

The Sabbath Recorder.

L. A. Crandall

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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WHOLE NO. 1934.

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The Sabbath Recorder.

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For the Sabbath Recorder.
SABBATH MORN.

O! glorious Sabbath morn
That comes to us so bright,
The day of promise given,
The day of joy and light.

We hail thee in thy beauty,
As the day of promised rest,
The day which God hath given,
The day that he has blessed.

And as thy morning light
Doth crown the hills with gold,
Our thoughts are turned to heaven,
The home of which we're told.

E. A. W.

FEB. 11, 1882.

THE NATIONAL REFORM ASSOCIATION.

J. Greene, Reverend and Dear Sir,—You have often, in the few brief interviews we have enjoyed together, expressed an earnest dissent from the objects of the so-styled Reform Association, which, to some extent, is agitating a portion of the Christian public of our nation, whose objects are to obtain such an alteration in the organic law of the land—its Constitution—that it will recognize "God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of nations, and the revealed will of God of supreme authority in civil affairs." (See Constitution of the National Reform Association, published in the *Christian Statesman*, the organ of the Association.) Cordially agreeing with you in your dissent from the aim of that Association, and complying with your request, that I would give you in writing the reasons of my disagreement with that movement, I present you with this, giving you full liberty to make such disposition of it as your judgment may dictate.

My judgment opposes this movement on two grounds, which are precisely the same that prompt its abettors to urge it. They are, first, patriotism; and, second, piety. If such a change as this Association seeks in the Constitution of the Nation would give added symmetry, permanence, and strength to the Government, then patriotism would favor it, and urge it onward; but if it would produce the opposite effect, then patriotism would oppose it. The members of this Association can not be ignorant (and no one ought to be) of the Constitution as it is; and if not, they can not fail to see that such an amendment as they have pledged themselves to God and one another to labor to affect in that instrument, without rescinding its first amendment, and the final clause of its sixth article, would deform it and throw its provisions into direct conflict with each other. The first amendment denies to Congress the power to "make any law respecting an establishment of religion, or prohibiting the free exercise thereof." And the last clause of the sixth article declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States." Now introduce another clause into the Constitution which shall proclaim this a Christian nation, that God is the source of all its civil power and authority, that the Lord Jesus Christ is its Ruler, and that the revealed will of God—the Bible—is of supreme authority in civil affairs, and would it not establish the Christian, as the religion of the nation, and of necessity abridge the free exercise of any other? For to exercise any other with such an article in the Constitution, would be a direct, tangible violation of it, and punishable as the laws made under and in agreement with it, should direct; and then since the Constitution provides that every official of both the State and general Government shall, upon entering into office, take an oath, or make affirmation, to support the Constitution of the United States, it is clear that with such another

amendment to the Constitution, a religious test would be required of every official of the general Government and that of each State. No Jew, no Mohammedan, no devotee of any other religion could ever take such an oath; and hence could never hold any office, or fill any place of public trust under the United States, *excluded by a purely religious test*; neither could a Deist, who, though he admits the existence of God, denies the Lordship of Christ, and the supreme authority of the Bible, in civil or any other affairs; nor could the Socinian, who agrees with the Deist in denying the rule of Christ over the nations; and may I not with propriety add, neither could the true and enlightened Christian who credits our Lord's own declaration, that his "kingdom is not of this world," which can mean nothing less than that his rule over the nations is purely moral and spiritual, while their civil affairs are left to be regulated by their own discretion! Could a Christian who heartily receives this take an oath to support a constitution that in terms contradicts it, and proclaims the Bible as supreme authority in civil affairs, when every Bible scholar perfectly knows that the Bible is utterly and absolutely silent upon those affairs?

It is true indeed that God gave a civil code to his ancient people, the Jews; but who supposes that code to be in force over Christians? Who supposes that a nation, any nation, may not adopt any form of government, monarchical, aristocratic or democratic, as may suit its pleasure, and administer it by one or many officials, raise its revenue by tariff or direct taxation, maintain or oppose a general banking system and the like? The Bible is certainly silent upon these and kindred questions, which of necessity occupy a large portion of the attention of every civilized government; and to proclaim the contrary is to contradict the revealed will of God, condemn the general practice of nations and to stultify reason! No pure and truly loyal Christian could ever take an oath to support a constitution which ignores this direct assertion of Christ, and places the Bible in a position it disclaims. Certainly the advocates of this national reform movement must wish these articles of the Constitution rescinded to make way for their amendment, for they can not fail to see that their proposed amendment, without this rescission, would most sadly mar and deform, and hence enfeeble the government, embarrass its administration, insult the spirit, and violate the dictates of true patriotism.

There are not wanting, as it seems to me, other and weighty reasons for patriotism to withhold its sanction from this reform movement, but I leave them, for the present, and pass to my second ground of dissent from it, viz., piety, which consists in a spirit of devotion to God and his truth. Would that spirit be rendered more prevalent and intense by such a change in the Constitution as the supporters of this reform measure have pledged themselves to God and each other to labor to effect? Who that is not blind to the teachings of the Christian system itself, the rational and prescribed limits of human authority in matters of religion, and the lessons of history, can for a moment suppose it? All the teachings of that system center in this: a new birth, a new heart, a new creation in Christ and in true holiness. What has human authority and human legislation to do? What can it do toward affecting this change? Absolutely nothing! Then why seek the aid of a power which is not and can not be an aid in the work of human transformation? It is very true that human legislation may repress overt immoralities; but it never made a true Christian. It has manufactured hypocrites by the million. But instead of making one, it has slaughtered millions of saints; and who desires to see the scenes of blood and slaughter that have stained the lands of the East re-enacted upon the free soil of the West? I can not believe the members of this "National Reform Association" desire it any more than others; but have they not read, and do they not know, that a little leaven leaveneth the whole lump? Put the amendment this Association desires, into our Constitution, and must it not be enforced by agreeing legislation? And must not that legislation in turn be enforced by material pains and penalties, for happily, States can inflict no other, and do we not at once become a proscriptive, in-

tolerant power? One can not but shudder at a survey of the possibilities involved in this sought-for change in our organic law. It is a step toward the union of Church and State, and though it is but a step, it is the prelude and antecedent of other steps, which would lead on to that ever-to-be-deplored result. By little and little, everything in our world, capable of increase, grows. It is thus in the vegetable and animal kingdoms, and equally so in the social, political, and religious changes which transpire in the world. It was thus in the change of the church from a household of God into the most intolerant blood-shedding power that ever disgraced and cursed the earth. The experiment of an alliance of Church with State has been tried, and history has chronicled the result. Let it never be repeated, and especially upon American soil. A free Bible, a free pulpit, and a free press, and an open field of contest with the forces of error, are all the Christian system needs or asks in order to vanquish them and evangelize the world. Our governmental policy has been to uphold these, and under it religion has flourished, and the churches have grown as in no other land. Then why agitate for a change of that policy? Is it not wisdom to act upon the maxim, "Let well enough alone?" Who does not remember the memorable Italian epiphany, "I was well, I wanted to be better, took physic, and here I am?" And such will be the inscription upon the tomb of this agitation if unhappily it shall succeed, but which, happily, I am persuaded it never can.

Many other thoughts crowd upon me, for the theme is almost boundlessly fruitful; but I have already, perhaps, made this letter too long, and will bring it to a close by subscribing myself,
Yours for God and liberty, civil and religious, one and inseparable, now and for ever. Amen. C. H. HARVEY.

FROM A FATHER IN ISRAEL.

We look with anxiety, every week, for the arrival of the SABBATH RECORDER, and are interested in all the communications, especially in those written by the appointed correspondents. They are not only editorials, but they are news publishers, historical, bringing new weekly intelligence from the localities where the writers live. We are pleased with the arrangement. I am often asked, who is to be the Editor? I could not make a selection. Such as would fill that office are in places of usefulness where they are needed. We must make it a subject of prayer, and God will direct us. Until we can have the right man, we had better work as we are now doing. I wish the number of correspondents could be increased. We are more interested in original articles than we are in the selections, however good and logical they may be. Many who are capable of writing are too indifferent about it.

The past history of our denomination, of the several churches, and of the old veterans of the Cross, would be subjects of much interest to the present generation. "Although the dead forgotten lie," yet their works tell us that they have been; and that they have not lived altogether in vain. Their names may not have been hoisted up to the pinnacle of fame, while here, yet many of them have left an example worthy of imitation.

The time has been when it was a pleasure for me to write; but now it is quite a burden even to write a letter to a friend. My working days are past; though I have been long a servant to the people, I have done but little. May God forgive the negligence, and bless the well-meant intentions for good. Let me say to my young brethren, work while you have an opportunity, before the infirmities of age overtake you. It is not enough that you be faithful in your pastorate, in preaching to your own people, but send abroad the products of your pens, that others may be partakers of your works. For some months I have been mostly confined to my home, not able to attend meetings on the Sabbath.

The Home News Department, in the RECORDER is read with increasing interest. I now wish I had written oftener when I was engaged as a worker in my Lord's vineyard; but now my armor for public work is laid by, of necessity, not from choice. The infirmities under which I am laboring tell me that my days are few, my work is almost

done, and I do not regret that the time is near, for in this world we have many blessings, yet they are mingled with many tribulations.

"The consecrated Cross I'll bear,
Till death shall set me free,
And then in heaven a Crown I'll wear,
For there's a Crown for me." W. B. G.

"THIS SAME JESUS."

Acts 1: 11.

This same Jesus! Oh, how sweetly
Fall those words upon the ear;
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear,
He who changed to health and gladness
Helpless suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-robed mountain,
Bent in prayer the wearied knee;

He who gently calmed the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray;

Then we lift our hearts adoring;
"This same Jesus," loved and known—
Him, our own most gracious Savior—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.

—Frances R. Haerger.

A WAR INCIDENT.

The cry of "On to Richmond" awakened no enthusiasm in the hearts of the "Third Ohio" one day when they found themselves en route as prisoners of war for that famous capital. Nor were they enthusiastic when they halted for the night and prepared to sink supperless into dreamland.

The Fifty-fourth Virginia regiment was encamped near by, and some of the men came down to have a look at the "Yankees." "How do you get on?"

"Only a crumb or two from the bottom of our haversacks."

This was told to the boys of the Fifty-fourth, and old Virginia hospitality showed itself at once. The men soon made their appearance with coffee-kettles, corn-bread and bacon, the best they had. In a few minutes the coffee was steaming, the bacon cooked, and prisoners and captors sat down together around the camp-fire, "like kinsmen true and brothers tried." The hungry, grateful Yankees ate with a relish such as no one can appreciate unless he has been in a like situation.

No wonder there was a warm spot in every heart of the Third Ohio ever after for the generous Fifty-fourth.

A fresh slide in the magic lantern gives another of these shifting war pictures. In the distance is Mission Ridge, which has just been stormed. That long line of prisoners passing over the pontoon bridge and up the stony mountain-road is the Fifty-fourth Virginia. A soldier on duty at Kelly's Ferry asked indifferently of one of the prisoners, as the regiment passed—

"What regiment is this?"

"The Fifty-fourth Virginia," was the reply.

In an instant the loungers sprang to their feet and rushed to camp. "The Fifty-fourth Virginia is at the Ferry," they shouted, as they ran in and out among the tents of the Third Ohio.

The Ohio boys were quickly in motion. Boxes from home and all reserve stores were speedily ransacked. Coffee and sugar, beef and canned peaches, and the best they had of everything were freely brought forth. They remembered gratefully their debt of honor, and paid it nobly. It was the same old scene over, with the shading reversed. For one night at least both Confederates and Yankees enjoyed again the sweet grace of hospitality that could bring a smile even to the grim visage of war.

JACOB'S WELL.—Rev. C. W. Bardsley sends to the office of the Palestine Exploration Fund a drawing and an account of the ancient mouth of Jacob's well, which he has recently uncovered. It is much worn by ropes. If the first church built over the well dates from the second or third century, which is highly probable, there is nothing to prevent this stone from being the very stone of the narrative.

BETWEEN 1841 and 1880 about three-fifths of the known supply of gold, obtained during nearly four centuries, was poured into the market. Nearly one-quarter of the silver produced was also obtained during the same time.

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Missionary Department

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

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

BRO. H. B. LEWIS has returned from Long Branch, Neb., to Welton, Iowa, and reports a revival in progress at the latter place.

FROM a letter kindly forwarded to us by the managing editor of the RECORDER, we learn that two Baptist ministers, and two families, have commenced to keep the Sabbath in Christian county, Mo., seven or eight persons in all.

CORRESPONDENCE.

From Horace Stillman.

The present quarter, ending Nov. 30, 1881, has been an eventful one in this community. Since my last report, it has been an unusual time of sickness in the village of Niantic.

Owing to the pressing demands for labor at Niantic, caused by sickness, I have confined my labors for the quarter to Niantic and Woodville; but my obligations to the scattered members of the Green Hill Church will not be forgotten; and as the Lord shall open the way, I shall by all the means within my power encourage them.

NIANTIC, R. I.

From Garwin, Iowa.

The religious interest here appears to be steadily increasing, backsliders are again coming up to the work. Last evening, to a request for all to rise who would try to live Christian lives, there were three arose who had never made a profession.

J. T. DAVIS.

From Long Branch, Neb.

The prayer-meetings continue in interest, and are largely attended. Sometimes, when so many come in, I preach a short sermon. At nearly all the meetings we have had a season of prayer of greater or less length, before the sermon.

For all these blessings we praise God, and ask your prayers that God may bless us more abundantly.

ous and hopeful, and it is cheering to hear frequent reference made to the great change in religious interest here, and the present outlook. All seem ready to give God the glory for what he has done here, and do not seem to be unmindful of the assistance rendered by others.

H. B. LEWIS.

From Greenbrier, W. Va.

Since the first of May, 1881, the Church at Greenbrier has received a portion of the labors of our brother, L. F. Randolph, as missionary pastor. The Church had previously called him as pastor, at a small salary, and did not expect more than about one sermon a month; but by the appropriation you have so generously made toward his support, we have preaching at least twice a month, and frequently three times.

We are not wealthy as a Church, and have recently built a new house of worship, and are yet feeling the weight of that expense, and have not given as liberally to benevolent objects as we would have been glad to do. I believe the Church will yet, before the close of our pastor's year, give something as a donation to the mission cause.

Done in behalf of the Greenbrier Seventh-day Baptist Church, with Christian regards, Yours truly, JACOB DAVIS. NEW SALEM, W. Va., Jan. 11, 1882.

From Ritchie, W. Va.

A number of years ago, perhaps during the labors of C. A. Burdick in West Virginia, as missionary, the Ritchie Church began to build a house for worship. It was enclosed and partly ceiled, and in that condition has been used until within the last few months, during which time it has been completed, and it was thought advisable to have it dedicated to the worship of God.

First-day morning, Jan. 15th, was a lovely morning, and a large congregation gathered to take part in the dedicatory services. Bro. Swinney preached in his usual earnest manner from Esther 4: 16, "I will go in unto the king, . . . and if I perish, I perish," pressing the necessity of integrity as shown by the promotion of Mordecai and the hanging of Haman, closing with an earnest dedicatory prayer.

Words, and there is much reason to hope, in

spirit. The gathering of the people, the earnestness of the preacher, and the attention of the audience, and the presence of Christ, all tended to make it a time of interest and profit—one that will long be remembered.

From S. R. Wheeler.

SMITH COUNTY, Kansas, P. O., Riverton, Franklin Co., Neb.

I have given a synopsis of work done in the month of December, and sent it to the RECORDER, and suppose it will appear in the Missionary Department. Worked hard at Orleans, but nothing especially encouraging resulted. Our people there are widely scattered, as you know, and it seemed out of the question to get them together enough for an effective effort.

I shall remember the Board in especial prayer the day of your session, Jan. 25th.

The work in Smith county, Kansas, has resulted in great good. The difficulties among neighbors were very serious; nor were they confined to the two Sabbath-keeping families; but were so various and distributed that matters were very unpleasant in all directions.

Were it not for demands upon me for labor in another direction, I should feel that it belonged to me to return to the same and adjacent vicinities. The more work done the greater the demand for work to be done.

"A FARMER in Nemaha county, Nebraska, recently sold 270 loads of wood from a five-acre grove twelve years old, and," says The Lincoln Journal, "there are more trees still standing than the ground can support."

There is a very broad hint in this experience, for prairie farmers.

THE MESSENGER.

BY IDA FAIRFIELD.

Wayworn and weary, with the grime And dust of travel-soil Heaped thickly by the hand of time

Day after day, the welcome word The Arabs failed to bring, Day after day, no voice they heard,

But pausing suddenly, he stood A moment, as spell-bound, In rapt and listening attitude

While ever and anon his voice, Like herald sent before, To bid their fainting hearts rejoice,

Thus toiling through the sands of time With halting steps and slow, As pilgrims in an alien clime,

Oh! watchful heralds, sent before, The healing springs to spy, The hour grows late, and more and more

WORK OF THE BOARD OF MANAGERS.

An all-day session of the Board of Managers of the Seventh-day Baptist Missionary Society was held at the usual place in Westerly, R. I., Jan. 25, 1882, and an adjourned meeting of one-half day, the following week, Feb. 1st.

At this meeting, which covers the quarter ending Jan. 1, 1882, reports were presented from thirteen missionaries and agents of the Society, giving account of work performed in seven States, and in China.

During this quarter, the Board, through its Prudential Committee, has made an appropriation of \$300 for the year 1882, to aid Bro. Velthuisen in his work at Haarlem, Holland, and vicinity; engaged Eld. H. P. Burdick for three months' labor at Hebron, Pa., and its vicinity; and procured one month's work by Bro. G. M. Cottrell, at New Auburn, Minn.

Besides renewing engagements with missionaries whose terms of service had expired, or were about to expire, the Board, at this meeting, perfected plans for the employment of Eld. J. C. Rogers to labor in Minnesota, and of Eld. Alexander Campbell, during the coming Spring and Summer, in the Central Association.

Thus the work entrusted to the Board steadily grows, both the work being done, and the work to be done. The report of the Treasurer, for the quarter ending Jan. 1st, shows that the people who have required this work to be done, have not been unmindful of the necessary part they have to take in it.

The following resolution, adopted by the Board at its last meeting, will sufficiently indicate the purpose of the Board, faithfully to use all money entrusted to it as the "donors thereof may direct."

WHEREAS, the charter of the Seventh-day Baptist Missionary Society provides that "any and every do-

nation, bequest, or legacy, made to the Society, and by them accepted, shall be faithfully applied to the specific purpose or purposes designated by said donor or legator;" and,

Resolved, That our Treasurer be instructed to open a Permanent Fund, and place in it "every donation, bequest, or legacy" heretofore received by the Society for a "specific purpose or purposes," the interest on which only is, by the terms of the donation, bequest, or legacy, to be used for said purpose or purposes, adding to it from time to time, as occasion may require, any other sums given for such "specific purpose or purposes," with like restrictions; and to place in the general fund of the Society all sums received by him without some such designation or specification.

L. A. PLATTS, Rec. Sec.

FROM DAVID H. DAVIS.

I am truly grateful to Him who has blessed me with restored strength, so that at this mail I am able to reply to yours of Nov. 9, 1881, received and read with great satisfaction, some three weeks since. Two weeks ago to-day, I was taken ill with what we supposed to be the chills. The kind of treatment before successful, seemed to be inadequate to effect perfect relief. I finally consented to calling the physician. He came twice, and then said that owing to the roads being repaired, making them impassable, I must take rooms in the settlement, where I would be conveniently near for receiving treatment.

I will endeavor to keep in mind your suggestions respecting report of work. Is it possible that any of our good brethren think that your foreign missionaries have a nice feathered nest to occupy, and that there is great honor and glory connected with it, without any sacrifice!

The women have appeared ages. But us duty has come even less than it has once seen. Naturally, the often deeply young. Chris Barclay, the au gan to preach is recorded in tory," that dur cutions, in En a girl of eleven religion, "spoi she confounde question of fr these were ext est of the ten been girls, but of Pennsylvania three—her hus In the case o came at twent years a wife, o the early age o of her first ap continued to n neglecting her her household order, sweete disposition—t the Friends, a where. When land, in 1840, Anti-Slavery convention, an admit her and American Soc

SHANGHAI, China, Nov. 29, 1881.

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Education Department.

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

"LET THERE BE LIGHT."

THE GROWTH OF THE KINGDOM.

BY I. F. KENYON.

A faithful servant has gone forth with weeping,
Consigning to the earth his precious store;
And now the cold clouds have the seed in keeping,
The winds its snows shroud seem weaving evermore.

But fear not thou, fond heart, cease not thy duty,
A Higher than thyself, its hidden growth
Does hold in hand and, quickened into beauty,
In due time it will show the fostering care of both.

Of these who sowed, of Him who gave the increase,
For as the germ from tiniest mustard-grain
Shoots forth, a tree, that well may boast and man
Please,
Whose sheltering boughs the nesting birds do not
Disdain,

So is the progress of the gospel kingdom—
Mysterious, gentle, ceaseless influence,
The law not known, its secret workings spring from,
Save by effects revealed, most gracious and immense.

We fain would labor in thy vineyard, Master,
Oh grant us for our work this humble trust,
Impatient, we would bid results flow faster;
But they are thine to give, do thou the meed adjust.

WOMEN PREACHERS AMONG THE FRIENDS.

BY HOWARD M. JENKINS.

The Friends—somewhat more commonly known as "Quakers"—do not regard the famous admonition of St. Paul to the congregations formed in Corinth as applicable to their own time and circumstances. An early pamphlet of George Fox was put out to dispose of this question. The peremptory language, "Let your women keep silence in the churches," he assumed was called forth by the special conditions existing in the Corinthian assemblies, but it was not, he believed, meant to be applied to every age and people, and used to quench the spirit of a woman who should feel moved to preach. Among the earliest of those who joined Fox, was a woman of Nottinghamshire, Elizabeth Hooton, and when, in 1650, the London meetings were gathering and organizing—among the first in England—she was one of the most active instruments in the work.

It has thus been more than two centuries and a quarter since the Quaker women began to preach. They have, in that time, never been silent. Among the Friends, there has been no question—no doubt from which a question might proceed—as to their spiritual gift and qualification for the ministry, equal and similar to those of men. In the two forms of religious expression which the Friends employ, the prayer and the sermon, it is the women who rise in the meetings as often as men, and there will hardly be a doubt that—with perhaps a few exceptions among the latter—their ministrations have always been as acceptable and as effective.

No record or tradition of the Friends brings down, since Elizabeth Hooton's first timid sermons in the days of Cromwell, the name of any woman preacher among them, superior to Lucretia Mott. In her departure from the upper benches in their meetings, they lose unquestionably the most perfect representative of their female ministry. With a mind of extraordinary clearness and logical power, she possessed a beautiful spirituality of character, a wonderful charm of person and manner, and a gift of speech not often bestowed upon man or woman. Her exquisite benignity enlisted her hearer at once, and her straight clear argument and exhortation led him willingly and even enthusiastically forward. Her presence seemed to be that of the ideal Quaker woman—serene, without fear, radiant with a sweet spirituality.

The women preachers among the Friends have appeared in the ministry at varying ages. But usually the commencement of duty has come before middle age, for women even less than men change their paths of habit. Naturally, the religious impressions were often deeply made in the hearts of the very young. Christiana, the daughter of Robert Barclay, the author of the "Apology," began to preach at the age of fourteen, and it is recorded in the pages of "Sewell's History," that during the Massachusetts persecutions, in Endicott's time, Patience Scott, a girl of eleven, being sent to prison for her religion, "spoke so well to the purpose, that she confounded her enemies" upon the question of freedom of conscience. But these were extraordinary cases. The youngest of the female preachers have not often been girls, but young women. Ruth Kirk, of Pennsylvania, began to speak at twenty-three—her husband, Elisha Kirk, at twenty. In the case of Lucretia Mott, her "call" came at twenty-five. She had been seven years a wife, for "I married" she says, "at the early age of eighteen." From the time of her first appearance in the ministry, she continued to speak publicly to the end. Not neglecting her home duties—for the life in her household was especially one of good order, sweetness and serenity, like her own disposition—she preached in the meetings of the Friends, and spoke and lectured elsewhere. When she made her trip to England, in 1840, as a delegate to the "World's Anti-Slavery Convention," in London, the convention, after a long debate, refused to admit her and the other women sent by the American Societies, on account of their sex.

Dr. Bowring, George Thompson and Daniel O'Connell in vain argued in their behalf. But this was an exceptional instance. She was a welcome worker in this country in behalf of the various movements of reform. Temperance, abolition of slavery, the elevation of women, the establishment of universal peace—these claimed her aid and her advocacy at all times. Toward the end of her life, her voice, which had been peculiarly rich, full, and sweet in its quality, had given way, and as she spoke in the business sessions of the women's branch of the Yearly Meeting of Philadelphia, only those who sat nearest could catch all her words, though the large assembly was silent in every part. She then weighed—at eighty-five—less than eighty pounds, and her slender physique seemed but just enough to inclose its spiritual tenant.

She was not, though, so remarkable an instance, as to age, as some others of the women preachers. Mary Griffin, a famous minister among the Friends of New York, a member of the meeting at Nine Partners, rode on horseback, at eighty-two, to make religious visits to meetings in New York State and New England, making the trip between 500 and 600 miles in all. At ninety, she still went on horseback to meeting, and at ninety-five made "a very satisfactory religious visit" in the neighboring quarterly meeting. She died in 1810, at the age of one hundred years and seven months, having preached more than eighty years! In her one hundredth year, she had still been able to make family visits of a religious character. Elizabeth Hooton, already spoken of as one of Fox's first co-workers, and among the earliest of the Friends who preached in London, was at that time past middle age. She continued a most diligent minister for almost a quarter of a century, and when she died, on the Island of Jamaica, in 1672, at the time that Fox himself was laboring in the West Indies, on his way to the American colonies, she was, as he records in his journal, "a very aged Friend." She was doubtless quite as old as Lucretia Mott, and she died in the midst of her labors, in a strange land.

A still more notable figure, among the first of these women preachers, was Mary Fisher. The narrative of her career, told in the soberest manner, sounds like a bold fiction. She was from the north of England, and at the time when the Friends were organizing, was about thirty years old. Of her education we are not informed; doubtless, according to the custom of the time, it was limited; but her talents, it is declared, were "much above the average of her sex." She joined the Friends at a very early period of their existence. It fell to her lot, with Elizabeth Williams, another preacher, to be the first of the Quakers who were publicly whipped. In the tenth month—December—1653, they came to Cambridge, and there, having persisted in preaching publicly, they were seized, by order of the mayor, and whipped, at the market cross, "until the blood ran down their bodies." In July, 1656, she arrived at Boston, in company with Ann Austin. As yet no laws against Quakers had been passed, but Bellingham, the Deputy Governor, established one, and their effects were seized, about one hundred books—which speaks well for their intelligence—being taken out of their chests, and subsequently burned in the market-place by the public hangman. The two women were then put into jail, of course, and Endicott's absence alone saved them from the lash, his comment being, when he returned, that had he been at home, he "would have had them well whipped." The deputy, however, had them indelicately searched for witch-marks, of which, happily, even by the Salem test, they seem to have been free, and then, after five weeks' imprisonment, with insufficient food, and no light, pens, ink, or paper. Chichester, the captain of a vessel about sailing to England, was forced to take them on board and carry them home. After such experiences, one might have excused Mary from further adventurous expeditions, but her next one was bold indeed. She had been to the West Indies, after her Boston trip, and in 1660 became impressed with the duty of going on a religious visit to "the Grand Turk." This potentate, in that period of history, was Mohammed IV., famous for his wars and occasional successes—these being due, however, chiefly to the genius of his Albanian Grand Vizier. Of all the unpromising subjects for "labor," in the Quaker sense of that word, "the Grand Turk," the head of the Mohammedan system, might fairly be considered the chief, but this zealous Englishwoman, full of the impressions of duty, could not be restrained. She set off for Turkey. Mohammed with his army, preparing for war with Austria, lay at Adrianople. She reached Smyrna, intending to go thence to that city, but the British Consul detained her, and sent her back to Venice. This was a sad discouragement, but not enough to overcome her purpose. She left Venice, landed on the Greek coast, in the Morea, and succeeded, afoot and alone, in reaching the Sultan's camp at Adrianople. "She went alone to the camp," says the ancient account, and "got somebody to go to the tent of the grand vizier, to tell him that an Englishwoman was come, who had something to disclose from the great God to the Sultan." The vizier sent word that next morning he should procure her an interview for that purpose. Then she returned to the town, and repaired next morning to the camp again, where, being come, she was brought before the Sultan, who had his great men about him in such a manner as he was used to admit ambassadors. He asked by his interpreters (whereof there were three with him), "whether it was true that had been told him that she had something to say to him from the Lord?" She answered to

this 'Yea.' After some hesitation in the performance of her weighty charge, she proceeded to address him, and, as the account puts it, "spoke that which was on her mind." Mohammed and his officers heard her with great gravity and respect, the Sultan assuring her that he had fully understood her and "that what she had spoken was true." He desired her to remain in Turkey, but she could not accept of his invitation, and he then offered her a guard to Constantinople, saying that it was dangerous traveling for her, and he wondered at her escapes from harm, in the journey she had already taken. She declined the guard, however, "and, having performed her mission, departed from the camp to Constantinople, whither she came without the least hurt or scuff; and so she returned safely to England." This trip seems to have been her crowning achievement.

Though less notable than this, one's attention is arrested, in turning over the leaves of the Friends' records, by the account of Ann Moore's voyage to England, just a century later than Mary Fisher's visit to Mohammed. She was a plain Maryland woman, who had experienced many hard trials, outward and inward, who felt called upon to preach in Great Britain. Leaving Philadelphia in February (the twelfth month, O. S.), 1760, she was something more than seven weeks at sea, much of the time in very stormy weather, during which she lay extremely sick. They had neared the coast of England, however, and were anticipating gladly the early termination of the voyage, when they were overhauled and taken by a French privateer. Europe was in the midst of the Seven Years' War, and England and France were on opposite sides. The French captain and his men boarded her ship, "with drawn swords in their hands, as though they meant to kill all before them," but meeting no resistance, the Philadelphia captain, his mate and others were taken upon the privateer as prisoners, and Ann, with her companions in misfortune, the other passengers, were allowed to remain on board of their own vessel. Sailing in company a few days, the Frenchman, in great uneasiness lest a British cruiser should pick them up, it was finally decided by the privateer captain to set the Friends ashore, and accordingly he put into Lastres, a Biscayan port of Spain, about seventy miles from Santander. Here was a doleful ending of the voyage, indeed. Ann knew no Spanish, and her companions were equally ignorant. They found, however, in the place a person who knew something of English, and with this fortunate aid, succeeded in getting to Santander, and then to Bilbao. Their situation was bad enough. In that time travelers were few, and Quaker women, from the new settlements of Maryland, in America, were a strange sight indeed along the Spanish shore of the Bay of Biscay. Through it all, however, Ann was civilly treated, and though the men who had engaged to take her and her companions from Lastres to Santander abandoned them one-fourth of the way—having been paid in advance for the whole trip—and left them at night in a desolate place, yet even from this predicament they escaped without harm. Eventually, having reached Portugalete—the outer port of Bilbao—they found an outward-bound ship, and sailed for England, going "very pleasantly along," except an encounter with the British fleet, until they reached the English shore at Dungeness, in Kent, nearly four months after the departure from Philadelphia.

We can not fairly dismiss Ann's case, without remarking her achievements in riding long journeys on horseback in the depths of winter. Her journals describe one trip, taken in 1756, when she left her home in October, and after attending meetings in Pennsylvania, New Jersey, and Long Island, rode up to Albany, where she visited the Earl of London, the commander-in-chief of the British forces in America, and had a "religious opportunity" with him. Returning toward New York, she records at Oblong, near that city, on the 5th of February, that she had then rode 1,094 miles, and visited 77 meetings since she left home. And not feeling clear of the performance, she again went over nearly the same ground, the following winter, riding, as her journal shows, an equal or greater distance.

Some of the women preachers, however, did even more than this. Samuel Smith, of Philadelphia, visiting the meetings in Wales, in 1789, speaks of Dorothy Owen, a young woman, noted for her "gift" in the ministry, and for traveling mostly on foot, "having walked several times to the yearly meeting at London, more than 200 miles, and to quarterly meetings frequently, from 20 to 50 miles."

The voyages across the Atlantic, of which Ann Moore had so disagreeable an experience, were begun in the earliest period of the Society's history. Elizabeth Hooton's visit to the West Indies, and death there, as well as Mary Fisher's landing and imprisonment in Boston, have already been mentioned; but these were only special cases among a large number. Two days after Chichester had left Boston harbor, with Mary Fisher and Ann Austin on board his ship, there came in another vessel, with eight more Quakers, of whom four were women—Mary Price, Sarah Gibbons, Mary Weatherhead, and Dorothy Waugh. They, too, were put in jail, where they remained about eleven weeks, and then were reshipped to England. But in the Summer of 1657, the "Woodhouse," a small vessel fitted out by the English Friends expressly for this missionary voyage to the Puritan colony, brought over eleven more preaching Quakers, of whom four were women—three of them being of those who had been expelled the previous year, i. e., Sarah Gibbons, Mary Weather-

head, and Dorothy Waugh, and the fourth a newcomer, Mary Clark. Two of them, Mary Clark and Mary Weatherhead, lost their lives early in the Spring of the following year, by being accidentally drowned, on the coast of Rhode Island. Mary Clark had been previously whipped, and imprisoned, in Boston, having felt bound to go there "to warn those persecutors to desist from their iniquity," and Mary Weatherhead, in company with Dorothy Waugh, having preached in the streets of New Amsterdam, had been arrested and cast into "miry dungeons," by the direction of the Dutch authorities.

Of the four Friends who were hanged in Boston, under the laws against their religion, one was Mary Dyer, a preacher from Rhode Island. She was one of the earliest settlers in the latter colony, having been one of those who had sympathized with the views of Anne Hutchinson, and who, in 1637, had been expelled from Massachusetts for their religious views. Coming to Boston a second time, to preach, she was condemned to be hanged, along with William Robinson and Marmaduke Stevenson. They, however, preceded her. She had been taken to the Common, where the executions took place, and after viewing the death of the two men, ascended the ladder to her own scaffold, in presence of their swinging bodies. The halter was about her neck, her clothes tied around her feet, and her face covered with a handkerchief, when a reprieve arrived, and she was taken down. The magistrates then sent her back to Rhode Island. There, however, she would not remain. The persecutions in Boston continued. Many women, as well as men, were whipped and imprisoned. Margaret Smith, Mary Trask, and Provided Southwick were scourged in the public street, along with others of the Society. Mary Dyer thereupon returned. She "believed that a necessity was laid upon her again to visit the scene of her former sufferings." It was now May, 1660, and about the culmination of the sufferings of New England. Endicott's arm was presently to be stayed by a royal order from Charles II. But Mary, having been left for about ten days to preach as she felt moved, was re-arrested, and after an examination before Endicott, sent away to be hanged on the Common, at nine o'clock the next morning. Intercession for her was in vain, and she suffered according to her sentence, the third of the Boston martyrs whose execution the Friends charge to the intolerance of the Puritan rulers. It is stated that she was a woman of high character. Her execution made a deep impression. "The gravity of her deportment, the purity of her life, the ability and refinement of her mind, as well as the spiritual gift with which she was endowed, gave her a strong hold on the affections of her friends."

From the times of Mary Dyer, however, none other of the women preachers have suffered martyrdom, though the record of their hardships and trials, such as has been glanced at in the cases of Mary Fisher and Ann Moore, makes up a remarkable chronicle.

As to the power of these and other women's ministrations, the records of the Friends leave no reason for doubt. An interesting chronicle is presented concerning a tour made by Sarah Harrison, in 1788, among the Friends in North Carolina and Virginia. Her mission was especially to persuade those who held slaves of the duty of setting them free. This the discipline of the Society enjoined, but in the South, up to that time, it had not been practicable strictly to enforce the rule. In that general tendency toward abolition, however, which marked the period immediately before and after 1800, labor in behalf of the slaves was not either so unfruitful or so perilous as it became twenty years later. Sarah's errand included not only preaching in the meetings, but solemn personal appeals in private. Engaged in this work, she rode from one neighborhood to another, and visited—often more than once—the homes of those Friends who had not liberated their bondmen. Norris Jones, her companion, mentions concerning the tour, that in parts of Blackwater monthly meeting (North Carolina), the deeds of manumission for nearly fifty slaves had been signed by their masters, in Sarah's presence; but this was only the beginning of the work. Further details are given of fifteen other acts of manumission among the North Carolina Friends, releasing nearly seventy bond-people, and among the meetings in Virginia she succeeded in obtaining the freedom of almost one hundred more. The evidence this gives of her influence is too strong for question; that a stranger, a woman, coming hundreds of miles—in 1788 equal to our thousands—could enter the homes of the slave-owners, even though they were Friends, and, in the course of a few weeks' labor secure the emancipation of more than two hundred slaves, was a remarkable exhibition of sway over the selfish motives of the human mind.

Elizabeth Newport, of Philadelphia, a preacher among the Friends, who died in 1872, had made some extended trips into the South, besides frequently visiting the meetings of Maryland and Northeastern Virginia. In the course of one of these tours, in 1851, she called upon Henry Clay, at Washington, then in feeble health, and near the end of his career. She was accompanied by three other Friends, and the "opportunity" was very impressive. Elizabeth, after a silent period, addressed him sympathetically and earnestly, and Clay replied at some length. Referring to his physical weakness, and the certainty that he "could not remain here much longer," he said: "Though I do not pretend to say that I have a full assurance that all will be well, yet, madam, I have faith in the love and mercy of God, and am not afraid to die." In a tour the following year,

she visited many slaveholders in the Shenandoah Valley, and adjacent parts of Virginia, earnestly laboring with them to their religious duty to free their bond-people, and before returning had a very interesting religious visit to President Pierce.

THE WHITE-MOUNTAIN BUTTERFLY.

In a pleasant paper in the *American Naturalist*, Mr. Aug. R. Grote suggests the probable causes which induced the isolated community of White-Mountain butterflies to take up their abode on the Rocky summit of that lofty eminence. The mountain is 6,263 feet high, and the butterflies never descend below an elevation of about 5,600 feet. Here they "disport during the month of July of every year," thriving upon the scanty deposits of honey found in the flowers of the few species of hardy plants that grow in the crevices of the rocks at this great altitude, and upon other available liquid substances. The insect measures, from tip to tip of the expanded fore wings, about 1 8-10 inches. It is colored in shades of brown, with bands and marblings diversifying the surface of the wings. The butterfly is known to naturalists as the *Gnais semidea*, and was first described in 1828, by Thomas Say. An allied species occurs on Long's Peak and other elevated heights in Colorado; and another is found at Hopedale, Labrador; but they are confined to these widely separated localities.

Mr. Grote surmises that the White-Mountain butterfly was brought down from its original home in the north by the glaciers, which, advancing at the rate of less than a mile in 100 years, carried them as far south as the latitude of Virginia. When the ice retraced its steps in consequence of a change in the climate, "it was as the retreat of an army with all its baggage and equipments, and in perfect order." Year by year it called upon its plants, its butterflies, its animals, and they followed in its regal train; . . . they were to go back with the ice, nor be seduced by the lakes and streams its retreat unveiled, and so become companions to the mammoth. And it succeeded, for the most part, until it reached the White-Mountains." There a colony of the *Gnais* were tempted to remain by the shallow ice-rivers that then filled the ravines of the mountain, and they stayed so long that return to the home of the glaciers was impossible. As the local glaciers melted at the base of the mountain, and crept constantly higher and higher, the butterflies followed, for warm weather was congenial to them, and at last they were landed on the mountain peak, which is now bare of snow in the brief Summer. Here they have managed to survive to the present day; but remarks Mr. Grote, "they are entrapped, and must die out by natural causes, unless certain entomologists sooner extirpate them by pinning them up in collections of insects." What, then, is the cause of their I see the ill-advised collector, never in mind swooping down on this devoted colony of ancient lineage and more than Puritan affiliation, I wonder if, before it is too late, there will not be a law passed to protect the butterflies from the cupidity of their pursuers."

THE OLDEST CITY IN THE WORLD.—Damascus is the oldest city in the world, Tyre and Sidon have crumbled on the shore. Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an island of verdure in the desert; a "presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street, which is called Strait, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with their wares." The city which Mohammed surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for his part, he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was, in the time of Isaiah, "the head of Syria." It is still a city of flowers; the streams of Lebanon and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.

TURPENTINE.—A correspondent of the *Scientific American* says: "Let any one who has an attack of lockjaw take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it, and place the flannel on the throat and chest, and in every case three or four drops on a lump of sugar may be taken inwardly."

GRAVITY OF WOOD.—The woods which are heavier than water are: Dutch box, Indian cedar, ebony, ligumvita, mahogany, heart of oak, pomegranate, vine. Ligumvita is one-third heavier, pomegranate rather more. On the other hand, cork and poplar (?) are the lightest woods.

Where lies the hope of our nation? In the boys and girls of to-day.

or legacy, made to the Society, and shall be faithfully applied to the purposes designated by said donor.

provision meets a want widely felt by the members of our churches, and a portion of their estates where it will be applied perpetually to certain purposes, such as missions, general education of young men for the ministry, and Sabbath truth, therefore, the Treasurer is instructed to open and place in it "every donation, heretofore received by the Society for any purpose or purposes," the interest by the terms of the donation, to be used for said purpose or purposes, from time to time, as occasion may offer, for such "specific purposes," with like restrictions; and the general fund of the Society all sums without some such designation or

L. A. PLATTS, Rec. Sec.

BY DAVID H. DAVIS.

grateful to Him who has blessed and strengthened, so that at this time to reply to yours of Nov. 9, and read with great satisfaction for some weeks since. Two weeks was taken ill with what we call the chills. The kind of treatment, successful, seemed to be inadequate relief. I finally consulting the physician. He came and said that owing to the roads making them impassable, I was in the settlement, where I conveniently near for receiving. With some reluctance, we followed, secured a room and board for Mrs. Davis and myself, and our little girl were invited. Young Allen's. It was on we went into the settlement. I came home, having stayed although not very strong, I was home on the Sabbath, and cause that day was the regular union service. I have been in strength, every day. I do not feel seriously ill, but of course do not think it is possible to know much more sickness this fall than both foreigners and nearest neighbors, three ladies came from Teintsin, to occupy rooms belonging to the "American Mission," and to carry school, have been sorely afflicted of the three, Miss Keshy taken ill with the typhoid fever, the eldest, Miss Colburn, but she was not for some time dangerously sick. She continued strength, until the physician was taken into the settlement, to fail, and last Sabbath morning she did not seem to realize a little, and passed quietly as anticipating returning to coming year. She was too the climate. Miss Keshy and Miss Nelson and Mrs. with them a good deal, lend- With one or two exceptions, I med to be afraid of taking the bed away. We hope the sickly

or to keep in mind your suggesting report of work. Is it any of our good brethren think missioners have a nice to occupy, and that there is and glory connected with it, price! Were it right for me from this work, I would be to occupy with almost any one. My face blushes with any implication that we men. I wish that all had enough to see that is done or said for foreign of the missionaries that are or served, but the cause of as personal honor is content all for a handful of cents). Not that I think cash, but regard worldly honor; I solicit no undue praise for myself. I would be the to another simply to gratify if I discovered a desire for be very sparing of my words, as actually merited. I hate, hatred, any stealthy seeking of men. I love to see men for the right, and content that principle and moral action, and it is sure to obtain the good and virtuous will do wherever found, and God will alone. But moral action, and piety, independent of reputation, are invaluable.

Nov. 29, 1881.

The Sabbath Recorder.

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

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

THAT SAVINGS BANK.

It is believed that the Savings Bank is becoming more and more, year by year, an institution of, and for the people. Just now, while the memory of the unfortunate end of the Freedmen's Savings Bank of the South is still fresh in the minds of men, while, in other places, defalcations are being made by trusted but untrustworthy officers, and while all such institutions are liable to reverses such as sometimes come to all kinds of business enterprises, the prospect of a savings bank that *saves*, is likely to be a subject of no little interest to the common people.

It is now reported that the house Committee on Post-offices and Post Roads has decided to report favorably a bill for the establishment of a system of Postal Savings Banks, in accordance with the suggestion of Postmaster General James in his report. Some of the advantages of the system would be, that it would encourage habits of saving and thrift on the part of many persons who are now too far removed from the existing savings banks to feel their influence in this direction. Almost every person lives within easy access to a post-office of sufficient business to become a postal bank, and the minimum deposit (10 cents) is such that any one, who may desire to do so, can open an account, while the maximum of deposit at any time, by any depositor, (\$500) would prevent it from becoming a medium for large investments and thus drawing from the legitimate business of the regular savings banks of the country. But its chief advantage would be its almost absolute safety, the Government of the United States alone being responsible for all losses whether by mismanagement, by the rascality of its clerks, or by any other cause whatsoever. There are, of course, difficulties in the way of, and objections to, the system, not the least among which is, that it would greatly increase the service of the Post-office Department, already large, necessarily multiplying the number of Government appointments to be made. To some persons, no doubt, the movement will seem like a first step toward the assumption, by government, of the management of other branches of business now controlled by private capital and managed by individual enterprise. Meanwhile the people await the wisdom of our national law-makers on the subject. Whatever the immediate outcome of the whole matter may be, it can hardly be questioned that any movement which tends to promote habits of honest industry and wise economy among the people, an industry and economy by which, in the days of health of body and vigor of mind, something is safely laid by for the time of need so sure to come, in one form or another, to most men, is a good movement. Let it be remembered that it is also a good thing—an infinitely better thing—to have treasure laid up in heaven. No safer investment can be made, or one that yields so large a profit, for God is its keeper, and to every one he gives in return, an inheritance that is incorruptible, and undefiled, that fadeth not away, reserved in heaven for him. The fate of this business does not hang conditioned upon any wisdom, or blundering statesmanship of Congress. The movement is not a bill before the House. Its principles and plans were all matured in the counsels of the Almighty before the worlds were. Its books were opened to the first human inhabitants of earth. They are open still, and the poorest beggar may come, may come now, and lay down his rags and sin, and shame, and receive instead eternal riches. In the day of crumbling banks and dissolving worlds it will be found that the Savings Bank of Heaven is the only one that *saves*, because it *saves*.

L. A. P.

MAGNIFY THE OFFICE.

Much has been said and written about the qualifications and duties of the gospel minister, and the more the subject is unfolded from a Bible standpoint, the better it is understood. The office is so important, and the responsibility so great, that I am not surprised that almost every religious paper I open contains some article about the private or public duties of the minister. All this writing helps the people to understand the nature of his work, to regard it more highly, and to help make it more efficient. The minister, too, as he studies the various departments of his labor, as set forth in the Bible and emphasized in the religious papers,

is stirred in spirit to give himself more fully to the work.

Let there then be a thorough canvassing of the duties of the minister in the SABBATH RECORDER, and especially by those who sit in the pews, whose hearts are stirred up to do more to advance the cause of Christ. In this way, the pastors may see their duty plainer, and be better able to do it. In this way, also, pastor and people may magnify the office of the ministry by making it far more effective in saving men.

But while almost every paper has some reference to the duties of the preacher, very little attention has been called to the important office of deacon in the modern Church. In the Apostolic Church, the high qualifications and the solemn ordination mark the office with grave importance and responsibility. The guardianship of the church finances, the care of God's poor, and the preaching of the Word were requirements well worthy of apostolic ordination; and in attending to these, the seven magnified their office. In the Roman Catholic Church, the priests have usurped the office of deacon, taken upon themselves the entire management of the money matters, often to the great scandal of their Church, and the deacon has been left as a mere waiter upon the priest or bishop. In the Church of England the office has become simply a stepping-stone to the ministry. The Congregational and Baptist Churches of America expect little more of their deacons than to pass the bread and wine at the communion. In our Seventh-day Baptist Churches we have a noble class of deacons, who attend to the distribution of the elements at the Lord's Supper, and to the care of the poor among us. They are faithful, God-fearing men, and do wisely and well the duties expected of them. But the question arises in my mind, have we honored our deacons as the apostles did according to their high calling, responsible position, and ordination vows? Have we magnified that office which was created for the especial purpose of guarding the church finances, supplying God's poor, and rendering spiritual assistance to pastor and people?

L. R. S.

LOST CREEK, W. Va.

CHRIST THE FOUNDATION.

One plea that is often urged by those who, at the present day, claim to find difficulties in the way of their hearty belief in Christianity is, that it is not easy for them to accept as true all that is found in the Bible. They can not reconcile the account of creation as given in the first chapter of Genesis with the revelations of science; the Mosaic account of the deluge stumbles them; they can not believe that the sun stood still at the command of Joshua; the stories of Jonah's being three days and three nights in the whale's belly, and of Daniel in the lion's den, and the three Hebrew children in the fiery furnace; the history of the Jewish wars, &c., present difficulties that are incompatible with reason and plausibility, and so they hesitate to accept the system of Christianity, and to give it their confidence and hearty support. Would it not be well for such individuals to stop and consider that these things I have named are not the ultimate foundation of Christianity?

Where does the Bible claim that you must believe in all these things, in order to be saved? Does it claim that you must have first solved all these difficulties in order to have faith in Christianity? "Believe in the Lord Jesus Christ, and thou shalt be saved"—this is what Christianity demands. Christ is the foundation of Christianity, not a Bible infallibly inspired from Genesis to Revelation. I believe in the inspiration of the Bible, yet I would urge those who have real difficulties in satisfying themselves with the reasonableness of the marvelous accounts in the Old Testament history, not to bother themselves about these things in the first instance, but to put their confidence in the Lord Jesus Christ. If you ask me, "Why I should believe in him, and in what is narrated of him, how can I know that he lived, and that the accounts of him are true?" I reply for the same reason, only multiplied twenty-fold, that you believe Julius Cæsar once existed, and that Cicero lived and uttered those grand orations, and that Washington lived, and was the first President of the Republic, and for the same reason that two thousand years hence our posterity will believe that Abraham Lincoln and James A. Garfield once lived, and were murdered by two miserable assassins. Only, as I say, the evidences of Christ's life and teachings and death and resurrection are twenty-fold greater and more reliable than in the other instances I have named.

All that is required of you in the beginning is to believe in the Lord Jesus Christ;

having done this, you will find him, by his frequent quotations and references, throwing the broad shield of his endorsement over the entire Old Testament Scriptures, and also predicting the teachings of the apostles, so that as Paul says, we are "built upon the foundation of the apostles and the prophets, Christ himself being the chief corner-stone."

E. M. D.

NO NEUTRAL GROUND.

Both the morality and the method, or the doctrine and the duty of the new religion, were so sharply distinct, and radically different from those of the old religions it was to supplant, that there could be neither compromise nor neutral ground between them. Israel's great leader, after he had instated God's chosen in the Canaan of their hopes, bade them *put away the gods their fathers had served, and serve the Lord*. "Choose this day whom ye will serve." There could be no mixed service. On Carmel, the prophet of the true God, said, "How long halt ye between two opinions: if the Lord be God serve him, but if Baal, follow him." The test and the choice were made, and the prophets of the false god went to their tragic fate down by Kishon.

When the Great Teacher took his place in the historic unfolding of the new religion, he enunciated this feature of it with almost startling incisiveness. He said, "No man can serve two masters. Ye can not serve God and mammon." He said, "He that is not with me is against me; he that gathereth not with me scattereth abroad." No arbitrary dictum this. In the nature of things, it is so; it can not be otherwise. A man can no more bisect his moral nature, and be on both sides of any great moral issue, at the same time, than he can dis sever his body, so as to go east and west at the same time; and he can no more find nihilism and no-where-ness for his moral nature than for his physical. Every man is something, and somewhere, on all the questions of morality and religion; and since there are only the right side and the wrong side possible with these issues, every man is either on the right side or the wrong side, either morally and religiously right or wrong, and hence a good man or a bad man. Goodness and badness won't mix; they are irreconcilably opposite and opponent in their natures. All efforts at compromise in the conflict of the evil with the good have been, but the denier resorts of conservatism and cowardice, everywhere and always the stumbling-blocks of progress in good.

As the all-seeing eye sweeps over the teeming millions of the living and the dead, it sees but two classes of men. One broad line separates them into the loyal and *disloyal* subjects of the moral government of the one true God. "Who is on the Lord's side?"

D. E. M.

ALFRED CENTRE, N. Y.

THE OLD PATHS.

The Christian religion, like its great Author, is "the same yesterday, to-day, and forever." The way to Jesus is the way of repentance, of faith, and of love. But many Christian workers, and especially many modern revivalists, have apparently attempted to simplify the way by making too little of repentance. Self-complacency and sentimental feelings must not be mistaken for the love of Jesus. Love for Jesus is indeed a grand sentiment, a tender emotion, a rich experience, but it is always accompanied with a loathing, a turning away from sin. Such hatred of sin leads to confession; not an indefinite confession of sin in general, but of our own particular sins, both to God whom we have offended, and to our fellows whom we have wronged. Forgiveness is promised only on condition that we confess our sins. But is there not a tendency to drift away from the old, the Bible idea of the terrible nature of sin, and to treat it as though it was of two trivial a character for us to say much about? A neighbor is wronged, and instead of confessing to him the wrong, a public confession of general unfaithfulness is too often all that is thought necessary.

Faith in Christ, and love for him, led the early Christians to give up all, even life for his sake. But what are Christians giving up for Jesus now? Too many think they make a sacrifice and bear the cross, when they publicly profess that they love him, and tell the world what glorious things he has done for them. God's commandments are often neglected and rejected by those who profess to love him. Since to regard them would require some sacrifice, we are told that it is of no consequence if we only love Jesus! As if we could love him and not "keep his words." The soul that has full faith in Jesus, will be *faithful* to

Jesus. Can the Christian world disregard any part of God's law for the sake of convenience, or any other selfish purpose, and claim to practice the same religion for which Christians of other days suffered martyrdom? Can any of us live in self-gratification and follow the pleasures and ways of the world and belong to that class who "are not of the world, but are chosen out of the world?"

A. B. P.

HAMLET, PRINCE OF DENMARK.—We have received from The Useful Knowledge Publishing Company a charming little volume containing "Hamlet, Prince of Denmark," 148 pages, beautiful, leaded type, excellent paper, and tasteful cloth binding, which they sell for only 20 cents! They are issuing Shakespeare's complete dramatic works in 10 handy "Elzevir" volumes, uniform with this, for 25 cents per volume, and will also publish a "Red-Line Elzevir" edition, gilt edges, richly ornamented in black and gold, in ten volumes, all for \$4 50. This Company announces a large number of publications, at remarkably low prices. Specimen pages and catalogues will be sent upon application by postal card to The Useful Knowledge Publishing Company, 162 William Street, New York City.

MRS. MAYBURN'S TWINS, by John Habberton, author of "Helen's Babies," is in press and will be published in a few days by T. B. Peterson & Brothers, Philadelphia. All who like to read about children, their mothers and the home circle, should get and read this story. Mothers and fathers especially will find it a treat of the rarest kind, for it is a worthy companion to the renowned "Helen's Babies," by the same author.

WIDE AWAKE for March is brilliant with fine pictures, some of which are gems of their kind, and the workmanship is faultless. The writers are among the best, and the articles are worthy of their authors. Miss Muloch's "Mill Song," is set to music by G. W. Chadwick, the musical conductor of the Greek play, *Ædipus*. Price \$2 50 a year. D. Lathrop & Co., Publishers, Boston, Mass.

ATTENTION is called to the advertisement of the New York *Observer*, which was one of the sufferers by the recent fire. They request subscribers to send information regarding their subscriptions that their burned mail list may be restored as nearly correct as possible.

Home News.

New York.

ALFRED CENTRE.

The religious awakening here is deepening, and extending farther and wider. The large audience room of the church is crowded with anxious listeners from night to night. An earnest band of brethren and sisters meet every day at 2 P. M. in the vestry of the church, to offer prayer for *special cases*, several of whom have already expressed hope in Christ. Great anxiety is manifest that the work may be wide-spread and permanent. May the Lord grant the desire. In addition to those reported last week, I baptized seventeen last Sabbath, Feb. 25th, making an aggregate of forty-six, all of whom have united with the 1st Alfred Church. Four have been received by letter; making the total additions to present date, 50. More are coming. Let us pray for each other on our different fields, that God will grant us general revival and enlargement. Our meetings are to be continued every day and night through the week.

C. M. LEWIS.

RICHBURG.

Our Sabbath congregations number sixty, eighty, and sometimes a hundred and fifty. These are somewhat mixed, coming as they do from so many places; but they assimilate fairly well, having the same truth, being of one spirit, and serving the same Master.

A stranger! To-day a stranger came from Bolivar to attend our meeting. He reported himself as having with his family, come to the Sabbath truth, and embraced it fully and wholly. On the Sabbath, he is, as on other subjects, fairly posted, and of deep religious convictions. We are deeply interested in this man, and hope that a future acquaintance may prove mutually beneficial.

Our neighbors of the Baptist Church have so far completed their new house as to hold their weekly prayer and conference meetings in it, and our union meetings are at an end. Our prayer-meetings are now more distinctively our own, and number from ten to twenty in attendance, with an excellent interest. Considering the condition of the roads, and our scattered condition, we can thank God and take courage.

Recently, Rev. Mr. Graves preached to us from John 15:1-8. His subject was, the

vine and the branches, and the fruit that should be borne. It was a timely and an earnest sermon, full of suggestion, admonition, and stirring and awakening appeal. Mr. Graves is a celebrated revivalist, and after the dedication of the new Baptist Church edifice, will hold a series of revival services in that house.

J. S.

HORNELLSVILLE.

This town is situated in a pleasant valley along the Canisteo River, at the junction of three divisions of the New York, Lake Erie, and Western Railroad, and contains nearly ten thousand inhabitants. It is thought to be one of the most thriving business places on the road. The coming season is expected to be one of uncommon activity in building. It is thought that two or three hundred houses will be put up this year, and other kinds of business in the same ratio.

Can not we, as Seventh-day Baptists, have a part in it? What we most need is a live man with some capital, to open a shop, and furnish employment for those who desire to keep the Sabbath. There are those here who would be glad to keep it, if they could get work, and many others are anxious to come. Who will come and take up the work this season? There is a shop here, in a good location, with nearly all the necessary machinery for a planing mill, and jobbing shop, for sale cheap, and on reasonable terms, and will be sold at the first opportunity. Any one desiring further particulars can address, O. G. Stillman, Box 67, Hornellsville, N. Y.

HORNELLSVILLE MITE SOCIETY.

Our first meeting was very pleasant and satisfactory. Mites are beginning to come in from abroad.

M. J. STILLMAN.

LEONARDSVILLE.

We are holding extra meetings nearly every evening. Expect Bro. Huffman will be with us next week.

The series of temperance meetings which have continued since the last of November, with increased interest, closed the 12th inst., by an eloquent address from Maj. Hurdley, of Utica, N. Y. He is expected to return soon, and give a series of lectures. The cause of prohibition is gaining ground here slowly, but surely.

Will the many friends of this pioneer church pray for a revival of religion among us?

H. D. C.

ADAMS CENTRE.

Death has taken several of the Church this winter.

Our people are manifesting a commendable interest in the temperance cause. There was a union meeting in our church on Sabbath night, Feb. 11th, at which an able address was delivered to an attentive congregation.

Mrs. Lorenzo Green passed from this life early Sabbath morning, Feb. 18th. She had been ill for a number of weeks, and for the last few days her departure was hourly expected. Her funeral occurred on Monday. Eld. A. B. Prentice conducted the services. Mrs. Green lived to a good old age, and leaves the earthly Church for the celestial one above, mourned by many personal friends as well as the entire community. We trust she has realized that blessed promise given to those who are faithful here: In heaven "thou shalt be satisfied."

Eld. Booth, of the Canton (N. Y.) Baptist Church, filled our pulpit very acceptably last Sabbath. He preached a very pertinent discourse, especially fitted to encourage and strengthen the young converts, as well as the older members of Zion. Eld. Emmet, the Sandy Creek Baptist minister, was also present, and sought to cheer both pastor and people by his inspiring words and manner. He is conducting a series of revival meetings in the Baptist church here.

People who are ever contending for a "change" would be perfectly satisfied to live in Adams Centre this winter. One day the thermometer is way up, the next way down. Instead of the huge drifts of snow, which almost isolated us from the rest of the world during a part of last winter, we have had hardly enough at any time the present winter for fair sleighing. As I write, I look out upon the bare and frozen ground, over which a little dirty snow goes scouring, driven before of the chill February wind, a feeble mockery of our usual giant snowdrifts. Wagons go jolting by, filled with complaining people, murmuring for the "beautiful snow" and its consequent sleighing. Venor has ceased to prophesy, and we have nothing now to rely upon but the sure promises of our God.

Truly, the earnest prayers and untiring labors of Eld. Prentice and the Church have not been in vain. As a partial result of the good work already achieved, twenty-four noble young converts were added unto the fold on Sabbath, the 18th inst., after submitting to the beautiful and impressive rite of being "buried with Christ" in the baptismal waters. As we stood by the water's

edge, beneath the February sun, one by one, in the like breath, we kept them from ever walk in word and act in them. All done for his more to his brave young chronicle and have taken up

The failure of Watertown balance of a very few brought out

The semi the Shiloh with the Sh 18, 1882. J. text, "Beh away the sin gregation g Lord, to par en body, and

The extra have been of spirit of rev returned, an precious, as captive sin of the work deepening of many wh vineyard. obtained ric before. Our seemed like last covenan evening, was seventy pers

The youn uring their burden in th and have be in planning; an entertain emy Hall, of the attractio fair, festival no pains in and beautify success, and \$95, to go good that among our future of or than the fin ent harvest.

The late D field, had a which he gra verty. Pr examined an are now bo University, addition to Charles P. daughters, Florida, wh some weeks.

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Feb. 23, 18

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branches, and the fruit that came. It was a timely and an... full of suggestion, admini...

HORNELLVILLE.

is situated in a pleasant valley... River, at the junction of... of the New York, Lake Erie...

What we most need is a live...

What we most need is a live... capital, to open a shop, and... for those who desire to...

LEONARDVILLE MITE SOCIETY.

Meeting was very pleasant and... Mites are beginning to come...

LEONARDVILLE.

Extra meetings nearly ev... Expect Bro. Huffman will be...

TEMPERANCE MEETINGS WHICH...

Since the last of November, ... interest, closed the 12th inst., ... address from Maj. Hurdley, of...

ADAMS CENTRE.

Several of the Church this... are manifesting a commendable...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

edge, beneath the clear light of that bright... February sun, and marked the candidates as...

P. H.

The failure of the Merchants' Bank of... Watertown has affected somewhat the cash...

C. D. P.

A very few inches of snow have again... brought out the sleighs and cutters.

New Jersey.

The semi annual joint communion between... the Shiloh and Marlboro churches was held...

The extra meetings in the Shiloh church... have been characterized by a deep, fervent...

H. D. C.

ADAMS CENTRE. Several of the Church this... are manifesting a commendable...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

ADAMS CENTRE.

are manifesting a commendable... temperance cause. There... meeting in our church on Sab...

braska. After a little over one week, Eld... J. T. Davis, of Garwin, Iowa, by invitation...

H. B. LEWIS.

The bill authorizing the President of the... United States to appoint Gen. U. S. Grant...

Illinois.

WEST HALLOCK. FEB. 20, 1882.

This morning the wind is blowing from... the northeast, and the rain has been steadily...

Eld. Huffman labored with us in a series... of meetings about four weeks, being here five...

W. H. E.

As ICE disappears under a July sun, so that... hacking cough disappears under the use of Hamilton's...

Condensed News.

THE WAR IN NORTH AFRICA.—A Cairo... dispatch of Feb. 23d says that Khartoum...

Rhode Island.

ASHAWAY.

Sabbath-day, Feb. 18th, Eld. Main... preached for the pastor; it is needless to say...

At the call of the pastor, quite a number...

At the call of the pastor, quite a number... of the brethren and sisters assembled at the...

SECOND HOPKINTON.

Eld. J. L. Huffman has been holding... meetings for two weeks in the 2d Seventh-day...

The bill authorizing the President of the... United States to appoint Gen. U. S. Grant...

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.

Religious services are held in Chicago on the... Sabbath at the Pacific Garages Mission Room...

MARRIED.

At the residence of the bride's parents, in Almond... N. Y., Feb. 23, 1882, by Rev. D. K. Steele, Mr...

DIED.

At Adams Centre, N. Y., Feb. 18, 1882, Mrs. OR... RILLA GREEN, widow of Lorenzo Green, aged 70...

Don't Forget.

If you are suffering from any of the... numerous diseases of the stomach, bowels or liver...

A MERCIFUL MAN is merciful to his beast...

A MERCIFUL MAN is merciful to his beast... and knows that to prepare his horses for the spring...

As ICE disappears under a July sun...

As ICE disappears under a July sun, so that... hacking cough disappears under the use of Hamilton's...

MAKE A NOTE OF THIS.

When you want something to depend... strictly to business, and cure ear ache, sore...

PHOTOGRAPH GALLERY FOR SALE.

Irving Saunders offers for sale his Photograph... Gallery, situated at Alfred Centre, N. Y.

QUARTERLY MEETING AT RICHBURG.

The next regular Quarterly Meeting of the... Seventh-day Baptist Churches of Richburg, N. Y.,...

EASTERN ASSOCIATION EXECUTIVE COMMITTEE.

A meeting of the Executive Committee of the... Eastern Association will be held at the residence...

LETTERS.

F. Greene, Kate A. Babcock, Mrs. Hannah... Wheeler, J. L. Phalen, Oscar Williams, C. J. Sindall...

RECEIPTS.

Table with columns: Name, Amount. Includes Mrs. Milo Burdick, Alfred Centre, J. C. Green, etc.

WHOLESALE PRODUCE MARKET.

Table with columns: Item, Price. Includes Butter, Creamery, Eggs, etc.

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BEANS.

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FARM HANDS WANTED.

TWO WHEELWRIGHTS—THE SUBSCRIBER.

Selected Miscellany.

COALS OF FIRE.

MINNIE A. PERHAM.

"My new algebra is missing," Alice Johnson said one day, "I am sure 'twas here this morning. Tell me, have you seen it, May? Mabel looked up from her reading with a blush upon her face; "Why should I have seen it, Alice? You should keep it in its place. Alice turned away quite troubled; "What could Mabel's coldness mean? She inquired of several others, "But the book had not been seen. "Those examples were such hard ones! "I shall miss to-day," thought she; "May will have her perfect credits, And will get ahead of me."

-Domestic Journal.

For the Sabbath Recorder.

ITEMS FOR THE CHILDREN.

BY ANNE L. HOLBERTON.

As a general rule, we form our opinion of people by the little incidents that occur in everyday life, and this is apt to be the true index of their character, for if we prove them to be trustworthy in small things, we need not doubt their integrity in matters of importance. The habits formed in childhood will be likely to remain with us when we are men and women, and happy are those children, and blessed indeed are the parents of such, who by nature or training are truthful and trustworthy in all their actions.

"But Lewie don't cry," they urged, "and your mother will not know you left him. If you will come we will give you lots of candy that papa brought us last night, and you may play with all our toys."

"No, no!" still answered the child, "Ralph will know it, and it is naughty not to mind mamma; so Ralph will stay with Lewie all the time."

They still persuaded, but all in vain. Ralph was a bright, active, little fellow, and was as fond of toys and confectionery as any child could be, but young as he was, he would not do wrong to obtain them.

Mrs. Wilton overheard the conversation of the children with conflicting emotions. She admired the moral courage of the little child, whom nothing could tempt to disobey and deceive his mother, and forsake his duty; but it made her heart ache to think that her own children would try to induce another to do wrong; and, calling them to her side she told them how wicked it was, and that God would punish the tempter as well as those who were misled by evil influence.

Little Ralph Hutchins was as truthful as he was obedient. At one time there was some mischief done, of which Mr. Wilton accused his own boy, but Ralph, whom no one thought of, stepped forward and said that he was the boy who did it.

"Well, then," said Mr. Wilton to Mrs. Hutchins, who thought Ralph must be punished for the offense, "if he did do it, Fred must have put it into his head, for that little fellow would never have thought of it alone."

"Yes Ralph did," quickly answered the child (who always used his name instead of a pronoun, in speaking of himself), "and Freddie don't know anything about it; but Ralph didn't know it was naughty."

The only time he was known to hesitate about speaking the truth was on one occasion when Fred Wilton carelessly broke a window with his ball.

Mrs. Hutchins saw Fred when he threw the ball, as he and Ralph were playing together in the yard; but when Mr. Wilton went out to inquire who had done it, Fred was not in sight, and Ralph, who was devotedly attached to his playmate, fearing that his father would punish him, answered with quivering lip, "Ralph can't tell."

Little Ralph Hutchins, even at that tender age, was an example that children and many older people would do well to imitate; for when we witness how lightly truth and honor are often regarded, it seems that the merit of a child like him is worthy to be recorded.

I remember an instance of my youthful days which, though it may seem too trifling to relate, yet touched me so at the time that I can not withstand the impulse to note it here:

I attended a celebration on the Fourth of July, in one of our New England cities, accompanied by some friends whom I was visiting. Toward the close of the entertainment, a youth of our party, some of whom had been obliged to return home at an early hour, was necessarily called away, leaving me in company with his little brother, a boy of perhaps ten or twelve years, requesting us to remain where he left us, so that he might know where to find us when he came with the carriage to take us home.

The time passed on, and we wondered at his prolonged absence, and the crowd meantime gradually dispersed, until nearly all had left the ground. The sun was sinking low in the heavens, and there we stood, almost alone in what to me was a strange city, and more than three miles from the residence of my host.

I had suggested to my companion that we might go in search of his brother; and at last I said we should have to walk home, as he evidently did not intend to rejoin us, but our hero remained patient and unmoved; and when I still persisted that we could not wait there any longer, he replied with a decision which astonished me:

"My brother told me to wait here until he came for us, and I shall stay here if he does not come until midnight; but you need not fear," he added, in a tone and manner that could not but reassure me, "He will surely come, for I never knew him to break a promise, and we might make him a great deal of trouble if we should undertake to leave; so here we must stay."

I felt his words as a reproof, while I respected his fidelity, and, at the same time, I formed a high estimation of the young gentleman who could inspire the heart of his little brother with such perfect trust, and I was not disappointed in my conclusion.

The missing one soon appeared upon the scene with explanations and apologies for his unavoidable detention. To-day those two brothers are useful and honored members of society, men of unswerving fidelity, in whom their families and the world can safely trust.

I wish you to witness that I am in my right mind, and fully understand what I have just been doing; and dying, that I die in the firm and full belief of Jesus Christ, and in the faith and love of his religion as revealed in his life and works, as described in the New Testament; that I have an abiding faith in and love of God, as God is revealed to us by his Son Jesus Christ; and I die trusting in God's infinite love and mercy, and in full faith of a future and better life. I am sorry for my past errors; but during the last years of my life I have striven to undo the harm I did, by doing all I was able to serve God, by showing the beauty and wisdom of the religion of his Son Jesus Christ. I wish you to write down and witness this my last confession of faith, that there may be no doubt about it."

HOT-BEDS.

As the time is now approaching when the hot-bed must be made ready, a few words in regard to its preparation will be seasonable. The frame and pit should be prepared in the Fall, before the ground freezes, and covered up with litter, to prevent freezing, or covered over with sashes and shutters for the same purpose. If, however, this has been neglected, the only way left is to dig through the frost a pit six feet and a half wide and as long as the bed is to be made. The pit, when finished, should be about a foot and a half deep from the level of the ground. Be careful to select a location where the bed will be sheltered from the northwest winds, and also well drained, both as to surface-water, in time of flood, and spring-water from below, for water will speedily spoil the heat of the best hot-bed.

When the pit has been dug out, put down the planks at each side, using 2x10 inch for the north side and 2x8 for the south side. Let these planks be supported by stakes 1x4 inches, sharpened, driven into the ground, and nailed to the planks every six feet in the length of the bed. The north plank should be four inches higher than the southern one, while both should be nearly level as to the length of the bed. They should be braced apart about once in nine feet, so as to just fit a 3x6 sash when placed upon them. The ends are formed by simply fitting a piece of plank across at such places as the sashes will fit perfectly.

To keep the pit from freezing, put on the sashes and shutters and bank around it well with straw litter or horse manure until needed for use.

There is a great variation in the different sorts of manure as regards heating properties, and a little judgment and experience will be needed to make a good hot-bed. The advice usually given, to put in two or three feet of manure, would, perhaps, be safe for cow dung or horse dung from horses fed on meadow-hay, without grain or litter; but there is no need of taking all this trouble, if a load or two of good, fresh, strawy horse-manure can be obtained from some village stable, where there are several horses kept and where they are well fed and littered. The hotter the manure and the fresher the better. Ten or twelve inches of such heat will be better than three feet of half-dead-and-alive stuff. To start hardy seeds—such as cabbage, or lettuce, or radish—only six or eight inches of such stuff is needed, covered with six inches of soil. For the more tropical seeds—as tomato, egg-plant, pepper, and cucumber seed—about twelve inches of heat is desirable, covered with six inches of loam. The temperature of the loam for hardy seeds should be 50° to 60°, and for the tender or tropical plants 60° to 70°.

The hot-bed should be aired freely when the sun is bright, and sprinkled only when the surface is dry. Too much sprinkling, especially before the seed comes up, is to be avoided, since it crusts the surface. Of course, the bed will need to be carefully covered at night with mats and shutters, to keep out frost, and should be banked around with litter or manure. The loam of the hot-bed should be fine and rich, made of fine manure, sand, and loam, well mixed. The sand will give the roots a tendency to develop fibers and lessen the chances of rotting or damping off in wet weather.—William D. Philbrick, in the American Cultivator.

HOW TO BE A GENTLEMAN.

"You see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down with rage. He had been throwing stones at Peter Jones, and thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I think that you should be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is more likely to prove a gentleman."

"But he has got patches on his knees," said Will. "Bad pantaloon does not keep a boy from being a gentleman, but bad temper does. Now, William, if you want to be a gentleman you must first be a gentle boy."

A little further on the teacher met Peter Jones. Some stones had hit him and he was hurt by them.

"Well, Peter, what is the matter between you and Will this morning?" he asked. "I was throwing a ball at one of the boys in play, sir, and I missed him and hit Will Thompson's dog."

"Then, when he threw stones at you, why did you not throw back?" "Because, sir, mother says to be a gentleman I must be a gentle boy; and I thought it best to keep out of his way until he cooled off a little."

The teacher walked on, but kept the boys in mind. He lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.—Children's Friend.

THERE is no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.—Ruskin.

During the last fifteen years of slavery the South raised 46,675,591 bales of cotton. During the first fifteen years under freedom—from 1865 to 1880—the number of bales produced was 56,438,335.

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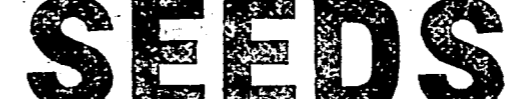


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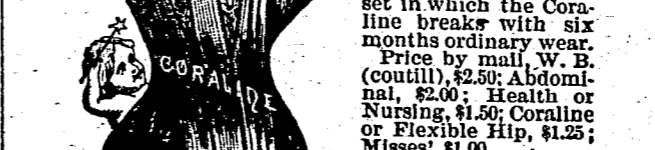
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A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

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Popular Science.

THE largest arch in the world is said to be the one that carries the Washington Aqueduct over Cabin John Creek. It has a span of 220 feet, is 101 feet high, and 20 feet wide.

THE restoration of the writing on manuscripts or papers charred by fire, may, it is said, be accomplished by separating the charred paper into single leaves, immersing them in a solution of nitrate of silver (forty grains to the ounce of water). The operation is to be conducted in a dark room, and when the writing is sufficiently legible, the excess of silver solution should be washed out with distilled water and dilute solution of hyposulphite of soda.

A TELEGRAPHIC MESSAGE sent through land lines of different length, with an intervening under-sea cable, travels quicker to the place which has the long land line than to the shorter. From Amsterdam to London a signal is transmitted at greater speed than in the reverse direction, the reason being that on the English side there is a wire of one hundred and thirty miles, then a cable of one hundred and twenty miles, and on the Dutch side a wire of twenty miles.

CARBOLIC ACID may be deodorized by dissolving one pound of the crystallized acid in two gallons of distilled water; about two ounces of the acid should remain undissolved; this retains the impurities. The solution is then syphoned off, filtered and treated in a tall cylindrical vessel, with powdered salt. The mixture, after standing for a time, separates into two layers; the upper oily layer, containing the carbolic acid, is decanted for use. It possesses a faint odor of geranium leaves.

SUGAR FROM BIRCH AND MAPLE.—As the result of experiments on birch and maple trees, J. Schroeder finds that bleeding can be obtained before the appearance of the leaves, first from the root, then slowly from higher and higher parts of the tree. While the birch sap contains from less than half of one to nearly two per cent. of fruit sugar, maple sap contains from one to nearly four per cent. The percentage of sugar also increases slightly from the roots upwards, but after a moderate elevation is reached, the percentage decreases rapidly. In the birch, the leaf-buds do not unfold until the end of the bleeding period, while in the maple they never open until bleeding ceases. The condition of the buds, therefore, indicates the richness of the sap in sugar.

ADULTERATED FOOD.—Dr. A. R. Leeds, in his yearly report to the New Jersey State Board of Health (1881), says that vinegars, as usually found in the shops, contained a much lower percentage of acetic acid than should have been present, but in no case were mineral acids present, and in only one instance a metallic substance—lead in traces. Some of the so-called white wine vinegars had all the characters of ordinary cider vinegar, decolorized by filtration through animal charcoal. None of the green pickles examined were free from copper—one pickle containing fifteen milligrammes—although the pickles prepared by the use of brine, and those imported, with the Crosse & Blackwell label, were found unexceptionable. The employment of tin cans in the preservation of vegetables is reprehensible, both tin and lead being present in the canned tomatoes examined. The skimming and watering of milk was still very extensively practiced in New York and New Jersey, although stringent laws had been passed for its repression.

THE abundant provision of nature to secure against failure of reproduction in the vegetable world may be seen in many ways. The numberless acorns and nuts of the woods, as well as the manifold increase of the grain fields and orchards, seem to be gracious provisions for animal food as well, but the same abundance extends to other seeds not so used, and to the proportion of flowers to fruitage. But perhaps the care of the God of nature, that "seed time and harvest shall not cease," is shown most clearly in the superabundance of pollen grains for each ovule to be fertilized. Prof. C. E. Bessey has been counting the pollen grains in a single stalk of Indian corn (zea mays). A large number of careful counts resulted in fixing upon 2,500 as the average number of pollen grains in each anther. Each panicle of male flowers (the "tassel") was found by careful estimate to contain 7,200 stamens, so that the number of pollen grains produced by each plant is about eighteen millions. Allowing two ears of one thousand kernels each, to each plant (a very high estimate), there are still nine thousand pollen grains for every ovule to be fertilized.

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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: 21-34. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review.

LESSON XI.—POWER OVER EVIL SPIRITS.

BY REV. C. A. BURDICK.

For Sabbath-day, March 11.

SCRIPTURE LESSON.—MARK 5: 1-20.

(Old Version.) (New Version.)

1. And they came over unto the other side of the sea, into the country of the Gadarenes. 2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. 3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4. Because that he had been often bound with fetters and chains, and the fetters broken in pieces; neither could any man tame him. 5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6. But when he saw Jesus afar off, he ran and worshipped him. 7. And cried with a loud voice, What have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God, that thou torment me not. 8. (For he said unto him, Come out of the man, thou unclean spirit.) 9. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many. 10. And he besought him much that he would not send them away out of the country. 11. Now there was there a great herd of swine feeding. 12. And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15. And they came to Jesus, and saw him that was possessed with the devil, and had the legion sitting on the ground, and he was afraid. 16. And they that saw it, told them how it befell him, and how he was possessed with the devil, and also concerning the swine. 17. And they began to pray him to depart out of their coasts. 18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19. Howbeit Jesus suffered him not, but said unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

IV. The demoniac restored. v. 15-18. Whom did the people come to see? In what condition did they find the man who had been possessed? Had he worn clothing when among the tombs? Luke 8: 27. How was he now? Was he in his right mind before? How did it affect the people when they saw this great change in him? Did they want Jesus to stay in their country? What request did the man who had been possessed make of Jesus as he was getting into the boat? V. Testifying for Jesus. v. 19, 20. Did Jesus permit the man to go with him? What did he want him to do? Do you think it was a great thing that Jesus did for the man? Does the same Jesus restore us from our sinful state, when we seek his mercy? Is that doing as great things for us as he did for the wretched demoniac? Ought they whom Jesus has delivered from their sins, to tell their friends how great things Jesus has done for them?

NOTES.

I. The demoniac. v. 1-6. The other side. Opposite Galilee. Luke 8: 26. The sea of Galilee. Country of the Gerasesenes. Various readings give us three names for this section of country, supposed to be derived from ancient cities, long since extinct. Gadara, a few miles southeast of the lake, gave the name Gadarenes to the inhabitants of the surrounding district. Gerasa, a splendid city further away, is supposed, from its importance, to have given the name Gerasesenes to the inhabitants of a large district, including Gadara. On the authority of Origen, who supposed there was a city, Gergesa, near the lake, it is said that the reading Gergesenes, in some manuscripts, supplanted the reading Gadarenes or Gerasesenes. Out of the tombs. The tombs were often caves which abounded in the limestone formation of the hills of that country, but many were hewed out in the cliffs on the hillsides. Within these natural or artificial chambers, receptacles for dead bodies were hewn in the rock at the sides. See Gen. 23: 9-20; John 11: 38; Matt. 27: 60. "The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance around the city."—Smith's Bible Dictionary. In these chambers, the demoniac found shelter. A man. Matthew says two men; Luke mentions but one. An unclean spirit. Our English version reads "devils," in verses 15, 16, 18. Wherever we have in the English version, "devil," or "devils," to denote evil spirits, other than Satan, the Greek has some form of daimon, or daimonion, demon. Demon is a common name to denote a whole class of evil spirits, while Devil, from the Greek diabolos, is a proper name to designate the prince of the demons—Satan. No man could any more bind him. He was at times a raving maniac. Luke says "for a long time he had worn no clothes." But his mania was caused by the demons in him. Had often been bound. In lucid intervals he had probably permitted his friends to bind him, but when the paroxysms came on he broke his bands. With fetters and chains. Fetters were shackles for the feet, and the chains were such as were used to bind prisoners. No man had strength to tame him. He was fierce and dangerous.—Matthew. And in the mountains. From his shelter in the tombs on the hillside, he would sail out into the mountains farther back. Cutting himself with stones. Whether in his insane frenzy, or as an expression of remorse and wretchedness in his lucid intervals, this describes a most wretched condition. Saw Jesus from afar. He was among the tombs on the hillside, while Jesus and his disciples were approaching from the lake shore, and crossing the intervening plain. Ran and worshipped him. "Fell down before him."—Luke. To worship, primarily, means to pay reverence to a superior, usually by bowing down before him. This was also the attitude of a suppliant for help. He was in the habit of attacking others who passed that way. It would seem natural to conclude from the act of the man that he had sufficient self-consciousness at this time to realize his wretchedness, and yet was so much under the influence of the demons as to discern something of Christ's character, and to recognize in him a possible deliverer.

II. The demons acknowledge Jesus' divine power. v. 7-12. And crying out.

The act of running to Jesus and bowing before him in the attitude of a suppliant, seems to have been that of the man himself seeking help; but if so, as he begins to speak, the principal demon begins to take possession of him, and speak through him. His thoughts and language became confused. He has a sort of double consciousness. He partially recognizes his own individuality, and then loses himself in the demoniac consciousness, until, as he proceeds, the demons have full control. First he uses the singular pronouns "I" and "me," and then "we," and finally all the demons begin to clamor their entreaties. What have I to do with thee? Literally, "What is to me and thee? What interests or business have we in common?" These and the following words seem inconsistent with the man's outward act, and undoubtedly proceed from the unclean spirit. Thou Son of the Most High God. These words could not have come from the man's own knowledge of Jesus, for (1) in all probability he had never seen him before; and, (2) here was a clearer recognition of Jesus' divine Sonship than even his disciple seem to have had at first. The evil spirits in general seemed to understand Jesus' character. See Mark 1: 24 and 3: 11. I adjure thee by God. Literally, I cause thee to swear by God. This expression, which occurs several times in the New Testament, seems to be used as a solemn charge to comply with a request or command. Acts 19: 13; 1 Thess. 5: 27. Torment me not. To understand these words, let us put together the words recorded in all the parallel passages: "Art thou come to torment us before the time? I beseech thee, torment me not. Command us not to depart into the abyss." The Greek word translated deep in the old version, and abyss in the new, as an adjective, means bottomless; and as a substantive, a deep gulf, "bottomless pit." It is used in the New Testament to denote Hades. "Spec., Tartarus, that part of Hades in which the souls of the wicked are represented as confined."—Robinson's Greek Lexicon, New Testament. The same word is translated in Rev. 9: 1, 2, 11, and 20: 1, 3, "bottomless pit"—Satan's abode. Compare 2 Pet. 2: 4, where, according to the Greek, we read: "For if God spared not the angels when they sinned, but, thrusting them down to Tartarus, delivered them into pits of darkness to be reserved unto judgment," &c. From all which we may conclude that they feared that he would deprive them of the freedom and power, which for some reason, God

permitted them now to have on the earth, and consign them to the place of torment, where they expected to be remanded eventually. And hence the words, "before the time." We have then a forcible acknowledgment of Jesus' divine power, and a manifestation of fear of that power. "The devils also believe and tremble." For he said unto him. He said, or was saying unto him. The command of the Savior had preceded and given occasion for the words of the demon. Come forth, thou unclean spirit. These are the words of authority that excited the fears and called forth the entreaties of the demons. What is thy name? Jesus asks for the man's name, but the demon replies, My name is Legion. This originally was the name of a principal division in the Roman army, said to vary in number at different periods, from 8,000 to 6,000; but in the New Testament it is used to denote an indefinitely large number. And he (Luke, they) besought him much. An acknowledgment of his power over them. Out of the country. Out of the sphere of their present freedom and power, into the abyss.—Luke. Send us into the swine. "If thou cast us out" of the man.—Matthew. This they chose rather than to be sent out into the abyss. He gave them leave. Probably because, in the divine purpose, the time had not come when they should be utterly deprived of their power.

III. The demons cast out. v. 13, 14. And the unclean spirits came out.

In obedience to the command that had been given, verse 8, and not of their free will. Entered into the swine. They possessed the swine as they had done the man. And the herd. Matthew says, "the whole herd;" from which it appears that all the swine were alike possessed. As they were about 2,000 in number, the words of the demon must have been true, "We are many." Rushed down the steep into the sea. They were made as crazy as the man had been. But probably this act was contrary to what the demons expected. Were choked. Drowned. Of course the spirits could not be destroyed by drowning. What became of them we are not told. They that fed them fled. They were frightened by this strange exhibition of supernatural power. And told it in the city. Possibly Gadara, but it may have been a smaller town nearer the lake. And in the country. To those whom they passed on their way to the city. And they came to see. Matthew says all the city came out to meet Jesus. The strange event had produced a great popular excitement.

IV. The demoniac restored. v. 15-18. They come to Jesus.

The demons are gone, and the raving demoniac is no more; but Jesus is here; and a quiet, happy man, rejoicing in the effects of his beneficent power is here. The good abides, the evil has fled discomfited. A peaceful, restful scene, following the shock of conflict between divine and demoniac powers. And behold him that was possessed... sitting. He was quiet and at rest in contrast with his previous raving condition. Clothed. This implies what Luke expressly states, that he had been naked. And in his right mind. Restored the full possession of his reason and self-control. Even him. He who had just now been a naked, raving, howling, dangerous demoniac, was now a peaceful, happy man. In this change we have a type of the miracle of grace that is wrought in every soul when it is delivered from the dominion of sin, and made a free man in Christ. They were afraid. The wicked and superstitious particularly are frightened in the presence of what they suppose to be supernatural power. They that saw it declared unto them. Those who had been present and witnesses of the whole scene, told the particulars to those whom the report had brought out from the city. Began to beseech him to depart. Probably they fell ill at ease and fearful in the presence of one in their country who possessed such supernatural powers. As he was entering into the boat. He complied with their request. He could do them no good if they were unwilling to receive him. In contrast with the entreaty of the people is the entreaty of the restored man, that he might with him.

V. Testifying for Jesus. v. 19, 20. "He suffered him not."

He had other service for him. He might now be a blessing to his friends whom he had before made unhappy. "Tell them." In Galilee his work was often hindered by crowds of people who came to him from selfish or hostile motives, and he sometimes charged the recipients of his healing power not to noise it abroad. Here the case was different. He was going away, and it might do good to have a witness left behind. It was also better for the man himself to stay as a witness. "How great things." What greater things could be done for anybody? "The Lord hath done for thee." Luke says, "How great things God hath done for thee." Jesus says, "I and my Father are one." "How he had mercy on thee." As it was the man's own wicked way that had brought his torments upon him, it was out of pure mercy that Jesus delivered him. "Began to publish." Apparently he set immediately about his work. He was faithful to his commission. Gratitude as well as duty should prompt those whom Jesus has pardoned to witness for him. "In Decapolis." In the region of the ten cities built by the Romans after their conquest of Syria. "How great things Jesus had done for him." His testimony was the relation of his own experience, the most convincing kind of testimony. It was of the same kind as that of the man of whom we read in John 9: 25. "Ye are my witnesses, saith the Lord." "He that confesseth me before men, him will I confess before my Father."

FOR THE BLACKBOARD.

GO TO THY FRIENDS AND TELL THEM HOW GREAT THINGS THE LORD HATH DONE FOR THEE.

A NEW DEPARTURE.—Our Sabbath-school (Adams Centre, N. Y.) is prospering finely under the able direction of

Eld. A. B. Prentice. At the beginning of the year, a new departure was made in the method of managing the school, by which it is hoped the dormant talent of our young people will be more fully developed than it is at present. Our pastor is the superintendent, but he appoints assistants to do the work for him. These assistants are chosen from the young people of the school, and hold their positions for one month only. Thus a number can be drilled through the year for filling acceptably the position of superintendent, as well as that of a teacher. We are expecting new and grand results for 1882, and we can almost predict them with certainty, if every one of its many members will do nobly his own work, praying the dear Lord to bless the efforts of his faithful children. P. H.

JACOB'S LADDER.

An Essay read before the Rockville Sabbath-school.

BY REV. J. R. IRISH, D. D.

I am asked by your Superintendent to express my views in relation to the import, or purpose of the ladder which Jacob saw in his dream at Bethel. Gen. 28: 12-14.

1st. Let us notice the fact that Jacob was the heir by promise, and inheritance of the blessing pronounced on Abraham and Isaac. This call and covenant and blessing pronounced on Abraham had for their purpose the plan of God's salvation, especially as Paul was inspired to see and record, viz., that the grand advantage which the Jews or seed of Abraham inherited, lay in the fact that unto them were committed the oracles of God.

2d. Jacob was yet in the early twilight of that revelation. He was but a slight remove from the general paganism by which his life had been surrounded.

3d. The purpose of God must, from the weakness of the human vessel, through which it was to be unfolded, be developed step by step. Jacob must receive through symbols which he might in part understand, and hand down to others, the germs of that faith which should grow to the revelation of the Divine in the human. The first grand truth which this vision unfolded was the fact that God designed to show his purpose to communicate to man the counsels of his will, and that the way was open to man of access to Jehovah where he might find responses to his own yearnings for help. The angels ascending and descending along their way of access symbolized to Jacob this truth in such manner as would make the truth more impressive and permanent, than simple words could have done. So, too, its ultimate purpose is more effectually accomplished in passing down through the ages to us as in a panorama, the Divine provision for man to draw nigh to God. Promises couched in words might have been misunderstood, or if known perfectly by Jacob, there might have been a lack of power to convey the truth to others, and especially when it would be necessary to translate that truth from one language to another. But to the earnest inquirer, the ladder and its angels are like a flowing spring, forever sending out to the thirsty spirit, the living waters of a Divine life.

As to Jacob, so to each scholar in this Sabbath-school. God's angels are in attendance to ascend, bearing your yearnings of heart up to the great white throne, while the descending angels await the messages to come from on high in answer to your penitent humble cry. Yes, God has prepared the way, and invites the weary sin-burdened soul to come at once by that way, and find One mighty and willing to respond to its chiefest want.

THE HOLY LAND.

That little strip of land on the eastern shore of the Mediterranean, which we call Palestine, has more interest connected with it than any other part of the world. There the patriarchs and prophets lived, there the apostles preached and suffered, there lived and died the Son of God. Toward this land, filled with such sacred associations, pilgrims and travelers have gone, that they might visit the places where the Savior trod, and behold the place where he died. Christian scholars also have studied the country, and endeavored to explain its various features, so that we might better understand the Bible, and be able to see, as it were, the Savior going about among men. But while so many have visited the Holy Land, there has not been a thorough and exhaustive survey till within a few years. There have been three obstacles in the way:

1st. The prejudice of Mohammedans and the opposition of the Turkish Government. The followers of the false prophet regard all who do not believe with them as

infidels and dogs. They have avoided intercourse with Western nations, and the Turkish Government has kept back, as far as they could, all travelers from the Holy Land. Since the Crimean War, they have been compelled to show some respect to the Western powers, and protect, in a measure, the lives and property of travelers. But as most of the holy places in Syria are guarded by Mohammedans, to which Christians have been forbidden to enter under penalty of death, the very spots which all Bible readers desire to explore, were closed against them. Only since the Prince of Wales entered the great Mosque at Hebron, and no calamity or pestilence followed, as the superstitious Moslems supposed, have these sacred places been at all open to Christians.

The second obstacle to explorations has been the danger to life and limb, on account of wandering tribes, scouring the country, and robbers hiding in the caves and by the wayside. It is dangerous now to go down from Jerusalem to Jericho, for fear of falling among thieves, and in the early Spring, when two or three thousand pilgrims go down to bathe in the Jordan, they require an escort of cavalry. It was only at vast expense and danger that surveys could be carried on among such thieves and outlaws.

The third difficulty arose from the superstition and avarice of the natives. It is estimated that one hundred thousand tons of the precious metals lie buried within the bounds of the old Roman Empire, and most of this on the shores of the Mediterranean. In Syria thousands of people are constantly digging for this hidden treasure, buried away in times of invasion and war. Now, when explorers commence investigating among the ruins, the ignorant and superstitious natives say immediately, "They are after money," and they either refuse to work, or demand exorbitant wages. But soon after the close of the Crimean war, the Prince of Wales visited Palestine, and the Turkish Government yielding somewhat in their opposition, there was formed in England, the Palestine Exploration Society, to make a thorough and exhaustive survey of the whole land. The American branch of this Society took the part east of the Jordan, and the English that west of the Jordan. The ablest engineers and the ripest Biblical scholars were sent to complete this great undertaking, and over ten years and one hundred thousand dollars were spent in surveying, exploring and studying that marvelous land. Their discoveries and identifications have been wonderful, to the joy of the Christian, the confusion of the infidel, and to the glory of the God of Israel, who gave that land to the Jews, and his Book to the world. L. R. S. LOST CREEK, W. Va.

It is estimated that electricity travels at a rate 16,000,000 times as fast as the nervous force, or, according to Webster, animal tissues have a conductivity only one-fifty-millionth of that of copper wire. Light moves about two-thirds as fast as electricity. A railroad train, speeding along at sixty miles an hour, would be moving at about the same rate as an ordinary nervous impulse, or nearly so.

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CENTRAL TRUTH.—Jesus, a deliverer from the bondage of Satan's kingdom.

- DAILY READINGS. 1. The Lesson. Mark 5: 1-20. 2. Parable of the Sower. Matt. 13: 24-30; Luke 8: 26-33. 3. The dumb spirit. Mark 9: 17-29. 4. Saul and the evil spirit. 1 Sam. 16: 14-23. 5. Jesus' first conflict with Satan. Matt. 4: 1-11. 6. Jesus stronger than Satan. Matt. 12: 22-29. 7. The believer's conflict with wicked spirits. Eph. 6: 11-18.

GOLDEN TEXT.—"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8.

- OUTLINE. I. The demoniac. v. 1-6. II. The demons acknowledge Jesus' divine power. v. 7-12. III. The demons cast out. v. 13, 14. IV. The demoniac restored. v. 15-18. V. Testifying for Jesus. v. 19, 20.

QUESTIONS. I. The demoniac. v. 1-6. What persons are spoken of in verse 1? What sea is meant? Who met Jesus when he came out of the boat? This unclean spirit is called "devils" (Greek, demons) in Matt. 8: 28; Luke 8: 27. Where did the man with the unclean spirit dwell? Was he dangerous? Matt. 8: 28. Why did they not confine him? How did he spend his time? What did the man do when he saw Jesus? How did he worship Jesus? Luke 8: 28. II. The demons acknowledge Jesus' divine power. v. 7-12. How did he address Jesus? Did evil spirits know Jesus to be the Son of God, and fear him? Mark 1: 24. "Adjuro" means to charge on oath, perhaps here a strong entreaty. Why did he entreat Jesus not to torment him? Was it the man for himself, or the demon in the man, who answered, "My name is Legion"? Was there more than one demon in him? v. 12, 13. What did he entreat Jesus not to do? Where did they wish him to send them? Does it appear from this that they knew they must obey Jesus? III. The demons cast out. v. 13, 14. What did the unclean spirits do? What became of the swine? Did the unclean spirits come out of the man willingly, or by the power of Jesus' command? See v. 8. What was the effect of the news which the keepers of the swine spread abroad?