DIED.

EL. WOODMANCY, both of Hopkinton.

tsville, N. Y., Feb. 1, 1882, IRA S., son of and Nancy Clarke, aged 19 years and 9. His death was caused by an accident that horse power, and used for cutting wood d a piece, striking him, mangled his head crushing bones, and probably injuring the le lingered in a half-conscious state, though Is think that at times he realized his coness than a year ago, this family was called e and this affliction fills their cup of sor ost to overflowing. Still they trust God oeth all things well.

loh. N. J., Jan. 30, 1882, after a lingering ill. consumption, LILLIE J. BONHAM, daugh. ichard J. and Hannah A. Bonham, in the of her age. She lived a true-hearted Christhe believer's hope was her sure support alley of the shadow.

sterly, R. I., Jan. 23, 1882, of heart disease. in dropsy, Mr. Edwin C. Clarke, youngif the late Col. Weeden Clarke, aged 51 5 months. He bore his long and painful with patience, and peacefully departed, engagood hope of a better life. He leaves a nd many friends to mourn his loss.

rina III., Jan. 29, 1882, FLORA C., infant r of Edward M. and Josephine Whitford. ar, 2 months, and 10 days.

mint the following to correct signature: home at Pleasant Hill, Ill., Jan. 4, 1882 th year, our precious mother, Mrs. E. P. WILLermon by Rev. F. F. Johnson.



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IS IT I?

BY REV. D. E. MAXSON, D. D.

"And as they did eat, Jesus said, Verily, I say

Lord, soon to take place. He said to them, tray me." No deed could be baser, none tions of ourselves to ourselves. man. It would violate every obligation of duty and affection, would brand its perpetrator with the perpetual infamy of an ingrate and traitor.

common sense, too good to fly into a passion | ble to us, notwithstanding it may be much and throw back the charge with real or af- more pleasant to contemplate with what vast fected horror. Too good sense also to fall to powers of holiness we are gifted. Sometimes accusing one another. Too much was in- | we are strongest and safest when our sense volved in the fearful prophecy of their Lord. of danger is deepest. What then are some to be treated lightly. Too much it meant of the times and circumstances in which the to each one personally to be very anxious consciousness of our own possibilities of sin about the others. Peter could not afford to look across to John, or James to Bartholomew, and ask, "Lord, is it he; can he be so base?" Thomas did not look over to James to see if the dreadful treason was lurking behind his placid face. Nor any of them to Judas, for not one of them, as yet, suspected | murder, or noon-day horror. Then, if we the possibility of his baseness. Not thus; but each for himself, and all together, pour | think we shall find a mixture of horror at the out the earnest inquiry, "Lord, is it I?" deed, with a kind of familiarity; as though Happy all we when most anxious to know if somehow we are more nearly related to it truth, however condemning, means us. It than we wish we were. If we stop and ask, was a good sign of considerable Christian " Is it I?" we can not answer yes; nor can culture in these men, as in all others, that | we quite isolate ourselves from it, so as to they were set, each to think of the possibility | feel that it in no way touches us. We are of his own downfall. They were genuine oppressed with the thought that it was a humen; there was no affectation in their ques- man act; not an angel, not a demon, nor a right about self-examination, to see if he is it. We are men, and just such motives are come to us, as we see our deed held up above sufficiently fortified against it. Always and possible to us; yea, just such motives may this is illustrated by the scene at the Supper. Every day of the disciples' intercourse with itual experiences, than they had thought going... The difference between him and the ought to teach me a lesson of self-capacity case, as they saw the possibilities of holiness

low them. The crust of their lives had been broken and peering into the soul of the divine man that had been teaching them; they nature, is not alien to me," for "Ego homo had awakened to the startling fact that they | sum." too were capable of divine things, and of to rise to the skies, or sink to the depths. lower world will be growing more profound the Last Supper. It was a supreme moment | ness, as well, are all the time becoming possome the savor of life unto life, while to oth-"Do this in remembrance of me;" "As oft ers it is just as much the savor of death undo show forth the Lord's death till he come." | dealing properties, but that man, in the ex-The thoughts that came to them as they ercise of his fearful capacities, throws down their Lord, were touching and tender; the of his lower nature to trample upon, and deepest sensibilities of their natures were that in the blaze of all the light the gospel stirred, as they had never been before. They is throwing upon him. All the possibilities had been with Jesus just long enough to be- of life, the possibilities of good and of evil, gin to feel the power of the divine life that are hightened for every day of gospel privihe had been living among them. Their faith | lege. The fearful possibilites of evil stared was beginning to take firm grasp on him; | the twelve in the face when their dear Lord, and as they thought that, in a few days, he sitting there with them, and, with the shadwould leave them, and leaving them would ow of the cross falling across him, said to leave the ignominy of his crucifixion behind | them, looking them full in the face, "One him, for them to share, and leave on them also of you shall betray me." And when each the responsibility of a great cause, a mighty one with intense earnestness said, "Lord, is revolution in which the salvation of the whole | it I?" there surged within him a sense of race was involved, they were illy prepared how base and mean it was possible for him for the startling statement he was about to to be. And there come times to us all when make. Then, as never before, their hearts the awful capacities of our natures for sin, were clinging to him, with firm determina- the fearful possibilities of iniquity that lie tion to stand by him to the last. Just then crouching within us, are revealed with un the Master, with sad earnestness, said, wonted distinctness; and it will be fortunate "Verily, I say unto you, one of you shall be- | for us, if we make right use of such revela-

revealed to us, and the influence they exert words? They were plain men, men of good | vices at which all men tremble, seem possi-

is most active? 1st. When we see some flagrant sin in some other man; when there runs through the community the story of some great crime, some daring robbery, some audacious embezzlement of trust-funds, some midnight will carefully analyze our own emotions, I eveywhere, "Let him that thinketh he stand- have actutated us a hundred times, only the with the luster of our friend's imagination eth take heed lest he fall." When the circumstances under which they have come about spiritual motives, when to ourselves, storm is coming, it is the first duty of the to us have not been favorable to their outshipmaster to stand firmly by his own helm, come in that particular way. When we read and to look well to his own ropes. When | the story of some defaulter fleeing justice, the sound reproof of sin comes from the at length caught, and set to reflecting behind fathful minister of the Word, it is always prison bars, it is not with an unfallen angel's deserved praise, if we do not have the dead better to see if we need it, than to look innocent wonder what such a sin can mean, around the audience for brethren whom we that we, fallen sinful men, look upon it; but may judge to need it. "What is that to it is with the understanding of a man who thee? follow thou me," said Christ to Peter, has been buffeted by the same temptations asking what John should do. We always to which this man has yielded, and who, in feel surer that a man will stand, when he this man, sees down into his own fearful desire, but they also reveal weakness. An knows that he is in danger of falling. All capacity to do the same, and worse, and who, perchance, in that moment of self-conciousness and reflection, remembers with tremor more than one occasion when he only just their own lives. They had been coming in- over the dizzy edge, and some hand behind down in my own conscious undesert, the sound pulled him back, just as the other foot was

men. The Latin poet said, a great many years ago, "Whatever pertains to human

2d. Another occasion which opens to us a brutal things as well. They felt it in them | glimpse of how wicked we might be, is, when we commit some sin ourselves, which may, to depths. We think how many, with just our The Master was sitting with the twelve at and awful. A new goodness, and a new bad- and so keeps saying, "Take us the foxes, ened him to attack us, with hope of securin their lives. The bread and wine they sible to the man who lives much with Christ. | vines have tender grapes;" "Shun every Job just escaped cursing God, tempted by shadow to him his possibilities of eminence. Napoleon, on the island of Corsica, he heard the coming thunders of Lodi and Austerlitz. In the little sale of ribbons, in a seven by nine room, a young man feels the trade inspiration which will make a Stewart of him. A good honest boy, under pressure of uncomcries out, "O, can I come to that?" "Lord. is it I?"

3d. Another window opens into the bad possibilities of our own natures, when some one expresses supicion of us. We may be dangers. entirely guiltless of the thing suspected, and vet the very fact that some one has fastened How will these men be affected by these worst time in our lives when the crimes and set us inquiring about the capacity of sin by us, and though we stand firm on the edge, capable of being roused when the time and we might have fallen, and, carrying our sinwrongly suspected, as humiliated with the thought that we might have deserved the moments, and those serious sights of his possuspicion, but thankful that we do not. sible worst self. To every man the clouds Ought not this to be the effect upon us when | must roll back and let him see that his two ever so wrongly suspected of evil doing, to set us upon double guard over the possibilities that are in us, of even worse doing than has been suspected.

4th. Again. By a strange principle of contrast we are set upon a sense of how bad we might be when some one praises us for our goodness. We are going along in a hundrum way of life, settled into the easy rut of our daily life, eating, drinking, sleeping, buying, selling, forgetful of the mysteries of our spiritual lives, and of their infolded capacities for good and evil; never troubling ourselves to think how good or how bad we may be; eating, drinking, taking our ease. Then let your neighbor set to praising us and attributing lofty motives to our actions, judgof people indeed if we are not made thoroughly ashamed of ourselves, by such unand are not set to thinking not only how much better we ought to be than we are, to the crowd around, See now here is true

stretching away above them, they saw, too, there stands revealed to us the awful fact ously. 5th. Again and lastly. I think our bad pos- that amounts to a purpose, a determination nestness, "Is it 1?" the possibilities of wickedness they had never that the power of human sinfulness, is just

out of any temptation, however triumphant watch and pray and work. If our feet are we may have been over it, is no very ex- set more resolutely towards goodness, and hilarating experience. We remember too our hands lay hold of help more resolutely, vividly how near we came to being overcome, it is good for us to know how bad we may how nearly we touched bottom in our lower be, how great our danger is. No one can live long with Christ without our short sight, not seem very heinous. In natures, fell around us, and we are too much fears, how climb up the hill of motive, so as that-small departure from rectitude lies the surprised to find ourselves safe, to be very to have our very possibilities of badness for are capable. The Bible is full of this idea, spirit of evil saw that in us which embold- this way: by opening the life upon the other which a human soul may go down. Did mon temptation, cheats his comrade in a toy out of every temptation, strong and thankdoor to the villainies of a Tweed, and he serious at the dark possibilities of sin that safe who can turn round and laugh at a temp-

powers of being good, greatly good, and of being bad, greatly bad, go along even pace through his whole life, and that the tremendous responsibility of determining which it shall be is placed entirely in his own hands. John could have betrayed Christ as basely as Judas did; James could have denied him as shamefully as Peter did. And it was the statement of Jesus that one, some one of them, would do it, that awoke in them the dreadful consciousness that made them ask,

It is pertinent to ask, will such insights preaching to so bedeck religion and duty into the golgothas of our own natures hurt us or help us? They will keep coming to us. If we close our eyes against them, in there, behind our clasped eyelids, the ghastly ing us to be working out our lives from a skulls will stare at us with awful ugliness. man sees a great temptation coming, to go with human powers and human motives, did lofty spiritual platform. What emotions will Whether we are helped or hurt by these revethe common level of men's actions, shining | They may paralyze us, or they may inspire us. Just as in time of disaster, by fire or railroad, one man looks on and stands power-

we can hardly remember that we had any less, while another is nerved to his intensest pox patient to come in and sit down in the motive at all. We must be a very dull sort strength. Coming danger turns one man into a coward, another into a hero. The conviction of danger is the same in both; the ungodly, the fire of that hell will hurt but while, in the one the conviction stirs only an emotion, in the other it goes on to a passion, and flames up into a motive, which sets the whole nature upon the stretch of exbut also how fearful are our possibilities to ertion. To the looker on, the sight of a be worse. The praises of our fellows start | ghastly wound awakens emotions of pity, of horror, of disgust; too much emotion to be good for anything as an assistant. Then comes the experienced nurse or surgeon; no metal, hear how it will ring when I strike time for crying and fainting; the blood is runit. He strikes me and out on the breeze of | ning, the life is going with it. Quick, open the to themselves, and of the deep mysteries of escaped the downfall; when one foot was out his adulation I ring like a silver bell, while windows, bring the ligatures and the water. aroused a motive, a purpose to relieve him, and in the surge of that motive, all difficulpossible before, and this possible experience man behind the prison bars, or on the galhad run both ways, for, in the nature of the lows, is that he was helped in the right moment, and the other man was not. Then other men are praising him most vociferof baseness, with a strength of conviction ripening in the land, to say with solemn ear-

dreamed of before, stretching away down be- as great in us as in other men, the worst of sibilities often stand revealed to us by the to master it. Not something to make us temptations we have to encounter. Coming sit down and weep, so much as to make us

But how shall we thus mount above our they were exceeding sorrowful, and began every one of them, to say unto him, Lord, is it 1?" Matt. 26: | having the upper world grow more grand that-small departure from rectifude lies the surprised to find ourselves safe, to be very to have our very possibilities of badness for them, to say unto him, Lord, is it 1?" Matt. 26: | and desirable, while, at the same time, the type and prophecy of what great offenses we jovial over it. And then to think the horrid an inspiration and motive to goodness? In side; yes, possible to be very bad, and posthe little foxes, that destroy the vines, for our ing our fellowship in sin. The good old sible to be very good, too. The possibilities of our nature run just as high up toward goodwere using were symbols of the death of their And so it is that the gospel of Christ is to appearance of evil;" "Look not on the his misery and his wife; he cursed pretty ness as they do down toward badness, and wine when it is red, in the end it biteth like much everything else, and the memory of with full freedom to choose which way we a serpent and stingeth like an adder." Look his narrow escape made him more sober in shall go. It is certainly a grand thing to be as ye eat this bread, and drink this wine, ye to death. Not that the gospel has death- at Adam with the little apple. What makes the use of his prosperity when it came back thus gifted; it is better to be a man than a him so afraid of God as he comes into the to him. The good old Simeon had often mouse, though the tiny creature can do so garden walks at evening? Not so much that almost despaired of seeing the desire of his very little harm, and the man can tear down took the death memorial from the hand of the pearls of his upper nature for the swine one transgression as the long procession of heart, and he, no doubt, remembered those a world. So he can build up a world. The sins he sees pressing up behind, which he times when at length in old age he took the power of hope in a gifted soul is master over and his descendants will commit. The boy child Jesus in his arms, and was ready to fear, and makes fear even do it service: paints his first picture; a rough thing it is, die. Was not the incarnation something while in a hopeless man fear is an exacting but enough is in it of outline and tint to more awful to the incarnate one after his tyrant. Look out of your upper window, forty dreadful days with the foul tempter? man, and you will see sky and stars. Be al-In the little plaything cannon of the little He, the sinless, had gone to the edge and ways looking down through your lower winlooked over into the deep abyss of sin into dow, and you will always see darkness enough, grow weary and faint enough. even he need those angel ministries to help There is always a healthy relation between him out of the awful damps that had rolled hope and fear, between the upper and lower up over him from the great deeps of possible side of men's lives. In both, God means human degradation? And so it is we come they shall find motives to do, and be their best. Sinai, thundering behind, appeals to trade, and from that there yanws the open ful, it may be, for our escape, but sad and fear. Calvary, beaming before, appeals to hope, and these together make the great mohave been revealed to us. No man is yet tive power of every human life. In the circulation of the blood through the system, tation escaped, for he might have fallen, and there are two forces that co-operate to keep that shows him what he is and what are his it going; the one is the attraction of the tissue for the substance the blood is bringing Now, without lengthening the list, these for their growth and repair, a vis a front, are some of the times when, with great viv- always saying to the blood, "Come." The day, to look up the times and means by that and our names together, and spoken idness, the possibilities of our own great other force is that of the muscular contracwhich our own possible treason to Christ, is them out together upon the public ear, is wickedness appear to us, and when we start tion of the walls of the heart and large bloodsufficient to set us thinking, "Might we not do | back and say, Lord, is it I? Can I so much | vessels behind the blood, a vis a ter go, sayupon our lives. Certainly it need not be the it?" to stir the mystery of our inner life, and | sin? At these times the ground opens just | ing to the blood, "Go." Before every man there is the lifted up Christ, saying "Come that lies in us, all asleep now it may be, but away down there are the depths into which unto me, and I will give you rest;" while behind him are the awful thunders of Sinai, the temptation come. We will not feel so struck natures along with us, we may yet and God's voice above them, saying, "The much inclined to anger that we have been fall. None but the man who turns life all soul that sins, it shall die. The wicked shall into play and sham, escapes those serious be cast into outer darkness, where there is weeping and gnashing of teeth, whence the smoke of their torment ascendeth for ever and ever, where the worm dieth not, and the fire is not quenched." God, in his plan of salvation, appeals to

both hope and fear as motives in men. He has put them in the mind to be used, and he has the best development in which they are properly balanced. A man whose hope largely predominates, one who always sees heaven just above him, will be more likely to make up his life of halleluiahs than of real sober work. While the man who always stands trembling over a yawning hell will not do much to keep men out of it. He is the best made-up man who, while he hopes for the good, the best, also fears the bad, the worst. There is a tendency in modern with the flowers of feeling and with the rainbows of promise as to take all strength of conviction and terror of law as motive power out of it. For some grand old preacher like Hopkins, Bellamy, Nettleton, Knapp, or Finney, to come into some of our fashionable. easy-going, posy-loving congregations, and pour out the terrors of the law, the awful udgments of God against sin, and depict the terrors of the damned, calling everything by just such name as God has given it. would create a panic, scarcely-less than for a smallbe told in tones of burning earnestness that there is an endless and red-hot hell for all them worse when they get to seething in it. One of the ablest preachers to whom I ever listened said in my hearing, the other evening, to a vast audience of not less than 8,000 people, that when God called and anointed her to work for gospel temperance; he put a Damascus blade in her hand, and bade her bring it down to the heart of things, that there was no time to dally with the giant sin of rum-selling and drinking; that killing aman with rum was just as much murder as killing him with a knife or club, and to give the sanction of State or city license to such murder was only for the public authorities to be accessory to the crime. Oh, it is refreshing once in a while to hear truth told in a plain, common sense way, and to have sin undressed and displayed in its native

ing defiant around us, treason to Christ

Missionary Department

Conducted by the Corresponding Secretary for the

Board of Managers of the Seventh-day Baptist Mis. sionary Society.

REV. A. E. MAIN, Corresponding Secretary, Asha-REV. GEO. B. UTTER, Treasurer, Westerly, R. J.

THE Baptist Churches of West Virginia have increased their contributions for foreign missions more rapidly and steadily than in any other State-from \$140 in 1870 to \$1,-537 26 last year. This increase is largely due to systematic effort.

Bro. James Summerbell has been visiting Honeoye, Pa., regularly, for some time, to preach to the little church there; but so many changes have taken place in the society on account of the oil excitement, that he deems it wise to discontinue his work there, at least for the present.

MRS. DEAN, wife of Rev. Dr. Dean, so long a Baptist missionary in Siam, recently spoke before the Ladies' Society of the Pawcatuck church, Westerly, R. I., and is to speak at the regular monthly missionary meeting of the First Hopkinton Church, Sabbath evening, Feb. 3d.

OF work in the Republican Valley, on Wal nut Creek, near the boundary between Ne braska and Kansas, Bro. H. E. Babcock writes as follows: "The work has been successfully continued. Bro. Wheeler has gone home, but I am to remain another week. Reconciliations, conversions, baptisms, and organization is the record. January 21st, Bro. W. and myself organized the Walnut Creek Seventh-day Baptist Church with eleven members. It is expected that more will soon follow in baptism and church membership. The moral atmosphere of the community seems radically changed. Pray for the prosperity of Zion."

THE opportunities for advancing the cause

of truth and righteousness in the Western States and Territories are many and inviting. The people who go there to live meet great difficulties and strong temptations, and need the best and wisest possible religious instruction. The law of the "survival of the fittest" must be submitted to, willingly or unwillingly. The ablest preaching, and the wisest leadership that can be obtained for struggling churches and new-fields will be none too able or wise. It is not the learning and metaphysics that are on the outside, that we mean by able preaching, but that scholarship and power to think which discovers most of truth and comprehends most of its relations to life and duty, and then can so present truth and duty that the people cultured and unlearned, are edified. This is the kind of preaching we think they need who are out on the frontier. But let it not be forgotten that every true and efficient man in the East finds his work growing fast and opportunities for usefulness multiplying rapidly. Here too are multitudes needing the gospel. When a small church dies for want of help, our whole cause suffers. When a church strong in numbers forgets its obligation to obey the great commission in efforts, sympathies, prayers, and contributions, our whole the week of election, intending to visit all the cial support, may admit of a question. But er. And no small part of the means for that the school house would be occupied by while with them. I preached to them eight for them; I will increase them with men as carrying forward our great mission work the holding of the election in it, and the times during my tarry, and am happy to reinconsiderable portion of the Board's work it was a rainy time, the house would not be activity in the meetings. Two or three mantherefore, is to keep our churches informed fit for meetings again until cleaned, so I ifested a desire to become Christians, and and interested in the cause that is so essen- discontinued my work there and returned especial prayer was offered for them. No tial to our progress. We think the East home. The next Sunday I returned and conversions occurred as far as known. The does not fully appreciate the nature and importance of our Western home mission work; Preached evenings and visited all the families ment of the brethren there, it was thought ly understand the prevailing spirit of the all. I assisted the Church also in completing of no arrangements for preaching there, ex-East. But what is West? For the old some disciplinary measures which had been cept what I have stated, only as some of the For New York and New Jersey it is Ohio, left the Sabbath were excluded after efforts supply by voluntary labor under your direc-Illinois, and Wisconsin. For these States it is Iowa and Minnesota, and for these, Kansas and Nebraska. What is East? For Kansas and Nebraska, it is Iowa and Minnesota, and so on back to Rhode Island again. There is then no East or West, in reality. We are one. And a stronger and purer denominationalism is steadily gaining ground, taking the place of local prejudices and of than once a month. With the proper care, sectionalism. To the work of advancing our I think it may pass safely its critical period cause East, South, and West, knowing no and become more firmly established. sectional divisions but one great cause, we

picture of the home life of the natives, and visits before leaving the society. The roads yet be found willing "to obey God rather describing the conversion of one of the representative class, and his advance from the liles at Oswayo and Bell's Run. darkness of heathenism to the light of Christianity. The book contains valuable information about Ongole and the surrounding villages, where the principal characters are new living, and many incidents of the great famine of 1876-77 and of the revival which followed. The frontispiece gives a correct likeness of Lukshmiah, the hero, who is now a student at Ramapatam, and who will some time be heard from as a leader and guide among his people. Illustrated, cloth, sent postpaid on receipt of \$1 25. W. G. Corthell, Publisher, Mission Rooms, Tremont Temple, Boston, Mass.

ASHAWAY, R. I.

Our missionary prayer-meeting occurs on the first Friday evening of each month, at which time members of the ladies' and children's missionary societies read items of missionary interest. At the meeting held on the evening of Jan. 6th, Mrs. Wm. L. Clarke was re-elected ladies' missionary secretary. All ladies of the community are solicited to pay ten cents, and become members of the society for 1882.

The children's society has recently been reorganized; it is now a working band, meeting Sunday afternoons, at different houses in the village. To become a member, each child pays five cents. At each meeting of the society, each member contributes one cent. They are doing good work, and seem to enjoy it. Let our children be trained to missionary labor, and the spirit of missions will spread.

OTSELIC, N. Y.

[Accompanying a request for aid from the Board that the labors of Eld. Joshua Clarke may be continued at Otselic for the year 1882, we have the follow-

Our numbers are few, but we will do all we can ourselves to secure his services. He has labored faithfully with us for the past nine months, half of the time, preaching nearly four sermons every time he came, and much good has attended his labors. Five have been added to the Church, backsliders have been reclaimed, and the Church revived. He has been holding a series of meet- vicinity, some forty in all, though ings with us, so far as he could be spared about half of that number stand identifrom his other labors, the last three weeks, and the Lord has been with us. Some that never knew the way have sought the Lord, and found him precious. Others that had wandered from the fold have again returned to their Father's house, for which we feel to and Seventh-day Baptists attend both serthank and praise his name. With many vices together, and so a pleasant and frathanks for favors received in the past, we desire your help and prayers in the future, that the good work may progress, and much more good be done in the name of the Lord. Yours sincerely, LUCINA TALLETT.

FROM CHAS. A. BURDICK.

weeks, nearly, of completing my second year | be expected otherwise, than that the conwith the churches in my field, I delayed gregations should dwindle, and the religious making my report until my work there should interest decline. The field at Lincklaen be completed. I continued on the field until Dec. 15th, then came to Nile.

as much time as possible in visiting families. | people there are doing all they ought for I went to Hebron Centre, Pa., on Sunday of themselves, in religious activity, and in finanfamilies, and preach evenings; but found I did what I could to awaken them to both, must be furnished by Eastern churches. No counting of votes in the evening, and that as port good attendance, and frank and willing spent the week until Friday, in the society. traveling became so bad that, in the judgthat were accessible at the time, eighteen in best to discontinue the meetings. I know previously begun. Several persons who had ministers of the Central Association may made for their recovery. The circumstances tion as in former times. of that Church have been such, that I have spent more time with it, probably than with at Norwich, Chenango county. Here I found any other Church except Portville. The per- a cheering state of things indeed. Few in sons composing that Church (Hebron Centre), numbers, but "strong in the Lord and in were, most of them, brought up without the the power of his might," united in heart influence of church training. The Church needs pastoral care, and preaching oftener

believe our Board was never more fully and Hebron Church, visiting there about thirty of good and honorable standing, acknowlfamilies, and preaching four times.

BOOK NOTICE. - "From Darkness to families of the Portville and Bell's Run only one. And while these apparently hesi-Light" is a true story, interesting to all who | Churches, and did pay distinctively pastoral | tate to accept and obey the Word of the like information clothed in attractive form. visits to most of the families of Portville Lord in this respect, for fear they shall be At the same time it furnishes an extended Church, but others were visited socially in put out of the synagogue of public estèem,

of a laborer or laborers to succeed me. I week. hope this may be done soon.

they did not expect me. One Sabbath lost afflicted some of the leading families. I am two appointments on account of rain.

must express my satisfaction at the friendly and harmonious relations always existing | cial ability and willingness to support the between myself and the Board, during the gospel if some plan could be introduced which eight years I have been in its employ.

Fraternally. C. A. BURDICK.

REPORT OF C. M. LEWIS.

I first visited the Church of Lincklaen, N Y., the 9th of December, and was most cordially welcomed by the brethren and sisters there, who had heard of the appointment visiting from house to house, for religious conversation and prayer, but was unable to call upon all the families, as I had intended, on account of the bad traveling and storms. But appointments were made, and I preached nearly every night while with them, besides on the Sabbath and First-day. I was happily surprised to find so many more families of Sabbath-keepers than I expected in that fied with the Adventists. Eld. Pool is the minister among the Adventists, and Bro. Schuyler Coon preaches to the Seventh-day Baptists. These brethren preach on alternate Sabbaths, and usually the Adventists ternal feeling appears to exist between these two classes of brethren. The great need is a settled and efficient ministry. Bro. Coon only preaches on the Sabbath, and is not expected to perform much, if any pastoral labor among the families; and no provision is made for him to receive any support. from the people for such labor, should he perform As, at the end of November, it lacked two it. Under this state of things, it can hardly certainly greatly needs help from abroad, and has a claim on us, as a people, for mis-In closing up my work, I aimed to spend sionary aid and sympathy. Whether the

From Lincklaen, I went to the new Church with each other, and in fellowship with God. A deep and wide-spread conviction has been made under the labors of Brethren Rogers and Clarke, in favor of observing the Lord's holy Sabbath. A canvass here has revealed I also spent a number of days with the the fact, that from sixty to seventy persons edge that the first day of the week is not the I intended to pay pastoral visits to all the Bible Sabbath, that the seventh day is the

became so bad that I failed to reach the fam- than men." The membership of this little Church has recently been increased by the There is one feature of my work at Port- addition of Bro. Horace Satterlee and wife, ville that may be mentioned, viz., the or- formerly of Verona, N. Y., and Bro. Satterganizing of an Excel Band, and the deliver- lee has been chosen the deacon of the little ing of a number of addresses and lectures at | band. The present membership is some their meetings. The Band embraces nearly twelve or fourteen. A parlor, in the house or quite all the young people who permanent- of a Bro. Wilson, has been fitted up with ly reside in the neighborhood, meets twice comfortable appartenances as a meeting a month, and combines literary exercises and room, where, on the evening before the Sabmusic with its more distinctive objects. I bath, and on the Sabbath-day, they regularly was well pleased with its success. It takes a meet for the worship of God. I was on my collection for the Missionary Society every | way to Preston, and so spent two days with them, saw all the members but one or two, There has been no material change in the and preached once; following the sermon condition of the churches since my former with a prayer-meeting, in which every one reports. As I understand it, they are look- took a part. I left an appointment to preach ing for the Board to make an appointment | to them again on my return, the coming

From Norwich, I went to Preston, the last In addition to the sermons actually of the week, and remained until the followpreached, I was on hand to fill three other ap- ing Monday. I found some seventeen families pointments, but found no congregations, still left who observe the Sabbath, though twice on account of rain, and once at Bell's | some have left it through apparent discour-Run after my return from Conference when agement and dfficulties which, in past years, happy to report that those causes, in the On taking leave of my missionary labors, | main, appear to be removed, and a general and fraternal feeling exists. There is finanwould give them the labors of a settled ministry for one-half or all of the time. preached three times and visited nearly all of the families. They have a light attendance on the Sabbath, and a small Sabbathschool is maintained.

From Preston I returned to Norwich, visited the families and preached again, and to more than on my way down to Preston. you had made for such labor. I immediately | Some seventeen in all. A few were Firstcommenced the canvass of the Church, by day people. All bore a part in speaking, after the sermon. Truly it was good to be

something under your direction, among the smaller churches of our beloved Zion. Hop ing that the blessing of God may be with you in the coming Board meeting, and crown all your labors with success, in the great work your brethren have committed to your care, I subscribe myself your humble associate in labor in the vineyard of the Lord.

C. M. Lewis. ALFRED CENTRE, N. Y., Jan. 20, 1882.

It is said that about nine-tenths of the money raised by the church is given by onetenth of the members.

REVIVALS OF RELIGION.

How Secured.

BY REV. D. B. GUNN.

and asked at his hands. David cried out: as the sole of its foot, in the narrow way. "O God, thou art my God, early will I seek Good deeds, kind words, faith, hope and thee, my soul thirsteth for thee, my flesh charity, occupy all the ground, and will conlongeth for thee in a dry and thirsty land tinue to hold it to the end." where no water is; to see thy power and thy Ezek. 36, the Lord mentions many and man.—American Messenger. great things that he will do for his people, and adds: "I will yet for this be inquired of by the house of Israel, to do these things of God to refresh his people and renew their strength, nor the fact that he purposes to do

But as we are to pray: "Give us this day our daily bread," so also, "Wilt thou not revive us again that thy people may rejoice in thee?" Ps. 85:6; and "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." Hab. 3:2. Then a revival is to be sought much as we seek the salvation of a soul, or for any other of God's blessings. I believe it is safe and right to pray and labor for a revival of religion in any place, at any time; and that if there is no mistake made in the seeking, the Lord will be well pleased to bestow one. But we must be in a receptive state of heart; room must be given to the Holy Spirit; our hearts must be broken, our wills subdued, and we be brought into complete submission and unity. The injunction given in Hosea 10: 12, is one that we must heed: "Sow to yourselves in righteousness, reap in mercy; break up your fallow-ground: for it is time to seek the Lord till he come and rain righteousness upon you."

Confessions should be frankly and fully made to God, to individuals, to the church and to the world, to the whole extent of wrong in which we are involved. Reconciliation must be effected wherever it is lacking and restitution made where it is due. This preparatory work is clearly stated in Joel 2 12-14. "Therefore also now saith the Lord, turn ye even to me with all your heart and with fasting, and with weeping and with knowledge of the Telugu people, giving a company with my wife, who desired to make there is reason to hope that some more will usually very deep and thorough ones.

I can not think that we have improved upon the practice of our fathers in lessening the number of times for "fasting, humiliation, and prayer." It is the general testimony that the great revivals of religion witnessed have been preceded by very much of

these things in preparing the way.

It is written again Isa. 57: 15, "I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." This seems surely to have been the Lord's order at all times, and his way must now be our way, if we wish to experience Pentecostal seasons of grace and salvation.

Among all the needed requisites, that of faith is by no means the least in importance, for "whatsoever is not of faith is sin," and "without faith it is impossible to please God." Again, "Verily I say unto you if ye have faith and doubt not," and "Verily, verily I say unto you if ye believe, on me the works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father." The great work of the Pentecost was to be done through those disciples; so also all the revival work of this time must be done through the disciples of to-day; and faith for every step in advance is required, without "a promise of anything beyond."—The Standard.

AN OBJECTOR ANSWERED.

"I don't like so much talk about religion," said a rude stranger in a city boarding-house to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes

away his liberty; and it isn't natural." "Oh, no!" answered the lady, "it isn't natural. We have the best authority for saving so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' True religion is rowing up stream; it is sailing against wind and tide.

A pause for a few moments followed; then the stranger began again.

"People who speak and think so much I am glad that I had the pleasure of doing about religion are queer anyhow. I wish they could only know how people speak and think about them; nobody likes them, for they are like nobody; they are so very pecul-

"Allow me to interrupt you again, sir," said the lady; "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priest-hood, a peculiar people."

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."
"Yes," replied the lady, "they are nar-

row, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep True revivals are given from God. He in this narrow way, if we once get in it. It hears the cry of the humble, and answers is too narrow for pride, worldliness, and the prayers of the anxious. The Lord is sov-sloth. It is too narrow for the service of ereign as well as almighty, but he is to be two masters. It is too narrow for covsought after. He has ordained that bless- etousness, envy, and all other evil pasings coming from him shall be longed for sions. Hatred can find no place for so much

The stranger listened, surprised and anglory so as I have seen thee in the sanctu- noyed, and at last arose and left the room, That was praying for a revival. In apparently a more thoughtful, if not a better,

> IMPORTANT NEWSPAPER DECISIONS.—A postmaster is required to give notice by letter, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reason for its not being taken, and a neglect to do so makes the postmaster responsible to the pub-

> lisher for the payment.
>
> Any person who takes a paper from the post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

If a person orders his paper discontinued, he must pay all arrearages, or the publishers may continue to send it until payment is made, and collect the whole amount, whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out of the office. The law proceeds upon the ground that a man must pay for what he uses.

The courts have decided that refusing to take newspapers and periodicals from the postoffice, or removing and having them uncalled for, is prima facia evidence of intentional

THERE is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body.—Novalis.

HASTY words often rankle the wound which injury gives, but soft words assuage mourning," etc. Tearless revivals are not it, forgiving cures it, and forgetting takes away the scar.

d'atation Conducted by REV. J. A half of the Beventh-day-B

"THAT 80U

From the

In waking and in a Ethereal spark, thou It's essence to this In light's pure founts Devoutly yearns to Regather it, Eternal Supremely wise, a

That soul which gui To well perform h Inspires the sage am To worship of a lo To Thee: of all parts In meditation pur Regather it, eternal Supremely blest, Of perfect wisdom,

And of existence I A ray, detached for To mortal bodies Without it no good Late inmate of my Regather it, Eternal Supremely blest, Whatever has been, Whatever will be Encompassed in its E'en death before

Sacred reunion offer Supremely wise, That soul of mine,
As axle holds the All scriptures of wi All sayings whic Wherein of all cres Their virtues inte Take it to Thine et Supremely wise,

With Thee, great S

In meditation swe

Thou, every human Which guides ma Does guide his stee Exempt from age Thou soul of mine Devout in medita
To the great Spirit,
Supremely blest,

GOD. THE SUPREME

All sciences, all p

theology. As is one his theology. This in the two great opp the knowledge of G lowed down the age The Aristotelian, school, has genera mind a separate fac to clearly recognize all knowledge thi hence the mind is notional, under the tive. In this philo lute, the infinite, a

The Platonic, in recognize, in the m the reason, giving lute, infinite, and universal principle with the doctrine t is grounded in, and sonality of God, th itself as reason, is lates of God as ab fect.

This doctrine th knowing the absolu fundamental doctr spiritual nature, is the divine Fatherh originator of man in his own likenes his image and at continual living in

The Fatherhood of man is a doctri man existence, as and in human con nature of that exi the individual, in

tion. The likeness of this kinship. As parent is reprodu mach in form and and more essent which the outwar so the nature and not in physical of and the attribute can beget like and essential nature must be the ess child. This doctrine b

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Education Department.

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

"LET THERE BE LIGHT."

"THAT SOUL OF MINE."

From the Rigreda.

BY I. F. KENYON.

That soul of mine, which mounts aloft In waking and in sleeping hours. Ethereal spark, though earthward, waft It's essence to this life of ours, In light's pure fountain, its old home, Devoutly yearns to be at rest; Regather it, Eternal One.

Supremely wise, supremely blest. That soul which guides the lowly hind To well perform his menial task, Inspires the sage among mankind To worship of a loftier cast. To Thee, of all parts primal whole. In meditation pure would rise, Regather it, eternal soul, Supremely blest, supremely wise.

Of perfect wisdom, reason pure, And of existence permanent, A ray, detached for guidance sure, To mortal bodies it was sent, Without it no good act is done; Late inmate of my paradise; Regather it, Eternal One, Supremely blest, supremely wise.

Whatever has been, what now is, Whatever will be yet to come, Encompassed in its essence lies. E'en death before it must succumb. With Thee, great Spirit, suffer it, In meditation sweet to rest, Sacred reunion offer it, Supremely wise, supremely blest,

That soul of mine, which holds within, As axle holds the car wheel spokes, All scriptures of wise origin, All sayings, which are genius-strokes, Wherein of all created forms Their virtues interwoven rest. Take it to Thine eternal arms, Supremely wise, supremely blest.

Thou, every human bosom's guest Which guides mankind, as charioteer Does guide his steeds, fixed in my breast, Exempt from age, swift in career; Thou soul of mine, to heights above Devout in meditation rise, To the great Spirit, God of love, Supremely blest, supremely wise.

GOD. THE SUPREME FATHER-MAN, HIS CHILD

the knowledge of God, which we have followed down the ages.

The Aristotelian, sensational, experimental school, has generally either denied to the mind a separate faculty of reason, or failed to clearly recognize its functions, deriving dependencies and reciprocities as are graall knowledge through sense-perceptions, hence the mind is unable to transcend the notional, under the limitations, of the relative. In this philosophy, ideas of the absolute, the infinite, and perfect, have no place.

recognize, in the mind, a separate faculty, the reason, giving cognizance of the absolute, infinite, and perfect, and all necessary universal principles and truths. Starting with the doctrine that the personality of man is grounded in, and originates from, the personality of God, this personality manifesting itself as reason, is precedent for all postulates of God as absolute, infinite, and per-

This doctrine that the reason is organ for knowing the absolute is grounded in the more fundamental doctrine that man, as to his spiritual nature, is the offspring of God. By the divine Fatherhood is meant that he is the originator of man from his own nature and his image and after his likeness, and the tuitive apprehensions of God. continual living in and by his life.

of man is a doctrine lying at the core of human existence, as revealed both in the Bible and in human consciousness, determining the nature of that existence, and its ongoing in the individual, in the race, and in redemp-

The likeness of man to God springs from this kinship. As the likeness of the earthly parent is reproduced in his child, not so much in form and features, as in the inner and more essential essence and nature of which the outward is but a faint expression; not in physical conformation, but in essence, and the attributes of this essence. As like can beget like and like only, whatever is the essential nature of God, the Father, such must be the essential nature of man, the

This doctrine has been held, in all times, by the foremost men and by the foremost peoples. The Vedas pray, "May the Father of men be favorable to us." Homer the human race;" Seneca, "the glorious like it." Parent preparing the good man for himself;" Episcopal?" I guessed.

child.

the Talmud, "Men, children of their Father, who is in heaven;" Plato, "the soul, the offspring of God."

Jesus based his mission and his gospel on this great truth. Paul, in declaring the "unknown God" of the Athenians to them, predicated the ground of this knowledge, in the declaration of certain of their poets, "We are also his offspring."

It is this oneness of nature that gives ability for inter-communion, whereby God can reveal himself to man, and whereby man can apprehend God, and receive illumination, inspiration, and life. If God possesses a nature or attributes other than man's, then man must be something other than his offspring, and man can not know him; God can not reveal himself to man. There can be no intercommunication.

What, then, is this common nature of God and of man, his child, whereby, on the one hand, God is able to reveal himself to man, and, on the other, man is enabled to apprehend God? Christ enunciated this essential nature when he declared, "God is Spirit," and that all true knowledge and worship must spring from spirit in and through the and for right knowing the object of worship. In the former it is spirit acting as faith-faculty; in the latter it is spirit acting as reason-

Reason is faculty of mind as spirit, offspring of God, giving insight-"vision," Plato calls it—for apprehending its Supreme Father, perfect, infinite, and absolute, with all necessary and universal principles and truths; understanding is faculty of mind as soul, embodied spirit, for giving sense-perceptions, notions, judgments of relations, likeness, and difference.

Man's reason thus demands an Absolute and Infinite God; man's religious nature demands a living God as Supreme Father. Are. these demands satisfied? Does man know God, as the absolute Being, as infinite power, like the line. I don't like to travel on a as living Person, as Supreme Father?

God, as being absolute, is unconditionally absolved from all relations imposed by out-All sciences, all philosophies, lead up to ward conditions, subject only to relations intendent could tell me, and he said he didn't theology. As is one's philosophy, so will be self-imposed and springing from self-activity. believe they had a general superintendent; in the two great opposing theories respecting unlimited, unrestricted by any outward, more about the road than the passengers. I finite powers, subject only to self-imposed restrictions, in the limitations of a finite creation. God, as supreme and perfect person, is independent of all dependent and imperfect personalities, save such mutual interciously granted.

finite, dependent, and imperfect, intuitively correlates himself to God, apprehended as the absolute, infinite, and perfect person, as The Platonic, intuitional, idealistic school | Supreme Father, thus freely relating himself to his children. This apprehension lies clear, distinct, and positive in the human consciousness, satisfying, at once, the spirit as expressed in reason and faith. The properby faith, intuitively apprehended by the reasons, are yet incomprehensible in their fullness and completeness, by the understanding. Instead of this intuitive apprehension of God, representing contradictories or counter inbecilities of the human mind, it is the most positive and consistent energy of which the mind is capable. While these intuitive affirmations of the reason can not be expressed in the limiting, relative terms of the under-

God is thus revealed to the human spirit, The Fatherhood of God and the childship through reason, absolute in his self-existence, infinite in his nature, perfect in his attributes, supreme over all his creatures.

THE BRAKEMAN AT CHURCH.

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading "General Grant's Tour Around the World," and wondering why "Green's August Flower" should be brakeman, and, seating himself on the arm of the seat, says: "I went to church yesterday.'

"Yes?" I said with that interested inflection that asks for more; "and what church did you attend?

"Which do you guess?" he asked. "Some Union Mission Church?" I haz-

"Limited express," he said; "all palace cars, and two dollars extra for seat, fast time, and only stop at big stations. Nice line, but tern silver-plated, no train-boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line.

Some mighty nice people travel on it too."
"Universalist?" I suggested.
"Broad gauge," said the brakeman;
"does too much complimentary business. Everybody travels on a pass; conductor does not get a fare once in fifty miles. Stops at flag-stations, and won't run into anything but a union depot. No smoking-cars on the train. Train orders are rather vague though, and the train-men don't get along well with the passengers. No, I don't go to the Universalists, but I know some good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman. Pretty track, straight as a rule; tunnel right through a mountain rather than go around it, spirit-level grade, passengers have to show their tickets before they get on the train. Mighty strict road; but the cars are a little narrow; have to sit one in a seat, and no room in the aisle to dance. Then there truth. Man, as a partaker of the divine nat- is no stop-over tickets allowed; got to go ure, possesses capacity both for right worship straight through to the station you're ticketed for, or you can't get on at all. When the car is full, no extra coaches; cars built at the shop to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road; it's run right up to the rules."

"Perhaps you joined the Free Thinkers,"

"Scrub road," said the brakeman; "dirt road-bed and no ballast; no time-card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke, if you want to; kind of go-as-you-please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep, and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir; I was offered a pass, but I don't road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general supergot his orders from, and he said, he didn't take orders from any living man or dead ghost. And when I asked the engineer whom see anybody give him orders; he'd run the train to suit himself, or he'd run it into a ditch. Now you see, sir, I'm a railroad man, Man, consciously conditioned as relative, and I don't care to run on a road that has no time, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I have railroaded too long to un

"Maybe you went to the Congregational

"Popular road," said the brakeman; "an old road, too, one of the very oldest in the country. Good road-bed, and comfortable Well managed road, too; directors ties of the divine nature consciously assured | don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. Yes, didn't one of the division superintendents down East discontinue one of the oldest stations on his line two or three years ago? But it's a mighty pleasant road to travel on; always has such a pleasant class of passengers."

"Didn't you try the Methodist?" I said.

"Now you're shouting," he said, with some enthusiasm. "Nice road, eh? Fast time, and plenty of passengers! Engines carry a power of steam, and, don't you forstanding, yet man never thinks so positively, get it, steam gauge shows a hundred and in his own likeness—in Bible language, in vigorously, and consistently as in these in- enough all the time. Lively road; when the conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates large. for his ticket. Wesleyan-house air-brakes In t on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptists," I guessed once more.

"Ah, ha," said the brakeman, "she's printed above the doors of a "Buddhist daisy, isn't she? River road; beautiful so the nature and image of God in man is Temple at Benares." To me comes the curves; sweep around anything to keep close to the river; but it's all steel rail and rock ballast; single track all the way, and not a side track all the way from the round-house to the terminus. Takes a heap of water to run it, though; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country (those river roads "No," he said, "I don't like to run on these always do), river on one side and hills on the branch roads very much. I don't often go other, and it's a steady climb up the grade to church, and when I do, I want to run on all the way till the run ends, where the the main line, where your run is regular, and fountain head of the river begins. Yes, sir; ther;" Hesiod, "the Father of gods and wait on connections. I don't like to the river road every time for a lovemen;" "Horace, "Father and Guardian of a branch road. Good enough, but I don't and no prairie-dust blowing in at the windows. And yesterday, when the conductor SELF-CULTURE, as the term is ordinarily ern blast of V came around for the tickets with a little used, implies the endeavor that is made on — Channing.

basket punch, I didn't ask him to pass me, the part of the individual for the unfolding but I paid my fare like a little man, twenty- and perfecting of his nature. It differs in five cents for an hour's run, and a short con- this respect from the culture obtained too exhaustive for a brakeman! All train- cert by the passengers thrown in. I tell you, through schools of learning, in that the latmen in uniform, conductor's punch and lan- pilgrim, you take the river road when you ter is largely attained by means of instruc-

engine announced a station. The brakeman energy of the individual in the use of the hurried to the door, shouting, "Zionsville! | means at his command. Both have the same The train makes no stops between here and Indianapolis."

THE STUDY OF LATIN AND GREEK.

Latin and Greek are useful, as they inure children to intellectual difficulties, and make the life of a young student, what it ought to be, a life of considerable labor. We do not, of course, mean to confine this praise exclusively to the study of Latin and Greek, or to suppose that other difficulties might not be found which it would be useful to overcome but though Latin and Greek have this meri in common with many arts and sciences, still they have it; and if they do nothing else, they at least secure a solid and vigorous application at a period of life which materially influences all other periods. To go through the grammar of one language thoroughly is of great use for the mastery of every other grammar; because there obtains, through all languages, a certain analogy to each other in their grammatical construction. Latin and Greek have now mixed themselves etymologically with all the languages of Modern Europe, and with none more than our own; so that we must read these two tongues for other objects than themselves.

These two ancient languages are, as mere inventions—as pieces of mechanism—incomparably more beautiful than any of the modern languages of Europe; their mode of signifying time and case by terminations, instead of anxiliary verbs and particles, would of itself stamp their superiority. Add to this, the copiousness of the Greek language, tomed to rise early in the morning to pursue with the fancy, harmony, and majesty of its his studies, and to strike a light used a flint compounds; and there are quite sufficient and steel. By striking the flint and steel reasons why the classics should be studied together a spark was produced; this fell on for the beauties of language. Compared to sulphur and set it on fire. The idea occurred them merely as vehicles of thought and pas- to him to get a spark of fire from some sion, all modern languages are dull, ill-con- explosive substance, and he used chlorate of trived and barbarous. That a great part of the potash. This he showed to his class. One Scriptures has come down to us in the Greek of his pupils wrote to his father, a London language is of itself a reason, if all others chemist, and soon matches were made that were wanting, why education should be gave light themselves and were called "luciplanned so as to produce a supply of Greek fer matches;" a very appropriate name.

a part of education. Everything which is sets the wood on fire. written is meant either to please or to instruct. The second object it is difficult to effect without attending to the first; and the 'nobody.' I asked the conductor whom he effectual means of pleasing. Those works are the best which have longest stood the test of time, and pleased the greatest number of exercised minds. We may still borrow perspicuity from Livy; simplicity from light and heat which, dispersed into ten thousand channels, has filled the world with bright images, and illustrious thoughts. Let the cultivator of modern literature addict himself to the purest models of taste which France, Italy, and England could supply, he might still learn from Virgil to be majestic, not yet look upon the face of nature as Theocritus saw it, nor might he reach those springs of pathos with which Euripides softened the hearts of his audience. In short, it appears to us, that there are so many excellent reasons why a certain number of scholars should be kept up in this and in every civilsystem of education from which classical education is excluded, as radically erroneous and completely absurd.—Sydney Smith.

BRAIN WORKERS .- Brain work, unless excessive, does not depress the nervous system or weaken the vital forces. If the ordinary laws of mental and physical hygiene are observed, brain-work, instead of making drafts upon the health, really improves it. But the great trouble with professional men and him at the next station. Every train-light brain workers, in the various departments shines like a head-light. Stop-over checks of science and industry, is their excessive are given on all through tickets; passengers and prolonged application, and too often can drop off the train as often as he likes, do utter neglect of their plainest laws of health. the station two or three days, and hop on That so many break down in the prime of the next revival train that comes thundering life is no matter of surprise. Only those of along. Good, whole-souled, companionable iron constitutions illustrate, in a somewhat questionable way, the doctrine of "the survival of the fittest;" and their number is not

> In this country nearly every active business or professional man is overworked, and suffers from waste of vitality. Few reach the age of forty-five without this waste of vital force showing itself in some form of disease more or less troublesome or danger-

The ailments vary according to predisposition toward diseases of the individual. The most general is failure in intellectual ability, mental concentration, pointing to softening of the brain, from malnutrition of the organ; or its equivalent—exhaustion of some of its elements. More or less general paralysis is an effect of this condition of the brain.

Many, warned in time, retire from business or professional life and seek in change and relaxation a measure of the health which they have lost. With much the larger number, this retirement is felt to be impossible; and they go on suffering and failing until the disastrous end comes in paralysis, softening of the brain, or sudden death.

tion and training received from others, while But just here the long whistle from the the former is achieved mainly by the personal end in view, and aim to accomplish the same results, viz., the complete development of all the capacities and powers of the man so as to fit him for the highest possible efficiency in his sphere of life. Culture in our higher institutions of learning is attainable only by the few. By far the larger part of mankind have neither the time nor means at their command to enable them to secure the benefits which result from pursuing an academical or collegiate course of study. But self-culture is possible to all, inasmuch as every nature is susceptible of improvement. Means for self-improvement abound in every condition in life, so that self-culture is possible even amidst the most unpromising environments, if the individual is only possessed of firm determination and untiring perseverance. The great deficiency in culture which exists among the masses arises, not so much from lack of opportunities for mprovement, as from an absence of a disposition to make a wise use of the means and advantages at their disposal, and to utilize them for the purpose of developing the potential energies of the soul so as to insure the highest possible perfection of the mental and moral powers.

THE LUCIFER MATCH.—Lucifer matches are now rarely heard of; the term was once much used; it means "light-bearing." The inventor of them was Isaac Holden; he was at the time a teacher in an academy at Reading, England, and gave lectures in chemistry. He says that about 1829 he was accus-You see the spark is made by the explosive The cultivation of style is very justly made | potash, and that burns the sulphur which

FOR YOUNG MEN TO PONDER.—The day will come—and may I do something to help his theology. This is abundantly verified God, as Power infinite, is unconditionally and if they had, he didn't know anything cultivation of style is the acquisition of those it hither—when the youth of our country rules and literary habits which sagacity an- will recognize that, taken in itself, it is a asked him whom he reported to, and he said, ticipates, or experience shows to be the most more manly, and therefore, in the old, truc sense, a more gentle thing to follow a good handicraft, if it make the hands black as coal, than to spend the day in keeping books and he got his orders from, he said he liked to descriptive power from Tacitus; dignified hands remain white. Not but that, from a higher point of view still, all work set by Cæsar; and from Homer some portion of God and done divinely, is of equal honor; but where there is a choice, I would gladly see a boy of mine choose rather to be a blacksmith, or a watchmaker, or a bookbinder, than a clerk. Production—making—is a higher thing in the scale of reality than mere transmission, such as buying and selling. It is, besides, easier to do honest work than to and from Tibullus to be tender; he might buy and sell honestly.—George MacDonald.

> WE ought to think much more of walking in the right path than of reaching an end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other ized country, that we should consider every | way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied to us by God, was reserved for other times and other hands.—

> > THE SERPENT, APPETITE.—The serpent of appetite does not begin to hurt until it has wound itself around its victim, then it tightens, strangles, and crushes, until the bones crack, the blood flows, eyes start from sockets, brain reels and tongue leadens, yet with all these examples before him, the victim goes on, till too late to stop his passage over the dark, fitful river.

"LIQUOR has turned the whole earth into a vast charnel house, opened the gates to a lost world, letting in victims until the doors swing no more upon their hinges, but day and night stand wide open to let in the long procession of ruined men."

THE capacity of some famous European churches is given as follows: St. Peter's 54,000 people; St. Paul's 35,000; Notre Dame, 20.000; St. Stephen's, Vienna, 12,-400; St. Mark's Venice and Milan Cathedral.

> If you see a brother fall Lend a hand. There will some time come to all Error's fall or sorrow's moan. Live not for yourself alone, Lend a hand.

"THERE is a very ancient precedent of judges going circuit. 'And he went from year to year in circuit to Bethel, and Gilgal. and Mizpeh, and judged Israel in all those places."—1 Sam. 7: 16."

BETTER be cold than affect to feel. In truth, nothing is so cold as assumed, noisy enthusiasm. Its best emblem is the north-SELF-CULTURE, as the term is ordinarily ern blast of Winter, which freezes as it roars. Alfred Centre, N. Y., Fifth-day, February 16, 1882.

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

THE MINISTRY.

As I study the history of our people, one fact stands out prominent, that whenever the denomination has been led to new consecration and greater activity; there has been an increase of laborers in the gospel ministry. Whenever a deep and wide spread interest in missionary, Sabbath reform, or Biblework has been awakened, the result has been to call out new workers, and enlist anew those already engaged. It is true God has always enlarged the work faster than the workers followed it, but whenever the denominational heart has been stirred, an increase of laborers and greater efficiency have marked the ministry.

When brethren Carpenter and Wardner gave up home and friends and native land, to go to China, it sent a thrill through our people that led to a deeper consecration to God, and enlisted new men into the ranks of our ministers. Indeed, the churches seemed pervaded with a new life, the pulpits breathed forth more of the Spirit of the Master, and those who were hesitating gave themselves fully to the work. The establishment of the Palestine Mission, though it did not accomplish all that was desired, did secure one result in committing some that I am acquainted with, to preaching the gospel.

A few years later, Bro. A. H. Lewis, taking the lead in the subject of Sabbath reform, stirred our people as with a trumpet tone, and awakened them to the solemn fact that God calls upon us to spread the Sabbath through the world as well as to keep it at home. Money began to pour into the treasury, tracts were printed, and lecturing agents sent out, and the people began to address themselves manfully to the work. But while this was going on, our University was being filled with devoted young men that were already looking forward to the ministry, and only waiting for better facilities to thoroughly prepare for the work. Under the increased Theological Department was founded and partially endowed, and a noble class of nine young men entered at once upon the prescribed course of study. That so much was contributed in our small denomination for the new cause, and that so many were all ready to enter and enjoy its advantages, were especial reasons for thanksgiving. Other, though smaller classes, followed, and with those prepared at other seminaries, furnish a noble band of young men who are doing much of the heavy work of our denom ination. But while so many have been edu cated and sent out to preach the gospel in the last fifteen years, the work has been grow ing upon our hands beyond all precedent New churches have been organized, new fields opened, and more of our ministers en gaged than at any former time, and yet the work grows faster still. In the mean time, some of our ablest ministers have been disabled by age, and some have gone to their reward, and it seems impossible to supply our strong churches, much less the smaller ones, and the many inviting fields of missionary labor. But thanks be unto God, two years ago, when Bro. D. H. Davis and others of fered themselves for the China Mission, new wave of consecration began to sweep over our beloyed Zion, and that, I believe will bear its legitimate fruits—a great increase in the ministry of the Word. New zeal is also showing itself in the Tract Society, and even in the Bible-school work, and all these will tend to bring home the great question to the young, "What can I do to save souls?"

If any should say that missionary, Sabbath reform, and Bible-School work are stirring up great interest, and yet the Theological Department is closed, and little prosanswer that the increased missionary activity at any time in our history. The Tract So-·B.ble study training the young in the Word as never before. It takes time, also, before those who intend to enter the ministry can be fully prepared, for the following reasons:

1st. The young people of our churches have had superior advantages in education, and they demand an educated ministry, which requires from six to ten years in academy, college, and seminary.

2d. Many of the young men are in straightened circumstances, and they must teach or labor to pay their way, and that increases the time.

3d. The solemn resolution to preach the gospel is often made known only to God, and even intimate friends do not know of it till circumstances require it to be made public.

ing for a great increase in the gospel minissilently preparing for that work, the practical question remains, how may we all help

1st. Increase the missionary spirit in all our churches. The Shiloh Church has been pervaded with the spirit of missions for forty years. Elders Carpenter and D. H. Davis went from there to China, and Eld. Wm. M. Jones to Palestine, and I am not surprised that that Church licensed or encouraged to enter the ministry such men as E. P. Larkin, W. C. Whitford, Joel C. West, George E. Tomlinson, and O. U. Whitford. they may finish their course as soon as possible, for we need them now.

3d. Press the Sabbath reform, Bible-study, and every department of church work, and thus train up the workers for the gospel men who, from a sense of duty, proclaim the ministry.

harvest that he would send forth laborers nto his harvest.

THE NEW SCIENTIFIC AMERICAN OFFIces.—We are glad to be informed that the renewed life. The subscription lists, account books, patent records, patent drawings, tific American and Supplement was done in another building; consequently the types, plates, presses, paper, etc., were unharmed, and no interruption of business was occasioned. The new Scientific American offices are located at 261 Broadway, corner of Warren Street, a very central and excellent situation. The new building fronts toward the City Hall, the Court House, and the new Post-office-a magnificent structure, which cost eight millions to build. Nearly opposite, and a few hundred feet distant from the Scientific American offices, is the entrance to the great Suspension Bridge over the East River, between New York and Brooklyn, which required ten years to conactivity and interest in the denomination, the | struct, and twenty millions of dollars to pay In front, also, of the Scientific American is the City Hall Park and Printing House Square, with its statue of Benjamin Franklin, and the homes of eminent editors and newspapers, such as the New York Tribune, New York Times, New York Sun, New York World, New York Herald, Mail and Express, Zeitung, and others.

> REV. D. E. MAXSON, D. D., has received an invitation from Prof. R. E. Thompson, Ph. D., Editor-in-Chief, which he has accepted, to prepare an article on The Seventhday Baptist Church, showing its rise, geographical diffusion, present strength, and distinctive principles, for the American Supplement to the Encyclopædia Britannica.

HARPER'S MAGAZINE for March is a beauiful and remarkably interesting number It embraces fifteen prose articles, and six poems, with sixty-nine illustrations, besides the usual ably conducted editorial departments. Harper is bound not to be out-done.

Correction.—In the review of Mr. Besse's book, last week, a bit of pleasantry, by way of a parenthetical clause, got into the text by mistake, as part of a quotation, for which we beg pardon of the author.

Communications.

A NEGLECTED CHURCH DUTY. attend the ordination services of a worthy The next evening four more came to the brother, whom one of our churches had | mourners' seat, all broken down with a sense called to the office of deacon, and to hear of sin, and in deep penitence before God; one ably declared what were the duties of that a man of some forty-five years, whose three office, as learned from the divine Word. It children had been baptized during the meetwas shown that important and varied obligapect of candidates for the ministry, let me tions rested upon those who should attempt every evening a little over a week, worthily to honor the office. Administering when I baptized eight, who joined the has set more of our ministers at work than the financial trusts of the church; look- church, making a total of twenty-seven baping after and providing for the poor; caring tized during my labor there, all becoming ciety are enlisting our lay brethren, and the for the sick; visiting the afflicted; welcoming strangers and those who should find been baptized before in early life, but not new homes within the precints of the society | feeling satisfied with it, I baptized her again, to the privileges of the house of God; ap- | she being now twenty-eight years of age. pointing and conducting needed religious Four others joined the church, who had services at times when and places where the been members of other churches; two of duties of the pastor would make it impracti- them had been dropped, the other two in cable for him to attend; all these and vari- good standing. The church reported thirty ous other lines of exalted Christian work resident members when I went to that field, were designated as especially belonging to Oct. 5th, and thirty more joined the church this office. Without questioning the accuracy | while I was there, besides four or five who of these conclusions, the query naturally professed faith in Christ during the meet-

ers to the upbuilding and Christianizing of tracts, &c. A goodly number who had been society than our grandparents had, and far back in sin and the giddy pleasures of But while we believe that God is thus call- rejoice when a church becomes so strong in youth were revived, and took hold of the the faith that it earnestly undertakes the | work with energy and profit in leading others try among our people, to carry forward our full support of such a pastor. But no like to Christ. Thus while the Long Branch increasing work, and many are heeding and happy change has appeared in our practices | Church has been doubled in numerical when considering the deacon's work, and if strength, she has been quadrupled in effithe duties of this office are such as to be ciency and power for winning souls to Christ. worthy of the officer's attention and time, does it not assuredly become the duty of the church to assume the responsibility of their accomplishment?

It is unjust to demand that another shall gratuitously bear our burdens, while we are able in any way to bear them ourselves; and burden. Christ said, "Woe unto you law-2d. Aid the young men financially, so yers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

We have churches to whom the Word is preached free of cost, or nearly so, by devout gospel; but it is questionable whether by an 4. Continue to pray to the Lord of the unwise generosity they are not impeding the very work they desire to advance. Christianity means life, immortal life, or it means nothing. Immortality knows nothing of decay, but speaks ever of perennial growth. What is the influence of this free labor upon | As I am quite worn from the labor in Ne-Scientific American came out of the late fire | the members of the church? Do they, by in New York, like the fabled Phœnix, with self-sacrifice, soon become cheerful givers? Do they become more generous in outside for two weeks. I trust he will come, and work than those who pay freely and continand correspondence were preserved in massive | uously for the support of a pastor? Which fire-proof safes. The printing of the Scien- of the Christian graces are especially promoted? Is not the tendency to dry up the springs of sympathy and benevolence, so that when these devout preachers shall have passed away, the survivors shall find a weak and inefficient church, where there ought to have been a vigorous and self-sustaining one? These queries are not so applicable to new churches, struggling for existence against the hindrances and inconveniences of frontier life as to older ones, whose members have comfortable surroundings, and financially are as able as an average of our people to help advance our Christian work.

> If it is true that the influence of such gratuitous work on the part of the preacher tends to death and decay, rather than to life and growth, it is equally true when applied to any other department of church labor. Let us hasten the day when the church shall magnify the duties of our deacons by assuming the full responsibility of their accomplishment, and we shall then readily find good deacons, who, by a faithful discharge of every duty, shall duly magnify their office.

REPORT OF LABOR.

In addition to what I reported to the the Mormon Church would finally spread RECORDER, which has been published, I will say, that after closing the regular series of persecution of the Church by the United meetings, we continued to hold two prayermeetings each week, with good interest. The | lidify the organization, and increase the zeal Spirit of the Lord seemed to be working in the hearts of the unconverted, and two individuals from First-day families started out in the service of the Lord. The time drawing near in which I had felt it duty to go from voting or holding office, Mr. Cannon home as talked with Eld. Main when he was said it would be more equitable if amended here, and also seeing the effect produced on so as to disfranchise and disqualify all offendthe minds of the unconverted, young and old, by the death of one of the converts, a young lady of nineteen years of age, who was baptized and united with the church only five weeks before, and sick but three and half days, I thought best to hold some more meetings before leaving, and at the funeral, made an appointment for the next evening. At that meeting, four rose for prayers, one It was recently my pleasant privilege to of them the father of the deceased sister. We continued the meetings nearly ings. members of the church. One of these had

We have a better idea of what is justly was elicited on the Sabbath question, as I Truly, God is good to his people still, and ready to fulfill the many promises made to his children.

I wish to add that while others have been blessed, my own soul has been watered and strengthened, doubts of my acceptance by from taking the responsibility of bearing the will be, made, by which this church shall enjoy the labors of a settled pastor, which they pray for his blessing. very much need.

A strong desire being expressed by my own Church at Welton, Iowa, for revival work, and feeling that about all were gathered in at Long Branch who were in any way hopeare now holding every evening, with good indications. May the Lord bless here also, and save souls, is my prayer. As this is the third Winter I have been absent, it was thought that an effort of this kind is needed. braska, we have just invited Eld. J. T. Davis, of Garwin, Iowa, to help in this work that it shall be like the coming of Titus to the Corinthian Church. 2 Cor. 7: 6, 7.

H. B. Lewis. Welton, Iowa, Feb. 6, 1882.

WASHINGTON LETTER.

Polygamy-Work before Congress-The Gover ment of the City of Washington.

> (From our Regular Correspondent.) Washington, D. C., Feb. 11, 1882.

In the House, Mr. Burrows introduced a bill, which was promptly passed, providing that no person guilty of more than one wife shall be eligible to the office of delegate in the House of Representatives from a territory. This bill was leveled at Mr. George Q. Cannon, a Mormon with considerably more than one wife, who has long been the delegate from Utah in Congress. During the week, Mr. Cannon was called before the Judiciary Committee of the House, and asked many questions relative to the social and marital status of his co-religionists in Utah. Some of his replies were not suitable for publication, but, among other curious state ments, he said that spiritual marriage, in the belief of the "Latter-day Saints," meant that no woman could attain heaven unless married to a Mormon on earth. He expressed his belief that the principles and practices of over the whole earth, and that the present States, could have no other effect than to soof its communicants for doctrines which they earnestly believe to be revelations from God. With reference to the bill before the Judi ciary Committee, preventing polygamists ers against the laws of chastity and single marriage.

The enormous number of four thousand bills have been introduced in the House, and there is little prospect of an early termination of this Congress. Many Senators and Members believe that the session will last until the middle of July, or until the heat and malaria shall drive Congress to more health-

A very determined effort will be made by the friends of this forlorn District, to improve the Potomac marshes, with a view of uppressing the malaria which infects everything here, not excepting legislation. The District of Columbia is an oligarchy, governed by Congress and the President. Her citizens have no votes, and no influence. Congress is a chameleon that seldom reflects the color of the Capital. The personnel of Congress is continually changing, and, like non-resident landlords, they are more interested in improving the navigation of the rivulets of their own homes, than in the Sanitary condition of this fountain of laws. This is a short-sighted view of a very serious mat ter, but it is the view of Congress. C. A. S.

Dome Mews.

HORNELLSVILLE.

The Hornellsville Seventh-day Baptist society met on the evening of Feb. 4th, for the covered ice, breaking and dislocating her purpose of organizing a Mite Society, the elbow in a very painful manner. It was set baptized. Considerable inquiry and interest for the purchase of a lot and erection of a well.

church in Hornellsville. (Now don't laugh: due a pastor who will devote his full pow- preached on that subject, and distributed you know how coral is formed.) Our organization being completed, we are ready for the mites or mights, if our dear friends and the friends of the Sabbath of Jehovah are anxious to cast them in. Our officers are Mrs. O. G. Stillman, President; Mrs. A. B. Woodard, Vice President; Mrs. Elias Ayars, Secretary; Walter Shaw, Treasurer. The first meeting will be held at A. B. Woodard's, on the evening of Feb. 18th. Admittance to the entertainment, five cents, unless you desire to pay more. We are in earnest, dear brethren, in this matter, for we feel that we need a church, and we know of no better way to commence than to throw our mites the Master in the work removed as never be- together and save them for this purpose; and vain to expect deacons to do all that befits fore, for all of which let God be praised. It with God's blessing upon them, I believe their office, while the church keeps aloof is expected that an arrangement is, or soon that, like the widow's pot of oil, it will multiply until we can say, it is enough. Let us

On the evening of Feb. 8th, the members of the Hornellsville Church and society, made Mr. and Mrs. Wilber a surprise as an expression of their appreciation of the services Mrs. Wilber has rendered to the Church, ful, I came home on February 1st, and com- since its organization, as Organist. The menced meetings on that evening, which we evening was agreeably spent, and some presents were left, as a tangible evidence of our E. AYARS.

BERLIN.

Berlin still nestles as cosily between the mountains as ever, divided by a beautiful stream which bears the pretentious name of Little Hoosick River, but which reminds one of a certain river described in the common school classics of long ago, which was "navigable for boots as far as Waterville." At times, the same safe method of navigation can be practiced on the Little Hoosick, some distance below Berlin, yet it is by no means a useless stream, as it affords some very good "mill seats," of which Berlin boasts of one. It is true we have not "struck oil" yet, but another kind of fluid equally inflammable, to men's passions, has struck some of our citizens, the ill effects of which can not be described in this department.

But Berlin is by no means without moral and religious restraining influences; there are three regular worshiping congregations in the village. About the 1st of September last, a series of meetings was commenced in the Seventh-day Baptist church, continuing several weeks, Eld. J. L. Huffman assisting the pastor, which resulted in the addition of eleven to the church, and quite a general awakening in the community, since which, quite a number have died, some of whom were among the reawakened in the meetings. The Methodists have also recently held a series of meetings, but with what success I can not tell.

Yesterday, the annual meeting of the society was held, and largely due to an improved system of managing the finances, it was found that the pastor was paid, and the other expenses of the church and society provided for. The envelope system has worked well the past year, and we expect to continue it till a better is found.

Last Fifth-day night, Feb. 2d, the friends of Eld. B. F. Rogers, both from our own society and others, came together at the meeting-house, and, after partaking, generally, of a bountiful supper, and an evening of enjoyment, the pastor found himself in possession of \$113 36 which he had not before, and he would, with his wife, express great gratitude to the donors, both for the feeling manifested and the gifts bestowed.

The Sabbath-school was reorganized at the beginning of the year, with Thomas E. Greenman and George E. Jones, Superintendents; Mrs. Jennie Greenman and Arthur Green, Choristers; Miss Arletta Green, Secretary; Ernest Jones and Myrta Green, Librarians; and William D. Green, Treasurer. During the present quarter, the pastor has been trying to shorten up his main discourse, but as yet with rather poor success, that he might have time to give a ten minutes' talk to the children, selecting some topic suggested by the lesson for the day. This was designed to take the place of the weekly review, yet not to cut off asking questions, should any desire to do so. No anniversary exercises were held at the close of last year, because so many were sick at the time. Some preparations were, however, made, which may yet be

New Jersey. PLAINFIELD.

There have been three stormy Sabbaths in succession, but last Sabbath we had the worst snow-storm of the season.

Sabbath-day, Feb. 4th, as Mrs. Amanda Maxson, widow of Eld. Wm. B. Maxson, was on her way to church, she slipped on snowarises why the real deacon does not equal the ings from First-day families, who were not proceeds of which are to form the nucleus by Dr. Tomlinson, and she is doing very

The McGibeny Family unique concerts in the Pl the evening of Feb. 4th; of the Ladies' Benevolent eert was fine, but the small on account of the Mr. and Mrs. McGiben Plainfield, were guest Babcock, where, on Su Emil Seifert, musical dir ly, favored a few friend exquisite violin solos. NEW MAR Dea: I. D. Titsworth n

Ashaway, R. I., last which has no been very Winter, is somewhat imp Our young people's I cently organized, are h evenings. The attendar

far give promise of much The house of Robert by burglars the night. robbed of \$159. The Seventh-day Bar

entered three days later surprise of the family, en-from the hands of placed at the disposal of tor and wife. If "it give than to receive," the be exceedingly happy, who received were gratel

> Rhode Is ASHAW

At our missionary m evening, Feb.3d, we exp marks by Mrs. Dean, a kok. who has recently re try, and is now staying some reason, to us unk come. Of course we we Bro. Main's interesting. his recent Western trip lent substitute. Indeed got their disappointmen feeling well pleased, and correct idea of the Great people there situated. Sabbath afternoon,

Church to meet with the to celebrate the Lord's S began to snow; the cloud ened à heavy storm, still ones went to Niantic, gave and received blessin Sabbath evening, Fe Sherman, of Mystic Bri address the members of before night the storm one cared to leave his ow he could not have gone that Bro. Sherman did The storm raged all nig

o'clock, was the time

of six feet or more. T impeded. February 8th. The

next day. It would be

the depth of the snow of

wind would not let it li

it in all manner of shap

HOPRIN The Church, at its an unanimously to continu S. Griswold, which will year of his pastoral lab The church and the con identical in numbers, th ceed half a dozen memb tion that are not member cepting some three or I Arrangements are b

seating the choir near t front of the audience, ciated by all. We are looking forward

ticipations and expectat sary of the Eastern, An with us. It is not too make heart preparation The pastor, by reque has been delivering seve Demoniace of the New class had not sufficient itation hour to examine We are all snow bout

JANE We are having a ver conducted by Prof. R. encouraged last week Legislature of West Y pendent school district graded school. A great storm, for

West Tir

vailing; gines vesterds About (welve inches of

Ball & D. Device

in Hornellsville. (Now don't laugh: ow how coral is formed.) Our organbeing completed, we are ready for the or mights, if our dear friends and the of the Sabbath of Jehovah are anxcast them in. Our officers are Mrs. Stillman, President; Mrs. A. B. Woodice President; Mrs. Elias Ayars, Sec-Walter Shaw, Treasurer. The first g will be held at A. B. Woodard's, on ening of Feb. 18th. Admittance to tertainment, five cents, unless you depay more. We are in earnest, dear en, in this matter, for we feel that we church, and we know of no better ecommence than to throw our mites er and save them for this purpose; and God's blessing upon them, I believe ke the widow's pot of oil, it will mulntil we can say, it is enough. Let us or his blessing.

the evening of Feb. 8th, the members Hornellsville Church and society, made id Mrs. Wilber a surprise as an exn of their appreciation of the services Vilber has rendered to the Church. ts organization, as Organist. The was agreeably spent, and some presre left, as a tangible evidence of our E. AYARS.

BERLIN.

n still nestles as cosily between the ains as ever, divided by a beautiful which bears the pretentious name of Hoosick River, but which reminds one ctain river described in the common classics of long ago, which was "navifor boots as far as Waterville." At. the same safe method of navigation practiced on the Little Hoosick, some e below Berlin, yet it is by no means ss stream, as it affords some very good eats," of which Berlin boasts of one. ue we have not "struck oil" yet, but kind of fluid equally inflammable, to assions, has struck some of our citiie ill effects of which can not be dein this department. Berlin is by no means without moral

gious restraining influences; there are egular worshiping congregations in the About the 1st of September last, a meetings was commenced in the day Baptist church, continuing seveks, Eld. J. L. Huffman assisting the which resulted in the addition of to the church, and quite a general ing in the community, since which, number have died, some of whom mong the reawakened in the meetings. thodists have also recently held a semeetings, but with what success I can

rday, the annual meeting of the sociheld, and largely due to an improved of managing the finances, it was found pastor was paid, and the other exf the church and society provided The envelope system has worked well year, and we expect to continue it tter is found.

Fifth day night, Feb. 2d, the friends B.F. Rogers, both from our own sod others, came together at the meetse, and, after partaking, generally, of iful supper, and an evening of enjoyne pastor found himself in possession 36 which he had not before, and he with his wife, express great gratitude onors, both for the feeling manifested gifts bestowed.

abbath-school was reorganized at the g of the year, with Thomas E. Green-George E. Jones, Superintendents; anie Greenman and Arthur Green, re; Miss Arletta Green, Secretary; ones and Myrta Green, Librarians; liam D. Green, Treasurer. During ent quarter, the pastor has been trynorten up his main discourse, but as rather poor success, that he might e to give a ten minutes' talk to the selecting some topic suggested by n for the day. This was designed ne place of the weekly review, yet nt of asking questions, should any ndo so. No anniversary exercises at the close of last year, because so re sick at the time. Some preparae, however, made, which may yet be

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The McGibeny Family gave one of their from his accident, but is not able to ride out literary and musical entertainment, in Colunique concerts in the Plainfield church on yet. the evening of Feb. 4th, under the auspices of the Ladies' Benevolent Society. The concert was fine, but the audience was very small on account of the furious storm.

Mr. and Mrs. McGibeny, during their stay Plainfield, were guests of Mr. Geo. H Babcock, where, on Sunday evening, Mr. Emil Seifert, musical director for the Family, favored a few friends with some of his exquisite violin solos.

NEW MARKET.

Dea. I. D. Titsworth made a flying visit to Ashaway, R. I., last week. His health, which has not been very good much of the Winter, is somewhat improved.

Our young people's prayer-meetings, recently organized, are held on Fourth-day evenings. The attendance and work thus far give promise of much good.

The house of Robert Pierce was entered by burglars the night of Jan. 30th, and robbed of \$159.

The Seventh-day Baptist Parsonage was entered three days later, and to the utter surprise of the family, \$92 in cash were taken-from the hands of loving friends, and placed at the disposal of the astonished pastor and wife. If "it is more blessed to give than to receive," these dear friends must be exceedingly happy, for certainly those who received were gratefully blessed.

L. E. L.

Rhode Island.

ASHAWAY.

At our missionary meeting, held Friday evening, Feb.3d, we expected to listen to remarks by Mrs. Dean, a missionary to Bangkok, who has recently returned to this country, and is now staying at Westerly. For some reason, to us unknown, she did not come. Of course we were disappointed; but Bro. Main's interesting remarks concerning their mail at that time. his recent Western trip furnished an excellent substitute. Indeed, I think that all forgot their disappointment, and went home feeling well pleased, and having a much more correct idea of the Great West and our own people there situated.

Sabbath afternoon, Feb. 4th, at 2.30 o'clock, was the time appointed for our Church to meet with the Church at Niantic. to celebrate the Lord's Supper. At noon it began to snow; the clouds and winds threatened a heavy storm, still a few stout-hearted ones went to Niantic, and, no doubt, both gave and received blessings.

Sabbath evening, Feb. 4th, Bro. O. D. Sherman, of Mystic Bridge, Conn., was to address the members of the Excel Band, but before night the storm had so increased no one cared to leave his own fireside. If he had, he could not have gone far. We suppose that Bro. Sherman did not start from home. The storm raged all night and a part of the next day. It would be difficult to estimate the depth of the snow on the level, since the wind would not let it lie still, but has piled it in all manner of shapes, even to the depth of six feet or more. Travel has been much

February 8th. The snow is fast settling.

HOPKINTON.

The Church, at its annual meeting, voted unanimously to continue the pastorate of S. S. Griswold, which will be the seventeenth year of his pastoral labors in this Church. The church and the congregation are nearly identical in numbers, there being not to ex ceed half a dozen members of the congregation that are not members of the church, ex cepting some three or four children.

Arrangements are being considered for seating the choir near the speaker's desk in front of the audience, which will be appreciated by all.

We are looking forward with hopeful an ticipations and expectations to the anniversary of the Eastern Association, to be held with us. It is not too early even now, to make heart preparation for that gathering.

The pastor, by request of his Bible-class, has been delivering several discourses on the Demoniacs of the New Testament, as the class had not sufficient time during the recitation hour to examine the subject.

We are all snow bound here.

West Virginia.

JANE LEW.

We are having a very interesting school, conducted by Prof. R. L. Coburn, which was encouraged last week by a grant from the Legislature of West Virginia, for an indegraded school.

A great storm, for this country, is prevailing; since yesterday morning, Feb. 4th, about twelve inches of snow have fallen.

B. C. D.

NEW MILTON.

FEB. 5, 1882. The Winter has been unusually warm and wet. An itemizer at West Union reports forty-five feet rise (at different times) in the creek, in one month, an occurrence claimed to be heretofore unknown. No floods. Several inches of snow in the last few days gives some sledding; no severe cold; ice mongers despondent; health generally good.

by Bro. P. B. Davis in the last few months, our church has been supplied with a good organ, which adds to the interest in public worship and Sabbath-school.

Sabbath in each month; Eld. Jacob Davis, | no rain. It is as balmy this morning as the the second; Dr. Bee, the third; prayer-meeting for missions, conducted by Dea. Lowther, the fourth. Our Sabbath-school is not "sick abed" this Winter; average attendance, 18; classes, 4; J. J. Lowther, seperin-

A protracted meeting at Blandville, three miles away, conducted by our Methodist friends, is attended by several from here; quite an interest is wrought up. They are to begin a meeting here soon. The public schools (No. 2 and 17) are progressing very smoothly this Winter; Misses Callie and Perrie Randolph, teachers. The latter expects to be the "banner" school in the dis-

The New Milton Literary Society, the object of which is to instruct in public speaking, reading, and parliamentary rules, is eagerly participated in by a part of our citizens. It was organized in 1876.

One of our semi-weekly mail arrivals is on the Sabbath, to the no small annoyance of two of our brethren, who are post-masters (at New Milton and Blandville), as well as many others, who receive a large portion of

Wisconsin.

MILTON. I suppose there is hardly a place within the bounds of our denomination where there is so much going on of a literary and social character as in our little village of Milton, Wis. Yet it hardly ever finds its way to the Home News column of the RECORDER. Why is this? First, every one accustomed to write is too busy to attend to it. Second, everybody here is too modest to blow their own trumpet; e. g., here we have two hundred students in attendance at our College, vet there has been no note made of it. few weeks ago, we had three grand public sessions of the Literary Societies of the College, and a week later we had a superb competitive drill of the College Cadets, held in the Chapel, at which a magnificent present was given to the best-drilled man in the class, and a still more handsome present given, with an appropriate address, to Mr. W. P. Clarke, the leader of the class. Sandwiched between the drilling of the different squads was an impromptu address by Rev. E. M. Dunn, which was received with rounds of hearty applause. Rev. Dr. Williams had been appointed to give this address, but was

too unwell to be present. And so we have lectures, concerts, weekly meetings of the Choral Union, but our College Faculty are so modest, nothing is published concerning it. Why, it is the busiest and liveliest place I ever saw of its size. Christmas night we had a grand Sabbathschool festival, with an address by Eld. V. Hull, recitations by the scholars, responsive readings, conducted by Prof. W. F. Place, the superintendent of the school, and the pastor of the church, and rare music, under the leadership of Prof. N.. Wardner Williams, chorister of the school, and over two hundred valuable presents distributed, among which were a present of \$18 to the organist, and \$10 to the chorister, a large hanging lamp to the pastor, &c., &c., and yet both superintendent and pastor are so modest they have never whispered a breath about it outside, of this highly-favored lo-

The last entertainment given was an oyster supper, furnished by the friends of Rev. E. M. Dunn, pastor of the Milton Church. This supper was served up in Morgan Hall, at Milton Junction, on the evening of February 2d. Over two hundred took supper, and spent the evening, enjoying themselves in a most sensible and social way. Rev. Thomas R. Williams, D. D., made a witty speech on the "oyster," and Rev. E. M pendent school district, with the view of a Dunn followed by telling some homorous anecdotes. Friends were present from all the churches in this vicinity; the profits from the supper were about \$70, which was handed to Mr. Dunn, with the compliments

of many well-wishers. Eld. S. D. Davis is gradually recovering | The next entertainment will be a grand | conjectured."

lege Hall, on the evening of the 9th inst., | Carthy, who killed Patrick Markey, in Richwhen Mrs. Jeannette B. Day, of Janesville, | burg, N. Y., in November last, has been who is teaching elocution in our College, | found guilty of murder in the first degree. will give one of her popular readings, inter- | His counsel will move for a new trial. spersed with music by four distinguished artists on the piano, violin, harmonica, and pleaded guilty to manslaughter in the first guitar. The students have taken much in- degree. terest during the Fall and Winter in elocution. Last term, a public prize contest in elocution was held between ten of the students. The College Hall was crowded. The Through the interest wrought up in music | first prize was awarded to Miss Eda L Crandall, of Milton; the second to Datus F. Brown, of Milton; the third to Mr. Charles B. Hull, of Minnesota, and Miss Louize Thompson, of Nebraska.

And thus we are enjoying this comfortable Eld. J. B. Davis preaches here the first | Winter. The weather is delightful; no snow, month of May. Surely this is the place to

Minnesota.

DODGE CENTRE.

We are having a very mild, beautiful Win ter, with no sleighing of any account, but the best of wheeling. We have been obliged to do a good deal of our Fall work this Winter on account of the extreme wet weather of of the husking has been done since Winter set in, but we have had a nice time for such ury. work, with but very few days of severe cold.

We are now holding a series of meetings. Our pastor, Eld. G. M. Cottrell, is laboring hard and earnestly for the welfare of this GEO. W. HILLS.

Nebraska.

LONG BRANCH.

The relatives and friends of Mrs. Dea. J G. Babcock met at her home Jan. 27, 1882, it being the occasion of her birthday. Sister Babcock has been deeply afflicted by the paralysis of her left side and limbs, for some five years, rendering it almost impossible for her to get out to enjoy the social or religious privileges of life. She only attended the meetings held there two or three times, yet she is an earnest Christian worker, and spent much time in prayer for the success of the work going on, while at her home watching with a mother's care two unfortunate, afflicted children. In her case is found an admirable example of that Christian patience and produces five tons of concentrated ore daily, resignation characteristic of pure and genuine grace in the heart, enabling her to say, "Thy will be done." She was much affected by the greetings and songs of the occasion, and also encouraged to hope on, awaiting her crown, which the Master shall place upon her head when the trials and afflictions of life are ended. Prominent among the congratulations of the occasion was the presentation of the following poem, sent by her daughterin-law, Mrs. J. T. Babcock, who could not H. B. Lewis. be present:

Birthday Thoughts. The years roll on, a rushing tide, More fleet as now you nearer glide O'er life's great sea so dark and wide, To home so bright.

Your busy thoughts to day, perchance, O'er five an fifty years will glance, And view the scenes that did enhance Your soul's delight.

But childhood's joys have passed away, And many *friends* who used to play Around the hearth, so bright and gay In years gone by.

Your hair has changed to silvery gray, And dimmer now the light of day; Your step, once firm now needs a stay; But do not sigh. Fair wisdom's way you sought in youth; Took for your guide the Book of Truth,

That all these years your heart did soothe; By faith press on. Though clouds, sometimes, obscure the day, And sore afflictions still hold sway, Yet trust in God, and always say "Thy will be done."

Life has its burdens all must bear. A heavy load doth seem your share? Then let me not increase your care;

But help afford. And day by day, through life's decline, May cheerful faces 'round you shine, And willing hands unite with thine, To lift the load.

May faith and hope be then your stay, And Jesus come to lead the way, And ope' the door. Who bear the cross till life is done, May one day wear a shiningcrown,

And when doth gleam life's latest ray,

And sing God's praise around the throne S. S. BABCOCK.

Condensed Mew?.

OIL FIRE.—A Bradford (Pa.) dispatch dated Feb. 12th, midnight, says: "A spark from a locomotive on the Buffalo, New York and Philadelphia road, this evening, set fire to little pools of oil in the low ground near Olean, N. Y., where the United Pipe Lines have a number of large iron tanks. A few moments after the pools of oil were set on fire, the flames were communicated to three iron tanks containing 105,000 barrels of oil, which are now in flames. ... The oil will W. M. Jones, London, Eng., be drawn off as rapidly as possible by perforating the tanks with cannon balls. The night is bright as day for several miles around the tanks. What the result will be can not now be

THE RICHBURG MURDERERS.—John Mc-

Edmund Whipple, for killing Googe

The Minister to Hayti reports that the small-pox is epidemic in Port-au-Prince. Hundreds of people have died, and hundreds are now sick. The disease prevails in its worst form. Vaccination and revaccination have been resorted to in thousands of cases, with good effects. Business is considerably disturbed. Energetic measures will be taken to abate the epidemic.

The House Committee on Post Offices have agreed unanimously to report favorably a bill for the establishment of postal savings banks, where deposits shall be received in sums from ten cents to one hundred dollars, the maximum deposit from one person to be five hundred dollars, the deposits to bear interest at two per cent.

The House Committee on Banking has agreed to report favorably the bill providing hat the Treasury notes of the United States, known as legal tender notes, shall be liable to State taxation on an equality with gold last Fall. Most of the threshing and much | and silver coin, during the time they continue to be redeemable in coin by the Treas-

The commission named last year to report n regard to the blind asylums in the State, sent a memorial to the Senate recently hold ing that there should be established within the Fifth or Sixth Judicial District of the State, a Home for the Worthy Indigent

The biennial readjustment of salaries of Presidential postmasters will be commenced shortly. There are two thousand three hundred of these officers. The receipts of the present quarter must determine the compensation for the next two years.

The State and local boards of health of Minnesota have forbidden the sale of pork until after inspection. The board examined a large quanity, and found that nearly all vas filled with encysted trichinæ.

The House Committee on Pensions have decided to recommend favorably no bill ask ing for arrearages. All items passed by the committee must date from the time of their

The Silver Valley Mine in Davidson county, N. C., employs about eighty hands and which is valued at \$500 per ton. Hon. Alex. H. Stephens celebrated the sev-

entieth anniversary of his birth, Feb. 11th, by a general reception of his friends and ad-

Twenty-seven lives were lost recently by the foundering of the steamer Cosmo, off Kilia. The Cosmo was bound for London.

Advices from Texas say that a big bridge away by the flood.

Three hundred Jewish refugees sailed from Liverpool, Feb. 4th, for the United States. The British Parliament was opened Feb. 7th, by a speech from the Queen.

LETTERS.

E. J. Van Horn (see RECORDER of Feb. 2d), L. Coon, W. A. Niles. E. R. Crandall, J. H. Babcock, S. Bumppus, L. E. Livermore, C. V. Hibbard, J. F. Hubbard, Samuel Burdick, S. S. Griswold, B. F. Rogers, W. H. Ernst, O. D. Sherman, W. M. Jones, H. S. Burdick, Geo. H. Babcock, Mrs. A. H. Pierce, S. R. Wheeler, Miss Effie M. Burdick, Geo. W. Hills, Geo. J. Crandall, J. B. Whitford, Asa Emerson, W. L. Clarke, R. T. Burdick & Co., H. Stillman, Charles L. Boyd, C. W. Threkeld, J. H. Palmeter, H. E. Babcock, O. U. Whitford, J. B. Clarke, A. E. Main, F. F. Randolph.

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 Pays to Vol. No.

Alonzo Potter, Alfred Centre,

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Ì	Mrs. J. W. Smith, Alfred,	2 2			52
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-	B. D. Mills, Republican City,	8		34	52
	Mrs. Eli B. Ayars, Dodge Centre, Minn.,	2	00	39	6
ì	Mrs. Arvilla Brown, "	7	70	38	52
	V. C. Bond,	2		39	5
	John Ellis, "	2			42
	M. M. Ellis,		00	38	52
	W. Churchward, "	1		38	31
	Miss Jessie Kimball, "	2		39	5
	Mrs A H. Pierce, New Richland,	2	00	38	52
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	W. B. West,	2	00	~ 38	52
	A. M. Knapp,	2	00	38	52
	West "	2	00	38	52
	Lucy M. Coon, Walworth,	2		39	6
	F D Reed.	2	00	39	6
	E A Walters. "	2	.00	39	6
	F. D. Reed, E. A. Walters, F. R. Wescott, Edgerton, H. Stillman, Woodville, R. I.,	2		39	15
	H. Stillman, Woodville, R. I.,	2	00.		52
	G. T. Collins, "	2	00	39	1
	S. Bumppus, Farmington, Ill.,	2			32
	J. S. Green,	2		39	
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Georgia A. Todd, Carrsville, Ky.,

FOR LESSON LEAVES. L. T. Titsworth, New Market, N. J.. E. J. Van Horn, Bluffton, Neb., H. S. Burdick, East Sharon, Pa.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese

etc., for the week ending Feb. 11th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 16,550 packages; exports, 927 packages. A short year ago the great dairy interests of New York were wickedly done to death by the veto of a so-called "Oleomargarine bill." The Governor dared to do his duty and and now here is butter half a dollar a pound. Poor dairy interest sick and needy. If legislative doctors let it live, there's possibilities in it yet. The features of the week were the continued export of gold, of which over five million dollars has been exported since January 1st, and the import of the products of the soil, among which were 12,209 bags of potatoes, 1,500 cases of condensed milk, etc. Butter was in light stock, and some fancy specials sold up to 50 cents. 46 cents was bid for extra Western creamery, 40 cents for extra New York State dairy entire, 42 cents for extra New York State dairy fresh, 40 cents for extra fresh imitation creamery, and 37 cents for fresh Western dairy extras. Low grade old made, Western factory was offered at 16 cents. We quote:

Creamery, fine new milch make......45 @47 fresh, fair to choice.........40 @43 Dairy butter, finely made, fresh......35 @40 fair to choice, fresh......25 @30 sour, cheesy or rancid10 @20 Entire dairies, as in quality......30 @40 Imitation of Western creamery, fine......35 @40 Western factory, fresh made, fine......30 @35 common to good......13 @18

CHEESE.—Receipts for the week were 15,793 boxes; exports, 24,786 boxes. The market has continued difficult to work on, and reports are the same from Boston and Philadelphia markets. Sharp State cheese were offered at 8½ cts., and New York State factory full cream September and October make and ten days November 300 and odd boxes, sold here at 10% cts. 112 boxes Fall make Ohio flats were offered at 10½ cts. Phillips' Creek factory fine offered at 122 cts. Poor skimmed cheese are no sale.

Fall make, fine full cream..... Early make, fair to good...... 8 @ 11 Factory, partly skimmed...... 6 @ 10 poor skims...... 2 @ Eggs close a trifle lower than last week on ac-

count of soft open weather. Sales of near-by finest fresh were at 27@28c., with sales of Western fresh at 26%c. in 10 bbl. lots, and 22c. bid seller all February, and 51@52@53c. bid for geese eggs all Februarv and March. We quote:

 Near-by marks, fresh laid, per doz.
 26 @ 271

 Fresh omelet eggs, and bakers' use
 24 @ 26

 Limed eggs, prime brands
 18 @ 22

BEANS.—We quote: Marrows, per bushel, 62 lbs., prime. \$4 00 @\$4 40 "fair to good, 3 50 @ 3 75

Mediums,

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice.......11 @18 on the Texas Pacific Railroad has been swept | State and Western, quarter apples...... 6 @ 7 Apples, North Carolina, sliced...... 6 @ 9

> BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission,

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

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



CITIZENS' NATIONAL BANK,

Hornellsville, N. Y. Capital, \$125,000.

Pays Interest on Time Deposits. JOHN SANTEE, PRESIDENT, JOHN M. FINCH, VICE-PRESIDENT.

STOCKHOLDERS. JAS. H. STEVENS, JR., GEO. W. TERRY. DAVID CONDERMAN.

WM. RICHARDSON, WM. G. COYE, F. D. SHERWOOD, H. C. ORCUTT.

JOHN M. FINCH, A. T. & M. PRÍNDLE, JAMES H. RODGERS. J. S. McMASTER,



NEW YORK: OBSERVER FIRE!

D. M. FERRY & CO., Detroit, Mich

Some of the account books of the NEW YORK OBSERVER have been burned. Subscribers will aid us in correcting our lists by sending full address and copy of last receipt to NEW YORK OBSERVER, New York City.

The Paper will be published as usual

Selected Miscellany.

A HYMN FOR THE CONQUERED.

I sing the hymn of the conquered, who fell in the

The hymn of the wounded, the beaten, who died overwhelmed in the strife: Not the jubilant song of the victors, for whom the resounding acclaim Of nations was lifted in chorus, whose brows wore

the chaplet of fame-But the hymn of the low and the humble, the weary, the broken in heart,

Who strove and who failed, acting bravely a silent and desperate part; Whose youth bore no flower on its branches, whose

hopes burned in ashes away,
From whose hand slipped the prize they had grasped at—who stood at the dying of day, With the work of their life around them, unpitied,

unheeded, alone, With death swooping down o'er their failure, and

all but their faith overthrown.

pæan for those who have won-While the trumpet is sounding triumphant, and high to the breeze and the sun

banners are waving, hands clapping, and hurrying feet Thronging after the laurel-crowned victors—I stand on the field of defeat

In the shadow, 'mongst those who are fallen and wounded and dying—and there Chant a requiem low, place my hand on their pain-

knotted brows, breathe a prayer, Hold the hand that is helpless, and whisper: They

only the victory win, Who have fought the good fight and have vanquished the demon that tempts us within; Who have held to their faith unseduced by the

prize that the world holds on high; Who have dared for a high cause to suffer, resist, fight—if need be, to die.'

Speak, History, who are life's victors? Unroll thy long annals and say-Are they those whom the world called the victors,

who won the success of a day? The martyrs, or Nero? the Spartans who fell at Thermopylæ's tryst

Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ? -Blackwood's Magazine.

PROHIBITION IN KANSAS.

To those who decry prohibition as a failure, the following letter of George St. John, of Kansas, is commended as instructive, if not agreeable reading:

State of Kansas, Executive Department, TOPEKA, Dec. 13, 1881.

George R. Scott, Witness Office, New York City:

My Dear Sir,—Have just received your letter of the 6th inst., enclosing clippings from the post which says:

"Ex-Governor Robinson, of Kansas, a prominent temperance man, in reply to inquiries respecting the prohibitory law in that State, says that the prohibitory amendment that drinking is more common now in Kansas than ever before; he quotes leading newspapers and letters to sustain his position." In 1879 when the prohibitory State Legislature, Ex-Governor Robinson was a member of the Senate of Kansas, and hibitory amendment. voted for the submission of the question to the electors at the November election in 1880. For several months succeeding the action of the Legislature nothing was heard | lands, from January 1 to October 1, 1880, measure. After the campaign was fairly in 1881. opened, notwithstanding the Governor's vote in favor of the proposition in the Senate, he came to the front as one of the most active | ceived a sufficient number of sober, industriand untiring opponents of prohibition, and ous, law-abiding citizens to build a schoolwas at once the acknowledged champion of | house, and Kansas can afford to exchange licensed dram-shops, and his course was enthusiastically endorsed and cheered by every mide "a mistake," but if so, it is in the distiller, brewer, and saloon-keeper in Kan- | right direction, and our people are so well sas. If he is known in the State as "a prominent temperance, man," I am not aware of the fact. He has never at any time during was submitted to them, it would be defeated the great struggle with the Whisky Ring in by an overwhelming majority. Gov. Robin-Kansas, for five years past, affiliated with the son will point you to Atchison, Topeka, was temperance workers of the State, although Leavenworth, and a few other cities where the eyes. he claims to oppose prohibition from a temperance standpoint. His relation to the cause of temperance in Kansas is very similar to call your attention to the fact that these to that of the Copperhead to the cause of the places are exceptions to the general rule, and Union during the war.

"drinking is more common now in Kansas than ever before," had examined the records obeyed and enforced as is any other law proof the Police Court in the city of Lawrence, hibiting crime. near which he resides, he would have found that the last five months under the old license system furnished 214 cases to that tribunal, November election, 1881, all the disputed against only 109 the first five months under | legal questions that have arisen in connection prohibition. The city of Newton, in Harvey | with the constitutional amendment and the hers." county, containing about 3,000 population, law passed in pursuance thereof, have had to had not a single case of drunkenness in the be settled in the courts. This has not only Police Court from the 1st of May (being the required time, but kept the people in doubt nice to feel she had on the prettiest dress. date that the Prohibitory law took effect) un- for months as to what would be the final retil the 1st day of October; and the District sult. In the mean time one of our district lessons, but the little voice refused to be Court, that convened there about that time, | courts declared the law unconstitutional. for the first time in the history of the county, This decision greatly encouraged the rum

Emporia, situate in Lyon county, and con- this decision been closed. taining about 6,000 population, had, during the last year, under the license system, 229 cases in Police Court, against only 43 cases the law until the decision of the Supreme the first seven months of prohibition, and I Court of our State settled the rights and dute the fresh laces and ribbons to go with it. this year is less than it was during the period of licensed dram-shops. Winfield, in Cowley county, with at least 3,000 population, had 21 to which I have referred reached the Su has work ought to which I have referred reached the Su has work of licensed dram-shops. Winfield, in Cowley and the law held to be constitutional. Now pleaded. convictions in the Police Court for drunken- prosecutions are being vigorously pressed, prohibition. Independence, in Montgomery | a rumseller was convicted in the District

days of prohibition.

hibition (which has really been in force there of the greatest evil that ever fastened itself that there is rarely a case in the police court, | we are conscious that we are right; we know and that the calaboose is without inmates. | that God is just, and if we but do our duty, While the voice of the world shouts its chorus, its Any proposition looking to a return to the old | he will bless the homes of Kansas with a glostatement of the city officers is endorsed by hope of resurrection. Very truly yours, all the ministers and a large majority of the business men of the city, and the County Attorney adds that, "what is said of the success of prohibition in the city of Olathe holds good throughout the county of John-

> Under the old license system, the city script of Olathe was worth only from 60 to 80 cents on the dollar; now it is at par, and money in the treasury to promptly meet every obligation.

In the days of dram-shops there was paid as revenue into the city treasury of Olathe, \$2,000 per year; \$1,200 of that sum was required to build a calaboose, in which to imprison and furnish room for a police court, in which to try drunkards.

Ottawa, containing about 5,000 population situate in Franklin county, makes equally as good a showing, and the foregoing cities present no better record than many to be found in scores of other towns in the State. Even in the rum-cursed cities of Kansas, prohibi-

tion has been a blessing. The last four months under license show $102\,\,\mathrm{cases}$ for drunkenness in the Leavenworth Police Court, against only 78 cases the first four months under prohibition. During the same period in Topeka, license furnished 159 cases for drunkenness, against only 82 under

We are receiving an excellent immigration, and Kansas was never more prosperous than she is to-day. The assessed valuation for 1881, of personal property, in the State, was To be sure, they had had little parties be-\$01,243,000 greater than it was in 1880, under fore, that is, they had called them parties, than for any previous year.

The earnings of the Atchison, Topeka and to the State Constitution is a mistake, and Santa Fe Railroad Company for the month of June, 1881, were \$438,000 greater than for the corresponding month in 1880.

The first ten months of 1880, under freewhisky rule, sent to our State penitentiary amendment was under consideration by the 254 convicts, against only 148 in the first ten months of 1881, after we had adopted a pro-

A report just received from Hon. P. L. Bonebrake, Auditor of the State, shows that what could it mean? More than all that, patents were issued for 46,332 acres of school what should they do without her? for Sue from Governor Robinson in relation to the against 47,621 acres during the same period fun of anybody, even if her mother did take

sas on account of prohibition, we have resaloons for school-houses. Kansas may have law is hourly being violated, as evidence that "prohibition does not prohibit," but he fails contain only about one-twentieth of the popu-If Governor Robinson, before stating that lation of Kansas, and that in the remainder of the State the law as a rule is as honestly

It must not be forgotten that since we adopted our prohibitory amendment at the found not a single criminal case upon the power; and many saloons, especially in the larger cities, were opened that had before

On the other hand, the friends of temperance hesitated to prosecute the violators of am informed that the tax levy in that city | ties of all parties; in due time the decision ness during the last five months of license, and violators of the law are being convicted against only three the first five months of and severely punished. At Salina, last week, county, with about the same population, had court on thirty-three charges, the fines How disappointed Sue would be. She did eighteen cases in the Police Court the last five amounting in all to \$3,500 and costs, and enjoy a good time so much, and she had so months of license, against five cases the first thirty days' imprisonment in the county jail. few of them. Then too, it would be half

McPherson, containing about 2,000 popu- have not only to contend with Ex-Governor long ago came into her mind: "Even Christ lation, had forty-eight cases in the Police Robinson and the whisky ring of this State pleased not himself." Court the last ten months of license (the only | that so heartily support and applaud him, period of licensed dram-shops they have ever | but that large sums of money are from time had in the county, notwithstanding it has to time furnished by the distillers, brewers been organized over ten years), against only and saloon-keepers throughout the entire four cases the first seven months and eighteen | country to aid as far as possible to break the | force of prohibition in this State (for the I have before me a statement signed by all | rum power realized that the success of prothe city officers of the city of Olathe, in | hibition in Kansas means eventual success Johnson county, setting forth that under pro- | throughout the Union, and the overthrow since Jan. 1, 1878), the financial and moral upon any people,) it will be seen that we ing it. What has changed your mind?" condition of the city has greatly improved; have made a very satisfactory degree of prog- "Oh, something," laughed Trot; and the streets and sidewalks are in much better ress. Kansas will never, I believe, again be condition, trade has greatly increased, and | guilty of giving the sanction of law to the | that, with a population of at least 2,500, the traffic in intoxicating liquors and the destruccity has no policeman, and needs none, the tion of human souls. You may rest assured ing to speak very unconcernedly; "I've City Marshal alone performing all the police | that our people will faithfully continue the | changed my mind. I'm going to wear my duty, which does not require half his time; good fight; we shall take no steps backward; system of licensing dram-shops would be de- rious and lasting victory, and the rum power feated by a vote of at least two to one. This | will be buried out of sight and beyond the

JOHN P. ST. JOHN.

BY KATE SUMNER GATES.

TROT'S SACRIFICE.

"It's just too lovely for anything!" said Sue Sherman.

Trot and Sue were up in Trot's mother's spare room by the bed surveying the new dress Aunt Nell had sent up to Trot from

New York. "There won't be another to compare with it at Belle's, not even hers, I know," continued Sue, with the least little mite of a sigh, as she remembered that her best dress would be the old mereno, made from her mother's two winters ago.

"Yes," replied Trot, in a very satisfied tone of voice; "I think myself it is very

Then she closed the shutters, and she and Sue went off, arm-in-arm to school.

"What are you going to wear, Sue?" asked Trot. all at once.

"I don't think I shall go," replied Sue, with a queer little quiver in her voice. Then she abruptly changed the subject before Trot could speak the astonishment so plainly visible on her face.

Not go! Why Belle's party was to be one of the greatest events in Ashton's history past or future—so Belle said; and it had been the sole topic of conversation for weeks. license, and a little over \$4,000,000 greater Belle did not, when they had taken their dolls and spent the afternoon, and had a simple five o'clock tea.

But Bell, who was fresh from the city and looked rather scornfully upon such little affairs, had promised them a "regular party" when her birthday should come. "A party worth going to," she said, as over and over again she told them all the wonderful things they should see and do, until they could hardly wait for the time to come.

And Sue did not think she should go; knew the most games, and made the most in sewing. Belle could not quite get over that has left Kan- that, though none of the other girls ever thought of it to Sue's discredit. All at once during Bible reading, it occurred to Trot, as she puzzled away at what seemed to her an unsolvable problem, that perhaps it was her dress. She remembered how worn it must be. It would look rather shabby beside all their new ones; and probably her mother thinks she can not afford her a new one; Sue would not ask her to either, though she wanted it ever so much.

Trot glanced across the aisle at Sue, and was very sure she saw tears glistening in her

Something Miss Dunton had said in Sabbath-school only last Sabbath came into Trot's mind.

"Won't you try, dear girls, to do something every day for Jesus? He has done so much for you, can not you deny yourself in some way for his sake? He repays ten fold; and the most we can do is nothing to what he is doing for us continually."

A little voice whispered softly to Trot: "Here's a chance for you to deny yourself for Jesus' sake. You might wear your old dress, and then Sue would not mind about

But the new one was so pretty, and she wanted very much to wear it; it would be so She tried to forget about it in studying her quieted, but kept whispering "it's a chance to do something for Jesus, and he's done so much for you; don't refuse to do this."

Trot went slowly and soberly home that noon, straight up into the spare room, opened the blinds and went over by the bed where the dress lay. It did look so pretty. How could she give it up! "And mamma has worked so hard to have it done. I ought to wear it on that account," she

Then she shook herself impatiently, for she knew very well what mamma would tell her to do. Then she sat down in a little low chair by the window to think it over. enjoy a good time so much, and she had so months of license, against five cases the first five months of prohibition. Parsons in Labitte county, with a population of about 5,000 had forty-seven cases the last five months of license, against only ten the first five months of prohibition.

It is man is undoubtedly convinced that probabite county, with a population of about 5,000 hibition is not a failure. Taking into consideration the fact that on the soil of Kansas is license, against only ten the first five months of prohibition.

It is man is undoubtedly convinced that probabite county jail. This man is undoubtedly convinced that probabite for the rest of them without her, in spite of all Belle's fine things. After all, what special good would it do her to wear to-day being fought the battle of prohibition to-day being fought the battle of prohibition and that in this struggle we for the message and cattle Pow-ders here are worthless trash. He says that Sheri dan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens to-day being fought the battle of prohibition to by mail for eight letter stamps. I. S. JOHNSON to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very, very much! A verse she had learned to very the very says that most of the Horse and Cattle Pow-ders here are worthless trash. He says that special good would it do her to wear the dan's Condition Powders. Dose, one the dan's Condition Powders are absolutely pure and improve the very valuable. Nothing on earth will make hens and very valuable. Nothing on earth will make hens and very valuable. Nothing of the very valuab

"If he did not, why must she?"

There was a moment's hesitation, and then without one glance at the bed, Trot went out of the room, down-stairs to her mother.

"I guess I won't wear my new dress after

all, mamma, if you do not mind." "Why no, my daughter. I think myself you will enjoy it better in your old one; but I thought you had set your heart on wear-

mamma was sure from her looks that the "something" was all right.

"O Sue," said Trot that afternoon, trybrown merino, and have a good time."

Sue's face flushed with delighted surprise; but she looked eagerly into Trot's face for a moment, then she put both arms round her

"O Trot; I know you've done what Miss Dunbar wanted us to do; denied yourself for Christ's sake; and I thank you so much. You don't know how I wanted to go; but I couldn't bear to go in my old dress, and you all in new ones; but it is selfish in me to let you do it. I'll stay home."

Trot winked briskly - "No you won't," she said; "and you needn't thank me either, Sue. I thought it was going to be awful hard as first, and I didn' want to do it, but ever since I decided to I've been lot's happier than wearing the dress could make me.' $-National\ Baptist.$

T ESSON LEAVES.

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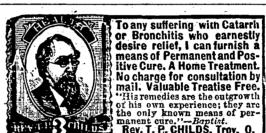
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Popular Science.

Ir has been suggested that the mackerel fleet carry electric lights at the mast-head. both to attract the fish, and to permit of fishing at night. `

THE greatest wind pressure ever registered by the anemometer at Greenwich Observatory, Eng., was during the gales of Dec. 14th last, when it recorded 56 pounds to the square foot.

DR. BJERKNES, at the recent Electrical Exhibition in Paris, showed, by beautifully constructed apparatus, that by means of pulsations in water, mechanically induced, he could produce many, if not all the phenomena of magnetism, such as attraction, repulsion, lines of force, etc. This goes very far to establish the theory that heat, light, and electricity, are modes of motion.

PLATINOTYPE PRINTING. — Permanent prints are obtained on paper by this process. A sheet of paper is coated with a solution of platinum chloride and iron oxalate. After the paper has been dried and exposed under a negative, a faint image is observed. This image develops into a rich black, by immersing the print in a solution of oxalate of potash, heated to 77° (170°F). An acid waterbath is all that is required for fixing the im-

PYRITES AS A SILVER AND GOLD ORE. Messrs. Migul & Sons state, that although the cupriferous pyrites imported into England from Huelva and the Spanish and Portuguese ports of the Guadiana is very uniform in composition as regards iron, copper, and sulphur, yet the silver values of the ores from different deposits vary very considerably, the average of one ore being from ½ to ¾ of | Philadelphia, Pa. an ounce of silver per ton of ore, and the average of another being from $3\frac{1}{2}$ to 4 ounces, in each case together with traces of gold. Since the fact has been recognized that these metals can be profitably extracted, many thousand ounces of silver have been recovered, in addition to gold enough to pay all costs of the extraction. It is certain that during the last ten years, silver and gold of a net value of at least a million sterling has been allowed to run away in the waste liquors from metal-extracting processes in England

INDUSTRIAL USES OF FISH SKINS.—Flatfish give a skin suitable for gloves and fine upper leather. Sole-skins will make purses. Thorn-back-skins can replace sandpaper for cabinet-making purposes. Eel-skins will make strong braces. Siluroid-skins are largely converted into gloves at Colborn, in Canada. Torsk-skins are made into shoes. Some Red Sea fish-skins are utilized for sandalmaking in Egypt. Burbot-skins form durable bags used by the Tartar tribes. Salmonskins make a leather as tough as wash-leather, and about the thickness of dog-skin, the scale marks giving a neat pattern; they are employed in clothing by some of the people of East Asia. The skins of the sea-angel, are used for burnishing, and for covering boxes. Ray-skins are converted into shagreen. France imports nearly twenty thoublue dog-fish gives a skin which is widely per, of University of Pennsylvania, etc.; fashion used for polishing.

ELECTRIC LIGHTS IN NEW YORK.—The London Engineer for Jan. 6th, contains the others. first published illustrations of Edison's New York plant for electric lighting. It produce and equal to the most perfect in the monthshows one ordinary city lot of 25 by 100 feet, on which is arranged in the basement | Mailed free of postage to any address. Specimen 1,000 horse-power of Babcock & Wilcox boilers, with economizers, and means for handling coal and ashes by power. On the second floor are 500 horse-power more of boilers with the blowers, pumps, heaters, &c. On the third floor is shown twelve Porter-Allen engines of 125 horse-power each, and on the fourth floor are twelve mammoth dynamo machines. The details are most admirably worked out, and all the machinery is supported upon an iron frame-work inside the walls of the building. This is the largest electric lighting plant in the world, but is only half the first "station," situated at 255 and 257 Pearl St., which is nearly ready for operation, and is calculated to supply 15,000 lamps and power for running elevators and light machinery to the extent of 2,000 horsepower. It is estimated that it will require thirty such stations for New York city. A similar but smaller station is in process of erection in London.

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25 Whos, Emmis. [Maggle.
26 When You and I were Young
26 When I Saw Sweet Nellie Home.
48 Take this Letter to My Mother.
49 A Model Love Letter,—comic.
53 Wife's Commandments.—comic. 54 Husband's Commandments.
55 Little Old Log Cabin in the Lane.
55 Marching Through Georgia60 Widow in the Cottage by the Sea.
65 The Minstrel Boy.
70 Take Back the Heart.
72 The Faded Coat of Blue. [Night.
77 My Old Kentucky Home, Good
84 I'll be all Smiles to Night Love.
86 Listen to the Mocking Bird.
83 Her Bright Smile Haunts Me Still
94 Sunday Night When the Parlor's
95 The Gypsy's Warning. [Full.
102 'Tis But a Little Faded Flower
104 The Girl I Lett Behind Me.
105 Little Buttercup.
107 Carry Me Back to Old Virginny
112 The Old Man's Drunk Again.
116 I Am Waiting, Essie Dear.
119 Take Me Back to Home & Mother
120 Come, Sit by My Side, Darling.
We will send by mall, post-paid, an

121 Kiss Mc, Kiss Your Darling.
123 A Flower from Mother's Gravo.
124 The Old Log Cabin on the Hill.
130 Coming Thro' the Rye.
121 Must We, Then, Meetas Strangers
128 The Kiss Behind the Door129 I'll Remember You, Love, in My
19 I'll Remember You, Love, in My
19 I'll Remember You, Love, in My
19 There's Always a Seat in the Porlof You.
150 There's Always a Seat in the Porlof You.
151 I've no Mother Now, I'm Weeping
158 Massa's in de Cold, Cold Ground.
159 Say a Kind Word When You Can.
165 I Cannot Sing the Old Songs.
166 Norah O'Neal.
167 Waiting, My Darling, for Thee.
169 Jonnie the Flower of Kildare.
170 I'm Lonely Since My Mother Died
172 Tenting on the Old Camp Ground.
176 Don't You Go, Tommy, Don't Go.
180 Wille, We have Missed You.
182 Over the Hills to the Poor House.
185 Don't be Angry with Me, Darling.
191 Flirtation of the Fan.
194 Why did She Leave Him? [other.
195 Thou Hast Learned to Love Angon There's None Like a Mother.
204 You Were False, but I'll Forgive.
205 Whisper Softly, Mother's Dying.
211 Will You Love Me, Whem I'm Old.
222 Sherman's March to the Sea.
223 Sherman's March to the Sea.
232 Love Among the Roses.
232 Old Arm Chair (as sung by Barry.)
233 The Sailor's Gravo. [in the Garden
244 Poor, but 2 Gravo Chickens
245 Poor, but 2 Gravo Likens
246 Poor, but 2 Gravo Chickens
247 Put My Little Shees Away.
257 Good-Bys Sweetheart.
258 Good-Bys Sweetheart.
259 Good-Bys Sweetheart.
250 Good-Bys Sweetheart.
250 Tim Finigan's Wake.
273 The Hat My Father Wore.
275 I've Only Been Down to the Club.
276 The Vacant Chair.
277 The Vacant Chair.
278 The Vacant Chair.
279 The Vacant Chair.
279 The Vacant Chair.
270 The Father My Said.
270 Tim Finigan's Wake.
271 The Hat My Father Wore.
272 The Hat My Father Wore.
273 The Hat My Father Wore.
274 Don't Been Dow 302 The Butcher Boy.
305 I'se Gwine Back to Dixlo.
308 Where is My Boy To-Night.
310 The Five Cont Shave.
319 Linger, Not Darling.
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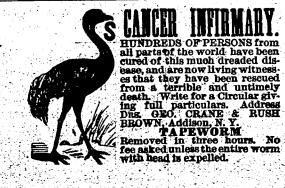
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Abstract of Time Table, adopted Dec. 19th, 1881.

EASTWARD. STATIONS. | No. 8t | No. 12* | No. 4* | No. 6

DIATIONS.	110. 04	110. 12	110. 1	1000
Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.15 AM 8.54 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	4.06 "		10.31 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 рм	8.47 " 10.53 "	1.58 " 3.44 "	
New York	10.00 РМ	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stoping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 1.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

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

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

all stations, ar		WARD.	ie at 12.1	U.A. M.
STATIONS.	No. 3*	No. 5	No. 29	No. 1
Leave New York Port Jervis	7.00 PM 10.55	6.00 рм	7.15рм	9.00 A 12.18 P
Hornellsville	8.10 AM	5.10 AM	12.50 рм	8.55 P
Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	6.07 AM 7.22 " 7.50 "	3.30 "4.07 "	10.49 11.15 11.39
Leave Little Valley	11.52 ам	4	5.50 РМ	12.20 AN

1.30 PM 7.55 " 2.10 Dunkirk

Arrive at

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

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

* Daily. † Daily. except Monday. BRADFORD BRANCH

WESTWARD.							
STATIONS.					21.		
Leave	А. М.	P. M.	Р. М.	Р. М.	Р. М.	P. M. 11.30	
Carrellton Arrive at	9.20	8.30	4.10	11.50	8.22	11.30	
Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20	
Bradford	10.45		4.55	1.05			
Custer City Arrive at	11:10		5.07	1.20			
Buttsville	12.25		5.45				

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and arrives at Bradford 11 35 A. M.

Stations.		20.			r 4. julija Pisto lipia	
Leave Buttsville Custer City Arrive at Bradford Leave Bradford Arrive at		A. M. 6.20	8.40 9.35 9.50 10.03	1.80 1.45 2.40	1.10 8.14 8.25 4.15	P. ¥. 6.00
Carrollton	8.30	6.55	10.45	8.20	4.55	7.20

stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.
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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17. Jan. 28. The Pharisees Answered. Mark 2: 18-28: 3: 1-5.

Feb. 4. Christ and his Disciples. Mark 3: 6-19. Feb, 11. Christ's Foes and Friends. Mark 3: 20-35. Feb. 18. Parable of the Sower. Mark 4: 1-20. Feb. 25. The Growth of the Kingdom, Mark 4:

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.

IX.—THE GROWTH OF THE KINGDOM.

For Sabbath-day, February 25.

(New Version.)

And he said unto them,

that it should be manifest-

23 should come to light. If

24 let him hear. And he said unto them, Take heed

any man hath ears to hear

what ye hear: with wha

measure ye mete it shall be measured unto you:

And he said. So is the kingdom of God, as if a man should cast seed upon the earth; and should

come.
And he said, How shall

we liken the kingdom of God? or in what parable

sown upon the earth, though it be less than all the seeds that are upon the

earth, yet when it is sown,

groweth up, and becometh greater than all the herbs,

and putteth out great branches; so that the birds

of the heaven can lodge under the shadow there of.

And with many such parables spake he theword

unto them, as they were 34 able to hear it: and with-

out a parable spake he not unto them; but privately to his own disciples he ex-pounded all things.

SCRIPTURE LESSON.—MARK 4: 21-34.

(Old Version.) 21. And he said unto them, 21 Is a candle brought to be put under a bushel, or under a bed? and not to be set on a 22. For there is nothing hid. which shall not be manifest-

ed; neither was any thing kept secret, but that it should 23. If any man have ears to hear, let him hear. 24. And he said unto them, Take heed what ye hear: with

what measure ye mete, it shall be measured to you: and unto you that hear shall more ven. For he that hath, to him shall be given: and he that hath not, from him shall be

26. And he said, So is the kingdom of God, as if a man should cast seed into the 27. And should sleep, and rise night and day, and the

sleep and rise night and day, and the seed should spring up and grow, he 28 knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn 29 in the ear. But when the seed should spring and grow up, he knoweth not how. 28. For the earth bringeth forth fruit of herself: first the de, then the ear, after that 29 in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is

the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comof God? or with what comparison shall we compare it? 31 shall we set it forth? It is like a grain of mustard tard seed, which, when it is sown in the earth, is less than all the seeds that be in the

earth: 32. But when it is sown, it groweth up, and becometh

greater than all herbs, and shooteth out great branches: so that the fowls of the air may lodge under the shadow of it.

83. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them: and when they were alone, he ex-pounded all things to his dis-

TIME: -28 A. D.

THE KINGDOM OF GOD:

I. Concealed.

PLACE.—Seaside of Galilee.

b. In the dark ages.

II. Slowly appearing.

a. In Jesus Christ.

III. Rapidly growing.

b. At the reformation

a. In the old dispensation.

b. Under modern missions.

the whole earth is full of his glory.

RULER.-Pontius Pilate, governor of Judea.

CENTRAL TRUTH,-Growth, the law

DAILY READINGS.

Plant and animal growth. Gen. 1: 9-23.

Man's growth in sin. Gen. 6: 1-7.

Growth in righteousness. 2 Chron. 34: 1-7.

Good and bad grow together. Matt. 13: 24-30.

Rapid growth of evil. Matt. 13: 33-43.

Marvelous growth of the church. Acts 2: 41-47.

Means of growth. 2 Peter 1: 1-10.

GOLDEN TEXT .- "There shall be a handful

on."—P8a. 72: 16. There shall be an abundance of grain in

of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Leb-

the land even to the top of the mountains; its fruit shall wave like Lebanon."—Literal trans-

OUTLINE.

Professor Guyot, of Princeton, says there are three periods

in the life of every plant-growth at the root, slow, hidden

obscure; at the stem, more rapid; by the flower and fruit,

with whirling rapidity. So Christ's kingdom shall grow till

QUESTIONS.

Text! What is the Central Truth in this lesson? What is

the meaning in the Golden Text? Give the Outline. De-

soribe the oriental lamp. How large was their bushel?

What kind of a bed is here mentioned? What is the mean-

ing of the expression "ears to hear?" What is the stand-

ard of our receiving? Why, if we do not use our ability,

shall it be taken away? In the Parable of the Sower, what

does the seed represent? Can any one become a Christian

without any knowledge of the Word of God? What is a

parable? How many have we recorded in the Gospels?

What does a mustard seed represent? Why is a careless

person worse for every sermon he hears, if he will not receive

it? What was the two-fold purpose of the parable? Why

did Jesus teach only in parables? Why did he not expound

them to the multitude? Why did Christ select so many of

his parables from the scenes of nature? Is it true that

nature and grace are similar? Give other instances. What

does the lamp represent in the gospel? Is your lamp fur-

nished with oil? Is it burning? Have you ever known

small beginnings and great results? Why does God delight

to bless the weak things of this world? If I feel weak, may

I not be the very one that God has chosen? Is all your work

tending toward the harvest? When will that harvest be?

Could there be any life or growth without the light and

heat of the sun? Can you have life eternal out of Christ?

WORD STUDIES.

V. 21. Lamp. So small that the olive oil used

Have you the Christ-life within you? Is it growing?

What was the subject of the last lesson? Outline? Golden

is to preserve for future use. Manifested. Revealed, brought to light. Gal. 4: 2-4. All scripture is but a manifestation of God's love in Christ. V. 23. Ears to hear. Willingness to listen

and obey. A proverbial expression which Christ used after many of his discourses.

V. 24. Take heed. Be constantly on your watch as to what passes in at your ears. Everything makes its impression whether bad or good, and forms character. Measure. As we give, so shall we receive. We set our own standard; only if it be high, God will exceed it.

V. 25. Given . . . taken away. Without the talent, there can be no increase; with its proper use, more shall be given, with its abuse or neglect, all shall be stripped away.

V. 26. Kingdom of God. Favorite ex pression of Christ, to represent God as sovereign, and we his willing and loyal subjects, loving and obeying him. Seed. The word of God. Luke 8:5. The germ of every Christian life.

V. 27. Sleep. Plants and grain grow at night while men sleep. So God is causing to germinate and grow the hidden powers of his kingdom when we little suspect, and when we think the cause is retrograding.

V. 28. The earth beareth fruit, Man may sow the seed, but nature only can cause it to sprout and grow. Blade, . . . ear, . . . ripe corn. Beautiful stages of growth representing the spiritual life of the Christian.

V. 29. Ripe. The object of all sowing and cultivating is the harvest. So the object of all spiritual seeding and gospel care is the gathering in-

Is the lamp brought to be put under the bushel, or under the bed, and not to to the heavenly garner to the glory of God. V. 30. Parable. Familiar illustration taken from daily life, to set forth spiritual truth. There are thirty recorded in the Gospels.

V. 31. Mustard seed. Regarded as the smallest of seeds, and yet growing so large the birds seek its branches for shelter. One of the weakest of Christians may have power enough to lead a multiand more shall be given unto you. For he that hath, to him shall be given and he that hath not, from him shall be taken away even that which he hath. tude to Christ.

V. 33. Able to hear. Some listened to learn, and others to criticise and find fault. The former were benefited, the latter were worse every time they heard. God's word is a savor of life unto life or of death unto death.

V. 34. Expounded. The parables were spoken for a twofold purpose, to reveal to those seeking the truth, and to conceal from those rejecting it. To his disciples he explained the meaning in private, and it remained hidden to his ene-

SUGGESTIVE THOUGHTS.

1. God's plans in nature and grace are similar. The teachings of Christ, especially in the parables, shows that God has arranged all things below and above, according to a divine plan, the lower always pointing upward to, and interpreting the higher, and the more we study the natural, with a reverential spirit, the better we can understand the spiritual, Milton says we go from the known to the unknown. So Christ in the parables, taking the familiar ob jects about them, illustrated the great truths of the kingdom of God. The sower scattering broadcast the seed on different kinds of soil, represents the gospel minister sowing the good seed of the kingdom into hearts, stony, overgrown, or prepared, with corresponding spiritual results. The lamp has its place and use in the household; so the light of the gospel is not to be hidden but to light up the Christian's life, and illuminate the path of others. The sted of the word may be sown and apparently lie hidden for a long time, but God is taking care of it, giving it silent but sure growth, and soon it shall sprout up, grow rapidly, and yield an unlooked for

2. In the spiritual as well as the natural, the be ginning is small, often slow, and obscure. The branch es of the mustard tree on which the fowls of the air rest, all came from the tiny seed. The giant oak that grows for centuries, at one time all lay infolded | a large magic tree, which had been tastefully | in a blind, dazed way, say, These are to be in the little acorn, and these must first be covered up arranged for the benefit of the members of mine bye and bye. But does not God offer in the ground, and lie there hidden before they can the school. All were made happy by some sprout and grow. So the kingdom of God in its various plantings in the world, has always started slowly and even obscurely. There were mighty empires in the world with their high civilization when Abram went out of Ur of the Chaldees to lead a by the re-election of Eld. Joshua Clarke for wandering and obscure life in the land of promise, but that one family in its obscurity and apparent weakness was the seed germ of the kingdom of God It must be hidden in Egypt and apparently lost in slavery, but all the while it was growing; be again Treasurer; Henry C. Coon, Chorister; and concealed in the wilderness, but increasing and get- | Mrs. Henry C. Coon, Organist. The classes. ting ready for a faster growth and a more blessed in most cases, retained their former teachers. fruitage in the promised land. The little company that Jesus gathered around him were poor and illiterate, and when the Master was betrayed and crucified, and the disciples scattered, it seemed as if the cause had been blotted out; but while obscured in that upper room they were gathering strength from on high to shake Jerusalem with their doctrines, and splead the news of the crucified throughout the world. In the dark ages, the church of God seemed hidden in cells and caves of the earth, but when Martin Luther brushed the dust off the book of life, and gave it to the hungry millions, the precious seed took root in their hearts, and brought forth fruit as

fruitage hastens on with marvelous rapidity. All God's dealings with his ancient people, his mercies and his judgments, all the Old Testament history, were but to prepare them and the world for the coming of Jesus. All Christ's earthly ministry, his parables and miracles and private instructions, were to prepare the apostles to gather in the blessed harvest at Pentecost, and the continued harvests that followed. All the missionaries of the cross that have gone to heathen lands, their trials and sufferings, their labors and their deaths, are but to prepare for a greater growth of the kingdom at home and abroad. more blessed and marvelous than the church of God has ever witnessed. Blessed be God that harvest is

4. All life and growth in the spiritual and natural for burning had to be carried in a separate vessel. World come from God. I remember that Prof. Guy-

Bed. Divan, couch. Stand. Made on purpose which is outside of our world; so he said that all one of us has been forgotten, but all are spiritual life and power and growth came from above, V. 22. Nothing hid. The object of hiding even from the Sun of Righteousness, our Lord Jesus Christ. To God, then, be all the honor.

PRACTICAL THOUGHTS.

1. It is ours to sow the seed. Let us do it broad cast, with full hand, wide sweep, and steady step. 2. We must expect it to be covered up and lie hid-

den for a while, if it grows about. 3. Better not dig it up to see if it is sprouting, but

4. If we have sown God's word, we have a right to expect it to grow.

5. Pray over it. George Muller said that he prayed that God would bless the sermons he had preached years before.

6. Water the good seed with tears. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves

7. But we may not live to see the harvest, for often the angels are the reapers.

giveth the increase.

FOR THE BLACKBOARD.

THE GROWTH OF THE KINGDOM.

SEED GOD'S WORD BLADE REPENTANCE THEFAITH AND WORKS EAR CHRISTIAN CHARACTER FULL CORN

"By their fruits ye shall know them."

OUR SABBATH VISITOR,

It is now hoped that the first number of our new Sabbath-school paper will be printed not later than next week, possibly this week. We regret that its publication has been delayed so long by a series of circumstances beyond our control.

We feel confident that the careful preparations which have been made will be appreciated when our Sabbath-schools receive the paper, and we hope all will give it a hearty welcome and generous support, remembering that it is our paper.

THE following preamble and resolutions were adopted by the DeRuyter (N. Y.) Sabbath-school;

WHEREAS, the infinite Creator, in his wisdom, has Bro. Wm. E. Burdick, one of our most efficient and devoted colaborers; therefore,

Resolved, That although stricken with grief, we bow in humble submission to the will of Him who not only giveth but take h away. Resolved, That while as a Sabbath-school we unit-

edly mourn, that thus early in life has terminated so active a Christian career, we will cherish in our hearts his noble example, and earnestly strive as did our departed brother, to faithfully serve the Lord of

Resolved, That we, as a Sabbath-school, tender to the family of which our deceased brother was a member, our heartfelt sympathy, praying that the same Lord and Savior who was with him through life, may be with them to help and comfort them in their sad bereavement,

THE holiday entertainment of the DeRuyter Sabbath-school was held Monday evening, Jan. 2d. It consisted of music, literary exercises, remarks by the Superintendent, an address by Charles K. Burdick, a beautiful tableau and the gathering of rich fruit from token of remembrance from their superintendent, teachers, and friends.

Our school has been reorganized for 1882, Superintendent, and the election of S. Maria Stillman, Assistant Superintendent; Rosa M. Coon, Secretary; George A. Stillman,

R. M. C.

BIBLE PROMISES ACCEPTED AND MADE PRACTICAL.

As we read the exceeding great and precious promises recorded in the sacred writings, the question naturally rises, To whom were these promises made? and the Holy Book makes answer, "To you and to your children, and to all that are afar off, even as many as the Lord our God shall call." We find, 3. But all things tend toward the harvest, and the too, that these promises are not only universal, but are adapted to every condition and circumstance of life. Are there any in the depths of sorrow, the All-Father says, "I will make darkness light before them." Any forsaken of earthly friends, "I will receive you, and ye shall be my sons and daughters, saith the Lord God Almighty." Any outside the gate-way to life eternal, "Knock, and it shall be opened unto you." Any who and Wm. R. Burdick, Alfred, N. Y. know not the path of peace, "Seek, and ye shall find." Any who have any want unsatisfied, "Ask, and ye shall receive." To enumerate the promises would be impossible. Suffice it to say, that of all the myriad creat-

made heirs of God, even joint heirs with

But now let us inquire, What is the nature of the Bible promises? Are they conditional or unconditional? certain or uncertain? The one and only condition on which they are based is that of a living faith in Christ our Redeemer. "But without faith it is impossible to please Him," for the promise was not through the law, but "through the righteousness of faith." Are the promises certain of fulfillment? If we ask, are we sure to receive? In answer to this question, thus fred Centre, and Wm. R. Burdick, Alfred, N. Y. saith the Scripture: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." "God willing more abundantly to shew unto the heirs of promise the immutability of his 8. Paul may plant and Apollos water, but God counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation." What better pledge can we possibly ask than the word of the Father of all truth? He has given us his note of promise. The great Bank of Heaven never fails, never ceases payment. Christ is our great and only security, and he who comes in his name is never refused the needed supply. But one will say, "I have asked again and again for some blessings which have never yet been granted. Shall I longer pray, and expect an answer to my prayers?" To you, discouraged one, comes the message, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry." Wist ye not how that Abraham "when he was tried, offered up Isaac, and he that had received the promise offered and he that had received the promise offered a public profession of faith in Christ in early life, up his only begotton son?" Is the trial of Church of Brookfield, of which she had been a memyour faith greater than his?

The numberless promises that have been | She lived a steadfast and faithful Christian life, and already fulfilled are sure pledges of the certainty of all. "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he shall I say more? for the time would fail me to tell of Gideon and of Barak and of Samson and of Jephthah; of David also and of kingdoms, wrought righteousness and obtained promises." If, then, the Bible be a her, never to be parted, on the unseen shore. word of truth, its promises are universal are conditioned only on faith, and are certain of fulfillment. With ourselves it remains to choose whether we will accept or reject them; whether we will rob our starving souls of food, our lives of happiness, or accept the bread of life, and have our souls filled full of that peace which passeth all understand-

The Bible promises being accepted, how can we make them practical? We answer: By no longer accepting them in a mere intellectual way, but by laying hold on them as something real, and putting them to the test of actual experience. Mines of wealth lie untouched before us, precious treasures are at our very feet, and we, looking at them them to us now? There are times when we imagine ourselves fighting alone, and think God has forgotten us, forgetting his assurance (which, when rendered with its original force, reads), "I will never, never leave thee. I will never, never, never forsake thee." We grieve over the seeming fruitlessness of our Sabbath-school work, over scholars unconverted, over sons and daughters out of Christ, and think our efforts have all been in vain, forgetting that the same who said, "Go ye into the vineyard," also said "whatsoever is right that shall ye receive." Let us throw off all such discouraged feelings and make practical God's promises, no longer hindering his work by our unbelief. Let us not sit idly by, saying, It is useless, or, it is too late; but when the Master bids us roll away the stone, let us be ready, with willing hearts and obedient hands, to do his bidding, that he may bring life from death, and light from darkness. In a word, we may make practical the promises by following the example of him of old, "who staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform." M. J. T.

SOLD UNDER A POSITIVE GUARANTEE that coughs, colds, consumption, hoarseness, asthma, whooping cough, and particularly croup and all throat and lung difficulties can be seured by Hamilton's Cough Balsam. If it fails, return the empty bottles and we will promptly refund the price paid. Sample bottles, 25 cents; large size 50 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. P. Ruydick Alfred N. Y.

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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. Ham. ilton'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. Saun. ders, M. D., Alfred Centre, and Wm. R. Burdick Alfred, N. Y.

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

MARRIED.

In Scott, N. Y., Feb. 7, 1882, by Eld. J. J. White, HEO. W. HALL, of Seneca county, and ELMA C. Maxson, of Scott.

DIED.

MERCY N. SHAW, wife of Rial Wescott, was born in Stephentown, Rensselaer Co., N. Y., April 9, 1806; was married in the same place, Nov. 25, 1825; moved from Berlin to Alfred in 1835, and died in Alfred Jan 30, 1882. She was baptized by Eld. James H. Cochran, and united with the Second Seventh-day Baptist Church of Alfred, with which she remained until death. She had been in poor health for many years, slowly failing, and died as if falling asleep. She has left a husband and six sons, all of whom were present at her funeral, one coming from Nebraska, and two from Wisconsin. A large circle of other relatives and friends were present, The funeral was held in the Second Church of

In Alfred, N. Y., Feb. 6, 1882, of pneumonia, ANNA S., daughter of Elmer E. and Delila S. Cor. nelius, in the 2d year of her age. Funeral services at First Alfred Church, conducted by C. M. Lewis. Suffer little children to come unto me; for of such is the kingdom of God."

At West Edmeston, N. Y., Feb. 2, 1882, in the 88th year of her age, Mrs. GRACE BASSETT, widow of the late Louis Bassett, of Brookfield. She made ber for nearly sixty years at the time of her death, died in the hope of a glorious immortality. S. B.

In West Hallock, Ill., Jan. 29, 1882; of inflammation of the stomach, ELISABETH, wife of Edward W. Burdick, and daughter of Peleg and Hannah Saunders, in her 54th year. She made a profession of religion between thirteen and fourteen years of hath raised up Jesus again." "And what age, and united with the Seventh-day Baptist Church at Berlin, N. Y. In the year 1862 or 1863 she united with the Southampton Church, and lived and died in the triumphs of faith, saying, while the angel of death waited for her. "Oh, it is all so glorious, but I am too weak to tell you." She leaves a husthe prophets, who through faith subdued band, and four children whom she adopted and reared, who felt all their sunshine grow strangel dark at her departure; yet they know they-will meet

In Fort Atkinson, Wis., Jan. 31, 1882, of inflammation of stomach and bowels, Mrs. Dr. Stults, aged 68 years. Sister Stults belonged to the branch of Seventh-day Adventists whose headquarters are at Marion, Iowa. She was generally recognized as an earnest Christian, and died with a blessed assurance of a glorious future.



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The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

All communications, whether on business or for Matt. 25: 4 Bushel. A common measure found of in one of his lectures, showed that all light and ures and conditions of the human race, each in almost every house and holding about a peck.

All communications, whether on business of the human race, each and H. P. Saunders, M. D., Alfred Centre, and Wm. life and growth on our earth came from the sun has a share in the rich divine legacy. Not R. Burdick, Alfred, N. Y. PIBLISTED STATE

VOLEXON

The Sul

iles (1816) **STAND**

> BY ANN Be sure that we With a worthy While faith and Then let the wo What matter t Oh let no trifles o Nor falsehood We can not avoi But the shield

And right will It may be our pl And our ho For human Who never to Thench frowns

Will bring item SPEAR SMOOTH T A Sermon preached at

BY REV. "Which say to the prophets, Prophesy no unto us smooth thing out of the way, turn a Holy One of Israel to 80: 10, 11. The prophet's la

Jews. They mean

The prophet must

cherished plans to

therefore, they sa you now do, and fo Balak, they were d which did not conf did not wish Balasi but to tell such thi called. No matter not want to hear i these Jews would them if it only ag They may not have to speak in just su expressed it by the to be deceived, but ing which is deceit examine, they must speech with oily to is the most desired who are unwilling the teaching of Go say, "If I am in e and die in it, becau my own feelings a sired the prophet t gard to their lea sought help from I It was not God's pl So men in this age tempt to bring Goo form to them. Th men, but with God

1. Speaking smo ble to fallen men. for smooth things truth; at the same error can do then ruin in the end. that men will thus well that ruin is th ertheless, their ea truths which are them being coupl uttered in the ni delity is more the truths of the Bi catch pernicious songs. Some of garb of religion. by ministers and I ble and repeated w ness rather than I are evil. Their d

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are fallen; They for they know the They will he said