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The Sabbath Recorder.

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THE JUBILEE SESSIONS.

THE ALLEGHANIANS

opened the Jubilee Sessions, Dec. 25th, with the following programme:

Oration, by E. E. Hamilton, "The Minnesingers." The speaker gave, in a clear and interesting manner, a brief history of the Minnesingers, and dwelt at some length upon their influence upon the world. Many of their songs were the best to be found in those days. These poets were mostly Germans, and of noble birth. They flourished between the twelfth and fourteenth centuries.

The Recitation, by W. W. Titsworth, "John Davidson," was well learned, and for one of his age was well rendered.

The paper, "The Alleghanian," by J. K. Ryther, was carefully prepared, and, besides its queries, items of interest, and news, it contained a well written article upon theology and the church, the works of Byron, and other interesting articles, all of which were well written, but read too hurriedly and with a lack of clearness in enunciation.

The Oration of C. A. Clarke, "The Mediterranean," was well written and finely delivered. The speaker first described the general outline and peculiar appearance of the various parts of this noted sea. It was on an island within this sea that Homer wrote the Illiad and Odessy. It was the birth-place of Napoleon, and the principal source of commerce until near the close of the Middle Ages.

The Lecture, by Ira A. Place, on "Our Civil Service," was a masterly production, in which the speaker, after having defined civil service, spoke of its effects upon politics, showing that it was necessary for us of to-day to introduce a system of appointments by which the great political curse, patronage, may be done away with, and so usher in the time when there shall be erected within our own loved land, institutions of learning that shall be second to none of those of other lands, and we become a nation of prominence and permanence.

The music was furnished by members of the Lyceum, with Miss Corabelle Crandall as pianist.

THE ALFRIEDIAN LYCEUM

held its session Thursday night, Dec. 28th, at which they introduced a new feature into the public sessions, by devoting the whole evening to essays upon, and recitations from, the works of Whittier. The recitations were "The Witch's Daughter," "The Robin," "Skipper Ireson's Ride," "The Sisters," and "Nauhaught the Deacon," all of which were well learned and well delivered. The essay "The Quakers," by Miss Lissie Tinker, and the Oration, "Whittier's Poetry," by Miss Ada Clarke, were good. About twenty-five of the members were dressed in the Quaker costume, and sat upon the stage, each with their work, which was mostly knitting.

The music for the occasion consisted of a chorus, with orchestral accompaniment, "Christmas Carmen," a trio for female voices, "The Meeting Waters," three part female chorus with strings and flute accompaniment, "Charity," overture with choral Finale, Orchestra and chorus; this last being dedicated to President Allen, of Alfred Uuiversity, all of which was written for the occasion by La Frone Merriman, of Hornellsville, who furnished the Orchestra and conducted the music.

The merit of the music was shown by the close attention and hearty applause of the audience. Mr. Merriman showed himself to be a musician in the true sense of the word; and the Alfriedians were fortunate in securing his services.

THE ATHENÆAN LYCEUM

held its session Sabbath night, Dec. 30th. After prayer by Miss Belle Witter, an "Evening Hymn" was sung by members of the Lyceum. The paper, "Leaves of the Nineteenth Century," read by Miss May Gridley, contained a poem, "A Jolly Young King," represented to be January, who comes to us at the death of the old year with many fair promises; an essay upon the motto of the Lyceum, "Wisdom rules the world," in which very tender reference was made to the designer and artist of the banner bearing that motto, Mrs. Myra A. Prentice, set forth in an able manner the power of wisdom to lead us up and on; "How I happened to go to Alfred," a letter by Mary Wager Fisher. Besides these, the paper had a good seasoning of news items and jokes.

The Lecture, by Miss Perrie Randolph, subject, "Ad Valorem," was good, and while it showed forth some of the shoddies and cheats in the world, was an appeal to all to see to it that they do not seek to cover up defects with that which has the appearance of true metal. The speaker said, "Let men feel that they can not have the confidence and support of society except they show personal worth. When mental and moral worth are made the standard, our public offices will be filled by better men."

The readings, "The Royal Princess" and "Persimmons," by Miss Bell Goodhue, were very good, and showed natural ability for that kind of employment.

The programme was varied by presenting three tableaux, "Death of Virginia," "The Gypsy," representing the fortune teller at her chosen work, "The Sculptor Boy's Vision." The music was furnished by members of the Lyceum. The session was a good one, and served to show the strength and worth of the Lyceum, as found in its active members.

THE OROPHILIAN SESSION

was held Jan. 1st.

The oration, "Napoleon Bonaparte," by S. A. Peavy, was a well written production, in which the speaker sought to show that Napoleon never took up arms against any people, save under a force of circumstances; that he was not a lover of carnage, as was shown by his humane treatment of those who fell into his power.

The paper, "Radiator and Review," contained essays upon "The future of Canada," "Science and religion," "The new in Education," and "The needs of the hour."

The oration, "The Covenanters," by D. F. McLennan, was well written, and presented in a clear voice, and an easy manner. He showed the contest that was carried on between the Protestant and Catholic religions during the Middle Ages and followed it down to more recent time.

The Lecture, "The Citizen," by V. A. Willard, presented some very good views of the abuses of the present, and the necessity of a change in our government affairs, in order that the requirements for citizenship may be placed on a higher ground, and woman allowed to be a citizen, not only in name, but in reality. Mrs. Helen Crandall and Miss Corabelle Crandall furnished a four handed instrumental piece from Haydyn. The rest of the music was furnished by the Theological Quintette. W.

THE GLAD SERVICE.

There is a wide-spread feeling that service is necessarily irksome, that duty is a cheerless forbidding term, that the law of God is a burden from which the Christian is to be removed as far as possible. Nothing is farther from the truth. The Christian service is exacting, but its exactions are not cruel. The law of God is relentless in its demands on all alike, but to the Christian, what things soever the laws requires are indeed pleasure. The Sabbath-school lesson embraced in the second chapter of the Acts, verses 37–47, are full of suggestion on this subject. It all centers about the descriptive phrase, "They that gladly received his word." Let us note some of the precedents and some of the consequents of the glad service.

1. Conviction of sin goes before any genuine service of the Lord. This conviction comes through the plain, earnest, affectionate preaching of the gospel. Men must be pricked in their hearts, not with bitter words of reproof or reproach, but with the sword of the Spirit, the Word of God, with the application of the tremendous truths of sin and salvation.

2. Repentance must follow conviction, or it will be a continual sting in the heart, making more bitter and hopeless the pain of life. This is not an easy thing. The way of sin is always hard, and there is no way out of sin except by the back track. This is repentance. No other way, did we say? No other human way, and even that can take us but little farther than the purpose of the heart to get away from self, away from sin's bitterness and shame. Just here is the struggle, to confess one's wrong, to go back upon one's course, to crucify self, this is the hard thing to do; but no sooner is the full purpose made than God in Christ accepts the purpose, and there the better life begins. This is not contrary to nature or to the experiences of men in other things than religion. Every good is reached through some process of struggle, of toil and conflict, some "growing pains" or "pangs of transformation."

3. Obedience. Obedience implies law, command, or requirement, and these imply a law-giver, a commander. This is the point at which service must begin. Repentance as an act of the heart is a backward, loathing look at self; as an outward act it is, a turning away from the self thus beheld. From that point a better life is to be lived. The law of God, the commands of Jesus point out what that better life must be. No matter how distasteful the duty thus pointed out may seem to the struggling soul, nor how dark the way it appears to lead; if God commands it must be done. But here, as in all after Christian life, the obedient soul is "blest in his deed." Here begins the glad service. With this glad service will be found:

1. Steadfastness. "They continued steadfast in the apostles' doctrine." Many fall away from a "good profession," undoubtedly because they have not come to the service of God with a glad heart, through conviction of sin, genuine repentance, and an overmastering purpose of unquestioning obedience. Few things are more imperatively needed in these days than this accompaniment of, and witness to, the glad service—steadfastness.

2. Unity. The early Christians spoken of in our lesson were "of one mind and one heart," and out of this unity of heart and mind, they parted with their goods for the common weal. The circumstances of the case demanded this sacrifice on the part of those who had possesions, and the joy they found in it was more than compensation for all the sacrifice. This is the universal Christian spirit. Times and circumstances may change, and with the changed times and circumstances the outward form must vary, but the spirit is ever the same. We are not required to sell our goods and have all things in common as these early Christians did, but if we are Christians indeed, finding joy in God's service, we shall hardly dare to call that our own which we could spare to give the gospel to the world. Dare! We should not wish to do so.

3. Such Christianity commends itself to even the unbelieving world. They had "favor with all the people," because they possessed the genuine article. If there is anything the world hates it is sham in religion, and with good reason. But true religion which "visits the widow and fatherless, in their affliction, and keeps itself unspotted from the world," commands the respect of unwilling hearts.

4. Such service, gladdening to the heart of the servant, is owned and blessed by the Master. "The Lord added to the church daily such as should be saved." Here is the model of a glorious revival. Do we long to see sinners converted to Christ, and the church strengthened and built up? Let us not forget that such results, under God, depend more upon the quality of our own religion than any other one thing. Is our service a glad service? Do we account it our chief joy that we are the children of God? Are we at one with the brotherhood? Do we love sinners with a Christ-like love? And does our daily life show the quality of our religion? If not, then we must begin at our own hearts. When they are right, God will give us, too, favor with the people, and men will be added to the church daily.

THE *North American Review* for January opens with a symposium in which Rev. Dr. Newman Smyth, Rev. Henry Ward Beecher, and Rev. Dr. Lyman Abbott set forth the grounds upon which the "Revision of Church Creeds" is deemed necessary as a defense of revealed religion against the encroachments of skepticism, and as an adjustment of the relations between faith and science. "University Education for Women," by Prof. W. Le Conte Stevens, who, though he advocates the measure, commands the attention and respect of its opponents by the fairness with which he states the adverse arguments. Prof. Isaac L. Rice gives a "Definition of Liberty," deduced from a philosophical study of the phases of political evolution, from the earliest Anglo-Saxon times to the present day. "American English," by Gilbert M. Tucker, is a defense of our cis-Atlantic fashion of English speech against the aspersions of sundry British critics. The Rev. Dr. H. W. Thomas writes a valuable article on "The Responsibilities of Progressive Thinkers" "Bigotry in the Medical Profession," by Dr. David Hunt, is a protest, from a respected member of the medical profession, against the First Commandment of medical ethics, which forbids association with any but regular practitioners. Finally, Charles T. Congdon, under the title of "Adulteration of Intelligence," exposes some of the grave evils to be apprehended from the monopolization of telegraph lines, press associations, and influential public journals. Published at 30 Lafayette Place, New York.

MRS. SARAH WILLIAMS.

The positions which Mrs. Williams, at various times, held in our denominational circles, together with the spirit and manner in which the duties of those positions were performed, justly entitles her to more than an ordinary obituary notice. The following was written by the editor of the *Weekly Telephone*, at Milton, Wis., and seems a fitting and just tribute to the life which it briefly outlines:

"He has lived doubly well, the good influences of whose life remain as enduring testimonials of his worth. Thus was the life of Mrs. T. R. Williams, and with the conscious peace thus afforded and the joy of hope thus made sure, she died. Sarah Williams was born at Alfred, N. Y., March 28, 1826. She was the third of a family of eight children, two sons and six daughters. When she was nineteen years of age the family was bereft of the tender care of a fond mother. By this circumstance, being the eldest of the daughters at home, she became as the mother to the younger members of the family. In this position, at once so responsible and so exacting in its requirements, she gained an experience invaluable to her future usefulness. Early in life Mrs. Williams had an earnest desire to secure the benefits of a thorough culture of the mind. Of her school life one year was spent at DeRuyter Institute, the remainder at Alfred, where she took a thorough course and graduated with the class of '53. In the year 1857, when Alfred University was organized, she received the degree of A. M. from that institution. On November 18, 1850, she was married to Thomas R. Williams. From that time on the life of the one is so closely identified with that of the other that it is impossible to trace the career of one without considering the other. The sorrows, the successes, and the joys of one were the sorrows, the successes, and the joys of both. After their marriage they both continued their studies, until completing their courses.

"Young, energetic, hopeful, and inspired with a desire to do good, they came West in 1854, to take the positions of Principal and Preceptress of Albion Academy. Here they both performed faithful service as hundreds of men and women, who received the benefits of their instruction, will testify. In 1861, Eld. Williams accepted a call to the pastorate of the Pawcatuck Church, Westerley, R. I., hoping that a change of climate would prove beneficial to his health, which had been greatly impaired here in the West. At Westerly they remained two years, when Professor Williams accepted a call to the Chair of Greek Language and Literature at Alfred University. In the Spring of 1866 they removed to Plainfield, N. J., where he was pastor of the Seventh-day Baptist Church, while studying theology at the Union Theological Seminary in New York. After his graduation they remained at Plainfield two years, when they returned to Alfred, he having been called there to take a professorship in the theological department of the University. From that time Mrs. Williams was Preceptress of the University during such time as health would allow. Here it was that the strength of her womanhood was felt more than ever before. All the fears and hopes, all the despondencies and aspirations, all the sorrows and joys of a large and constantly changing body of youth were hers to influence; and her unselfish interest in their highest welfare, her ease and informality of manner, and her constant cheerfulness could not fail to give the inspiration of a nobler living and draw them toward the good she desired them to possess. At the opening of the Fall term of 1880, Dr. Williams began his labors as President of Milton College, and Mrs. Williams came here a few weeks later. But the pleasure of her coming, anticipated by her many friends here, was greatly marred by the misfortune of her journey. At that moment when those responsible for the safety of the traveling public proved careless, began her journey through the 'dark valley.' During all the weary months of her decline, the same constant cheerfulness, sustained by an unfaltering trust in the great Master, whom she served, remained. Yet death came at last and she was taken away from the bosom of a true Christian home, in which there still remain her devoted husband, two sons, N. Wardner and Allie K. and her little grandchild, the daughter of her eldest son, Wayland, who preceded her to that 'bourne from which no traveler returns.' The same brothers and sisters, whom she had tenderly cared for in their younger days, all came from their homes, both far and near, and were with her at the last, to lend the loving sympathy that true brothers and sisters can show. A true wife, a true mother, a true sister, and a true friend—indeed, a true woman in every sense—has gone from among the living. Let all cherish her memory, let all seek to possess her faith, her hope, her charity. Her hope was all sustaining, her charity blessed all, and hers was that higher faith that, not only reaches up to God, but also extends an implicit confidence in mankind. Such is the faith that inspires noble living and brings mankind to a higher plane of moral excellence."

THE MAGAZINES FOR JANUARY.

THE CENTURY.—"A Look into Hawthorne's Workshop" is a remarkable feature of the January *Century*, when we consider that the paper consists of the most interesting portions of Nathaniel Hawthorne's own posthumous notes for a romance. The notes are published here for the first time. Professor Wallace, the noted English scientist, contributes an important estimate of "The Debt of Science to Darwin." The frontispiece of the number is a portrait of Darwin, engraved by Johnson, after a photograph taken by the scientist's son; views of Darwin's home and his study are also given. Frederick W. H. Myers writes briefly upon the personal and literary influence of the late Dean Stanley. George W. Cable begins in this number his illustrated studies of Old New Orleans, by answering the much-asked question, "Who are the Creoles?" Dr. Eggleston's second paper on colonial history is well illustrated. Two practical subjects, effectively treated and profusely illustrated in this number, are "Hydraulic Mining in California," and "Farming for Feathers." "The Trip of the Mark Twain" is a humorously illustrated and written paper on Mississippi River travel; and Frank R. Stockton, who is now traveling in Europe, describes the amusing experiences of "The Rudder Grangers in England." In another vein is John Burroughs's studies in natural history, entitled, "A Mole, a Lamprey, and a Fairy." The chapters of Mary Hallock Foote's romance of the silver mines, "The Led-Horse Claim," introduce a tragedy underground. The story will be finished in two more parts. The third part of Dr. Gladden's practical story of "The Christian League of Connecticut," mentions the fact that the laws of many States virtually forbid the union of Christian churches. Mrs. Burnett's "Through One Administration" is continued. The poems of the number are by Paul H. Hayne, H. C Bunner, Frances Hodgson Burnett, Edith M. Thomas, Henry Ames Blood, E. C. White, and Maria W. Jones. "Topics of the Times" discusses "The 'Revolution' in American Politics" and current subjects, and the other editorial departments are full and interesting. Among the book notices is one of Mr. Howell's "A Modern Instance."

HARPER'S MAGAZINE, from the frontispiece to the last page of the Drawer, is a beautiful and interesting number. The opening article is the first of the series of papers by George H. Bouton, entitled "Artist Strolls in Holland," and illustrated from drawings by the author and E. A. Abbey. J. C. Beard's illustrations for Mr. Charles F. Holder's entertaining article, "Living Lamps," are novel representations of phosphorescent phenomena. Ernest Ingersoll, as a writer, and A. C. Redwood, as an artist, co-operate in a most interesting representation of "A Redwood Logging-Camp." This will soon be followed by others describing Washington Territory. Colonel Higginson continues his American History series, with a chapter entitled "The Old English Seamen." Beautifully illustrated. Conrad Wilson contributes a paper on the possibilities of the American dairy. In fiction and poetry the number is strong. Austin Dobson contributes "The Ladies of St. James's: a new ballad of the Country and Town, illustrated by Abbey. J. T. Trowbridge contributes "Widow Brown's Christmas," illustrated by Frost; and there are two Herrick poems, illustrated by Abbey. Besides the serial novels by Miss Woolson and William Black, there are three short stories: by Mrs. H. M. Plunkett, by Charles Reade, illustrated; and by Edward Everett Hale.

WIDE AWAKE.—The January *Wide Awake* is quite worthy to follow even the magnificent Holiday Number. It has no less than seventy beautiful illustrations, and furnishes a wonderful variety of stories, poems and articles, many of them with a gay Christmas echo. "A Winter Moon-rise," by Mary Densel, will give universal pleasure. This is followed by the last article in Miss Whitney's Old-Time series, "An Old-Fashioned Bee," with its fourteen pictures. Mrs. A. M. Diaz' "John Spicer Lecture" concerns jackknives; Edward Everett Hale has a valuable talk about "Co-operation;" and Louis Hall has some things to say about "Speaking Distinctly," which find a capital illustration in the humorous poem which follows, "The Miz," by Bessie Chandler. There is also an amusing four-page poem, "The Wolf and the Goslings," by Clara Doty Bates; and Charles Kingsley's "Three Fishers" has a full-page illustration by Thomas Hovenden, engraved by Kilburn. Seasonable contributions are "The Christmas Monks," by Mary E. Wilkins, "The Song of the Christmas Stockings," by Margaret Sidney, and "The Baby Year." The two serials, Fred Ober's "Silver City," and Mrs. Catherwood's "Old Caravan Days," are continued; while in the way of practical articles, there is "A Winter Garden," by Miss Harris, Marion Harland's "Cookery for Beginners," in which she instructs about "Breakfast Breads," "Anna Maria's Housekeeping," by the Next Neighbor, "A Boy's Workshop," and a "Health and Strength Paper for Boys," by Prof. Sargent of Harvard College Gymnasium. A brilliant and valuable number surely. Only $2 50 a year. D. Lothrop & Co., Publishers, Boston, Mass.

THE same publishers announce that they have altered and enlarged their pictorial monthly known heretofore as *Little Folks' Reader*. It will be published hereafter as *Our Little Men and Women*, is to contain twenty-four pages instead of sixteen, and in addition to its regular illustrations will give six full page pictures each month. It will give easy reading for beginners at home and at school put in short words and short sentences; it has even its stories as nearly as possible upon actual incidents, interesting its readers in animals, and making them acquainted with the home life of little men and women in other countries. In short the magazine contains just the pleasurable variety of reading suited to joyous, inquiring, restless childhood.

Missions.

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

OUR TRIP TO SHANTUNG.

BY LIZZIE NELSON FRYER.

SHANGHAI, China, Nov. 21, 1882.

(Concluded.)

Our general course was westward for the whole journey, and after passing the mission stations visited the previous afternoon, we soon found ourselves ascending a high rocky hill from the top of which the view of the valley below with its fertile fields and green trees, of the range of hills beyond, and the glimpse of the blue ocean at the right, formed a picture worthy of the study of an artist.

Our whole route lay over range after range of similar hills separated by valleys varying from one-half to three or four miles in width. Most of them were fertile, although in a few places entirely barren and covered with loose sand. In one place we were obliged to cross a tidal river many rods in width, the water of which reached to the bodies of the mules. The drivers sat astride of the animals with their feet hanging in the water. On nearly every range of hills there was one in sight which was surrounded by a stone wall near the summit, as a refuge, I suppose, in times of war. The people live almost entirely in walled villages, and their low stone houses are close together, no two being in exact line; but the corner of one always projecting a little farther into the street than the other, which I was told was because they believe the "Tung-shui," or spirits of air and water, do not like straight lines. These valleys are well cultivated considering the rude instruments of agriculture employed. Wheat, Indian corn, beans and millet, are the chief products. The grapes, peaches, apricots, and other fruits of this part of China, are of the finest quality. The wheat had mostly been harvested, and in some places we saw men, women and children preparing the straw for braiding. Large quantities of this braid are annually exported from this province to all parts of the world —America not excepted.

It was about three o'clock in the afternoon when we reached the inn at which we had been advised to stop in order to avoid the afternoon sun which shone unpleasantly into the front part of the shen-tsz. I hope no one will think to compare a hotel at home with a Chinese inn, for the poorest hut there would scarcely bear comparison with one of these wayside stopping-places. Passing through the gateway we found ourselves in a good sized yard, with mule stalls on either side and rooms for travelers at the back. Our shen-tsz were soon lifted from the backs of the animals, placed upon the ground, and we were rejoiced to find ourselves again upon *terra firma*. We had choice of the rooms which at this early hour were all unoccupied, and after making our selection, had our bedding and provisions brought in and placed upon the kangs, or platforms of brickwork on either side of the room, which served as beds. The floor was of mother earth, and the entire furniture consisted of a square Chinese table and two narrow benches. There was one window the lights of which were made of thin paper pasted over a frame of slats, and which soon yielded to our desire to admit the fresh air. I need not add that after our table was spread we greatly enjoyed the bountiful lunch so bountifully provided by Mrs. Williamson. Crowds of natives gathered about the door to see us eat, and talk about us.

Soon after our meal a sturdy looking fellow came to the door and thrust a little child into the room, going immediately away. It was a little boy of between three and four years of age, and being in Chinese dress we did not at first observe but that he was a native child. As soon, however, as we noticed his blue eyes and golden hair, we sought to learn by what means he had so mysteriously made his appearance; for it was evident that no other foreigners were near. The child was too timid to speak, but after a little we learned that he had been brought there by a Chinese Amah in foreign employ, and that his parents were traveling more slowly, but would arrive shortly. Just before nightfall, his father, Dr. Hunter, of the Presbyterian Mission at Tsi-nan-foo, came in native cart, bringing an older brother of the child; and later on the mother and an infant child arrived in a long traveling chair. They had been journeying in this way for seven days and were on their way to Chee-foo, where they expected to spend a little time, having left their station which is the capitol of the province, partly because of the recent efforts of the natives to keep foreigners out of their city. It was rather a strange meeting place, but nevertheless a pleasant meeting. We took our camp stools and sat out side the rooms in the twilight amid the crowds of natives and the mules which nearly filled the yard.

During the afternoon a Mandarin who had come from a long distance called to rest and feed his mules; and noticing that mine were fresher than his own, had quietly taken them, driver and all, leaving his own, which we found belonged to the same proprietors, in exchange. I shall not soon forget that Mandarin, nor the surreptitious way in which the thing was done without our knowledge, for I had occasion the next day to remember him often, on account of the infirmities of the animals he had left.

What with the troublesome mosquitoes and fleas within, and the almost constant uproar of the mules and their near relatives without, there was little sleep for us that night. It has been said that a donkey's bray is as necessary to complete the harmony of nature as are occasional discords to perfect the harmony of music. But to be obliged to listen to such discords as these the whole night through is a greater strain upon one's tired nerves than is really enjoyable. The Chinese say that if a weight is tied to the tail of such animals they will not bray as long as it remains there because they must always raise their caudal appendages before they can commence their song. Many times we wished that night that some kind friend would apply that remedy to every animal in the yard without exception.

At three o'clock in the morning we had settled our bill for the night's lodging, which was fifty cash per shen-tsz, to which we added the expected present for service and the use of the room, of a few more cash, and started once more on our journey, with no light but that of the stars. The mules, however, experienced no difficulty in finding their way, even over the most rugged and rocky paths. It is wonderful how safely they carry heavy loads often on the very brink of a deep gorge beneath. In some places the defiles were only just wide enough for one mule to walk; but in such cases there was always another path a short distance away that might be taken in the event of meeting a shen-tsz coming in the opposite direction. After a time, with the assistance of our camp-stools, we got down from our confined positions and had a walk in the early dawning. Owing to a change in the direction of the coast we saw the sun rise from out of the depths of the ocean with unusual grandeur, tinging, one part of the distant coast with such brilliant red colors that it seemed all on fire.

The facilities for traveling in the north of China, are poor compared with those in the central parts, where there is a complete net-work of canals, rivers, and creeks, thus making communication easy between all the towns by means of boats. Here only the shen-tsz and chair are used except on some of the wider roads where a cart of the rudest construction is now and then seen. Horses and donkeys are ridden considerably. We met several finely dressed ladies and their female attendants all riding on the backs of donkeys, while soldiers and Mandarins were on mules or horses.

At about ten o'clock, we halted at another inn for breakfast, and to allow our animals and their drivers a rest. Here everything was similar to what has been described at the previous inn, except that our room was more comfortable, and during our two hours stay, we were enabled to get a little rest, before resuming the journey. At this place we saw numbers of pack-mules being loaded with their burdens, which for the most part consisted of wheat and coal; and the large quantities that they carry on each side of the frames over their saddles, is truly surprising. The poor creatures could not be blamed for showing their heels and obstinately refusing to undertake such loads. We caught many charming glimpses of landscapes in the valleys that afternoon, and for the first time since in China, it was not difficult to imagine myself in the dear homeland again. Were some of these valleys in any but a heathen land, they would soon be classed among the finest farming countries known.

We saw fewer temples and less of the superstitions of idolatry here, than could be avoided in the country about Shanghai. We did not meet any of the tinsel paper to be burned for the dead, during the whole route; but there were many pleasant pictures of home life and industry showing the thrifty habits of the natives. In many places the wheat had been gathered into small stacks around the threshing floors which are made of earth, perfectly smooth and hard, and thirty or forty feet in diameter. The grain is spread upon them and a donkey drawing a small stone roller is driven quickly over it until threshed. From the number of people around each one, we judged that these threshing floors were neighborhood, rather than individual affairs. In some fields we saw poor women and children gleaning the scattered ears which had been left from the harvest. At one place we stopped by the roadside of a small town, under the shadow of some large trees not far from which was a well covered over with a thick stone having a round hole in the top through which the bucket was lowered. Near by some women in their simple garbs were sitting on the stones busy with their work and chatting. At our approach one of them came up and offered to draw some water for us to drink. Seeing the flocks of sheep and goats in the fields just beyond, which must have been watered from this well, it was not difficult then and there to picture the simple minded Rachel as Jacob first met her.

It was late in the afternoon when the high walls of the city of Tang Chow came at last in sight, and before we reached them the time dragged slowly, for we were weary both with walking and being shaken in the shen-tsz. After entering the eastern gate, a further ride of fifteen minutes brought us to Dr. Mateer's house, which we reached just before sunset, and the rest and quiet of their hospitable home was most refreshing indeed. It chanced to be the evening for the usual weekly prayer-meeting, and we were thus enabled to meet all the missionaries, except Miss Moon who was away in the country, shortly after our arrival. Two missions only are represented in this city, there being no other foreigners besides the fourteen missionaries belonging to them. We were cordially welcomed by all these earnest workers, and spent five days of interesting and profitable visiting among them, one of the most pleasing features of the place being the brotherly and sisterly feeling among all the members of both missions. Indeed they were like one large family, and nearly every day of our stay we took at least one meal with all, or nearly all, of them.

Both of these missions were established in 1861, Dr. Crawford being the pioneer representative of the Southern Baptist Mission. His wife is now in America on leave of absence. This mission numbers five missionaries, and has boarding-schools for boys and girls connected with it, as also a church of over one hundred members. One evening we attended the native monthly union prayer-meeting, held in their commodious house of worship.

On Sunday we attended service at the Presbyterian church, at which place eight persons received baptism and united with the Church, all but one being members of Dr. Mateer's school. Much country work is done by all of these missionaries. Both in the Spring and Autumn, the ladies spend a month or more in visiting the towns and villages for many miles around, taking with them their own food and servants, and sleeping in Chinese inns.

Dr. Mateer's high school for boys has long ranked first among mission schools in China, and it was a desire to see something of its workings that partly influenced us to undertake the journey there. The courses of study extend over twelve years, embracing the complete course of mathematics and sciences as taught in the colleges at home, besides giving a thorough knowledge of the Chinese classics. He has a complete laboratory of chemical and philosophical apparatus, the greater part of which is kept in order and the experiments made by the students under his own careful direction. There were also classes in surveying and the higher mathematics, and he was busy in constructing an observatory for the erection of a nine-hundred dollar telescope, a gift to the school by friends at home. The object of this school is to make active working Christians of the young men who shall be capable of diffusing the light there received to their fellow countrymen. It began nineteen years since with a handful of little ragged street urchins, and now numbers seventy students. One afternoon we attended a session of their literary society, and listened to some spirited discussions, the subject of one being, "Ought the Chinese to depend more upon themselves or upon foreigners for progress?" The whole session was conducted by the students, in their native tongue, and with all the energy and ability of similar societies in colleges at home. Great pains has been taken in teaching them vocal music, their singing at the chapel exercises in the morning being excellent. Dr. Mateer gave us a copy of the class song of last year, both the words and music being composed by a member of that class. Financially, this school is also a success. We ascertained that such schools can be conducted in the north with much less expense than in the center and south of China. The dialect spoken in Shantung is the Mardarin, and differs so much from that of Shanghai, that I was unable to speak a word to the people, but my husband was at home in it, so that we had no trouble in making inquiries when traveling.

On the last afternoon of our stay, all the missionaries and ourselves had a pleasant ramble to a place called "Pebble Beach." In order to reach it, we had to clamber over some steep, rocky cliffs, which were almost perpendicular in places. But the enjoyment was well worth the exertion, and pleasant memories will linger about the spot. From this beach we went by boat to another place on the seashore, where we partook of a picnic supper tastefully spread on the sand.

Tangchow is one of the oldest, and was once one of the most important, cities in the north of China. It has two distinct enclosures surrounded by stone-walls, over thirty feet in height. The one is the city in which the missionaries reside. The other is called the "Water City," and contains but a few houses on one side, the remaining part being a portion of the harbor, where in olden times ships used to anchor, having these high walls for a protection. For many years the water has been so shallow in the harbor that ships of any size have been unable to enter it. Although living upon the seaside, the people are obliged to have their supplies brought on the backs of mules as I have described, making use, however, of most of the Chinese productions, growing their own fruit and vegetables, and churning their own butter. Nearly all the inhabitants grind their own corn between two flat circular stones, varying in diameter from fourteen to twenty inches. This work is done chiefly by the women, and is doubtless the same kind of mill that is referred to by our Saviour in speaking of the destruction of Jerusalem. At Dr. Crawford's, with his assistance, I ground some corn between such stones. The principal street is paved with old mill stones worn too thin for use. One of the missionaries has taken the trouble to have them counted and we were told there are over fourteen thousand in the pavements of the city.

It was a pleasant, cool morning when we left Tangchow, a little before sunrise, in the same manner as we came, except that we had engaged the services of a donkey to ride on when weary of the perpetual motion of the shenztsf. We stopped for the night at the same inn as before, reaching Chepoo a little before noon of the next day.

After resting two days and enjoying the refreshing air and pretty scenery of Chefoo we embarked in the steamer "Hing-Hsing," reaching Shanghai in about forty-eight hours. A sampan took ourselves and luggage to my new home, from which we had been absent twenty days.

We both agreed that it would be a good plan for every newly married couple to take a similar trip to ours; for if anything is calculated to give satisfactory proof of compatibility of temper, or to bring out objectionable features of character that are not even suspected, the rough experiences of a journey to Tangchow would prove to be an ample test. People who could pass such an ordeal without difficulty might rest assured that theirs would never be a very stormy married life.

Temperance.

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

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

A LOCAL paper gives an account of a person who was run over by the cars and killed, and in whose pocket was found a half-filled bottle of whisky, and adds, "No clew to the cause of the accident has yet been found." That half-filled, half-empty bottle, Mr. Reporter, is more than a clew. What would be thought of the intellectual calibre of a reporter who should say "a man was found dead with a bullet hole in his head and an empty pistol by his side, but no clew as to the cause of his death has yet been found?" How true it is, "There are none so blind as those who will not see." There are few subjects upon which people seem so willfully blind as upon the terribly destructive effects of strong drink.

A DETROIT saloon-keeper advertises that he has paid three hundred dollars for a year's license to sell liquors, but that he means to voluntarily restrict his business within certain moral bounds. "To the wife who has a drunkard for a husband," he says in an advertisement, "or a friend who is dissipated I say emphatically, give me notice of such cases, and all such shall be excluded from my place. Let fathers, mothers, sisters do like-wise, and their requests shall be regarded. I pay a heavy tax for the privilege of selling whisky and other liquors, and I want it distinctly understood that I have no desire to sell to drunkards or minors, or to the poor or destitute. I much prefer that they save their money and put it where it will do the most good to their families."

SCOTCH FUNERALS.

The Immoderate Drinking that was Once a Feature of Them.

At Luss the fashion was to serve out no liquor at the house from which the funeral "lifted." The primary purpose for which the company was met was recognized as being to get the body to the churchyard and buried there. The graveyard was, however, a long distance from the village, and, the burial over, the company adjourned to the neighboring "stage hoose" for refreshments, which forty years ago always took the following shape: First a glass of whisky was handed round, accompanied by loaf-bread, oat-cake, and cheese. When that had been discussed, a glass of rum and a farthing "cappit" biscuit for each mourner followed. This again was succeeded by a glass of wine and a sponge, or funeral biscuit. It was a matter of compulsion, almost, for each person to take off his glass each round, and many persons still living remember with a shudder their experience on such occasions. But even this fashion was mild compared with the generation immediately preceding, when every guest had to swallow three glasses of each of the kinds of drink. The scandals to which this immoderate drinking led can be well enough conceived, and the Lairds of Colquhoun, shocked at some stories that came to their ears, offered to provide a hearse at their own expense for all interments to take away the excuse for so much indulgence; but the proposed innovation was resisted for many years. On one occasion a party was returning after the funeral and subsequent refreshment, and some kind friend had lent them a cart to ride home in. A discussion on some point, whether political or religious I can not say, arose, the result being that those who adopted the one side of the question refused to ride in the same cart with their opponents, and the weaker side was consequently "disrupted" into the road and had to walk the remainder of the journey. The custom of not supplying drink to the mourners till the burial was completed was one which might have been imitated with advantage elsewhere. On the south bank of the Clyde it did not prevail. Some of the inhabitants of the district through which the Greenock branch of the Caledonian Railway now runs had their family "lair" or burying-place in the graveyard of a village over the hills nearer Ayrshire. Whether it was usual to give a dram before starting or no, a supply was invariably furnished to help the party on the road. At a funeral which took place quite within living memory the rests had been frequent on the road, as had also been the applications to the pocket-pistols, and at last the party deployed into the churchyard without the coffin. Of course, there was great consternation, followed by a general retracing of steps, and at last they discovered the object of their search lying by the roadside at one of the points where they had halted to rest and refresh.—*Macmillan's Magazine.*

"I SELL liquor for a living; I must live." If a man must live like a shark, swallowing the substance of others, he must take the chances of a shark. It is a question whether or not there is absolute necessity for such a man to live. If he voluntarily starves to death because he is too lazy to do anything but sell rum, then let prohibition make a martyr of him. A counterfeiter must live, but his boarding-house will be the State Prison if he is detected and proved guilty of tampering with the currency of the country. Is it not a greater crime to make counterfeit men than it is to make counterfeit money? The traffic in rum dilutes the pure gold of manhood and stamps the victim with the spurious mint mark that resembles humanity while in reality it can not be trusted. There is honorable work for honest hands, and there is no valid excuse for selling what Robert Hall called "liquid fire and distilled damnation" for a living; and a license written on paper or parchment will be a poor attenuated shield to hold up on the grand day of assize to keep off the arrows of Almighty wrath.—*Signs of the Times.*

DR. OTIS, who compiled the medical records of the Union army, said on the subject of using liquor medicinally: "A few years ago I shouldn't have agreed with you on that point, but now I do. Since I have compared in this office the health rolls of regiments where the surgeon refused to give whisky, with those of regiments where whisky was given freely, I am so impressed with the proof of gain from total abstinence that I wonder how so many of our soldiers lived through our whisky treatment of them."

"THE strongest argument urged against the prohibition of traffic in alcoholic beverages is that it would contravene the rights of citizens to vend and to use such beverages." It *is* open to that objection. So the laws that prohibit murder run against the liberty of men to kill each other. And such "rights" should be contravened.—*Presbyterian Jour.*

THE young ladies of Topeka, Kan., have organized Red Ribbon Clubs, the members of which pledge themselves to reject all attention from young men who use intoxicating beverages. This is practical prohibition.

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FUNERALS.

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Education.

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

DEDICATION OF KENYON MEMORIAL HALL.

October 25, 1882.

The Life and services of Wm. C. Kenyon, first President of Alfred University.

BY D. R. FORD, D. D.

(Concluded.)

One more of President Kenyon's philosophies was "The Power of Education." He used to admit that slavery was powerful, and he hated it, but he thought that the despotism of ignorance was worse, if possible. He regarded education as one of the great national interests. The welfare of the public is linked in with it; the safety and perpetuity of the nation depends upon it. His theory of education included three things: *letters, liberty,* and *religion.* There is a teacher's maxim, found in "Sartor Resartus," which hits the same point: "Would'st thou plant for eternity, then plant into the deep infinite faculties of man, his intellect, and heart." This makes a balanced and comprehensive education. Of all systems of reform introduced into the world, none is so complete. It touches human nature on every side. It trains the soul manward and Godward, and therefore takes in the whole circle of responsibilities. Mere intellectual knowledge is a razor for keenness, but only a hair for enduring strength. There is a meteoric brilliancy in mere mental power, but there is sun-like glory in a great brain interlaced with a great heart. One great truth is connected with all great truths. All knowledge is a symmetry, if we can get at it. One truth seen, points to the next; the mind that has touched the borders, if truly progressive, must push toward the center of the land. In God is all ultimate truth. Under good training, the mind reaches out from thought to thought; it follows the relations of truth to other truths, and thus launches farther and farther into the infinite ocean of knowledge, and, like the early navigators, sails into new hemispheres and under new constellations of brighter stars. All knowledge is one. To see only a single thing is not education. One may be an expert in classics, and yet be uneducated. He may know logarithms like a book, and yet miss his nearest duty. A dwarf tree has *some* leaves of normal size. A dwarfed manhood is a sorry sight, whether it be crippled in will-power, lame in intellect, sterile in imaginative power, withered in conscience, or impotent in memory. Education of the true sort puts the vitality of a new life into undeveloped or distorted manhood. It imparts *verve* and vigor. It is not a process of cramming, with no digestion of the tons of facts. This may be the popular idea in some places even yet, but it is fading out. "To sit as a passive bucket, and be pumped into, can not be exhilarating to any creature, however eloquent soever the flood of utterance that is descending;" and no man despised this kind of education more than our old teacher. Grow! grow! grow! was his unending exhortation. But when this growing is vigorous in a young man or a young tree, it is attended with growing pains. The roots are tasked, the bark gets seams and ridges, the branches get bent with their coming fruit. So the young person feels the growing pangs, the difficulties, the discouragements, lack of mental grip, the mountain of materials he has to conquer. Jacob's pillow of stone was a hard one, but the ladder of angels was upreared from it. In this spirit it was that Michael Faraday used to say, "When I get baffled in the scientific study of phenomena, and have run against an incomprehensible thing, I have commonly been on the edge of some great discovery." Battle before the spoils is man's experience.

We believe that striving is a part of education itself. "Young man, a college is a place of strenuous intellectual exertion," was a phrase of deep meaning to many a student. Looked at in this way, strenuousness is good for us. It breeds manhood. It is the royal road to scholarship. Wonderful is the magic of drill! We have heard our old teacher say, "that the noblest epitaph he could have upon his tombstone would be that he had been good at drill, securing mental concentration, steadiness of nerve, steadfastness of purpose." Drill means discipline, attention, training, education. We saw its power during the Civil War. The trained regiments which dashed over the ramparts of Donaldson; that fought in fire, above the clouds, on Lookout Mountain; or crossed bayonets that fearful day at Gettysburg, when victory and the Union trembled in the balance; or belted with a zone of steel the broken battalions of "the lost cause" at Appomattax; all these veterans, whose tread shook the earth, and made immortal history, were, but a little while before, raw men, from the farms, shops, factories, stores, and mines of the North, with uneven gait, unsteady aim, and with the hayseed and sawdust still in their eyes. But see the confidence produced by drill; the courage of numbers, discipline, and trusted leaders.

Good schools are the drill-ground for common life. Education is true discipline. Far more than war is it the cure for great evils. If the philanthropist seeks a remedy for the fast-growing crime of our times, let him find it in true and early and universal education. If the reformer searches for a barrier against the ruinous grasp of intemperance, let him find it in the self-control and self-respect developed by education. He may address the slave of liquor, as Carlyle did, "Thou art thine own slave. No man oppresses thee, oh free and independent franchiser; but does not this stupid drink mug oppress thee? No son of Adam can bid thee come and go, but this absurd pot of heavy-wet does it. Thou art the thrall, not of Cedric the Saxon, but of thine own brutal appetites, and this accursed dish of liquor. And thou pratest of 'thy liberty,' thou entire blockhead!" Educate thyself to say, No! Herein was Kenyon's summary of temperance reform. In his view, knowledge was far above wealth, and more worth a struggle for. In his opinion the worship of Mammon was quite as bad as that of Bacchus. He condemned the piling up of vast and useless fortunes. Money is of no importance except for beneficent usage. Greed is the fast-approaching peril of the American people. It is already upon the nations of Europe. That the rich should be growing richer, and the poor poorer every year points to the turmoil and wreck of society, unless the evil is mended. When the poor peasants in the huts and rags of the old world are put down so low by landlordism and Junkerism that neither food nor emigration are any longer possible for them, *then* there will be a social explosion. Like a blind and drunken giant, poverty will stagger to its feet, breaking off its unjust bondage, and trampling upon all in its way. Blindness and rage will not discriminate, and the good and bad both will suffer together. Ancient titles, imperial corporations, and standing armies can not stay the tide, for it will be the ocean of humanity that is surging upward. Far better to begin now, in time, the work of justice and enlightenment of the poor. Many rich men are an honor to our race, by their open and noble beneficence, but yet the resistless tendency of vast wealth in few hands is toward hardness and narrow greed. Like the leech's daughter, its cry still is, Give, give. But when sea and land have given all they have, what then? It is every way better, therefore, that wealth and power should be wise betimes.

"If thou art rich, thou art poor;
For, like an ass, whose back with ingots bows,
Thou bearest thy heavy riches but a journey,
And death at last unloads thee."

The Bard of Avon was wiser than he knew when he sang this.

Alfred University has been true to the theories of its founder. He was of the plain and worthy poor. This has never been the school of the very rich. It has, however, never been in any kind of sympathy with laziness, improvidence, or pauperism, but has always been the strong friend of the self-respecting, earnest young people, better endowed with brains than with shekels. To these its doors were ever open.

We can allude to only one more of President Kenyon's philosophies. It was his theory of self-sacrifice; nothing new, but something very noble the way he put it. It was what is implied by self-denial, for the sake of duty. He considered it the blossoming of true souls, and the forerunner of great fruits. Be true to your friends, your country, and your God, because this is right. It is better to suffer for the right than to prosper in the wrong. Do your duty, and God will take care of all your real interests. But youth is the season when pleasure is very alluring, and duty often rather rugged. Thereupon he formulated a good law: Duty first, pleasure afterwards; giving as reason that it is the best working principle for a useful life. It puts a person on the alert for every good deed. It is also the method and law of promotion. "Whosoever will be first among you, let him be the servant of all." The self-denying worker shall be called up higher. This law of life also gives a young man great power over his own affairs and opportunities. We can then always say, "Speak, Lord, for thy servant heareth." We are in readiness to lay hold of all occasions and openings. Others, with a chain of neglected duties dragging along, are unready, and the great opportunity goes by forever. A chance to rise is lost. They are hampered with their behindhand affairs, and are not real masters of the situation, hence are filled with worry and unhappiness. They lie in the trough of the sea, and merely drift; while the ready man, with his affairs solidly under his feet, is like a staunch ship under good headway, so that the rudder takes hold upon the water, and the pilot makes her go where he wills. Self-denial, duty, first, pleasure afterward, gives both mental and moral headway.

Self-denial also brings the enlargement of personal gifts. New and unsuspected talents are often discovered in one's self. New men with a deep respect for your fidelity begin to flock to your standard, with zeal and sympathy. Conquests over self become easier; worldly fear is outgrown, and you get the way of doing much good incessantly, and without reluctance or worry.

Time is too short to describe the wide influence of self-sacrifice. It is the central idea of Christianity. It was taught by Him who laid down his life for us. It will be found among the glorious themes of heaven.

This was the principle which controlled President's Kenyon's life-work in education, and its outcome is this University. He could not endow it with his thousands, for he had none; but he helped build it up in the strong esteem of great communities and the lasting love of its scholars. For it he wrought self-sacrificingly long as he lived, and died before his natural time through overwork for its welfare. This Institution is his legacy and his monument. No better is needed. Farewell, noble spirit, faithful teacher, true man!

Now, what is the duty of us who remain? Clearly to cherish and enlarge what he has left. Evidently to propagate the true principles of learning which he adorned. His insight centered them in this place. Around this University cling the brightest memories of many lives. The scenes unfold as we speak: small beginnings, the ignorance and inexperience of youth; the lonesomeness of young students away from home; kind teachers, faithful instruction and wise leadership in untried paths of knowledgs; mysteries of science unfolded; the friendship of schoolmates, close and true, whom we never can forget; settled principles for working out a noble life; these, and such like, are the treasures of memory and wisdom we gathered here. Life was enriched at this fountain. Others, after us, shall visit these Halls, let us hope, with even more profit.

Friends all, young or old, be it ours to see that its influence and power never shall grow less; and that Alfred University, a fountain of Christian learning, shall find its true emblem in some highland lake, the water-supply of a great city, toward which it rolls onward its pure, full current, now along the open aqueduct, and now through hidden pipes rising up into the street hydrants, ready to fight fierce conflagrations; or again pouring small rills into a thousand happy homes; or welling up into lofty factories, to turn mighty wheels with its vapor, or dripping upon thirsty gardens, faint in the heat and dust; or bubbling over the basin of wayside fountains, free for all to drink and be refreshed; or filling the casks of great ships, which shall carry its drops to the ends of the earth, and make sailors thank God for the sweet waters of its pure and unfailing streams.

CLIPPINGS.

It is said that children in the first standard of the English board schools are allowed to pass with 40 per cent. of misspellings in their writing.

School libraries are greatly on the increase in France. In 1865 there were only 4,833, and in 1874, 16,648. The present number is 25,913, not including 2,348 teachers' libraries.

Over one hundred of those instructed at Johns Hopkins University during the six years of its existence have become professors and teachers in colleges, academies and schools.

The Minnesota normal schools have been instructed to prepare their students to teach the elements of social and moral science, including temperance, health, purity, cleanliness, politeness, patriotism, self-respect, conscience, etc.

France is probably foremost in practically imparting to her youth technical education. Nearly ten years ago, a school was established in Paris where children not under twelve years of age were taught cabinet making, iron work, wood and metal turning, modeling and engraving on wood and stone. In England, as well as in France, although technical instruction does not form a part of public school education, there are establishments founded for that purpose, and considerable rivalry exists between cities and towns to locally secure these institutions.

Sabbath Reform.

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

RIGHT OR WRONG? INFORMATION WANTED.

Under the above head, the *Signs of the Times* gives the following, which is worthy of wide circulation. The RECORDER hopes that when the *Signs* gets an answer to these pertinent questions, there will be no delay in giving it to the public. We, too, want information:

"Christ's day in the tomb was the end of the Jewish Sabbath. After that, the Lord's day gradually took its place as the Christian representative of the Sabbath, and a memorial of our Lord's resurrection."—*Independent.*

And in this case we think more wrong than right. In the first place, the "Jewish Sabbath" is not the Jewish Sabbath at all, but "the Sabbath of the Lord thy God," "the holy of the Lord." In the second place, the first day of the week is not the Lord's day, since that honor belongs alone to the Seventh-day Sabbath. See Exod. 20: 8–11; Isa. 58: 13; Mark 2: 28; Rev. 1: 10. The first day is "the venerable day of the sun," which did indeed "gradually" take the place of the Sabbath of the Lord.

And now, O *Independent* (or any one in whom the spirit of wisdom is found), deign to enlighten us on these few points:

1. Are laws ever gradually enacted? Is a law placed on the statute books gradually, by the custom of the people, or is it by a single act of the law-making power? If the latter, is there any law for the observance of Sunday? At what time did laboring on Sunday become sin?

2. When did this custom commence? We know it was not immediately, for the following reasons: (1) The Sunday gradually took the place of the original Sabbath; this *you* admit. That means that first a few persons kept the day, then a few more, until gradually the custom became general. (2) But "the multitude of them that believed were of one heart and of one soul;" this the Bible says. Then if one of the early disciples had kept Sunday, all would have done so; but in that case it would not have been gradually introduced. Therefore the beginning of Sunday observance was at a later period than the time of the apostles. We know, then, that the early disciples and apostles did not introduce Sunday observance. The question we ask is, Who did?

3. Since, as you say, the Sabbath ended at the death of Christ, what filled the interval between that event and the time when the Sunday had, by a gradual process, usurped its place? There was a day that was recognized as the Sabbath, for the writer of the book of Acts frequently speaks of services held on that day. Acts 13: 27, 42, 44; 15: 21; 16: 13; 17: 2; 18: 4. What day was this? If we are to follow apostolic example, it seems absolutely necessary that we know.

4. We know that the seventh-day Sabbath was a part of the moral law. Ex. 20: 8–11. Now since you affirm with such confidence that a *part* of the moral law ended at the death of Christ, are you certain that it was not *all* abolished at that time? We don't read anything about any part of the law being done away; indeed, we distinctly remember having read a positive statement of Christ that he did not come to do away the law, and that heaven and earth should pass before one jot or one tittle should pass from the law. We do not believe that any part of the law was done away; but if one part did slip away so easily, there is not much use trying to hold on to the rest. And if the law really passed away then, were there any sinners after that time? "By the law is the knowledge of sin," and "where no law is there is no transgression." And does this state of things exist to-day? We really think that this is a vital question.

5. And lastly, of what use was the ordinance of baptism after the Sunday had finally come to be quite generally observed? Paul teaches that baptism is the memorial of Christ's death and resurrection (Rom. 6: 3–6; Col. 2: 12), but you say that the Sunday occupies that position. Paul, we remember, lived and died before Sunday observance was introduced into the church, so of course he could not be expected to know what office it would hold, or what would become of the ordinance of baptism; but, since he had the gift of prophecy, it is strange that a matter of so great importance was not revealed to him. Tell us where the information may be found. And we would add just one more question to the above. We are under the impression that while the Sunday was being gradually introduced to serve as a memorial of Christ's resurrection, the ordinance of baptism was gradually being changed from immersion—a fitting representation of Christ's burial and resurrection—to sprinkling, which has no significance whatever, and that thus the way was prepared for Sunday to take its place. There was a necessity for some memorial of our Lord's resurrection, and, since the divinely appointed memorial had been lost sight of, men seemed to be under the necessity of making one. Thus apostasy grows; negligence to perform one duty correctly leads to a neglect of other duties. Are we correct in our supposition? If not, may we be informed on this point also?

We have read the Bible carefully, and think we understand its teachings on these subjects; but if anybody has any later and better source of knowledge, we want to know it. Meanwhile we shall continue to read our Bible with just as much confidence as though Christ and Paul were accepted on all sides as good authority on religious matters. We shall not loose from our present moorings till we have found a better anchorage.

CITIZENS OF HEAVEN.

There is no meaning at all in the first clause of the twentieth verse of the third chapter of Philippians—"for our conversation is in heaven"—if we use the word "conversation" in its ordinary modern sense. But if we render the sentence according to the original Greek (as it has been done in the New Revision) we have the vividly impressive truth, "Our *citizenship* is in heaven." To the Christians at Philippi this expression had a peculiar point, for Philippi was a Roman colony. Augustus had made it such after his victory over Brutus. The people were proud of the fact that they belonged to imperial Rome, and received their laws from the city of the Cæsars. While living in Philippi, their citizenship was in that proud capital which ruled the world from the banks of the Tiber.

Even so is every true child of God a citizen of heaven. Our homestead is on high. A part of the blood-bought family are there already, and every day witnesses the home-coming of thousands more. Only a thin veil separates me from the multitudes around the throne; when death drops the veil, I am there! Here on earth I am but a pilgrim—a transient lodger, for this is not my rest. Here we who are Christ's have no continuing city; we are seeking for and pressing toward the magnificent city that hath foundations whose builder is the Almighty. A wondrous comfort does this thought bring to us amid the discomforts and the sharp trials on the road. This life is only our training-school to purify us and make us more "meet" for the heavenly community among whom we expect to dwell.

If citizens of the New Jerusalem, then our laws come from thence. The phrase "higher law" used to be jeered at by compromising politicians; but no statesmanship, no party, no policy, can stand the test, which are not conformed to God's everlasting law of right. The best citizens of this Republic are those whose lives are loyal to the higher law which God has written in his Word. No statute is fit to be enacted which contravenes God's truth; and that professed Christian is a coward and a traitor to his Master who does not carry his religion into his politics as much as into his business pursuits or his household.

"If ye love me," said our loving Redeemer, "keep my commandments." The world around us has its unwritten code of morals and of manners. It sets up its standards and fixes its fashions to suit itself. But they are no rule for you and me; Jesus has "chosen us out of the world," and given his own life to be our standard and our pattern. Every consistent Christian's motto should be—I must live for this world, and yet not be of it. Daniel did his best service for wicked Babylon by keeping his windows open towards Jerusalem, and by loyalty to its everlasting King. This world never will be converted by conformity to it; but it would be overwhelmingly impressed by the sight of a vast body of people who should live and speak and act as the citizens of heaven itself. What a salt would our influence be; what a power would our example be; what a trumpet our every word!

Every Christian, therefore, should dare to be singular. It is of little account to be judged of man's judgment; he who judgeth us is the Lord. We are members of society, and bound to contribute our very utmost to its benefit; but we do that best by remembering that our first allegiance is to the society whose leader is Christ. We report to headquarters. The first question with me as a Christian is, What does my Master command? Would he approve my mode of doing business, my style of living, my amusements, my temper, my whole daily conduct? If so, that is enough. My citizenship is with him, and I must see to it that other people recognize that fact. I am not "to be had" when sinful customs make their claims, or worldly seductions offer their bribes.

If I am Christ's servant, then I am a citizen of no mean city—a member of no mean family. Let every Christian assert his high birth by his high bearing. He is never to stoop to anything low, never to be caught at contemptible tricks, never found in suspicious places. As high as the heavens are above the earth, so much higher should a Christian's ways and words and whole conduct be above the ways of sinners. He should never "apologize" to the world for daring to do right.

If we are citizens of heaven, let us be ever setting our affections on things above, on the treasures that are laid up at his right hand. Just as surely as we set our hearts on any lower objects, our hearts are apt to be *broken.* But when I climb high enough to put my heart, my aims, my most treasured things in the keeping of my Saviour, then Satan himself can not reach them. Is not this the true "higher life," after all?

The amazing grandeur and glory of this citizenship of heaven will be fully realized when we get there. John says that once "there was silence in heaven for the space of half an hour." Surely if you or I reach the Celestial City, and are ushered into its transcendent light and rush of melodies, we may well be struck silent with unutterable wonder that we are there! Yet we *shall* be there, if we secure our title through Christ's atoning blood, and if we walk worthy of our high calling, and if we endure as seeing him who is invisible. Then we colonists on this planet shall go home to our *mother country,* and be forever with our King!—*T. L. Cuyler.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 11, 1883.

REV. L. A. PLATTS, - - - EDITOR.

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

SUCH of our readers as love the Home News Department will find a full supply in this number of the RECORDER, and we think it will all repay a careful reading.

IN the crowded state of our inside pages this week, crowded with interesting matter, missionary and educational, we have put some missionary news into our editorial columns.

THE names of subscribers to the proposed *Seventh-day Baptist Quarterly* are beginning to come in. All who wish to see the enterprise successfully established, and who wish it at least two dollars worth, should send in their names at once. See prospectus in another column.

IN a business letter to the RECORDER, Bro. U. M. Babcock, of Rockville, R. I., says: "The religious interest of the Church is good. Two were baptized yesterday, and one is to be baptized next Sabbath. Several rose for prayers last Sixth-day evening. No extra meetings, but good steady work." That is the kind that tells, good steady, earnest work.

M. LEON GAMBETTA died in France, Jan. 1, 1883. He was an Italian by birth, but thoroughly French in his education and sympathies. He early espoused the cause of the Republic, and was true to it to the last. In debate he was a master, his eloquence and oratory seldom failing to win, but he was sometimes lacking in the power to use to a good advantage what he had so well errned. In his death, France has lost one of her noblest sons. He was forty-four years old.

FROM THE FIELD.

Through the kindness of A. E. Main, Corresponding Secretary of the Missionary Society, we are in possession of some interesting facts in relation to our mission fields. Brother O. U. Whitford, who is now located in Chicago, Ill., and whose principal work is in that city, but who is to do some general missionary work in the Northwest, is now engaged in revival work in Cartwright, Wis., where already precious fruit is being gathered, in the strengthening of the little Church in both spiritual growth and increase of numbers. Souls are being converted to Christ. The work is still enlarging, with a growing interest in the Sabbath question. Brother S. R. Wheeler writes that the times are evidently favorable to a great work in Florence, Kan., and he is quite urgent that Bro. Whitford, or some one else be sent to assist in a revival effort at that place. It will be remembered that Florence is a comparatively new field to our people, and if, in the judgment of our general missionary in Kansas, Nebraska, and Missouri, the time has come to reap, we ought to thrust in the sickle at once. If Bro. Whitford can not go to the aid of Bro. Wheeler, is there not some pastor in the West or Northwest, whose church will say to him, "Go now and help in this great work, and we will take care of ourselves for one month or two months," then continue his salary and pay his traveling expenses? It would do the pastor and the Church both good, to say nothing of the work sought to be done at Florence. In the present lack of laborers, something of this kind must be done or much that we ought to do must go undone. Of course everything of this sort should be done, as far as practicable, through the Corresponding Secretary of the Missionary Society, in order that there may be no confusion of counsel and work.

News from our missionaries in China arrives, that they have at last found time for the trip to the hill country, partly for the change and rest needed, and partly for the preaching of the Word. The work at the mission is believed to be growing in interest and importance.

THE PENAL CODE.

A correspondent asks about the Penal Code in New York State, and how it is likely to affect our people. As we understand it, the Penal Code is a new codification or revision and rearrangement of all laws, the violation of which constitutes a penal offense. Some of these laws are of long standing, and have been practically a dead letter. The legislature has gathered up these laws into what is called the Penal Code. That portion of the code which is attracting the most attention and exciting the greatest interest at the present time is the portion relating to the observance of Sunday. The acts which constitute a violation of the Sunday are defined, among which are servile labor, performed under such circumstances or in such manner as to interfere with the liberty of those who wish to observe Sunday as a day of rest or religious worship; also hunting, fishing, public games, entertainments, &c. The avowed purpose of the law is to protect the rights of those who desire to use the day for quiet rest and religious worship, rather than to compel any to keep Sunday who do not desire to do so. Under these provisions, if any one who conscientiously observes the seventh day of the week as the Sabbath, and who pursues his legitimate business on the first day, is made to suffer, his business must be unusually offensive, or else his arrest and prosecution must be prompted by a spirit of bigotry and persecution. The revised code went into operation Dec. 1, 1882, and has, consequently, had a trial of about six weeks; and yet in that time so much dissatisfation with the law has been developed, that it is more than likely that the next legislature will either repeal or essentially modify it.

What Seventh-day Baptists protest against in the matter is not so much the penalties to which they might be subjected, as to the principle involved whenever the State attempts to make specific legislation in religious matters. The Constitution grants to all the citizens of the United States liberty of conscience in the worship of God. More than this the State can not give. Whenever she undertakes to do so in any specific case, she is likely to infringe upon the constitutional rights of others. This is why Seventh-day Baptists protest against the Sunday laws embraced in the Penal Code.

Home News.

New York.

ALFRED CENTRE.

A very pleasant little surprise was planned and executed in our village the other evening, and this is the way of it: David R. Stillman has been the managing agent of the Publishing House here, ever since its establishment, about eleven years ago. On the first day of January he vacated that office, which is now filled by the Editor of the SABBATH RECORDER, L. A. Platts. The employees of the office thought it a fitting thing to make expression of their high esteem for Mr. Stillman, in the gift of some article that would be at once a pleasant reminder of the "boys," and at the same time a source of comfort to him. Accordingly an easy chair was procured, and the whole company of those employed at the printing house, together with their wives (such as are so fortunate) met at the "office," and in a body proceeded to Mr. Stillman's house, where, in a few well chosen words, Mr. John M. Mosher, foreman, in behalf of the givers, presented the aforesaid chair. Mr. Stillman, after testing its qualities, made suitable "acknowledgments." All went away feeling that a very appropriate thing had been very properly done. That Mr. Stillman may have many comfortable hours in that chair is the wish of his many friends. He deserves it. K.

ALFRED.

Mr. Carswell lectured in the Second Alfred church Sabbath and Sunday nights, the 6th and 7th. He came under the auspices of the "Sons of Temperance." Mr. Carswell is an Englishman, he is a pleasing speaker, holds his audience without wearying them, by his pleasant stories illustrating the question in its various phases.

Eld. Summerbell began his duties as pastor of the Second Alfred Chuch last Sabbath.

INDEPENDENCE.

A leave of absence for a few months in New York was granted the writer last Fall by the Independence Church, and while on a visit home during the holidays, himself and family were paid a very pleasant visit by the society and neighbors, with a sprinkling of those that were once members of this flock, but are now living in other places. The occasion afforded a coveted opportunity for a social chat with many of the friends. A very good supper was served by many hands. When the crowd dispersed to their homes, it was ascertained that the host and hostess at the parsonage were the recipients of some $60 or more, mostly cash, for which the donors have our hearty thanks. If in this case "it is more blessed to give than to receive," we are satisfied they are very much favored.

Bro. G. H. F. Randolph is now very acceptably supplying the Church, while persuing his studies at Alfred.

The children of Mr. and Mrs. Wm. B. Green invited in some relatives and friends on New Year's day, and completely surprised their parents. The mother's birthday, which occurred a couple of days later, was made the basis of this happy gathering. Tokens of remembrance were left Mrs. Green by those present that will recall her happy birthday, which, this year, came on New Year's day.

N. R. Crandall's family celebrated New Year's by a family reunion, when all the children but the daughter and family in Wisconsin were present.

The society in their private homes did not forget the first festival day of the year, although there was no public entertainment.

The Sabbath-school, on the last Sabbath of 1882, elected officers for the ensuing year, and were presented with a blue-silk banner, lettered in gold as follows, "We work for Jesus." The class showing the best attendance during the past quarter were entrusted with its keeping until a better record should be made by some other class.

I. L. COTTRELL.

ANDOVER.

Mrs. Daniel Burdick, while crossing the street Thursday night, the 4th inst., slipped and fell, hurting one of her hips badly, but at last accounts it was not positively known that any bones were broken.

Last Sabbath was our communion season; Rev. Jared Kenyon preached from the text, "Do this in remembrance of me," and administered the Lord's Supper. There were about forty in the congregation, and twenty-five of that number were communicants. We have been encouraged by the new stand which one of our younger sisters has taken, and we greatly desire that others may profit by her example.

There are 217 scholars enrolled in the day school. E. A. W.

MATRIMONY-A-TIN, AT NILE.

Ten years ago, New Year's morning, in the old church in Berlin, John Byron Whitford and Mary Frances Summerbell were joined in holy wedlock by the bride's father. The parties being long and well known, the occasion was one of extended interest, filling the house with congratulating friends. Two years since, with their little family, they left their domestic and Church home in Berlin, and became resident, first in Richburg, afterward in Nile, where they have found appreciative and warm friends. Somehow, the fact of this New Year being the tenth of their wedded life becoming known in Nile, the denizens of that stirring little village resolved on a demonstration in tin, and a surprise not to be forgotton. The plotters laid their plans, keeping well their own secrets. All the day things were as quiet as an unrung marriage bell, and faces appeared as innocent of design as though tin weddings might cheer the hearts of all the world, but were never to be thought of in Nile. The sun went down silent, as usual; the shadows spread, as the poets have it, the "sable curtains of the night." No dream of turmoil gave premonition of the "coming events which cast their shadows before them" to the happy pair who reigned "monarch of all they surveyed." The eight o'clock bell had just struck, when a crowd of happy comers were heard hustling through the yard, stamping off the snow, and feeling for the door knob, and making demostrations not to be trifled with. The unresisting fort was soon taken, every barrier being carried by silent storm. A chaos of hand-shaking was soon reduced to order. Forty, or more, members of the Nile Church, led on by their heroic pastor, Rev. C. A. Burdick, took and held possession. The Bride and Groom were directed to don their bridal habilaments, or as nearly so, as the wear and tear of a decade of years would admit, and stand "under their own vine and fig tree," as ten years ago they stood. At 10 o'clock they stood, robed for the wedding, their two oldest children by their side, Frankie by his father, and Freddie holding his mother's hand, both wondering much what all this might mean, while little Ferris was quietly sleeping in his bed.

There was no mock marriage; no repetition of a ceremony too solemn to need repeating. Only a brief review of the history which ten years had made for them, a thought given to the little grave in Berlin, where their first born was laid, a thanksgiving for the three still living to bless their home. A reference to the Christian harmony which had given unbroken sweetness and joy to their dwelling and the wish that the future might be increasingly bright as the sun approached its western setting in a golden sky. A prayer that God would consummate all this, closed the ceremonies programmed for the parlor. The company were now invited to the reception-room where were the articles in tin. Bro. C. A. Burdick uncovered the table. Shall I tell you all we saw there, or all he said as he passed through the catalogue? Just think of all the tin things, ornamental, useful, musical—think of them if you can, and think what such a man as he would say under such trying circumstances! Well, he said it and we all felt that the matrimony-a-tin of that New Year was a fitting close of the day. JAMES SUMMERBELL.

ALFRED, N. Y.

DE RUYTER.

For several weeks there has been evidently a growing religious interest in this Church. Christians are coming up to a higher plain of Christian life and more earnest work for Jesus. Some, from whom we have not heard for a long time, are coming again to the front, reporting themselves ready for service, while a few have found peace in Jesus, and a few others have said, "Pray for us." For six or eight weeks we have held two extra prayer-meetings a week. Last Sabbath the Church decided to observe the week of prayer. All lovers of Zion pray for us, that the glory of God may appear among us in the salvation of his people. J. CLARKE.

JAN. 4, 1883.

ADAMS CENTRE.

The Young People's Society of Christian Endeavor, gave a public entertainment, Monday evening, Jan. 1st, consisting of declamations, dialogues, tableaux, pantomimes, music, etc. The exercises are very highly spoken of, and seem to have given universal satisfaction. A small admittance fee was charged from which we realized over thirty dollars after paying all expenses.

We are having plenty of snow, good sleighing, and very generally good health among the people. A. B. F.

Rhode Island.

ASHAWAY.

Dr. J. M. Stillman has a singing class in Ashaway Hall. The first part of the evening, from 6.30 to 8 o'clock, is given to those who are learning to read music, then one hour is given to more advanced singing, anthems, etc. The class is a large one and is doing well. The books used are "Song Magic" for the first session and "Anthem Treasures" for the advanced class. Those acquainted with the Doctor's methods, will not let the present opportunities pass without taking a course of instruction under him.

The school opened in the joint district, Jan. 2d, with Mr. Hill at its head; in the four departments there are about 170 pupils. Mr. Hill, as principal, is giving general satisfaction. Q.

New Jersey.

NEW MARKET.

Two Christmas, Trees well laden with friendly tokens of remembrance, greeted the Sabbath-school and many spectators.

The Sabbath-school has reorganized with L. T. Titsworth, Superintendent, and Alice L. Livermore, Secretary and Treasurer.

At a recent church meeting, Bro. H. V. Dunham was chosen deacon of the New Market Church, and his ordination will probably take place soon.

Several houses were entered by burglars in Dunellen recently, in one night, and upwards of $400 were borne away by the night prowlers.

Union meetings will be held during the Week of Prayer, Jan. 7th to the 14th, at the Baptist church. DECEMBER.

PLAINFIELD.

A green Christmas and New Year's day is not common, but so it has happened to us for the past holidays. The week was extremely pleasant, just cool enough to be dry underfoot, and the finest of wheeling. The Churches and schools have had their holiday entertainments. The Seventh-day Baptist School held its entertainment on the evening after the 26th of December, with a cantata, and a collation for the children, making a very agreeable entertainment.

The Congregational Church which has occupied the Seventh day Baptist church so logn, removed this week to its new chapel, and last evening its Sunday-school, with the church, held its holiday service. Eld. A. H. Lewis gave a short lecture to the children.

Illinois.

WEST HALLOCK—DONATION SURPRISE.

Rev. G. M. Cottrell preached his first sermon, as our beloved pastor, last Sabbath, truly to our edification and comfort.

The New Year was ushered in with snow about an inch in depth, and to the writer and family it was made truly a "happy new year." First, by the company of Brother Cottrell and his accomplished wife, by social converse, interspersed by their excellent music, both vocal and instrumental. Secondly, by being utterly surprised by the entrance of our house, by a number of noble young men, exclaiming "A happy New Year," bringing in sacks of flour, sugar, coffee, tea, soda, potatoes, fruit, and other valuable articles, which were furnished by our dearly beloved brethren and sisters, and kind friends. We wish to thank them all through the RECORDER. God bless them evermore. S. M. BURDICK,
CORNELIA BURDICK.

JAN. 2, 1883.

FARINA.

On the evening of the 30th ult., the Seventh-day Baptist church of this place was filled to overflowing with such as were interested in the gift distribution advertised to take place on that evening. The holidays had furnished nothing noteworthy up to this time. Preparations had been progressing by efforts of the Sabbath-school for some days previous, to make this the event of the season, and the public was not disappointed. The programme of literary exercises was necessarily short. Is was as follows. Anthem, "Let every heart rejoice and sing;" prayer, by Rev. L. Andrus; Anthem, "Oh, that men would praise the Lord;" Address, by Rev. W. H. Ernst, pastor; Recitation, "The three views," by Misses Lillie Marsh Lura Randolph and Lucy Potter; Recitation, "A dream," by Miss Hattie Clarke.

This recitation was interspersed with music of ancient date, sung by the choir. Following this came the distribution of gifts of which there were about nine hundred. The bower, for such it was, was now flung open and revealed to the public a fairy palace, a blaze of beauty. Many young hearts were made glad by the tokens of regard and friendship received, and older ones went away feeling that the joys of the occasion had not been altogether monopolized by the youngest. The pastor had substantial evidence that he and his family were among friends, and acknowledged from the desk the following Sabbath that he finds the Farina people a *fruitful* people. (This last he fully realized on his arrival home from the festival, finding his table loaded with canned fruit of every description, from his lady parishioners; a surprise.) The Superintendent received a fine family Bible from the school. Altogether, it was a bright experience in every young and older heart, and the memory of it will linger to furnish pleasure in the days that are to come.

On Sabbath last, the reorganization of the Sabbath-school took place, resulting in the election of Dea. B. F. Titsworth, Superintendent, for 1883; the selection of teachers and the remaining officers was deferred till next Sabbath.

On the evening of the 23d ult., a young man was murdered by drunken companions between this place and Kinmundy, a village six miles south of this place. He was killed, robbed, and put upon the railroad track and was run over by an approaching freight train and terribly mangled. This was done to mislead the public, but some circumstances pointing to the guilt of the parties aroused suspicion, the body was exhumed, and without doubt the murderers will get their deserts. They are now in jail awaiting the action of the Grand Jury. P.

Wisconsin.

MILTON.

The death of Mrs. Sarah Williams, already noticed in your columns, was a great shock to many of her friends as the impression had gone out that she was improving. The funeral services here were held at the house and were conducted by Eld. E. M. Dunn, assisted by Elders Wardner and Bailey and President Whitford. Mrs. Williams had made many friends here, and, as Elder Dunn said at the funeral, if public services were held and known, no room in Milton could contain the audience which would assemble. The sympathies of many friends are extended to Dr. Williams and his sons.

Christmas was observed by trees at the Congregational and Methodist churches; but our Sabbath-school had no tree and distributed no presents, practicing self-denial in this respect in the interest of the new church. I have often thought, when beholding the sad and longing face of some neglected or forgotten child, that if public exchanges of presents between families and personal friends were discontinued, and if presents were given, they were given solely to those who otherwise would receive none, it would be better for every one. Perhaps we made a step in this direction this year. We did not however forget Christmas. Christmas night the Cantata of "David the Shepherd Boy," was given by the Sabbath-school assisted by the pupils of the graded school and other kind friends, Miss Mary J. Haven

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ful people. (This last
his arrival home from
his table loaded with
description, from his
urprise.) The Super-
fine family Bible from
er, it was a bright ex-
ung and older heart,
will linger to furnish
hat are to come.
e reorganization of the
lace, resulting in the
F. Titsworth, Superin-
e selection of teachers
ficers was deferred till

he 23d ult., a young
drunken companions
Kinmundy, a village
place. He was killed,
the railroad track and
approaching freight
ngled. This was done
but some circumstan-
guilt of the parties
body was exhumed,
he murderers will get
re now in jail awaiting
d Jury. P.

nsin.

TON.

rah Williams, already
s, was a great shock
as the impression had
s improving. The
ere held at the house
Eld. E. M. Dunn,
rdner and Bailey and
Mrs. Williams had
ere, and, as Elder
l, if public services
, no room in Milton
nce which would as-
ies of many friends
lliams and his sons.
ved by trees at the
hodist churches; but
no tree and distri-
icing self-denial in
nterest of the new
ought, when behold-
ace of some neglect-
that if public ex-
ween families and
iscontinued, and if
were given solely
ould receive none,
ery one. Perhaps
direction this year.
Christmas. Christ-
f "David the Shep-
the Sabbath-school
the graded school
Miss Mary J. Haven

was conductor. Soloists: Abigail, Mrs. E. M. Dunn; Abigail's two attendants, M. Dell Burdick, Clara T. Clarke; Michal, Mrs. W. P. Clarke; David, N. Wardner Williams; Jesse, Chas. E. Post; Samuel, S. J. Clarke; Saul, Irving B. Clarke; Elder, Geo. R. Boss; Abner and Messenger, Alexander C. Dunn, Arthur W. Allen; Three men of war, Arthur W. Allen, Geo. R. Boss, A. C. Dunn, Quartette of shepherds, Irving B. Clarke, A. W. Allen, Chas. M. Post, Alexander C. Dunn; Sentinels, H. L. Emerson, A. C. Whitford; Pianist, Mate E. Goodrich. The Cantata was repeated last night (Jan. 3d.)

The Clarke Brothers, some time ago were called to Chicago to identify goods found in the hands of a burglar and supposed to have come from our post-office. They were able to identify some of the watches, and the burglar is held for trial. We seem to be very attractive to thieves. A few Sundays ago, one of our butchers thoughtlessly left his pocketbook containing $207 on his table; on his return it was gone. The pocketbook was afterwards found in the park opposite the place of the theft; but no clew to the thieves has been found. Later thefts seem to indicate that some of our new comers have confused ideas about *meum* and *tuum*.

Our school work in the College has begun again after the holiday recess. About 225 students are enrolled, and the work of the term promises to be satisfactory.

The telephone is now complete and is working well. It connects us with Johnstown, Emerald Grove, Beloit, Rockton, Rockford, Janesville, Winnebago, Pacatonica, and Milton Junction.

There is no special religious news with us at present. Special meetings are held by the Methodists this week. The week of prayer will be observed by union meetings, no doubt, at the close of which the college Young Men's Christian Association of the State will hold a convention here at which many prominent workers of the State will be present. The week following, the Congregationalists expect to hold special meetings. P.

CARTWRIGHT.

Last night, Dec. 27th, closed a series of meetings here at Cartwright. These meetings have been held every evening (Christmas evening excepted) since Sabbath, Dec. 16th. Rev. O. U. Whitford arrived the previous evening, and on the Sabbath commenced vigorous and earnest labor. There has been deep interest manifested, and the result is, we trust, the growth and prosperity of the church, by encouraging its members, adding to their numbers and strength, and good seed sown around us for future fruit-bearing. Eight persons have offered themselves for church membership, seven of whom were received on verbal testimony, while one awaits baptism, intending to be ready for that ordinance at the next missionary visit, unless we shall, before that time, be able to procure a permanent pastor. One other expressed a strong desire to become a Christian, and several arose for prayers. Four of the eight have commenced the observance of the seventh-day Sabbath since their residence with us, three of them quite recently. The remaining four were once Sabbath-keepers, but from isolation and force of circumstances, have kept the First-day for several years, but now seem happy in giving again their allegiance to the Lord's appointed day.

There are others with us, members of sister churches, who will probably be ready to unite by letter when Bro. Whitford again visits us. We wish we could state that all of our former members were brought into a state of religious activity, but can not do so, yet we believe they are looking and longing to come back to their Father's house. Our great desire and prayer is, that they may come. To say, simply, that we are thankful to the Missionary Board for the help given, is but a poor expression of our feelings. We will try, with the blessing of our Father, to do all we can to sustain this work while we praise his holy name for his goodness and loving care so manifested toward us.

Churches not similarly situated can not fully realize the blessing of a visit such as we have been enjoying at Cartwright. So isolated are we from other churches of our faith and practice that we can not have the pleasure nor profit gained in quarterly, semi-annual, or even of yearly meetings. This Winter, however, we have the society and assistance of Sabbath-keepers, from Richburg, N. Y,, and from the churches of Dodge Centre and Trenton, Minn. We heartily welcome all who are substantial Christian Sabbath-keepers.

DEC. 28, 1882.

UTICA.

Utica puts on no pretensions, but lives to help live in a very Christian way, not in word and tongue, but in deed and truth. Bro. M. Crandall has been unfortunate in largely losing his Summer's work. The neighbors and friends went in and gave him a warm expression of their sympathy in a practical way, in part repairing the breach that misfortune had made. This deed of Christian kindness was followed on Dec. 31st by visiting the "widow and the fatherless." A number of young men turned out with their teams and axes, and "dumped" a fine pile of wood at the door of Sister Randolph, from her woodland. These men felt it a privilege and not a burden to "help those that help themselves." The sister is one of the heroines who face the storms of life with courage. She had but little warning, but was able to furnish a sumptuous repast. At twelve o'clock these happy woodsmen were called to an engagement at the trencher. The breastworks at first were carried, but re-enforcements, held in reserve, soon appeared in such force that the contest ended in mutual satisfaction. The friends returned feeling that they had done a worthy deed, with the prayers of the widow and the fatherless, and the blessing of the widow's God resting on them. V. H.

Condensed News.

At Swatow a valuable plot of land was recently claimed by a German firm, also by the Chinese government. Agents of the latter erected pillars signifying ownership by the State. The pillars were torn away by sailors from the German ship of war Elizabeth, under orders from naval and consular officials. The Chinese refuse to recognize the German claim, which is maintained by a constant guard.

Not a bushel of grain exported to Europe the past year was sent in an American vessel. The committee on produce exchange report that the decree prohibiting the importation of American pork to Germany, was based on the advertising circular of an American firm, which desired to monopolize the trade. The committee say no meats excel those now manufactured in this country.

Miss Annie Cooper, of Troy, N. Y., who has been an invalid for nineteen years, and unable to walk or use her voice for four years, recovered the use of her limbs and voice Jan. 3d, while prayer was being offered for her by a clergyman. She says that she was cured by faith.

Intelligence has just been received that the Inman line steamer, City of Brussels. Captain Land, from New York for Liverpool, was run down in the channel by a Glasgow steamer during a fog. Ten persons were drowned.

A meeting of German citizens was held in New York a few days since, to devise means for the relief of sufferers by the floods in Germany, at which General Seigel, General Von Schairk and Colonel Schwarzwaildo were present.

The regent of the minister of finance at Madrid, declares that the period of deficits is terminated. The only change he proposes for the budget of 1883, is the suppression of all items of expenditure not indispensable.

An Ottawa dispatch says that the revenue of the Dominion for the past six months was $15,876,000, an increase of $2,188,000, as compared with the same period last year.

The President has informed the House, that the balance of appropriations for harbors, on hand, at the close of the current fiscal year, will probably be $5,000,000.

It is stated that the emperor of Germany, on being informed of the decease of Gambetta, said: "We have one peace-breaker the less, gentlemen."

Le Siecle says that German journals are mistaken, if they suppose that the just claims of France die with Gambetta.

The thermometer at Bangor, Me., on the morning of Jan. 6th, indicated thirty-six degrees below zero.

The amount of wheat now in the State of California is 419,000 tons and barley 89,000.

Gladstone is indisposed. Dr. Andrew Clark was summoned to attend him Jan. 7th.

Robeson says that he would not accept a foreign mission, if it were offered to him.

William K. Vanderbilt has been elected president of the Nickel Plate road.

FOR some reason or other, the *Chatterbox* for December was overlooked by us. It is the twelfth number of the original English *Chatterbox*, published in Boston by Estes & Lauriat, in monthly parts at 10 cents a number, or $1 per year. Each number contains thirty-two or more pages, with sixteen full page illustrations. The number before us is a very chatty one, and contains articles that are instructive to older people as well as to those for whom they are more especially intended. There are chapters on trees, birds, &c., also tales of ancient and modern times, and poetry of a high order. And then those full-page illustrations will be a delight to many little eyes.

THE *Christian Union*, 20 Lafayette Place, New York City, aims to be as timely as the best monthly magazine, special features for January: stories and sketches by Miss Muloch, "H. H." H. W. Mabie, Helen Campbell and others; papers on Sunday school lessons by Lyman Abbott, Henry Ward Beecher, Emily Huntington Miller; voices on the temperance question by Gov. John D. Long, of Mass., ex-Gov. William Claflin, of Mass., John G. Whittier, Henry C Potter, D. D., and others. More surprises for February.

ST. NICHOLAS contains several notable features, pre eminent among which is the brief biographical sketch of Elizabeth Thompson Butler, written by her sister. Another interesting article is that by H. H., entitled "A Chinese New Year's Day in Santa Barbara," which gives an account of this strange Mongolian celebration in an American town. Then there is the prize Tiger Composition, which was written by Hollis C. Clark, aged fifteen years. Also, the report of the Committee on Compositions, with a long Roll of Honor. Some further adventures of "Tinkey," in "Fairy Wishes, Nowadays," with characteristic illustrations is sure to be welcomed by all. J. T. Trowbridge's serial leaves the "Tinkham Brothers" in an exciting situation, where they must stay until the February number. There are interesting chapters of "The Story of Viteau," by Frank R. Stockton; and "The Field of the Cloth of Gold" has five illustrations by M. Oudinot of Paris. "Silk Culture for Boys and Girls" is an article which inaugurates a new department, to be known as "Work and Play for Young People." This sketch gives full instruction for beginning this interesting and profitable occupation for enterprising young Americans. In addition is the usual amount of short stories, verses, bright pictures, and departments. The frontis piece is a beautiful picture by E. H. Blashfield, called "His Lordship's Bed-time."

SPECIAL NOTICES.

☞ APPROPRIATELY printed envelopes furnished free to churches or individuals for weekly or monthly contributions for the Seventh-day Baptist Missionary Society. Address MISSIONARY REPORTER, Ashaway, R. I.

☞ THE Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held with the Church of Woodville, R. I., Jan. 19th and 20th, beginning with preaching the evening of Jan. 19th, and closing with preaching the evening of Jan. 20th. Pastors of the churches composing this Meeting will please give notice of this to their congregations.

W. C. TITSWORTH, *Clerk.*

ASHAWAY, R. I., Jan. 4, 1883.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Churches of Hebron, Hebron Centre, Honeoye, and Bell's Run, will meet with the Church at Hebron Centre, commencing on the second Sabbath in January, 1883. Sabbath evening, preaching, followed by conference; Sabbath morning, preaching by Eld. H. P. Burdick. Other appointments suggested as needed. A general invitation extended to all interested in the cause in this section.

L. M. C.

☞ THE best collection of Anthems published is ANTHEM TREASURES. A copy for examination will be sent on receipt of 12 cents to pay postage, the book (or pay) to be returned in two weeks. Price $12 per doz. Single copies $1 25. For sale by W. W. Clark, Milton, Wis.; C. B. Stillman, Alfred Centre, N. Y.; J. M. Stillman, Potter Hill, R. I.

☞ NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath school at 10.30 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

☞ CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

In DeRuyter, Madison Co., N. Y., Dec. 24, 1882, by Rev. J. Clarke, Mr. EMMET C. ROGERS and Miss BERTHA C. RAY, both of Otselic, Chenango county.

At Greenbrier, W. Va., Jan. 3, 1883, by Rev. L. F. Randolph, Mr. RILEY G. DAVIS and Miss VIOLIA H. DAVIS, all of Greenbrier.

At the residence of G. W. Butts, West Hallock, Ill., by Eld. A. Hakes, assisted by Eld. G. M. Cottrell, Mr. ALBERT T. HAKES and Miss ELIE J. BUTTS, all of West Hallock.

At the home of the bride's parents, in Albion, Wis., Dec 23, 1882, by Eld. S. H. Babcock, Mr. ERNEST A. DRAKE and Miss FRANCES E. WOOD, all of Albion.

In Milton, Wis., Dec. 15, 1882, by Eld. J. C. Rogers, Mr. MARIAN D. GREG and Miss JESSE L. CRANDALL, both of Milton.

At Milton Junction, Wis., Dec 20, 1882, by Eld. J. C. Rogers, at his residence, Mr. ORLO D. VINCENT, of Milton, and Miss LILLIE B. HALL, of Whitewater.

At Milton Junction, Wis., Dec. 20, 1882, by Eld. J. C. Rogers, Mr. AVERY C. VINCENT, of Milton, and Miss LOLA DELL HALL, of Whitewater.

At Milton, Wis., Jan. 1, 1883, at the residence of Mr. N. M. Rose, by Eld. J. C. Rogers, Mr. THOMAS V. ROGERS and Miss ALICE ROSE, both of Milton.

In Walworth, Wis., Dec. 25, 1882, by Rev. V. Hull, assisted by Rev. Mr. Dron, Mr. CERENCE LAGRANGE PIERCE and Miss LUCY JANE HULL, both of Walworth.

DIED.

In Independence, N. Y., Jan. 1, 1883, of liver difficulty, MARTHA, wife of Russel Wood. She was born in Broadalbin, Fulton Co., N. Y., in 1805, was married in Herkimer county, in 1821, and had been a resident of Independence about forty-five years. She was a daughter of Eld. Nathaniel Perkins, a Free Will Baptist minister, who formerly resided in Independence, and was the last of the family. She professed faith in Christ when young, and found him precious in death. She has left a husband, two sons, and a daughter. J. K.

In Andover, N. Y., Dec. 17, 1882, of pneumonia, Mrs. PERMELIA CARTWRIGHT, in the 79th year of her age. She was born in Madison county, and her maiden name was Woolworth. From the place of her nativity and early education, she removed, in her young womanhood, to the town of Alfred, Allegany county, and with her husband bore her full share of the toils and privations of pioneer life. For the times in which she lived, she was well educated, and, before her marriage, was a successful schoolteacher. As her family grew up around her, she taught the children at home, and thus supplied a lack of school opportunities often felt in the early history of the country. She was an affectionate and helpful wife, a loving and pains-taking mother, and by precept and example endeavored to train up her children to be useful and happy in the world. Her husband died fifteen years ago. Of the children, six survive her, three sons and three daughters, and to her praise it may be said that they who knew her most intimately while living, loved and respected her, and now revere her memory. She had made a public profession of saving faith in Christ for more than fifty years before her death, and for forty-one years, the term of her residence in Andover, she had been a consistent member of the M. E. Church in that place. The older residents remember her as having been in former years a regular attendant upon the regular services of the church with which she united after her removal from Alfred, and an active member. For a few years before her departure, her declining health did not permit her to attend as in former times, but her faith and hope grew as the physical powers declined, and her end was peace. "Precious in the sight of the Lord is the death of his saints." A. S.

At the residence of her son, J. D. Jacobs, in North Bingham, Pa., Dec. 29, 1882, Mrs. MARY JACOBS BABCOCK, relict of the late Nathan Babcock, in the 84th year of her age. She was regarded as a practical Christian, ever ready to help the needy and sorrowing, a First-day Baptist in faith. She came to the town of Independence, N. Y., when it was a wilderness, and here lived most of the time until her death, with the exception of six years spent in Michigan.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy." I. L. C.

In Plainfield, N. J., Jan. 3, 1883, ANN ELIZA RANDOLPH, wife of R. M. Titsworth, entered into the divine rest, in the 59th year of her age. She was baptized by Rev. William B. Maxson, D. D., and united with the Piscataway Seventh-day Baptist Church in early girlhood. She was one of the constituent members of the Plainfield Church in 1838, and remained faithful and universally beloved in that relation until called to "come up higher." She had been happily married for thirty-eight years, and as the center of home, was eminent for quiet devotion and purity. Her life was a continual, unselfish service for others, in which love easily surpassed physical strength. The story of her trust is told in a few words, written by her own hand, in some requests relative to the farewell service, "Provide only a few flowers; I have an Anchor, and hope to wear a crown more durable than the emblem of fading flowers." An insiduous disease creeping on made her long for the rest which came after a brief illness. Her aged and invalid mother, for whom she had cared most tenderly, her husband, three sons, and a daughter wait amid the earthly shadows; while three children have welcomed her, for whom they were waiting in the land of sunshine. True indeed are the following words, from one of her favorite poets:

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death." A. H. L.

In Lawrenceburgh, Ind, Dec. 25, 1882, of apoplexy, Mrs. ANGELINA B. PERRY, daughter of Jared and Christiana Stillman. She was born in Petersburgh, N. Y., Aug. 30, 1811, and was married to H. E. Perry, at Palmyra, Dec. 6, 1829. Mr. Perry died in San Francisco, Cal., in 1876, since which time Mrs. Perry has lived with her sister, Mrs. Dr. M. H. Harding, of Lawrenceburgh. L. A. R.

LETTERS.

W. C. Whitford 3. J. L. Shaw, J. A. Hughes, D. A. Langworthy, H. W. Randolph, H. W. Stillman, Mrs. A. G. Vars, Fannie E. Stillman, J. G. B. Shadford, C. R. Hutchins, B. G. Stillman, A. W. Coon, A. M. West, D. B. Rogers, Mrs. H. L. Babcock, J. L. Hull, J. C. Rogers, E. Lanphear, Mrs. P. W. Packard, C. Potter, Jr. & Co., S. C. Stillman, P. L. Turner, P. M. Green, Geo. W. Hills 2, A. H. Lewis 2, D. Babcock, D. G. Stillman, Geo. H. Greenman, M. M. Jones, D. C. Socwell, Geo. A. Green, Wm. H. Booth, Mrs. B. H Stillman, G. M. Cottrell, B. E. Davis, Mrs. B. F. Burdick, Darwin Lippincott, A. E. Main, W. S. Bonham, L. Coon, R. P. Jones, J. B. Somers, D. A. Wellman, O. Maxson.

RECEIPTS.

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

	Pays to	Vol.	No.
Maxson Stillman, Alfred Centre,	$1 00	39	26
Erastus B. Stillman, "	2 00	38	52
John Woolworth, "	2 00	39	52
Mrs. E. P. Larkin, "	2 00	39	52
Mrs. L. A. Hull, "	2 00	39	52
Mrs. S. L. Carter, "	1 00	38	52
E. J. Babcock, "	50	39	13
James B Langworthy, Alfred,	2 00	39	52
James L. Babcock, "	4 50	38	52
C. R. Monroe, "	5 00	39	52
Jonathan Pettibone, "	2 00	39	52
F. W. Hamilton, "	2 00	39	52
Mrs. Ezra Potter, "	2 00	39	52
Mrs. Eliza Crandall, Independence,	2 00	39	52
J. P. Livermore, "	2 00	39	52
Eliza Clarke, "	2 00	39	52
I. L. Cottrell, "	2 00	39	52
Mrs. Electa R. Wood, Binghamton,	2 00	39	52
Brayton Babcock, Friendship,	2 00	39	52
W. A. Rose, Richburg,	2 00	39	52
E. S. Bliss, "	2 00	39	52
D S. Monroe, "	1 00	39	26
Mrs. Harriet Swift, Whitesville,	1 00	39	26
Mrs. B. F. Burdick, New York City,	2 00	39	52
I L. Cottrell, "	1 00	39	20
Nathan W. Lanphear, Andover,	2 00	39	52
William B. Clarke, "	2 00	39	52
Mrs. P. W. Packard, Spring Mills,	2 00	39	52
Adelia Saunders, Alden,	2 00	39	52
Giles G. Johnson, DeRuyter,	2 00	39	52
Mrs. Angelina Page, "	1 00	39	26
Diana Hubbard, "	2 00	40	6
D R. Ford, Elmira,	2 00	39	52
William H. Merritt. Wellsville,	2 00	40	6
Mrs. Lydia Bennehoff, Little Genesee,	2 00	39	52
H. A Place, Ceres,	2 00	39	52
Geo. Greenman, Mystic Bridge, Conn.,	2 00	39	52
Mrs. H. A. Greenman, "	2 00	38	52
Thomas S. Greenman, "	2 00	39	52
Geo. H. Greenman, "	2 00	39	52
Warren Lewis, "	2 00	39	52
O. M. Barber, "	2 00	39	52
Leander Barber, "	2 00	39	52
Alfred Woodmancy, "	2 00	40	2
Henry Schroder, "	2 00	39	52
John Russell, "	2 00	39	52
Alexander Smith, "	2 00	39	52
Wm. Ray Lewis, New London,	2 00	39	52
John Gardiner, "	2 00	39	52
Mrs. D. P. Rogers, "	2 00	39	52
Mrs. Hannah Lester, Waterford,	2 00	40	5
E. Darrow, "	2 00	39	52
J C. Maxson, "	2 00	39	52
W. H. Walden, Montville,	2 00	39	52
D. L. Crandall, Pendleton Hill,	2 00	39	52
Wm. E. Maxson, Mystic River,	2 00	39	52
Lucetta A. Crandall, Rockville, R. I.,	2 00	39	52
John N. Barber, "	2 00	39	52
Leander C. Burdick, "	2 00	39	52
J. R. Irish, "	2 00	39	52
Mrs. D. M. Crandall, "	2 00	39	52
Jared Barber, "	2 00	39	52
J. P. Palmer, "	2 00	39	52
A. B. Kenyon, "	2 00	39	52
Chapman Matteson, "	2 00	39	52
A. S. Babcock, "	1 00	38	52
Mrs. P. C. Burdick, "	2 00	40	1
W H Church, "	2 00	39	52
Miss Susan Church, "	1 80	39	52
H. W. Burdick, "	2 00	40	7
Silas C. Saunders, "	2 00	40	26
N. V. Crandall, "	2 00	40	4
Eliza Colvin, "	2 00	39	52
Thomas M. Wilcox, "	2 00	39	52
D. G. Stillman, Westerly,	2 00	39	52
Mrs. Mary R. Berry, "	2 00	39	52
Mrs. C. F. Berry, "	2 00	39	52
Mrs. H. L. Babcock, "	2 00	39	52
Thomas P. Lanphear, Phenix, R. I.,	2 00	39	52
Daniel Babcock, "	2 00	39	52
Mrs. Orville Meseroe, Hope Valley,	25	38	52
Mrs. Tacy Langworthy, "	2 00	39	52
C. H. Chipman, "	2 00	39	52
Mrs. Martha Chipman, "	2 00	39	52
Joseph Crandall, "	2 00	39	52
Mrs. Mary E. Langworthy, "	2 00	39	52
Mrs. E. Stillman, Potter Hill,	2 00	39	52
Mrs. A. G. Vars, Niantic,	2 00	40	6
Miss Hannah Coon, "	2 00	40	11
Mrs. Lon Weston, Brockton, Mass.,	2 00	39	2
Mrs. Susan Stillman, Plainfield, N. J.,	2 00	39	52
Mrs. Julia A. Wescott, "	2 00	39	52
Ethan Lanphear, "	2 00	39	52
Mrs. Hannah Wheeler, Salem,	2 00	39	52
B. E. Davis, Shiloh,	2 00	39	52
D. B. Rogers, Daytona, Fla.,	2 00	39	52
D. D. Rogers, "	2 00	39	52
James C. Fuller, Indianapolis, Ind.,	2 00	39	52
Mrs. Minor T. Jones, Jones, Mich.,	2 00	39	52
E. S. Bailey, Chicago, Ill.,	2 00	39	52
J. O. Babcock, Welton, Iowa,	2 00	39	52
W. K. Johnson, Billings, Mo.,	2 00	39	52
Arthur Van Horn, "	2 00	39	52
James J. Pearce, "	2 00	39	52
Leonard Woolworth, Orleans, Neb.,	2 00	39	52
Lorenzo Coon. Albion, Wis.,	2 00	39	52
J. A. Drake, Edgerton,	2 00	39	52
Mrs. Z. M. Heritage, Walworth,	2 00	39	52
Nathan J. Read, "	2 00	39	52
Wm. H. Coon, "	2 00	39	52
J.S. Langworthy, Dodge Centre, Minn.,	2 00	40	13
E. L. Babcock, "	2 00	39	52
Mrs. E. A. Saunders, "	2 00	40	2
Jane Houghtaling, "	2 00	39	52
Edward L. Ellis, "	2 00	39	52
Mrs. M. Van Horn, Pawnee Rock, Kan.,	2 00	39	52
Lucy Ann Matteson, Shelrock, Iowa,	5 00	41	52
D. A. Langworthy, Jamestown, Dak.,	2 00	39	52

FOR LESSON LEAVES.

S. C. Stillman, Scott,	$3 60
A. B. Prentice, Adams Centre,	10 80
D. B. Rogers, Daytona, Fla.,	50
B. F. Titsworth, Farina, Ill.,	7 20

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 6th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 30,106 packages; exports 879. Last Spring, butter went out scarce and high, and cheese low and losing money, and the balance of the old stock of cheese that was shipped to England after the 1st of May, lost more than the earlier home sales, which were supposed to have been made at a sacrifice. The then termination of the markets had a natural tendency to stimulate the production of butter and diminish that of cheese, which is now exhibited in the reduced stocks of cheese as compared with the last three years' January statements from London, Liverpool, and New York, and in the increased stocks of butter held both here and through the dairy districts. It would not be surprising, therefore, if this Spring the position should be reversed, and cheese go out comparatively high, while butter ended at lower values. The stock of butter here and in Boston approximates to 150,000 packages. There were sales this week of twe crack Roxbury dairies at 30 cents. Medium grades of State dairy were freely offered at 25 cents, and ladle-packed Western was selling at 16 @ 18 cents, partly for export. Market closes weak on all grades. We quote:

	Fancy.	*Fine.*	*Faulty.*
Creamery, Elgin, fresh..	—@43	37@40	28@33
" Iowa and Wis.	38@40	33@35	25@30
" early firkins....	—@30	28@29	23@25
" fall make.....	—@35	32@33	25@28
Entire dairies.....	—@30	27@29	18@25
Dairy, October make....	33@35	28@30	20@25
Private dairy Winter mk.	30@32	26@28	18@25
Imitation creamery.....	33@35	27@30	20@25
Factory butter, fresh....	25@26	——	——
" " early make	——	17@18	14@16

CHEESE.—Receipts for the week were 21,376 boxes; exports, 27,575 boxes. Lower grades have been quite closely picked up, and it is difficult to find any full stock cheese under 10 cents. Even skims were saleable, and the fine cheese advanced in price. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory.....	13½@14	—@13	10@12
Skimmed.....	11 @12	8 @ 9	2@ 6

EGGS.—Receipts for the week were 3,586 bbls. and 2,000 boxes. The market is 1 @ 2c. per doz. lower, but the heavy snow storm now in progress may impede their collection and a reaction occur. Something is needed to let the holders out on long held stock. We quote:

Fine fresh laid eggs.....	29 @30
Canada and Western, fresh.....	27 @28
Ice house and limed eggs.....	20 @25

POULTRY.—We quote:

	Fancy.	*Fine.*	*Faulty.*
Turkeys.....	—@—	—@18	14@16
Chickens.....	13@14	11@12	9@10
Fowls.....	12 @12½	10@11	8@10
Ducks.....	— @16	—@15	10@12
Geese.....	— @13	—@12	9@10

BEANS.—We quote:

Marrows, per bushel, 62 lbs.....	$3 00 @$3 25
Mediums " "	2 50 @ 2 75

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	15 @16
" " fair to good.....	13 @14
Apples, N. C., sliced, choice to fancy....	8 @ 9½
" " " fair to prime.....	7 @ 8
Peeled peeches, evaporated.....	25 @26½
Unpeeled peaches, "	12 @12½
Peeled " choice to fancy.....	13 @15
" " common to good.....	8 @12
Raspberries, dried.....	30 @31½
Blackberries.....	7 @ 7½
Cherries.....	23 @24
Plums.....	14 @15

BUTTER, CHEESE, EGGS, BEANS, ETC.

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Selected Miscellany.

A COMPLAINT.

O please, sir, are you not the man
That takes up little boys,
When they are doing what they oughtn't to,
Or making too much noise?
I know you by that thing you wear,
That shines so in the sun,
And your great big yellow buttons—
I just wish you'd give me one?

But wait—that isn't what I want.
Do you know Tommy, sir?
He has blue eyes, and tumbled hair,
And a cap that's made of fur—
You see, I'm mad at Tommy—
As mad as I can be;
And won't you please to find him, sir,
And take him up for me?

And put him in that place, you know,
Where it's all dark and dim,
And keep him there a long, long time,
'Cause I'm so mad at him!
You'll know him by the little dent
He has, right in his chin,
And the funny sparkles in his eyes,
When he keeps the laughter in.

He's very freckeled, Tommy is,
But then his cheeks are pink,
And if he has got reddish hair,
It's beautiful, I think;
And he is always good to me—
'Most always, anyway,
And if he hadn't been so mean
And cross to me to-day,

I think—oh, there he is, right now,
There, on the corner, see!
I guess he wants me, by the way
He's nodding so at me—
Good-by! Oh yes! I quite forgot—
Poor Tom! he looks so blue!
I guess I will forgive him, just
This once, sir, wouldn't you?

PURPOSE AND NO PURPOSE.

BY W. H. W. CAMPBELL.

"Look here, Alf, I've got something to amuse you. Don't bother any longer with that tiresome stuff!"

"Thank you, Mark, but I'm interested in this thing, and I want to finish the job this afternoon."

"Oh, come on! To-morrow'll do just as well. Let's have a quiet little game. That crash is of no account anyway!"

It was a humdrum piece of business that the two boys—Alfred Reed and Mark Prince—were talking about. The scene was the basement of the dry goods jobbing house of Wigan, Domett & Co. Alfred had just opened a bale of Russian crash, and was proceeding to "take the yards" for comparison with the number charged in the invoice. It was a rainy afternoon in the dull season. The senior partner was the only member of the firm about the premises, and he was reading the paper in his office up stairs. The older clerks and salesmen were lounging here and there, or making pretexts of business in the other departments of the store. Mark flourished his box of dominoes in Alfred's face; but the boy was firm, and continued to tell off the yards to himself with provoking monotony. At length he hastily jotted down some figures upon a bit of paper and compared them with the invoice. A shade of annoyance appeared upon his face. He turned to his comrade:

"Now, Mark, you have badgered me into a blunder. Please leave me alone for the present. If you like, I will come to your house this evening and try that little game. But just now I have something more important on hand.'

At this appeal Mark turned away, muttering to himself what a solemn old stick Alf Reed was.

And here, let us look at this point a minute, and see what sort of a "stick" Alf might truly be called. The two boys were fair samples of two sorts of clerks which may be found in almost every commercial house. Alfred entered the employ of Wigan, Domett & Co., about six months before this date, Mark being then the "boy" or junior clerk. The task of sweeping out the store, dusting the counters and tills, and arranging the goods, was divided between the two—the dress goods and woolens falling to the charge of Mark, and the white goods and domestics to Alfred. It did not take long for young Reed to discover that Mark was a thorough shirk. He had a bustling and obsequious manner in the presence of his employers, but when out of their sight did as little as possible.

On the contrary, Alfred entered the store, as he said, to work, and to learn the business. Consequently, he never wasted a minute, but did all his duties promptly and thoroughly. He had not held his position many weeks when Mark proposed that he should do the work of both. By way of compensation, Mark offered him one half of his perquisites, which in those days yielded quite a handsome amount of pocket money to the boys. Alfred accepted the offer, and thereafter made his appearance at the store one hour earlier than before, while Mark lounged in just in season to escape detection by his superiors.

The members of the firm had not failed to notice the superiority of the new boy over his predecessor, and but a short time previous to this date had shown him a special mark of confidence. He was permitted to take the store keys to his own home at night, whereas shiftless Mark had been compelled to make a long journey out of his way to leave them at the house of the junior partner.

Now to return to the humdrum matter of the crash. It was required of the boys, that in opening packages of goods they should examine the contents and compare them with the invoices. But Mark had always looked upon crash as a special bore. To begin with, the pieces were chalked with mysterious symbols, which denoted Russian measures of length; these had to be translated into English yards, and so marked on the goods. This being accomplished, Mark had fallen into the lazy habit of omitting to foot up the total.

"Oh, crash is of no consequence!" he said, and so proceeded without ado to check the bill as correct.

It happened that the crash which Alfred was opening was a sample lot from a new manufacturer. Mr. Domett had flattered himself that in buying it he had done a good thing. After Mark walked away, Alfred became absorbed again in his examination. His first footing of the yards had proved incorrect. As soon as he was left to himself he went over them again. To his surprise, he found the figures agreed with his former total, being some fifty yards short of the amount. He again reviewed his work, with the same result.

"Perhaps the wrong yards are entered for this bale," he muttered to himself; "I'll try another."

He opened a second bale, and an examination revealed a similar discrepancy. Alfred was puzzled, and again carefully compared the bill and the marks upon the bales. There could be no mistake. The goods were short. Then a new idea struck him. He seized a yard-stick and began measuring the pieces. As he had begun to suspect, every piece fell short.

"Aha, Mr. Russian!" Alfred chuckled, "did you think you were going to take W., D. & Co., in?"

He started up stairs in search of the book-keeper, and met Mr. Wigan, who was making a tour of inspection about the store. In reply to an inquiry what he was doing, Alfred related his experience with the crash. Mr. Wigan at once became interested. He went below with Alfred, and superintended a fresh examination, which gave the same results as the former one. Then he ordered a third bale opened, but this proved to be as short as the others.

"H'm, h'm," muttered Mr. Wigan, as he slowly returned to his office, "put that crash aside, Reed, till further orders."

"Jolly!" cried the jolly Mark, who had happened around just at the time, "you have made a ten strike with old Wigan, Alf, and he won't forget it. He does hate dreadfully to be cheated."

Now the upshot of this humdrum crash affair, which was too petty altogether for lofty and lazy Mr. Mark was this: The goods were speedily returned to the agent, and, as the invoice was a heavy one, the firm was spared no little loss and vexation.

A few days afterwards, Mr. Domett, who was standing near the woolen counter, beckoned to Alfred.

"Reed, see here," he said, "are you a judge of woolen goods? Can you tell which of these is the best?"

Alfred, rather hesitatingly, expressed a preference for one of the pieces.

"Yes, yes! you are correct," said Mr. Domett, "that's as good a piece as we have in stock. Just cut off enough for a coat pattern, and find something to match it for vest and trousers. Take anything you like. Have the suit made up at Smithern's and charged to the firm. I think, Alfred," he added slowly, "that you are a very likely boy." And after this wonderful outburst of commendation from the dignified Mr. Domett, that gentleman walked away with an approving nod of the head.

It is not the object of this narrative to trace the subsequent career of the two boys in detail. The thoughtful reader can easily guess where they came out. But if you want to see Mark to-day, you can find him in the army of cheap and inefficient clerks who never rise above a certain unimportant grade And, furthermore, if you care to meet Alfred Reed, you will go respectfully to a well-known office, over the door of which his name figures in a firm which is held in the highest honor in all commercial circles.

HERBERT SPENCER ON AMERICA.

The latest English guest whom we have entertained in the Anglo-Saxon way—that is, at dinner—is Herbert Spencer. It was a very notable company that greeted him, and the speaking was capital. Mr. Spencer's own address was an interesting paper, in which he preached "the gospel of relaxation." In an interview published some time before he had made some incisive criticisms upon American life and character, and in his dinner address he said that he was going to find fault. That was frank, and there has been no traveler among us whose observations were likely to be more valuable.

"They all talk to us like uncles or pedagogues," exclaimed Americus, impatiently. "What business have they to lecture us in this style? We are quite old enough to take care of ourselves, and quite able to run this continent without any instruction from Englishmen. Suppose that some American guest in England should say to his hosts that he wanted to give them some good advice, and point out to them a few of their defects, and then proceed to pat them on the head, with patronizing praise, don't you think there would be a storm? If strangers like us, very well; if they they don't like us, very well. It is a matter of supreme indifference to us."

Why, then, do we ask them how they like us? And why should the people of one country scornfully decline to hear the comments of sensible people of other countries? Every man is, or ought to be, glad to receive intelligent counsel, and to see his life from other points of view than his own. Why should not the citizen be equally sensible? We did not ask De Tocqueville to come and see us and analyze our political institutions and their operations. We did not ask Von Holst to write our constitutional history. But De Tocqueville and Von Holst have laid us and all other lovers of popular constitutional liberty under great obligations. Both of them have written better books of their kind about us than any American has written. It is absurd to snarl that we don't care what they say, and that they had better stay at home and not lecture us. When Dickens stung us with the satire of Martin Chuzzlewit he was not only accused of ingratitude—as if a man were bound to find no fault with any abuse, and not to criticise any tendency, in a country where he had been kindly welcomed—but he was told to look at home, and assured that if he wanted to depict outrageous evils and ridiculous people, he had only to portray his beloved England. That was said with a fine air of indignation. But what else was Dickens doing all his life? What are his books, in this point of view, but a prolonged arraignment of the abuses and of the absurd social types of his native England? But when Henry James, Jr., draws a good-natured and shrewd sketch of the American girl abroad in Daisy Miller, although it is plainly intended to show to conventional Europe that the American girl is misjudged, we petulantly wonder why he could not choose another type to illustrate.

The observations of intelligent foreign critics are no more hostile than the American criticisms which they confirm. When, for instance, after a most intelligent recognition of the material advantages of this country, Mr. Spencer says that if there had been another and higher progress commensurate with the material advance, there would be nothing to wish, he says nothing which very many Americans have not felt and said, and he adds an improvement from history which had occurred to many Americans, and had been strongly stated by them, that while the republics of the Middle Ages surrounded themselves with material splendor, their liberty decayed. And what is this but a contemporary statement of the old truth which Goldsmith put into memorable verse a hundred years ago?

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Mr. Spencer's further remarks, that under the forms of freedom we may lose its substance, and that in some ways, which he points out, we are losing it, is the burden of the warning of many an intelligent American, which does not need the old illustration of Cæsar's introduction of the empire under republican forms, nor the warning of Burke, that "ambition, though it has ever the same general views, has not at all times the same means nor the same particular objects." So when Mr. Spencer says that paper constitutions will not work as they are intended to work, and that the real basis and bulwark of national greatness and of progressive liberty is character and not education, he says what every thoughtful American perceives and believes. He does not say, indeed, what many Americans know, and what explains the emphasis with which we insist upon education, that the perception of the desirability of general education is in itself an evidence of character. Education alone may not save a people from political trouble, but constitutional liberty will not be maintained by an ignorant people.—*Editor's Easy Chair, in Harper's Magazine for January.*

"I'LL TURN OVER A NEW LEAF."—It is all very well to say that you will "turn over a new leaf." But let me ask, What about the past black leaves of guilt? The schoolboy, after spilling the ink on the page of his copy-book, turns over a new leaf, resolving that in the future he will be more careful; but "turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the blots, and he punishes him for his carelessness.

It may be, dear reader, at one time you were addicted to drinking or swearing, or other bad habits; but of late you have "turned over a new leaf," and are become what the world calls a "reformed" person. This is right and proper, but don't forget that future good conduct can never blot out past disobedience.

A merchant finds that he is in difficulties. He takes his cash-book, and begins a "new leaf," forgetting that there is a "carried over" and a "brought forward" column. New figures on a "new leaf" won't pay the old debts. Every page of our life account is headed with a "brought forward."

Reader, "turning over a new leaf" won't do for you. You must become a new creature in Christ Jesus.—*Sabbath Reading.*

NO APPETITE.—Tens of thousands around us are perishing—not from the want of the life-giving water, but because their foolish, depraved hearts do not thirst for it. A lady who visited one of the tropical islands, for health, wrote home to her friends: "This is a lovely spot. I have every kindness, and abundance of food and fruits, and luxuries; but I have no appetite. If I could only get an appetite, I would soon recover." Alas! within a month she was gone! She died not from want of food, but from want of hunger; not for lack of refreshing drinks, but from the lack of thirst for them. So it is the worst symptom of sin in the human soul that it kills the appetite for holiness. It craves other sources of enjoyment than Christ offers. Drugged with the devil's treacherous draughts, it cries constantly for more, and yet refuses to touch the water of life everlasting. Blessed are they that thirst after purity and pardon and peace and power; for in Christ they may be filled.—*Cuyler.*

LEAVE IT WITH HIM.

"Yes, leave it with Him,
The lilies all do,
And they grow,
They grow in the rain,
And they grow in the dew—
Yes, they grow.
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light:
Still they grow.

"They ask not your planting,
They need not your care
As they grow.
Dropped down in the valley,
The field, anywhere—
There they grow.
They grow in their beauty, arrayed in pure white,
They grow clothed in glory, by heaven's own light,
Sweetly grow.

"The grasses are clothed
And the ravens are fed
From His store.
But you who are loved,
And guarded, and led,
How much more
Will He clothe you and feed you and give you His care?
Then leave it with Him, He has, everywhere,
Ample store.

"Yes, leave it with Him.
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care,
You, you know."

REV. DR. W. M. TAYLOR informs a reporter that the great and efficient work in our large cities is done through the Christian congregations. As to Mr. Moody's work, however, Dr. Taylor thought he did great good in putting religion into the air; in making it easier to talk to people on religious matters. In his way he familiarized the public mind with religion, and to that extent paved the way, and it is for the churches to follow up the advantage thus gained.

A MATHEMATICAL ANGLER.—Mr. Wright went out to fish, and he became a Wright angler. He thought he would try and catch a shark, and became a try-angler. He laughed to think how smart he was, and he became a cute angler. But he did not see the shark with its nose under the stern of the craft, he was such an obtuse angler. The creature tipped over his boat, when he became a wrecked angler.

NOTHING is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.

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SCIENCE IN AMERICA.—The *Popular Science Monthly* rightly says: "Two unregulated and overwhelming passions in this country stifle the growth of Science—the intense and absorbing passion for wealth, and the universal infatuation for politics. These are great national diseases, not peculiar to America, but malignant in America, and the state of mind they engender makes the systematic cultivation of scientific thought next to impossible." S.

VENOMOUS LIZARDS.—A truly venomous lizard (Heloderma horridum), a native of Mexico, has been received at the Zoological Gardens, London. All its teeth, above and below are, like the two fangs of death-snakes, furnished with grooves, and are in connection with poison-glands. A frog and a guinea-pig bitten by the animal, died in one and three minutes respectively. The possibility of a venomous saurian has hitherto been denied on the very feeble *a priori* ground that no case of the kind had hitherto come under the notice of men of Science. S.

THE TERRA COTTA LUMBER.—Some weeks ago our correspondent, B., gave, in this column, a short account of this wonderful invention. Below we quote from an exchange a fuller account containing interesting experiments with it:

"The new material called 'terra-cotta lumber,' is said to have been invented and patented by Mr. C. C. Gilman, of Eldora, Iowa, president of the company, and is made by mixing the kaolinite or 'top' clay, which is found in immense quantities throughout Middlesex county, N. J., with sawdust until the consistency of dough is obtained, when it is cast in large square blocks and burned in kilns in a manner similar to that of ordinary brick. The result is a peculiar terra-cotta ware, possessing singular properties. It has no fibrous texture like wood, the strength of the material arising from incipient vitrifaction obtained in firing, and half-inch boards made of it, smoothly planed and joined, show greater strength and tenacity than dry oak of equal thickness. Every shape which can be given to wood by edged tools can be given to terra-cotta lumber. It is as easily worked as pine or spruce, is half the weight of building brick, and tightly retains plastering without the aid of lathing. To display the resisting qualities of terra cotta lumber to fire and water, the furnace tender, with a long pair of steel tongs, took from the center of the furnace a small block of the ware which had attained a white heat, and plunged it into a pail of water. After cooling, it was placed on a forge and the water with which it was saturated expelled in the form of steam; petroleum was next poured over it and afterward ignited, the block continuing to burn with a steady flame for several minutes Subsequent examination of the block by sawing it in two showed no difference in appearance from other material which had not been submitted to so severe a test."

A NEW SCIENTIFIC JOURNAL.—The establishment of a new scientific journal, to be called *Science*, is an item of news that has of late been making the rounds of newspapers, and occasioning no little interest and anticipation. As the project develops it assumes importance and promises great results, and it is now so far advanced as to admit of definite description. The founder and President of the Science Company is Dr. A. Graham Bell, the physicist, and the editor is Mr. Samuel H. Scudder, President of the Boston Society of Natural History, and an eminent biologist. He has until late been the assistant librarian of Harvard University, and has resigned that position to assume the new one. The publisher will be Mr. Moses King, of Cambridge, whose name is also closely associated with Harvard University as the publisher of important works connected with its history. Indeed the enterprise takes on quite a Harvard complexion, what with its editor and publisher and its headquarters, and if it imbibe freely of the atmosphere of its scholarly precints, its tone and standard can not help but be high. One of its chief aims will be "to digest for the reader the vast volume of scientific facts which can not be accessible to any student, however diligent. Except by a systematic collection of details from all quarters, it is hopeless to attempt to know what is going on in the world, and *Science* proposes to make this collection as a daily or weekly political and commercial journal collects its news in general affairs." This is a difficult task to undertake, but the arrangements made for campassing it are very complete and seem to assure careful and judicious selection and condensation of the world's scientific news.

Science will be a weekly journal of about twenty-four pages, similar in size to "Nature," but in makeup and appearance much superior, and, what will rejoice the student, is to have a minutely arranged index that will in time render it invaluable as a work of reference. The first number will come off the press of Rand, Avery & Co., of Boston, who are to print it some time in January, and its publication rests on a joint stock company with a capital of $50,000.

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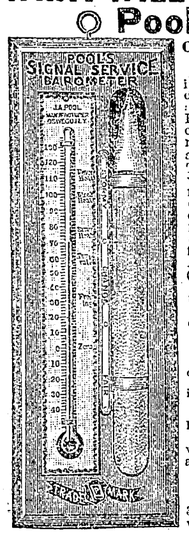

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IN TESTIMONY WHEREOF, we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, H. J. Swift, Surrogate of said county, at Cuba, the 14th day of November, in the year of our Lord one thousand eight hundred and eighty-two.

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

EASTWARD.

STATIONS.	No. 5*	No. 12*	No. *	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	.....	9.11 AM
Carrollton	8.35 "	4 06 "	.....	9 25 "
Olean	9 00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 "
Alfred	.....	.....	.....	12.00 M
Leave				
Hornellsville	11.40 AM	7.00 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.57 "	1.58 "	4.30 "
Binghamton	2 59 "	10.58 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandalia 6.28, Allegany 7.02, Olean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, and arriving at Hornellsville at 4.45 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sherdan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12 20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3 05, Scio 3.21, Wellsville 3.39, Andover 4 14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5 25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD.

STATIONS.	No. 3*	No. 5		No. 1
Leave				
New York	7.00 PM	6.00 PM	.....	9 00 AM
Port Jervis	10.55 "	9.07 "	.....	12.13 PM
Hornellsville	8.10 AM	5.10 AM	.....	8.55 PM
Wellsville	9.13 AM	.....	.....	9.57 PM
Cuba	10.01 "	.....	.....	10.49 "
Olean	10.29 "	.....	.....	11.15 "
Carrollton	11.09 "	.....	.....	11.39 "
Great Valley	.....	.....	.....	.....
Arrive at				
Salamanca	11.20 "	.....	.....	11.50 "
Leave				
Little Valley	11.52 AM	.....	.....	12.35 AM
Arrive at				
Dunkirk	1.30 PM	.....	.....	3.00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 3.45 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

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

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WESTWARD.

STATIONS.	15.	31.	9.	3.	21.	37.
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave						
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

STATIONS.	6.	20.*	32.	12.	16.	38.
	A. M.		A. M.	P. M.	P. M.	
Leave						
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

Train 12 runs Sundays from Bradford to Carrollton.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1883.

FIRST QUARTER.

Jan. 6. The Ascending Lord. Acts 1: 1–14.
Jan. 13. The Descending Spirit. Acts 2: 1–16.
Jan. 20. **The Believing People.** Acts 2: 37–47.
Jan. 27. The Healing Power. Acts 3: 1–11.
Feb. 3. The Prince of Life. Acts 3: 12–21.
Feb. 10. None other Name. Acts 4: 1–14.
Feb. 17. Christian Courage. Acts 4: 18–31.
Feb. 24. Ananias and Sapphira. Acts 5: 1–11.
March 3. Persecution Renewed. Acts 5: 17–32.
March 10. The Seven Chosen. Acts 6: 1–15.
March 17. The First Christian Martyr. Acts 7: 56–60; 8: 1–4.
March 24. Review.

LESSON III.—THE BELIEVING PEOPLE.

BY REV. A. E. MAIN.

For Sabbath-day, January 20.

SCRIPTURE LESSON—ACTS 2: 37–47.

(*Old Version.*)	(*New Version.*)
37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?	37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what
38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and yeshall receive the gift of the Holy Ghost.	38 shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the
39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.	39 Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall
40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.	40 call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
41. Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.	41 Then that received his word were baptized: and there were added *unto them* in that day about three thousand
42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.	42 souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.
43. And fear came upon every soul: and many wonders and signs were done by the apostles.	43 And fear came upon every soul: and many wonders and signs were
44. And all that believed were together, and had all things common;	44 done by the apostles. And all that believed were together, and had all things
45. And sold their possessions and goods, and parted them to all *men*, as every man had need.	45 common; and they sold their possessions and goods, and parted them to all, according as any man
46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,	46 had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of
47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.	47 heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

CENTRAL TRUTH—"The gospel, preached, becomes the power of God unto the salvation of believers.

DAILY READINGS.

1. Acts 2: 37–47.	4. Isa. 49: 1–26.
2. John 16: 1–11.	5. John 3: 1–15.
3. Matt. 3: 1–12.	6. 2 Cor. 9: 1–15.
7. 1 Tim. 6: 1–16.	

GOLDEN TEXT.—"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2: 41.

TIME.—From Pentecost (May) forward. About A. D. 30.
PLACE.—Jerusalem.
RULERS.—Pilate still Governor of Judea. Tiberius Emperor of Rome.

OUTLINE.

I. **The effect of Peter's discourse.** v. 37–41.
II. **The character and increase of the first Christians.** v. 42–47.

QUESTIONS.

I. What is it to be pricked in heart? What had Jesus said the Holy Spirit would do? What did the people fear? Explain repentance. What is it to be baptized in the name of Jesus? How can we obtain forgiveness? What makes baptism of so much importance? What was the gift of the Holy Ghost? What was the promise? For whom was it given? Who are called unto God? Of what did Peter testify? From what would he have them save themselves What was it to receive Peter's word? Observe the order: Preaching, conviction, repentance, baptism, church-membership, fellowship in worship and service. See some Bible dictionary in regard to pools and reservoirs in and around Jerusalem.

II. What is it to continue steadfastly? Explain the meaning and importance of *teaching, fellowship, breaking of bread,* and *prayer*. Why did the people have fear? Why are miracles called wonders and signs? Who was the author of the miracles? How did the first Christians show their interest in one another? Does the New Testament require a community of goods now? What in their course, in this respect, ought we to imitate? For what purpose did they go to the temple? What did they do at home? In what spirit? Why did the people think well of Christians? Why does it say that the Lord added? What is it to be in the way of salvation?

COMMENTS.

I. **The effect of Peter's discourse.** v. 37–41. **When they heard this.** What Peter had been saying about Jesus. **Pricked in their heart.** Sorrow and pain pierced their hearts, as they beheld their guilt and danger. The Holy Spirit is doing his work, according to John 16: 8, 9. **What shall we do?** To be saved from the consequences of having been enemies of the Lord and Christ. There was genuine conviction of sin. **Repent.** Repentance is a change of mind that results in a change of conduct. **In the name of Jesus Christ.** Literally, *upon the name,* and this stands for his character and work, and is the foundation of a believer's baptism. To be baptized in or upon the name of Christ is, therefore, to be baptized after confessing him as the Son of God and the Saviour of men. **Unto the remission of your sins.** The forgiveness of sin is the object of repentance and of baptism in the name of Jesus. In this connection one should by all means read at least the following passages: Matt. 3: 6, 11; 28: 19 (Revised Version); Mark 1: 15; 16: 16; Luke 24: 47; John 3: 3–6; Acts 3: 19; 22: 16; Romans 6: 3, 4; 1 Cor. 12: 12. 13 (Revised Version); Gal. 3: 27; Col. 2: 11, 12. It thus appears that the procuring cause of forgiveness and salvation, on our part, is repentance, faith, and obedience; and on God's part, the internal renewing by the Holy Spirit. And the ground of our rejection is not neglect of baptism, but a failure to repent and believe. Whence then the place and importance of baptism, given it, in the teaching of John, Christ, Peter, and Paul? (1) Immersion is a most fitting symbol of an inward washing from sin. (2) It is a sign of death to a life of unbelief and disobedience, and of a rising unto holiness of life. (3) It witnesses to our faith in a Christ dead and a Christ risen, our Lord and Redeemer. (4) By bringing the first believers into such a definite relation with the ascended Jesus, baptism in his name took the place of personal intercourse with him (Baumgarten). (5) Naturally, therefore, does baptism have a place at the entrance of our communion with Christ, and of our fellowship with believers, in his body, the church, or kingdom of Christ on earth. **And ye shall receive.** The power of the Holy Spirit should come on them as on the other disciples. **The promise.** Namely, of the Holy Spirit, and salvation through Jesus Christ, as in verses 21, 33, 36, 38. **All that are afar off.** Including, of course, scattered Jews, but referring more especially to distant heathen nations (Zech. 6: 15; Isa. 49: 1; Eph. 2: 13, 17). **As many as the Lord our God shall call unto him.** All who are embraced in God's gracious purpose of redemption; who heed the divine invitation, and themselves call upon the name of the Lord. **Testified.** To the facts of the gospel and the sin of the people. **Save yourselves.** Separate yourselves from all who reject the gospel and escape from their guilt and doom **Crooked.** Unbelieving and unrighteous (Deut. 32: 5). **Received his word.** As the result of convictions (v. 37), and in the exercise of faith, they acknowledged the truthfulness of Peter's preaching. **Added.** By baptism they withdrew from Judaism, and were placed on an equality with the other disciples of Christ. **Three thousand.** We may think of preaching and baptism during the day by different apostles and in different parts of the city. "The pools so numerous and large which encircled Jerusalem, as both those still in use and the remains of others, testify at the present day, afforded ample means for the administration of the rite. The habits of the East, as every traveler knows, would present no obstacle to such a use of the public reservoirs."—*Hackett.* **Souls.** Persons, but not without reference to the spiritual nature on which the Holy Spirit operates (Miner).

II. **The character and increase of the first Christians.** v. 42–47. **Continued steadfastly in.** They were constantly applying themselves to, or were engaged in. **The apostles' teaching.** They needed and received instruction, in respect to truth and duty, according to Matt. 28: 20. With a revival of religion the work and responsibility of a church have just begun. **Fellowship.** There was partnership in spirit, in effort, and in the necessities of life. **Breaking of bread.** In the Lord's Supper (1 Cor. 10: 16). It is said to be the opinion of most scholars that during the first centuries after Christ the Communion was observed at the close of a common meal. **Prayer.** Probably at stated times. Verse 42 is a short but noble record of fidelity. **Fear came.** There was awe in the minds of the people in general, on account of the manifestations of the Holy Spirit, the powerful preaching of Peter and others, the conversion of a multitude, and the miracles that were wrought. **Wonders and signs.** Miracles are called *wonders*, in view of their effect on the minds of beholders; and *signs* when considered as evidences. **By the apostles.** The apostles were instruments, and God the author. **Were together.** Met together. Alford suggests that many of the *three thousand* would have returned home from the feast at Jerusalem. **Had all things common.** Each one held all that he had as belonging to a common stock, from which all were to be supplied. **Possessions and goods.** Land and other property. **Parted them.** Their proceeds, as occasion required. A community of goods was doubtless thought to be the best plan for supplying the wants of the Christians then at Jerusalem, and may have been adopted after the example of Christ and the apostles, who appear to have formed a kind of household (John 12: 6; 13: 29). In reference to this subject it may be remarked: (1) Community of goods appears to have been voluntary (5: 4, comp. 12: 12). (2) It is not known to have been practiced in any New Testament Church except at Jerusalem, and perhaps not long there (Rom. 15: 26). (3) Paul shows the danger of riches (1 Tim. 6: 8, comp. Matt. 13: 22, Mark 10: 24), but recommends not a common fund, but benevolence on the part of the prosperous (1 Cor. 16: 2; 2 Cor. 9: 1–9; Gal. 2: 10; 1 Tim. 6: 17–19). (4) As Neander remarks, the benevolent *spirit* and *disposition* of the first Christians is our model (4: 32). **In the temple.** At an hour of prayer, morning, noon, or evening. **At home.** Privately, in connection with an ordinary meal, which thus became a love feast. **Gladness and singleness of heart.** Great joy, sincerity, and simplicity. **Praising God.** In song and prayer. **Favor.** Due to their character and conduct. **And the Lord added.** As the author of salvation. **Those that were being saved.** The gospel offers the only means of being saved; and they who embrace it and join Christian people, are in the way of salvation.

We may learn from this lesson, (1) the nature and cause of conviction of sin; (2) the way to forgivness and salvation; (3) what it means to be forgiven and saved.

SABBATH-SCHOOL AT ALBION, WIS.

The Sabbath-school at Albion had a Christmas Tree and exercises on Christmas eve. The exercises, though brief, were good and well rendered. The trees (two of them) were heavily loaded with gifts for both old and young, and many hearts were gladdened by the tokens of remembrance of kind parents, teachers and friends. The evening was all that could be desired; the going excellent, and our commodious house of worship was filled with sight seers, pleasure seekers, etc., from the various quarters of the community, each anxious to see and hear if not to receive.

Our Sabbath-school met for the election of officers for the ensuing year on First-day evening, Dec. 31st, with the following results: For Superintendent, S. H. Babcock; Assistant Superintendent, A. B. Lawton; Secretary, A. B. Campbell; Treasurer, T. B. Collins; Librarian, W. P. Saunders; Chorister, Geo. H. Lilley; Superintendent, Primary Department, Mrs. A. B. Lawton. We are anxious that there shall be an increased attendance and a more faithful and earnest work in this important branch of labor for the year to come. Will the dear ones in other Sabbath-schools and churches, pray for us in Albion. S. H. B.

ASHAWAY BIBLE-SCHOOL.

The Bible-school held, as usual, a Christmas entertainment, meeting at the church at 6 o'clock on Christmas eve. The school gave a concert exercise arranged by the Rev. Robt. Lowry. Title,

"GLORY TO GOD."

The recitations were by the younger classes of the school. At the close of this service the Superintendent called out his aids and commenced picking the fruit from two large pine Christmas trees. The fruit as fast as taken from the branches found a ready market; there were in the village several family trees which were heavily laden with presents; but this did not hinder the children in their enjoyments of the evening.

The Bible-school elected, for the year 1883, Mr. V. A. Baggs Superintendent, Miss Mary W. Zoerb Secretary, Job Briggs Librarian, Geo. S. Browning Corresponding Secretary. B.

WHEREAS, the Hon. Horatio Gates Jones, late member of the Senate of the State of Pennsylvania, has, for the past six years, labored earnestly and unselfishly for the passage of the "Religious Liberty Bill" in that State, and although failing to effect its passage, he has shown his fidelity to the cause of liberty and right; therefore,

Resolved, That we, the members of the Seventh-day Baptist Church of Dodge Centre, Minn., take this means of expressing our regrets that he was not re elected to his former seat in the Senate; and of thanking him for the unselfish interest he has shown in the oppressed of his State; and, furthermore, we hope he will continue to use his influence to the end, that the laws of the Commonwealth of Pennsylvania may be so amended as to allow *all* its citizens the privilege of exercising their own free will in serving the Lord according to the dictates of conscience.

Resolved, That a copy of this preamble and resolution be sent to the SABBATH RECORDER with a request for publication.

Adopted by the Church in session, Dec. 30, 1882.

GEO. W. HILLS, *Mover*,
GEO. W. LEWIS, *Second*.

WILL our many friends of the Rock River Seventh-day Baptist Church and society and friends please accept the grateful thanks of Mrs. Hull and myself for the very generous donation of cash and goods made at O. D. Vincent's, which quite exceeded our most sanguine expectation. The Lord bless you all. V. AND M. HULL.

OUR THANKS.—We desire to express our heartfelt thanks for the many kindnesses and tokens of love extended to us during the sickness of our wife and mother, Mrs. SARAH WILLIAMS, by the friends at Milton, Chicago, and Alfted Center, and also our appreciation and thanks to the society and Church at Milton Junction and Alfred Centre; and to our friends Mr. and Mrs. C. Potter, Jr., Mr. and Mrs. Perry, of Edgerton, Wis., and others, for their material aid and sympathy in this, our great affliction.

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