 4: 1-20.

1. And he began again to teach by the sea side: and there gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2. And he taught them many things by parables, and said unto them in his doctrine. 3. Hearken; Behold, there went out a sower to sow: 4. And as he sowed, some seed fell by the wayside, and the fowls of the air came and devoured it up: 5. And some fell on stony ground, where it had not much earth; 6. But when the sun was up, it was scorched, and because it had no root, it withered away. 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8. And other fell on good ground, and did yield fruit; and brought forth, some thirty, and some sixty, and some a hundred. 9. And he said unto them, He that hath ears to hear, let him hear. 10. And when he was alone, they that were about him with the twelve asked of him the parable. 11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13. And he said unto them, Know ye not this parable? and how then will ye know all parables? 14. The sower soweth the word. 15. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16. And these are they likewise, which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17. And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18. And these are they which are sown among thorns; such as hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 19. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

CENTRAL TRUTH.—The right condition of the heart.

- DAILY READINGS: 1. Prov. 11: 18-30. 2. Eccl. 11. 3. John 4: 31-38. 4. 2 Cor. 9: 6-11. 5. Gal. 3. 6. James 2: 11-18. 7. Mark 4: 1-20.

GOLDEN TEXT.—"He that hath an ear, let him hear what the Spirit saith unto the churches."

TIME.—31 A. D. PLACE.—Sea of Galilee. RULER OF ROME.—Tiberius Cæsar. GOVERNOR OF JUDEA.—Pontius Pilate.

OUTLINE.

- CONDITIONS OF GROWTH: I. Sowing—by the wayside. v. 1-4, 15. II. Sowing—upon rocky ground. v. 5, 6, 16, 17. III. Sowing—upon thorny ground. v. 7, 18, 19. IV. Sowing—upon good ground. v. 8, 20. QUESTIONS: I. The wayside. v. 1-4, 15. Relate the main points in Jesus' history, as we find them in Mark, previous to this lesson. Where do we find him in this lesson? What had the multitude gathered here for? Was it the first time? Why did he enter the boat? What was the form of his teaching? Define a parable. Was this a new mode of teaching? What class of Jewish teachers taught much in this way? What is the subject of this parable? In v. 3, whom does the sower in the figure represent? Matt. 13: 37, 38. In a more general sense, whom does it represent? What is the seed sown? Luke 8: 11. Who is represented by the fowls? To what condition of the heart, then, does this part of the parable apply? II. The rocky ground. v. 5, 6, 16, 17. In Jesus' explanation, what does the stony ground signify? Mention the natural consequences of such sowing in physical life. The corresponding condition in spiritual life. Does your observation furnish any illustration of this teaching? Does your experience? III. The thorny ground. v. 7, 18, 19. What is the ordinary result of sowing among thorns? To what did the Savior liken this sort of sowing? Mention some of the

thorns that crowd out the spiritual from our lives. In what way may our love of wealth become such a hindrance? Our love of worldly honor? Our love of pleasure? Our love of ease? How do any of these tend to make us neglectful of the means of grace and growth? Does the Sabbath service suffer from any of these thorns? Do the Sabbath-school interests? Does the prayer-meeting? Does the missionary work? If so, who is responsible? IV. The good ground. v. 8, 20. Repeat the 8th verse; also the 20th. What condition of the heart, then, does the good ground represent? Why do we sow? Can we expect to reap except the conditions of growth be complied with? Do weeds grow without effort on our part? Does evil spring spontaneously? Does goodness come by chance? What important lesson is here taught?

NOTES.

This lesson may also be found in Luke 8: 4-15, and Matt. 13: 1-23. Briefly review the main points in the history of Jesus so far, as we find it in Mark. In very many ways, Jesus had now shown himself possessed of more than human ability. By the exceptional purity of his life, the wonderful exhibitions of his power, and the remarkable force of his teaching, he had drawn multitudes to him, so that, wherever he went, his way was thronged, notwithstanding the increasing opposition of the Pharisees. The carpenter's son had now become the most popular man of his time. Men in every station in life sought his presence, and some even pressed their way through the multitude that they might get the benefit of a touch of his garment. At this crisis in public opinion, many of his most wonderful miracles were performed, and some of his most striking parables uttered. Of the latter, the lesson of this week is one.

V. 1. And he began again. It was not the first time he had thus taught them by the sea. Luke 5: 1-3. By the sea. Sea of Galilee. So that he entered into a ship. Went on board a boat, such as were sometimes propelled by hand in those days. And sat in the sea. Withdrew from the shore a little way, within hearing distance, to avoid the pressure.

V. 2. Taught them by parables. A common mode of teaching in those times with Jewish rabbis, and employed with great effect by Jesus. Parable. A fable, a figurative representation. In his doctrine. His teaching—the new salvation.

V. 3. Behold. A form of expression to secure attention. A sower. A subject for a parable so common that all could understand.

V. 4. Some fell by the wayside. On unprepared ground, and so was left uncovered. And the fowls. The birds ate it up.

V. 5. And some fell on rocky ground. (New Version.) Meaning upon a rock with little dirt upon it. And immediately it sprang up. The little earth and moisture allowed the sun to quickly heat and germinate the seed.

V. 6. It was scorched. Burned. No root. Not sufficient soil to maintain growth and life.

V. 7. And some fell among thorns. Ground well seeded to thistles, brambles, etc., which, when they grew, took the moisture and food from the seed that was sown, thus starving it.

V. 8. And other fell on good ground. Ground that was properly prepared, having sufficient depth to retain heat and moisture; not grown up to weeds. And did yield fruit. A natural result of favorable conditions.

V. 9. He that hath ears to hear. Whosoever hears me, let him ponder this parable, for it is to teach an important lesson.

V. 10. When he was alone. When the crowd had dispersed. About him. Such as had stood near him. The twelve. The twelve apostles chosen before this.

V. 11. And he said unto them. Gave them the reasons for teaching in parables. The mystery of the kingdom of God. Referring, not to anything which was mysterious as he was now teaching it, but to a fuller development of those prophecies which were in the old dispensation, which were before only partially understood. Them that are without. The multitude; the people who came to hear.

V. 12. Seeing, they may see, and not perceive. A way of saying that they might understand the words, the letter of his teaching, and yet be utterly ignorant of their significance or spiritual meaning.

V. 13. How then will ye know. A clear intimation that he should teach much by parables; also an expression of surprise that they had not the spiritual perception to recognize the lesson taught.

V. 14. The sower soweth the word. This means the seed referred to in verse 3 of the lesson. The question naturally arises, Who is the sower? In the parable of the mustard seed, we are taught that the seed is the word of God; and in the parable of the tares that he who soweth the good seed is the Son of man; that the field is the world; and that he that soweth the tares is the devil. Matt. 13: 37, 38.

COMMENTS.

I. The wayside. v. 15. Jesus' own explanation of v. 4. There is no more common experience of the heart than this, and none less desirable, none more dangerous. The affairs of this life demand so much of our attention, and so much of our affection, that with most of us the serious impressions of life are about the last made, and therefore the last heeded. The admonitions of the Spirit produce little effect upon us when our hearts are all unused to thoughts of God, his mercy and goodness, filled full as they are of selfish desires and motives. They are hard as the wayside, and must be softened and made fit for the planting, if we would grow the fruits of holiness. Our natural leadings are away from God, toward evil. We rebel against truth because goodness is inimical to evil; and as we are of the earth, earthy, so are our thoughts, our lives. Let us remember that our wayside barrenness comes of our own volition. We turn away from the best influences, and thus prevent their taking root.

II. The stony ground. v. 16. This is Jesus' explanation of v. 5. Compare Luke 8: 13, 14. There is a class of persons, a large class, too, who are easily impressed with all new things, especially if there is a leaning of popular approbation toward it. They are quite ready to embrace new doctrines, new enterprises of any kind, before counting the cost, or soberly considering results. Such men and women, boys and girls, are plenty in the world, and they are all about us. They are enthusiastic, im-

pulsive people, who lack strength—not of purpose, perhaps, but of continued determination. They work well for a time, when all is fair, and the popular current runs high; but adversity easily overwhelms them. They lack depth of soil. The rock under the soil is too near the surface. A hot sun soon affects their thrift. If they become Christians, it is usually for a season, and then lose their vitality, and so wilt.

III. Thorny ground. v. 18, 19. The trouble is, we allow ourselves to be displaced. We are drawn away by being over-occupied with temporal matters, and thus allow other considerations to crowd out our spiritual life. Our race after wealth, place, and all the good things of this life, very often hinders our progress, and too often kills us. It is this that the Savior would warn us against. We too often show to the world that, after all, our gods is the world, however much we insist that it is not. We show, by a tardy service, that he does not occupy the first place in our hearts—that really he does not. We show that the thorns of self-interest, of supreme devotion to business, self-aggrandizement and ease, crowd out the treasure that would grow in a better soil.

IV. The good ground. v. 20. We notice, in the last case mentioned in this parable, that the conditions of growth are all favorable. The ground is prepared for the seed. It is soft, warm, deep, and clean. Notice the fruitage: thirty, sixty, and a hundredfold. For what do we live as Christians? Is it simply to save ourselves from perdition as by fire? or is it to fit ourselves, by love of the right for righteousness' sake, by love of our fellows, by sympathy with all good, for the joy it brings to us in this life, as well as to fit us for the natural inheritance that such a life brings, that we may thus be prepared to enjoy as well as to inherit it.

The individual answers of such as study this lesson will indicate the heart preparation in which has flourished or withered the fruits of the sower as portrayed in this parable of our Savior.

FOR THE BLACKBOARD.

TAKE HOW YE HEAR.

THE SOWER.

A sower once went forth to sow, To scatter broadcast o'er the land The seed that, in due time, should grow A harvest for the reaper's hand. And, as he sowed the precious seed, Some by the sterile wayside fell, Where no moist soil supplied its need, The greed of hungry birds to quell. And other fell on rocky ground, Where shallow earth no root could give, When rolled the sun his daily round, It died; no rootless plant could live. And other seed among thorns did fall, Which springing up did choke the blade; For thick they grew and rank and tall: No fruit could grow in such a shade. But other fell on fertile soil Where, nursed by rain and gathering dew, Much fruit repaid the laborer's toil; Increased a hundred fold, it grew. The Word of God's the seed that's sown; The varied field's the human heart; The shallow soil, the thorns and stone, All find in man their counterpart. E. P. S.

THE SOWER.

Ever the seed-grains of truth are falling, Ever their golden sheen is calling, To the way-side, a lodgment to intercept, Birds of the air, with seductive voices Cloaking their theft, while their prince rejoices In a legion of agents, so nimble and apt. Ever the seed-grains of truth are falling, Ever the powers of darkness appalling, Push rocky tusks through the shallow soil; Each budding germ with their breath they blast it, A moment the delicate rootlets have lasted, Then wither in death, whence is no recoil. Ever the seed-grains of truth are falling, Ever the cruel brambles enthralling, Thrust their sharp spears through the springing seed; Forcing and choking, still ruder and ruder, With the rank growth of a noisome intruder, The plant that is life to man in his need. O Thou great Sower, with humble endeavor, My heart I have tilled, drop thy seed in forever, Fence in the field, with the hedgerows of grace, Shield it from bird and from rock and from briar, Guard the green blades waxing higher and higher, Lastly upon them Thy harvest-wheat place. I. P. K.

NEW WINE AND NEW BOTTLES.

We have been taught to believe that there is but one kind of wine referred to in the Bible, and that always fermented. Hence new wine must be put into new bottles; then the stretch and strength of the new skin would preserve both. But the difficulty of reconciling denunciations with recommendations, and the taunts of wicked men, resulted in an investigation that again demonstrated that inspiration makes no physical, mental, moral or chemical mistakes. If a moment's reflection will not convince any man, a little experimenting will, that no leather, glass or wooden bottle, new or old, can be made strong enough to resist the expansive force of the carbonic acid gas generated by the fermenting wine. The object of putting new wine into new bottles was to keep it from fermenting. Any one of the several means known in the Savior's time to prevent fermentation could be used, the wine then put into a new leather bottle, tied up air-tight, and it would keep any desired length of time, as our

canned fruit and medicinal and sacramental wines now keep. When the albuminous particles in their wine should come in contact with the oxygen of the atmosphere the wine would ferment. The thousands of albuminous particles that would unavoidably adhere to the thousands of fleshy fibers that are inside of the animal skin, though dried as hard as our yeast cakes, had each enough of the fermenting quality to ferment any amount of wine that they might be placed in. Hence to keep clear of these, new wine must be put into new skins. The idea of stretch and strength of the new bottle, though it had some, and more than the old, is a weaker figure than the Savior ever used. As it was necessary to keep every particle of ferment from the new wine and the new bottle, to preserve them, so it was necessary to keep the hallowed, sanctifying, healing, and saving gospel of Christ from every particle of the envious, selfish, rabbinical traditions. Now there is beauty and force in the figure. We are not playing into the hands of the lovers and vendors of drink. We are not encouraging them by teaching our Sabbath-school children the time-honored error, that Christ made, used, recommended, or even here admitted, the existence of that which God so plainly tells us not to "look upon." H. P. BURDICK.

QUIET WORKERS.—A word for the quiet workers: "The strength of the ministry today is not in her noisy names, but in her great men who have resisted the temptation to push themselves forward by unmanly arts."—Mr. J. H. Mann, before the Baptist New York State Conference. "Oh, the great silent men! the noble silent men, scattered here and there, each in his own department: silently thinking, silently working, whom no morning newspaper makes mention of. They are the salt of the earth."—Thomas Carlyle. The voice of St. Paul uttering his convincing logic and thrilling appeals, died when his lips were sealed. His letters, written in the quiet retirement of the homes where he was entertained, or in the silence of his prison abodes, now after eighteen centuries are ringing round the world. The sower in the fields makes no great ado as he scatters the precious seed, but in due time the harvests laugh all the same."—Our Bible Teacher.

At an Iowa Sunday-school convention a school was reported which "takes no Sunday-school paper, lesson-leaf, or quarterly." The school had one hundred dollars in the treasury, and the officers did not know what to do with their funds, and were puzzled to know why their school did not prosper. Of course Iowa enterprise could not suffer many such schools to exist.—Our Bible Teacher.

LITTLE PHIL, a bright five-years-old, is afraid of thunder. During the recent hot spell, his mother would remark, "Oh, I pray for rain." One day when she said it, Phil thus addressed her: "Oh, mamma, I will tell you why it don't rain. When I say my prayers, I desay, 'Please don't pay any 'tention to what mamma says, cos I am 'fraid of thunder.'"—Wit and Wisdom.

A DIAMOND-LIKE CHRISTIAN.—The diamond, in whatever direction it is turned, is equally brilliant, equally attractive, nor requires to be placed in a certain position to exhibit its matchless lustre. So should the Christian shine, and when the divine principle fully pervades the soul, thus uniformly will he reflect the light he receives from above.

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ATTENTION.—A cough, a cold, or a sore throat, should be checked at once. If allowed to continue, a permanent throat disease is often the result. Hamilton's Cough Troches reach directly the seat of the disease, and give almost immediate relief. For public speakers, singers, and those who overtax the voice they will render articulation easy. Price 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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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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MARRIED.

At Alfred Centre, N. Y., Feb. 1, 1882, by Rev. D. K. Davis, Mr. JAMES POPE, of Hartsville, and Miss ADDIE E. ASHBAUGH, of Hornellsville.

In Hopkinton City, R. I., Jan. 9, 1882, by Rev. S. S. Griswold, Mr. EDWARD S. BARBER and Miss IDA E. JACQUES, both of Hopkinton.

In Hopkinton City, R. I., Jan. 21, 1882, by Rev. S. S. Griswold, Mr. ERNEST P. PALMER and Miss JOSEPHINE L. WOODMANCOY, both of Hopkinton.

DIED.

In Hartsville, N. Y., Feb. 1, 1882, IRA S., son of Joseph and Nancy Clarke, aged 19 years, and 9 months. His death was caused by an accident, that occurred five days previous. A circular saw running by horse-power, and used for cutting wood, burst, and a piece, striking him, mangled his head and face, crushing bones, and probably injuring the brain. He lingered in a half-conscious state, though his friends think that at times he realized his condition. Less than a year ago, this family was called to mourn the loss of a son taken almost as suddenly by disease, and this affliction fills their cup of sorrow almost to overflowing. Still they trust God who "doeth all things well." B. E. F.

In Shiloh, N. J., Jan. 30, 1882, after a lingering illness with consumption, LILLIE J. BONHAM, daughter of Richard J. and Hannah A. Bonham, in the 20th year of her age. She lived a true-hearted Christian, and the believer's hope was her sure support in the "valley of the shadow." T. L. G.

In Westery, R. I., Jan. 28, 1882, of heart disease, resulting in dropsy, Mr. EDWIN C. CLARKE, youngest son of the late Col. Weeden Clarke, aged 51 years and 5 months. He bore his long and painful sickness with patience, and peacefully departed, entertaining a good hope of a better life. He leaves a family and many friends to mourn his loss. L. A. P.

At Farina Ill., Jan. 29, 1882, FLORA C., infant daughter of Edward M. and Josephine Whitford, aged 1 year, 2 months, and 10 days. L. A.

We reprint the following to correct signature: At her home, at Pleasant Hill, Ill., Jan. 4, 1882, in her 58th year, our precious mother, Mrs. E. P. WILLIAMS. Sermon by Rev. F. F. Johnson. O. D. W.



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"And as they did eat unto you, that one of you they were exceeding sorrowful of them, to say unto him, 21, 22. The Master was sitting the Last Supper. It was in their lives. The were using were symbols Lord, soon to take place. "Do this in remembrance as ye eat this bread, and do show forth the Lord's thoughts that took the death memorial their Lord, were touched deepest sensibilities stirred, as they had not had been with Jesus, to gin to feel the power he had been living among was beginning to take and as they thought would leave them, and leave the ignominy of him, for them to share the responsibility of a revolution in which the race was involved, that for the startling state make. Then, as never were clinging to him, tion to stand by him, the Master, with "Verily, I say unto you, tray me." No deed more abhorrent to a man. It would violate duty and affection, a traitor with the perpetrate and traitor. How will these me words? They were common sense, too good and throw back the affected horror. Too accusing one another, volved in the fearful, to be treated lightly to each one personally about the others. P look across to John, mew, and ask, "Lo, base!" Thomas did to see if the dreadful hind his placid face Judas, for not one of the possibility of A but each for himself out the earnest in Happy all we when truth, however con was a good sign of culture in these men they were set, each of his own downfall; men; there was no tion. It is always man sees a great right about self, sufficiently fortified everywhere, "Let h eth take heed, lest storm is coming, it shipmaster to stand and to look well to the sound reproo faithful minister of better to see if around the audience may judge to need thee? follow thou, asking what John feel sure that he knows that he is this is illustrated. Every day of the Christ had made to themselves, and their own lives, to consciousness, itual experience possible before had run both one of them the possibility