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The Sabbath Recorder.

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A BOW DRAWN AT A VENTURE.

1 Kings 22: 30, 34.

BY REV. OLIVER CRANE, D. D.

Bowman in the ranks of battle,
Deem not thine a bootless post,
Though thou 'mid the din and rattle
Art but one amid a host;
For an arrow from thy quiver
May be destined for an end
Which shall serried squadrons shiver
And the hearts of heroes rend.

Draw thy bow in earnest, bowman,
As an archer for the prize;
Yonder, as a private foeman,
Rides a monarch in disguise;
Fill thy bow with arrow gleaming,
Polished with a master's art,
For thy barb, howe'er unseeming,
May transfix the monarch's heart.

Draw thy bow, then, though at venture,
As a hero in the van;
Waver not through fear of censure,
Draw it boldly like a man;
For a shaft, with will projected,
Stealing stealthy in the dark,
May as sure as shaft directed
Go unerring to its mark.

Draw thy bow, but not behind thee,
Though it be a random shot;
Firmly at the post assigned thee,
Face the foe and falter not;
Send the leaping arrow singing
Through the dim and dusty air,
Nothing doubting but its winging
May a fated message bear.

Draw thy bow, but ere the arrow
Feels the string's impulsive force,
Up to Him who guides the sparrow
On her viewless, airy course
Lift in silence a petition
That the shaft at venture sent,
May not, on its random mission,
Be in fruitless effort spent.

Draw thy bow in comprehension
Of the issues that may hinge;
Draw it to its utmost tension,
Till the bow and barb impinge;
For thine arrow's fateful sending
May the tide of battle turn,
And a kingdom's fate be pending
On the glory it may earn.

—*Christian Secretary.*

SERMON

Preached at East Sharon, Pa., at the funeral of Effie A. Burdick, Jan. 25th.

BY REV. J. SUMMERBELL.

"Thy daughter is dead; why troublest thou the Master any further?" Mark 5: 35.

Experiences, like history, are ever repeating themselves. How true to nature the picture here placed before us. It seems more a reflection than a copy, bringing back to many of us sad memories of days gone by and sorrows which refuse to go. Here is a man whose position in life might exempt him from many of its burdens and ills. He is a ruler—a ruler of a synagogue, a man of character, means and influence. Though by men of his class, Jesus was everywhere spoken against, yet when trouble came he, true to his nature, sought not them, but him. And we are told that "when he saw him, he fell at his feet." If he was a man of pride, it was all laid aside now. That is a blessed sorrow that sends us to the man of sorrows. When our case is urgent, we do nothing by halves; so he "besought him greatly." He did not mean to fail for want of importunity. Perhaps we feel that after all, his sorrow was not like our sorrow, the blight upon his home was not so great as ours. Every heart knows its own bitterness, and he shall speak for himself, "My little daughter lieth at the point of death; I pray thee come, and lay thy hands on her that she may be healed; and she shall live." Was language ever more tender or words ever more direct? It is his little daughter that lies so low, the tender, loving child, whose prattle filled his house and was the lone star that shed light in all his home. Such an appeal is never unheeded in the ears of Jesus. "He is touched with the feeling of our infirmities;" he feels for us, and, just as those who know him best might expect, we read that Jesus went with him, and much people followed him, and thronged him." Just as here there were many loving anxious friends, attracted by sympathy to the man; but there were more who like him had their own burdens, and so were attracted on their own account to the Saviour. Among them a case so singular and urgent, and a faith so strong and confiding that Jesus seemingly is hindered, and while he is hindered comes a messenger from the ruler of the synagogue's house which said, "Thy daughter is dead, why troublest thou the Master any further?"

Dead! How hopeless the word. All our kindling hopes yield and go down before it. Death in the ruler's house, in David's palace, in the cottager's home it is all the same. Attainment, riches, power are nothing; death knocks at the door and every hinge swings before it. Who but those who have passed through the dreadful ordeal of weary watching, day and night, by the sick bed of a beloved child, alternating between hope and fear, watching and trying to interpret into favoring import each changing phaze, can imagine the ordeal at the ruler's house, through which the loving father passed before he decided to carry his burden, his woe, it may be, to Jesus. Better late than never. The woman twelve years sick, trying all accessable physicians, wasting on them "all that she had, and was nothing bettered, but rather grew worse." Twelve years was a long while to waste in useless, and finally hopeless experiment; so at last she too went to Jesus; late though she was, she never uttered a truer word than when she said of Him, "If I but touch the hem of his garment, I shall be made whole!" Did she know that his garment was symbol of his character? and do we know that to touch the character of Christ, in faith, believing, will bring to us in latest extremities, healing and life? It is not near to Christ, nor yet even nearer to him that we want to be. To be wholly safe, we must go to him and hide ourselves in him as a refuge, as "the shadow of a great rock in a weary land." So came the ruler. He left his little daughter at the point of death. He was as powerless before the advancing foe as the poorest man in all the land; and he loved his child as well. She was all to him; to lose her was loss of all to him, and death was there. He did not stay, as most of us would have done, to witness the last expiring breath, but the thought of Him brought decision, and leaving there upon the sick bed his child, he came to Jesuss, and falling at his feet, he told him all. But she was already dead. They therefore inferred that nothing more could be done. While she lived, even to the extreme point of dying, they did all that love could do. So David, when his child was very sick, besought God for it, and fasted, and went in and lay all night upon the earth; but when he saw his servants whispered, he perceived that the child was dead, then he arose and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshiped, and said, "While the child was yet alive, I fasted and wept; for I said. who can tell whether God will be gracious, that the child may live. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." We read of nothing more that the afflicted father attempted to do. Man's extremity is God's opportunity. Disease and death have done their worst. God will not long delay. So we read, "As soon as Jesus heard the word that was spoken he said unto the ruler of the synagogue, Be not afraid, only believe." Then follows the wonderful encounter. Life invades the domain of death. The prey is snatched from the jaws of the devourer, weeping is turned into joy, "and the people were astonished with a great astonishment."

The ways of God's providence often excite our wonder, sometimes our disapproval. We can not understand them. All along life's pathway we have been walking among the tombs when we would have trodden among the flowers and blooming joys of life. Among my earliest recollections is the funeral of my little playmate and cousin. We had shared together the sports and pastimes of childhood till our lives seemed blended into one. I remember it was the first pale, cold, dead face I had ever seen. It was the speechless face of one I had thus early learned to love, whose merry ringing voice I seem still to hear. I greatly wondered what death might be that my dead playmate was so still. But when I was lifted to look upon that familiar face, and lay my hand upon that cheek so cold, and gazed upon the lip so silent, it flashed upon me in a moment, This is death, cold, remorseless death, and I wondered in my young heart if there was any help anywhere. The young school-mates of Effie, who shall to-day look upon the face of her they loved so well and whose place in the class is henceforth to be empty, will ask the old question, Is there any help anywhere? Must death snatch our fairest flowers in their bloom, before the golden harvest of life has time to ripen? The little Sabbath-school she loved so well, now that she has gone to the land far away, and returns to them no more, when they sing their sweet songs, "Of Jesus and his love," and her voice is not among them, will ask, Is there no help, no help anywhere? Her bereaved parents, sister, brother, as in the weary years to come, they shall think over the fifteen years of her life among them, and of her sudden taking away, will ask over again, Is there no help? Yes, there is help, help near at hand. Jesus that took the dead child of the ruler by the hand, is still the resurrection and the life, he is a very present help in time of trouble. Like the ruler, carry all your trouble to Jesus. Take it all, all your sins as well, and a potent remedy is provided. Before me lies the poem she was to speak to-morrow in the school. It describes the way a child glides down, down, down from the bright boy of twelve shining Summers to the brassy, blear eyed giddy youth of twenty; and then with hastening speed, to the prematurely old man, lost to every human hope, the confirmed drinker of forty, after which there remains but one step, and that step a plung to the drunkard's grave. Here lies the unspoken poem. Her lips are silent, hushed in death, and the crying evil goes on. It is one ever grinding round of woe, unmixed with any alleviation. The early cigar, a step to the glass, a stagger to the bottle and for the rest no tongue can tell it—the drunkard's doom. Again I ask, is there no help? Will it trouble the Master to dethrone this reigning evil, worse than death a thousand times, because it is an ever living death? Thank God if her young life must go so early out, its expiring witness stands a protest against an evil that is hostile to every mandate of God and every human weal. Yes, there is help; help for the living and for the dying. Sin shall not forever reign, and death is a conquered foe.

But Jesus is not troubled when help or comfort among the sorrowing or the stricken is needed and called for. When the great feast was made for the marriage of the king's son, was the Master troubled more that the hunger smitten came to the table spread, or that they made excuses instead of coming? When the Good Shepherd plunges forth into the darkness, storm and wilderness to rescue and save his lost sheep, is he troubled that he finds him? No! his only trouble is to find the lost ones. As he takes the lost lamb into his arms and bosom, so he takes us with all our woes oppressed. Nothing is so repulsive to him as sin, and nothing so terrible as the cross; yet he bore our sins in his own body on the cross. What more can we ask? There are enough to take our pleasures, our joys, but here is one who will and can take our sin and trouble. These servants did not know the Master when they, doubting, asked the question of our text. Yes, dear friends, we will take this, yea, all our trouble to him, never fearing that we shall trouble him too far. Never before had the sorrowing ruler such a visitor in his house as when Jesus came in among the helpless and griefstricken mourners around the lifeless form of his little daughter.

The Master! That word explains it all. There is but one supreme Master. He is master of the situation. Death has entered, but can not reign here. A mightier than death has come. Let him come in. Now, death and him that hath the power of death shall, face to face, confront each other. David seized the kid from the jaws of the lion and the bear and delivered it; but a greater than David shall rescue the child, "And he took the damsel by the hand, and said unto her, Talitha-cumi, and straightway the damsel arose and walked." Yes, the Master is here. The storm bursts with fury over the terror striken disciples of Gennesaret, but the Master was there, and though the night was dark and the waves were high, the wild winds knew the voice of their Master.

Parents, your grief is great, your loss seems irreparable. Your home seems lonely and sad; but the Master is here, and, just as the ruler received better than he thought or asked, so will you, when the storm is over, see that he doeth all things well. A sorrowing sister and a weeping brother may in this, long to be remembered grief, come to know Jesus better than ever they knew him—know him as their own Saviour, theirs living or dying. And now, dear friends, you have been kind, helpful, sympathetic. May God bless you for it. The afflicted thank you. When trouble comes to you, as it will come, the same Saviour stands waiting and willing to help and save you, only troubled because you will not come to him.

BERLIN LETTER.

(From our Regular Correspondent.)

BERLIN Jan. 25, 1883.

When in 1858 the Princess Royal made her entry into Berlin by her husband's side, amidst the cordial acclamations of assembled multitudes, all those who knew the newly-married pair, and the great majority of those who were only acquainted with them by hearsay, felt convinced that the union would be a very happy one. The educated middle classes of Germany, who derived their political ideals from England, were sure that the bride's views would coincide with their aspirations and longings, and that she would prove a blessing to the country of her adoption. Nor have their hopes been deceived. To-day's papers extol the wife of "our Fritz," as the model of a Deutsche hausfrau. They praise her for the excellent example she affords as wife and mother, for teaching the rich to nurse the sick, and showing the poor what cleanliness and ventilation mean, for raising the level of female education, and showing women new ways of gaining a livelihood. They further declare that she has done for Germany what Prince Albert did for England, that is to say, elevated handicraft into art, and cultivated the general taste by means of art schools and museums. She has, in a word, well seconded by her husband, been a chief instrument in the movement for social progress, especially in the sanitary and educational line. She might have resented the animosity shown towards her by the Junker party, which, devoted to Russia and reaction, hated England and enlightenment, and has never once left off prosecuting intrigues calculated to prevent the English Princess from augmenting her influence, or transplanting it to the field of politics. But backed as she was by the friends of political progress, and by her devoted husband, she has had the good sense to overcome feelings of resentment and to apply her energy to works of humanity. The *National Zeitung* says: "We believe the intentions of the princely couple to be identical with the hopes of the nation. They have been breathed upon by the spirit of modern times, and do not seek all their ideals in the past." As they were the center of many hopes that have been fulfilled, so they remain the center of hopes awaiting fulfillment.

The Duke of Edinburg, Prince Christian, Lord Sackville, Major-General Du Plat, and Lord and Lady Ampthill, all offered their congratulations before noon. Then followed the Emperor, foreign Princes, and Corps Diplomatique. At half past three a stout personage, with a white beard, cut quite close, and eyes of unusual lustre, inscribed his name in the list of visitors. There stood in tall letters, steady and upright, the words "Von Bismarck, Reichs-Kanzler," denoting no trace of age or decline of strength.

Festive pageants have given way to Court mourning, the illumination of public buildings has been countermanded, and all that remains to be said of this anniversary is that the German people have testified the warmth and sincerity of their affection for "Fritz" and his spouse by munificent contributions to the Crown Prince's charitable fund. One hundred and twenty-five thousand dollars are the upshot of one subscription list, the proceeds of which the Crown Prince intends in part to devote to the endowment of a home for nurses in the Steinmetz-strasse, which is the latest offspring of an excellent sanitary association, from which an institution for governesses and teachers has also sprung up, all founded and upheld by the exertions of the Crown Princess. Another great pleasure has been afforded to the Royal couple by the collection of funds for the erection of an edifice to be used as a high school for ladies. This enjoys a very great reputation. Similar gifts for an asylum for military orphans, etc., etc., prove how well it is known that nothing could please the august recipients better than gifts for benevolent objects. *

The treaty of commerce with Mexico, grants Germany noteworthy advantage.

INFLUENCE OF THE BIBLE-SCHOOL.

We were more than pleased in reading the message of Bro. Utter to Sabbath-school teachers in the RECORDER of Feb. 1st. When we consider the increasing influence of the Bible-school and the responsibility of the teacher which goes with it, what to teach, and how to teach it, in the short half hour allotted to the study of the lesson, becomes an important question. A right start in life is said to be the major part of a Christian character. The Bible-school should be considered a training school, a stepping stone to a higher life in the church of Jesus Christ. The ideal Sabbath-school would so prepare the minds and hearts of its members that their admission into the church would be only a matter of form. Many Sabbath-school children to day are better acquainted with the Book of books, and better informed on Bible subjects than their parents who habitually stay at home; and the child who has been a regular attendant upon the Sabbath-school service for several months, not to say years, and has not a desire, a longing, an anxiety to live a Christian, has either very bad influences about him outside the school, or, within, has not received the encouragement that a true presentation of the beauties of the religion of Jesus can not fail to give. We should represent this religion to our classes, and especially to the younger members, not so much by holding up others' wickedness and inconsistencies for them to shun, as their virtues for imitation. Given a pure, noble ideal, and it invariably produces a noble character. The Sabbath-school is of all others the place not to teach anything but this pure religion as it came from the lips of the Master; not to hold up to the gaze of the young, whose minds and lives are to be influenced by the teacher, any one less pure, less good, less Godlike than Jesus Christ, their Saviour and ours. Two or three years ago there was a revival here and a large number made profession. A great majority were connected with the Sabbath-school. During the twenty-two months since Eld. Babcock came here as pastor, twenty-two others have been baptized, twenty of whom have been received into the church. Ten others have been received by letter or otherwise from other churches. And when, at the Sabbath evening meetings, the pastor invites all wishing the prayers of Christians to arise (which, by the way, is never omitted), we see them one by one start upon the new life, we can not but appreciate the importance of Sabbath-school effort. A.

BOOK NOTICES.

"THE Celestial Symbol Interpreted, or, The Natural Wonders and Spiritual Teachings of the Sun." This work is a complete text-book on familiar science. The author begins by setting forth all that relates to the sun, as the parent orb of a great family of worlds, and we are made to understand and appreciate the wonders, splendors and influences of this great orb of day. As he advances, step by step, he traces out beautiful and remarkable analogies which exist between the relations and agencies of the Sun of Nature and the character and offices of the Sun of Righteousness. Viewed in the light of these various analogies, the sun is found to typify and illustrate all the great and beneficent doctrines which relate to the Saviour of mankind. This is a work which will be welcomed by all who delight in the wonders of nature. Illustrated with over fifty designs, among which are a number of full page engravings on steel and wood. It is printed from clear open type, on tinted paper, and contains over 700 pages. Leather, price $4 50. Published by J. C. McCurdy & Co., Philadelphia, Pa.

"SCIENCE in Short Chapters," by W. M. Williams, number two of the Standard Library, supplies a growing want of these busy times, when many of us are prevented by the struggles of business from sitting down to the consecutive study of a formal treatise. Price 25 cents, paper covers. Published by Funk & Wagnalls, 10 and 12 Dey St., New York.

NUMBER Two of the Elezevir Library consists of an interesting chapter taken from "The Early Days of Christianity," by F. W. Farrar, entitled "The Burning of Rome." Published by John B. Alden, 18 Vesey St., New York. Price 2 cents. Annual subscription, 104 numbers, $2.

"THE Little Gem and Kindergarten" for February is a sixteen page magazine for children, which has for its object the awakening of thought and inciting mothers and teachers to impart moral instruction in an interesting and attractive light to the little ones. Published by E. B. Grannis, Room 47, Tribune Building, New York,

"HARRIS' Moreton Farm Seed Catalogue for 1883," is well illustrated, and gives full and plain directions for sowing and cultivation. It is sent free to all. It contains double the number of pages of previous issues. Address, Joseph Harris, Moreton Farm, Rochester, N. Y.

"GREGORY'S ANNUAL Illustrated Retail Catalogue for 1883," is full of information interesting to the gardener. The catalogue is sent free to all. Address, James J. H. Gregory, Marblehead, Mass.

Missions.

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

ENDURANCE.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot.
The timid good may stand aloof,
The sage may frown—yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.
—*William Cullen Bryant.*

OFFENSES.

"Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offence cometh." Matt. 18:7. This is the language of one that never spake amiss, and following, as it did, immediately after the answer to his disciples' question, "Who is the greatest in the kingdom of heaven?" illustrated by taking the little child, and setting him in the midst of them, goes to show plainly what is meant by the term offense, a cause for stumbling, or making weak.

Who is there among us having passed through the happy experience of the new birth, who have not felt the withering and deadly influence of some unkind word or act many times coming from those whom we expected to give us a word of encouragement. And sometimes young converts have been disheartened by such cold, unthinking conduct, while anxious inquirers are sometimes turned away from Christ for want of the sympathizing word at the right time. These are grave offenses against which Christians should be much on their guard. "Wherefore let him that thinketh he standeth take heed lest he fall." Happy is the man that can look back on a life and say that he has not offended any one.

While the fields are so large, and so many are out of the ark, why should we stand idle and say, there is naught for me to do? If we can not give bread to the perishing in one place, there is ample room in another place or another work. Be not afraid to sow "beside all waters;" "for in due season ye shall reap if ye faint not," yet you may say, I shall offend if I should urge sinners to embrace the Saviour; that is just what you ought to de, and cause them to stumble into the way that is cast up for the redeemed of the Lord.

J. P. PALMER.

FROM THE FIELD.

ASHAWAY, R. I.

February 2d was the time of our regular missionary concert, which was conducted a little out of the general line; the whole evening was given to the China Mission, after the praise service which occupied the first half hour. The pastor had arranged with Isaac Cundall to give the "Geography of China." This he made very interesting by preparing a large map, drawn upon brown paper, setting forth the different divisions, locating the rivers and mountains, the capitols and some of the larger towns, by pointing out the different rivers and giving their names and telling to what extent navigable, also giving the climate, soil and productions of the several States, and their natural resources, also of the manufactures and the malarial districts, some of which have been nearly depopulated on this account, while others more healthful, are very thickly settled. This, with the area and population as compared with other parts of the world, and a short historical sketch of its early rulers, prepared us for the next item which was given by V. A. Baggs, the "Religion of China." He gave the three prevailing forms of religion, and the peculiarity of each, also the prevailing characteristics of the Chinese.

Mrs. Moore gave the history of our China Mission from its first beginnings, with the intention to locate in Africa, the reasons for changing to China, and the establishing of the present station at Shanghai, by Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, giving the annual progress of the mission with its various hindrances, privations, discouragements, and its encouragements up to the year 1882.

Miss E. E. Kenyon read selections showing many sources of encouragement in this work, among the more important, the progress made in translation of Bibles, tracts, and songs; also the increase of the number of native preachers and Bible readers.

Mrs. E. C. Stillman read the report of the doings of Mr. Davis and wife, for the last two months, as found in the *Missionary Reporter.*

Each exercise was of itself very interesting, and when combined the whole was very instructive. Our next missionary concert will be similarly conducted upon the South-Eastern Association.

BEREA, W. VA.

According to previous arrangements I began a protracted meeting here on Sabbath, Jan. 6th. Rev. S. D. Davis, of Jane Lew, joined me on First-day evening agreeable to arrangements previously made, and continued through the meeting giving great aid with his usual evangelistic earnestness. Religious gatherings were held day and night, with a single exception, for sixteen successive days. The union of the neighborhood in these meetings was, in the main, very commendable. About seventeen persons professed conversion. Nine were baptized, five joined the Ritchie Seventh-day Baptist Church, two of the five having recently embraced the Sabbath. A number of penitents were still seeking forgiveness at the close of the meeting. Though we had hoped for a more extended work, yet we feel that the meeting was a glorious success. To God be all the praise.

L. F. R.

JAN. 30, 1883.

"NATHAN" MEANS "GIVEN."

"Unto us a son is given and his name shall be called Nathan." When these cabalistic words were wafted to us from over the sea, there came with them a vision of rescued childhood, snatched from the ignorance and idolatry of a Pagan civilization. A rescued man, the first fruits of our new missionary labor, like his prototype, a counsellor of kings and princes, or, at least, as much as his namesake, a grand man and leader and teacher of our faith. Our Sabbath-school took monthly collections for his support, and many a young heart warmed and eye grew dim when the collectors went around and the pennies and dimes went clinking in together, for young hearts were taking first lessons in mission work. Then it was whispered that Nathan was provided for. Still our collections went on for China schools, always with an eye on Nathan, and through him we gave to others like him, thankful to have one boy under such benign influence as our schools. Nathan was an inspiration to young hearts, and alms and prayers went together. Childish eyes would brighten, and voices soften as they told their superintendent that they never forgot their pennies for Nathan. Christmas tide came, we celebrated it by giving. A few pennies found their way from unknown childish hands and loving hearts into our Christmas sack, for a Christmas present for our children in China—Susie and Nathan. We want to give to build up and sustain our schools in China.

I write to you, Mr. Editor, and want you tell us what you know about them. Their needs about the boys and girls, their names, ages, wants—something that will be an inspiration to our little ones. We want them to feel a kinship, a responsibility to help them. Do we not lack some such stimulus to feed the missionary spirit that has already sprung up in many many young hearts in all of our Sabbath-schools? Can not you, can not some one give us this knowledge either through the RECORDER or *Visitor*?

X. Y. Z.

AN ENDLESS STORY.—The story of Jesus Christ, from the manger to the cross, from the Jordan to the Mount of Ascension, is a story without an end. It can be dwelt upon perpetually, and not be exhausted. It is, as the apostle says of our Lord, "the same yesterday, to-day, and forever." It is a spring that never ceases to flow; an ocean always full. If we select any one event in the Saviour's history, any vital doctrine of the gospel, and begin to dwell upon its substance, its connections, and its lessons, how the lines of thought and duty and interest stretch away; reaching from the depths of a sinful heart to the final inheritance of the saints; sweeping perhaps from one eternity to another; now ranging in the footsteps of Jesus, in the places where he taught, or dwelt, or suffered; and now hearing his parables and witnessing his miracles; and then lingering at the sacraments of the church; and then contemplating the world to come, the judgment, and the final awards. Sometimes we are alone and sometimes in a crowd; sometimes with demons, and sometimes with angels; sometimes on earth, and sometimes in heaven; but always with Christ. —*Christian Secretary.*

THE essential thing in Christianity is not its forms which are outward, mutable, transient, but its spirit; and this spirit is growing among men, and will continue to grow. It were as easy to resist the "forward flowing tide of time," as to prevent its growth. If its manifestations are checked in one place for a season, they surely appear in another, and will ultimately appear in all. If it is not suffered to act advantageously through one medium, it certainly will through another. It is not confined to forms nor any human organizations. Even ecclesiastical institutions do not monopolize it and are not beyond the possibility of losing it. Should the church prove faithless to her charge she will suffer eclipse, but Christianity will not perish from the earth. In the end it will fill the whole earth and all forms shall contribute to its full expression.—*Morning Star.*

"THE JOY OF THE LORD."—God wants his children to be joyful. Why is it that they are not? Is it not because our lives are so untrue? We care too much about what our fellow-beings think of us and too little about what God thinks, and so in trying for the favors of the world, we lose the favor of our best Friend, and consequently the joy of the Lord, which is our strength. Our Father is too good to allow one of his children to be happy while they are living false lives, and we ought to be thankful that it is so, and strive to be right, or in other words, righteous before God and men, then we will have the joys of salvation restored so we can "teach transgressors Thy ways and sinners shall be converted unto Thee." L. H.

"WHITER THAN SNOW."—A little girl went out to play, one day, in the fresh, new snow; and when she came in, she said: "Mamma, I couldn't help praying when I was out at play."

"What did you pray, my dear?"

"I prayed the snow-prayer, mamma, that I learned in Sabbath-school: 'Wash me, and I shall be whiter than snow.'"

"What a beautiful prayer! And here is a sweet promise to go with it: 'Though your sins be as scarlet, they shall be as white as snow.'"

And what can wash them white? The Bible answers: "They . . . have washed their robes, and made them white in the blood of the Lamb."

ITEMS.

The attempt of the French to gain control of the Congo and Madagascar is exciting just apprehension among foreign missionaries. It is fairly demanded that the noble river which affords the only highway to the heart of Africa and which has been opened to the world through the privations and enterprise of the citizens of many nations shall be neutral ground. And this, the representatives of the British government, it is said, have substantially stated, is the sense of the English ministers. The missionaries also insist that Great Britain shall protest against the French occupation of Madagascar, as already their colonial possessions in the vicinity (where they own two small islands) have deluged the coast with rum and its attendant misery and sin.

Within the last year the women of the United States have given the magnificent sum of $600,000 for the spread of the gospel in heathen lands. Of this amount the Presbyterians gave nearly $200,000; the Baptists, $156,000; the Congregationalists, $130,000; the Northern Methodists, $108,000; and the women of the Methodist Church South, $25,110. An examination of the reports of these denominations show that many of their large amounts are made up of small contributions. It illustrates the value of the small mites when aggregated.

The American missionaries have scarcely settled in Bailunda, West Africa, before an agent comes to the king from the coast asking permission to set up a distillery. It is hoped that he will be unsuccessful. Dr. Nichols, of the same mission, writes from Benguela that the slave trade is still carried on in the Portuguese settlements, and Portuguese slavers carry off the unfortunates to Portuguese colonies.

The man who studies how he may "skimp" in his contributions to Christianity, should make a special study of the Bible, with reference to Christian beneficence. That would open to him a world of new ideas, and, if he would walk in the light thus discovered, a world of new joys.—*Nashville Christian Advocate.*

"Are there men there," was the noble answer of the Christian natives of Raiatea, whose friends tried to dissuade them from going as missionaries to New Guinea, telling them that there were serpents, wild beasts and pestilence there. "If there are men there," they said, "we will go."

It is estimated that the number of schools at present connected with the various foreign missions exceeds 12,000. The Bible has been translated into 236 languages and dialects, while its circulation during the past eighty years has reached an aggregate of 148,000,000 copies.

The Baptist Home Missionary Society is fifty years old. It has paid $1,700,000 for actual missionary services, $1,000,000 for educational work among colored people and Indians, and over $300,000 has been loaned to 331 churches for the erection of edifices.

Recent discoveries of very ancient copies of the Old Testament Scriptures in Hebrew and Hebro Persian have been made at Yemen, in Arabia.

Tokio, Japan, has its Twelfth Presbyterian church. The Presbytery is almost made up of native ministers.

India has two native churches which are more than fifty years old, and both of them are self-supporting.

The Congregationalists have 134 churches in Nebraska, with a total membership of only 3,829.

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."

THE PUFFERS.

BY BELLE KELLOGG TOWNE.

Like little engines are some men,
They puff and puff away,
And all along the track you see
The blue smoke rolls away.

And like the fiery eye that marks
The engine's course at night,
You see the glow of their cigar
Whene'er they come in sight.

Puff, puff, puff, puff, the engine goes
Along its iron track,
And impolitely in your face
Its line of smoke sends back.

Puff, puff, puff, puff, these men will stand
Upon a street car wide,
And send far back their line of smoke
On those that are inside.

But in one thing, we have a thought,
That smokers far and wide
Do not with puffy engines just
Exactly coincide:

When smokers, dry, conclude to take
A long pull—now be frank—
Do you believe in *every* case
It's at the *water-tank?*
—*Youth's Temperance Banner.*

TEMPERANCE PAPERS.

The cause of temperance never before received so much attention as it is receiving now, and never before did temperance so nearly universally mean total abstinence and prohibition. One of the signs of this condition of the temperance cause is the abundance of space given to the subject by the press of the country. We have temperance columns in nearly all our religious weeklies, and papers devoted exclusively or mainly to the subject. Believing that the circulation of temperance literature is one of the best means of arousing and perpetuating an interest in this subject, we are happy to give place to the following, by way of information to such as desire it:

The National Temperance Society, 58 Reade St., New York, publishes the *National Temperance Advocate,* at $1 per year, a paper too long and well known among temperance people to need comment from us. The same society also publishes the *Youths' Temperance Banner,* in three editions—monthly, at 25 cents, semi-monthly, at 40 cents, and weekly, at 75 cents per year.

We are in receipt of *The American Reformer,* a finely printed, sixteen page paper, devoted to the discussion of temperance, politics, religion, health and the home. It is conducted by men of not only ample means, but of long experience in the field editorial, and the list of special contributors is a long and distinguished one. Send for sample copy, free; or $1 to 59 Tribune Building, New York City, and receive the paper, postage free, one year. Address The Reformer Publishing Co., as above.

The Steuben Signal Publishing Company, of Hornellsville, N. Y., announces the intention of issuing a weekly paper in the interests of prohibiton, beginning about the middle of this month. The character and aims of the proposed paper are set forth in this paragraph from the company's circular:

"It is to be a general family newspaper, imbued with temperance, but by no means confined to that one topic. Healtful in tone, it will endeavor to promote all the best interests of the home, the church and the State. It will especially seek to bring into hearty co-operation all the temperance sentiment of this region for the destruction of the liquor traffic. It will work for all temperance organizations in the interests of moral suasion, education of the young, reformation of the fallen, no license, execution of the present laws, the work of the Woman's Christian Temperance Union, church work, Constitutional Amendment, temperance orders, and lastly, but chiefly, for the absolute prohibiton of the manufacture and sale of all intoxicating drinks here and elsewhere."

Our readers, especially in Steuben, Allegany and adjoining counties, will be interested in this announcement.

WHAT THE BEER DRINKER SWALLOWS.

The beer or spirit drinker is wont to look with ill-concealed contempt upon the simple water drinker, and as he tosses off the glass he has just paid his money for, imagines that he has swallowed something far better and performed an action far more sensible. Yet, if he would stop but for a moment to ask what he has just taken, he might think quite differently. Let us see. A barrel of beer contains about 500 glasses. The seller gives about $8 for it, and sells it for five cents a glass, or $25. His profit is 215 per cent. The drinker drops in ten times per day and takes his glass of beer; in fifty days he has consumed the 500 glasses and paid $25 therefor. What has he swallowed? Scientific men say that in the 500 glasses of beer there were 460 glasses of mere water, 25 glasses of pure alcohol, 15 glasses of extracts and gums. So the beer drinker has paid $23 for 460 glasses of water, and impure at that, which he could have had from the nearest spring for nothing, and pure as nature made it. He has had, in addition, 25 glasses of pure alcohol, which is a poison—at enmity with every function of the system, no food, nor a heat producer. And besides all this, he has taken 15 glasses of extract of malt, sugary matter, indigestible gums, etc., etc.

Surely, there is no absurdity so absurd. To pay $23 for 460 glasses of impure water, when he could have it pure for nothing, and $2 for forty glasses of poison and mostly indigestible drugs! But it pays the brewers and saloon-keepers to sell water at 215 per cent. advance on all their trouble of barreling and bottling it.—*Prof. G. E. Foster.*

THE GOBLET.

Touch the goblet no more!
It will make thy heart sore
To its very core!
Its perfume is the breath
Of the Angel of death!
And the light that within it lies
Is the flash of his evil eyes!
Beware, O! beware,
For sickness, sorrow, and care
Are all there!
—*Longfellow.*

BEER AND VITAL STATISTICS.

In a late address upon "Temperance and Vital Statistic;" Colonel Jacob L. Greene, president of the Connecticut Mutual Life Insurance Company, one of the largest in the United States, gave most significant testimony concerning the relation of alcoholic beverages, even used in moderation, to disease. Referring especially to beer, he said:

"I protest against the notion so prevalent and so industriously urged that beer is harmless and a desirable substitute for the more concentrated liquors. What beer may be and what it may do in other countries and climates I do not know from observation. That in this country and climate its use is an evil only less than the use of whisky, if less on the whole—that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end—I have seen abundant proof. In one of our largest cities, containing a great population of beer drinkers, I had occasion to note the deaths among a large group of persons whose habits in their own eyes and in those of their friends and physicians were temperate; but they were habitual users of beer. When the observation began they were upon the average something under middle age, and they were, of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and until it had dwindled to a fraction of its original proportions the mortality in it was astounding in extent and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of a cold or a sniff of malaria, and instantly some acute disease with, almost invariably, typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse; every fibre was poisoned and weak. And this, in its main features, varying, of course, in degree, has been my observation in beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last."—*National Temperance Advocate.*

BREVITIES.

The *Quarterly Journal of Inebriety* for January says: "In 1878, 1879, and 1880, the number of women committed for inebriety in London and Liverpool has steadily increased. In 1880 the number in both cities exceeded the men committed for the same offense. In Liverpool, in 1880, this number was fifteen thousand three hundred and fifty-seven."

The Kansas Supreme Court has decided that the State has a right to prohibit the manufacture of liquors, although this destroys the value of brewery property built in good faith when beer-making was a legitimate industry. A minority held that the State was bound to make restitution in such cases.

It is a significant sign of the times when Governors Cleveland of New York, Jarvis of North Carolina, Crittendon of Missouri, and Butler of Massachusetts, make no possible reference to the liquor-question, either for or against, in their annual message.

Rockford, Ill., formerly a "no-license" town, recently changed and granted licenses for $500 each. Soon the police force was increased from one to eight, and a police justice added. The expenses of the town are now almost too heavy to be borne.

Senator Anthony, of Rhode Island, declares that "the practice of putting naval officers, superannuated by whisky, on the honorary list of retired men has made this class in character almost another inebriate asylum."

Gambetta's habits, it is said, hastened his death; that he "had been fond of wine;" and that "when a serious inflammatory disease seized him his system was unable to resist its consuming fire."

A recent decision in New Jersey courts sustains the threatened right of Ocean Grove Camp Meeting Association in prohibiting the sale of liquor within a mile of its grounds in all directions.

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Education.

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

LONGFELLOW.

EDITH A. MERRIFIELD.

The growth of American literature has been rapid. Fifty years ago, England would have treated with scorn the thought that she would bow her head in sorrow for the death of an American poet, and say, it is a national loss. At that time, theologians had heard of Jonathan Edwards; some few may have read Bryant's "Phanatopsis," in the *North American Review*, but the larger class of American writers delighted in strings of high-sounding adjectives and uncouth rhymes. The woods rang with their patriotic jingles, which for a time were the delight of a people, then sank quietly out of sight. The pure American literature which we enjoy was but dimly foreshadowed. The American editors were, as a class, poorly-educated men, who cared more for the scream of the American eagle than for raising the standard of her literature.

That America should attain a power in letters; that the stern Puritan strength should blossom, in the nineteenth century, into sweetness and song; that the strict moral principles of the New England Puritans should lay the foundation for this literature, and, under the shadow of her primeval forests and the frown of her granite hills, it should grow into beauty, and win the hearts of many nations with its pure melody, were facts unknown, undemonstrated. You who hold that morality is something alien to letters, can not fail to see that the purity of our New England morality laid the foundation for our literature. In history, in the sciences, in criticism, America has not been idle; in all brances of literature her thinkers and workers have builded well; but in raising the standard of poetical art, she has done much. Her notable men of letters have been exemplary men, whose writings echo the lives they lived. They early saw, what many great geniuses never learned, that the true beauty of human life lies in its morality.

At the head of American literature our best English judges place Bryant and Longfellow. Both are natural flowers of the Puritan strength. Bryant's grave and serious temperament had taken an added seriousness from his constant contemplation of nature; from the forests through which he delighted to wander; from the crags of his native State; and this sober strengthfulness embodied itself in his verse, deepening and intensifying every line. He sounds the key note to American scenery—his poetry is purely American; it could have been written only by an American, and nowhere but in srng America. Longfellow, on the other hand, for every clime—for every human heart. His life has spanned the life of American literature. A fine literary scholar, he entered upon his life-work at a time when the literary world, tiring of the standard authors of the eighteenth century, sought for something better. The key to the best literature of every nation was placed in his hand, for him to cull that which he wished, nor was the trust betrayed. He has been compared to a smooth-throated mocking-bird, warbling the lays of every land; but this is not just. If he drew from the literature of other lands to enrich his verse, the style of poetry was his own. If he originated few ideas, his taste and propriety in the use of figures of speech and illustrations, his fine artistic and musical skill, are inimitable. Each poem left his pen melodious, complete; nothing superfluous, nothing left out. Clearness is one of the characteristics of his style. He throws nothing into the shadow, leaves nothing vague and uncertain, in order that it may seem larger through the mist. Naturally of a serene temperament, his poems are never impassioned, and what they may lack in force is balanced by the exquisite finish, the masterful play of words. He is the favorite poet of the larger class of English readers, while some of his poems have been translated into many tongues. Father Felicien's words are the author's own:

"Forty years have I labored among you, and taught you,
Not in word alone, but in deed, to love one another."

What he was as a poet, that he was as a man. Naturally serene, never intrusive, possessing the strong, unwavering rectitude of his race, tempered and refined by culture and contact with other lands, his poems show a pure, moral tone, continuity of thought, and the natural and acquired refinement of the author. His own sorrows only made him more keenly alive to the sorrows of others. Through his broad sympathy and genial humanity, he won and held his place in the hearts of his readers. This was not premeditated, it was but the natural outflow of a heart chastened and refined.

"Evangeline" made the author famous. This poem presents an ever-shifting panorama of American scenery. It takes us from the cold North to the sunny South. It leads us through great cities, the peasant's hamlet, the hunter's camp, and the Indian wigwam. In turn we breathe the bracing air of our Western prairies, the malaria of the fever districts, and are scorched by the hot breath of the pestilence. All the quietness, all the beauty, of the "western world" is seen by the eye of an artist, is painted by the hand of a master. All the longing and sorrowing of human life, the tender love and yearning, patient, pathetic, enduring, fittest type of the divine love is told with a sweetness and grace befitting the story. Pathos is a noticeable feature of all his writings. A gentle, pleasing melancholly is not the least of the charms of his verse.

"Hiawatha" he hoped to make his masterpiece. In this poem he embodies many of the legends and superstitions of the Indian tribes. True to his unwavering fidelity to the subject, he takes nothing from the natural poetry of these traditions, but, seen by the light of his imagination, they take an added beauty and softness. The "Psalm of Life" and "Footsteps of Angels" speak the full heart-utterances of the poet, while "Resignation" has breathed gentle healing and sympathy to many a sorrowing heart. "Santa Philomena" is a perfect little gem, both in finish and fine imaginative power. His poems on slavery do not betray the bitter loathing and denunciation of the system which electrifies us in Whittier's, nor the deep undercurrent of intense feeling which thrills us in some of Bryant's written on that subject; but, if more serene, the pure muse of Longfellow lifts its voice, in strong protest, in the "Witnesses" and "Warning." Each of Longfellow's poems is a valuable literary study. Indeed, it has been said that a careful study of them would be a liberal education. The author draws his illustrations from such a variety of sources, so many allusions are made to historical facts, so many of the attainments of the ripe scholar, blends in his verse.

In the true poetical genius we may have had poets more gifted, but none so rich in scholarly attainments as Longfellow. Whittier is master of no language but his own, and what he must, from necessity, leave rude and unfinished, Longfellow, by the aid of his greater facilities and attainments, made smooth and even. If Bryant eclipsed Longfellow, with the intense power of his genius, Longfellow had the advantage of being a riper scholar, of employing a more varied art, and of choosing a more pleasing way of reaching the people. He is the people's poet. In the simplicity of his style, he never soars above us. He made a bridge from our life to his with the melody of his song. He won us by the purity of his life, his sympathetic heart, and the exquisite beauty of his verse.

He the sweetest of all singers.
* * * * *
All the many sounds of nature
Borrowed sweetness from his singing;
All the hearts of men were softened
By the pathos of his music.

DEATH OF PROFESSOR GREENE.

Professor George Greene, the well-known historical writer, died at East Greenwich, R. I., Feb. 2, 1883, aged seventy-two. He was born in East Greenwich, R. I., April 8, 1811. He was a grandson of Nathaniel Greene, the Revolutionary general. He was obliged, by ill health, to leave Brown University in his Junior year in 1827, and resided from that time in Europe, with the exception of a few short visits home, till 1847. From 1837 to 1855 he was United States Consul at Rome. Between 1835 and 1850 he published a series of essays in the *North American Review*, which were collected in a volume, entitled "Historical Studies" (New York, 1850.) On his return to the United States, he became instructor in modern languages in Brown University, and edited several text books, among which were a new edition of Putz and Arnold's "Ancient Geography and History" (New York, 1849), and a "History and Geography of the Middle Ages" (1851). He finished the life of Gen. Greene in Sparks's "American Biography," and afterwards published separately a "Life of Nathaniel Greene," two volumes octavo, New York, 1867–8). In 1860 he published a volume of "Biographical Studies;" in 1865 a "Historical View of the American Revolution;" and in 1866 a criticism of the account of Gen. Greene in Bancroft's History. In 1872 he was appointed non-resident Professor of American History in Cornell University.—*Elmira Advertiser.*

WHAT SCHOOLS SHOULD DO.—The one point to which our public-school teaching should be directed is the preparation of the pupils for the work of life. And as the public school, at best, can merely lay the foundation of an education, it is above all important that it should awaken in its pupils a spirit of inquiry and a thirst for knowledge which will prompt them to read, study, and think for themselves after they quit school. It is here that most of our schools fail. The teachers in too many cases are not themselves students and learners; they lack the faculty of enkindling the intelligence of their pupils; they are so overworked by the exigencies of an iron system that they break down at the most important point. The real work of the public school, after all, is to train children to educate themselves, and inspire them with an impulse to do so. This is the point at which our present schools most deplorably fail. How to meet this deficiency is a question much harder to answer than what studies to teach and what not to teach. And the Board of Education would do well to invite suggestions, not only as to what should be taught in the schools, but how the pupils shall be taught, so that they will do for themselves what no public school can do for them in these days.—*New York Star.*

TOO BAD TO BE TRUE.

We do not know how much of truth there may be in the paragraphs below concerning the "Harvard boys," but it is quite certain that grave responsibilities rest upon those who have the training of the young, at that period of their lives when character forms most rapidly and most surely. The temptations to drink add by far the greatest weight to that load of responsibility. If parents only knew how much they could ease these burdens, and how much they might do to provide safety for their sons in college and elsewhere by banishing the rum fiend from the land, would they not do it?

The remark is often heard, "If you want to find Harvard College students, do not go to Cambridge, but look into certain saloons of Boston" "Parker's" is a favorite, "The Revere" and certain saloons in close vicinity to the theatres furnish special attractions for these young men.

We find the following paragraph in a New York paper:

"Late on Saturday night a gentleman having occasion to see some one at Parker's, Boston, had to go to the billiard-room, and there were over one hundred and fifty Harvard students continually drinking from little tables filled with bottles and glasses of liquors scattered abundantly among the billiard tables. Some of them were deeply intoxicated already, and their self-control and sense of surroundings gone. How the night could end safely for some who were there he could not conceive."

FOUR PEAS IN A POD.

[1. Preach plainly. The first necessity of rhetoric is perspicuity, the great plainness of speech. Many sermons are in an unknown tongue to common-school people. Army officers used to order the soldiers in battle to "aim low." Be sure to let the people know what you mean.

2. Preach practically. You mean business. You are no dreamer, no doctrinaire, or fanatic. You must have things to accomplish, if God pleases, by your sermons. If you aim at nothing, you will generally hit your mark.

3. Preach personally. "Thou art the man." "He told me all things that ever I did." "Who told the minister about my case?" Let not the man in the $100 pew pass it back to him in the $25 pew. Teach believers to say: "He loved me and gave himself for me." Teach unbelievers to pray: "God be merciful to me, a sinner."

4. Preach powerfully. Or, if you can not preach prwerfully, preach as powerfully as you can. Be not too chary of your strength nor too solicitous about husbanding resources. Do your best every time. Pray for the true power from on high. Wake yourself up, and some of the people will stir also. May these peas be "Little Gems"—much value in small bulk. May they be "Marrow-fats," full of the marrow and fatness of the gospel.—*Christian Secretary.*

CLIPPINGS.

The Association for Promoting the Higher Education of Women presented a petition to the Board of Trustees of Columbia College, at their meeting held February 5th, urging them "to consider how best to extend, with as little delay as possible, to such properly qualified women as may desire it, the many and great benefits of education in Columbia College, by admitting them to lectures and examinations."

The once famous William and Mary College, at Williamsburg, Va., the *alma mater* of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to Harvard in point of age, had but a single student last year, and is now closed.

The will of the late James Laughlin, of Pittsburg, Penn., directs the payment from his estate of $15,000 to the Pennsylvania Female College, $10,000 to the Western Theological Seminary, and $5,000 to the Western University.

The oldest American library in existence is the Harvard College library, established in 1638. It was destroyed by fire in 1764, but immediately rebuilt. The Yale College library was established in 1700.

McGill University gets $40,000 from the will of Miss Barbara Scott, as upheld by the Superior Court of Montreal.

Mr. J. B. Jermain, of Watervliet, N. Y., who recently gave $50,000 to Williams College, this year made a New Year's gift to Hamilton College of $5,000. Dr. Darling, President of Hamilton, was formerly Mr. Jermain's pastor.

Mr. James McLaren, of Buckingham, Quebec, brother of Professor McLaren, of Toronto, has subscribed $50,000 of the $200,000 asked to endow a chair of systematic theology in Knox College.

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."

REV. A. H. LEWIS, of Plainfield, N. J., is a member of a Ministers' Union, in New York. At a recent meeting he addressed the members upon the question of Sabbath Laws, as the following extracts from the *Advance* of Jan. 18th, shows:

"At the last meeting of the Clerical Union, the topic of Sabbath Laws, continued from the previous meeting, was discussed. A great variety of views was developed, the most of those who spoke, however, advocating a strict observance of the day. The general feeling seemed to be that so long as the church is honey combed by its practices of Sabbath desecration, Sabbath laws are of little avail. Rev. A. H. Lewis, D. D., Professor of Church History in Alfred University, editor of *The Outlook*, a Seventh-day Baptist, by invitation, addressed the meeting. Without adverting to his peculiar views, he said his paper was sent to 50,000 clergymen in this country, and he was constantly in receipt of letters from them. Having thus his finger on the pulse of the church, he was overwhelmed with the feeling of despair that was manifested in regard to the proper observance of the day. The American people are practically Sabbathless."

THE following items, clipped from the *Sabbath Memorial*, published by Bro. Wm. M. Jones, in London, Eng., are suggestive, and will bear repeating in this country:

Monday, Dec. 25, 1882, railway traffic ceased to-day from 11 A. M., till 1 P. M., the time for public worship in the national churches. The custom of ceasing certain labors on Sunday, for two hours, is an ancient one, and shows how little like a Sabbath the originators of the Sunday festival intended the day to be. Later on the followers of Mohammed did the same thing on Friday, namely, leave their business at 11.30, for prayer at their mosques, and return to business at, or soon after, 1 P. M. In the eye of English law Christmas and Good Friday are of equal sanctity with Sunday; but, in the eye of God's law they are only work days, not holy days at all.

The publicans also have been doing a thriving business to-day, judging by the way men and women are seen to enter these highways to —— and come reeling out again. There are those who sigh for a Sunday Closing Act; but pray, that is only one-seventh of a total abstinence sigh—let us all sigh deeply, and close these concerns on all the seven days.

A PAIR OF DECEMBER SUNDAYS.

They sawed boards, drove nails, and made seats, pavalions, and decorations, in the Strand, on *Sunday*, because the *Queen* was coming Monday. They drove freighted wagons and carts, and delivered goods in London, on *Sunday*, to Christmas good, because *Christmas* was coming on Monday.

THE COMING REPEAL OF CALIFORNIA'S SUNDAY LAW.

During the late political contest in California, in which the Sunday question was so largely involved, it was quite readily inferred from the hostility of the Democratic party to the Sunday law, that, in case that party should win, the law would be repealed. As all our readers know, that party did carry the election by an overwhelming majority. And now the correctness of the inference in regard to the repeal of the Sunday law is plainly foreshadowed in the following words from Gov. Stoneman's first message to the California Legislature:

"For many years, sections 299, 300, and 301 of the Penal Code, commonly called the 'Sunday Law,' have been on our statute books. Under slightly varying forms, this law has been in existence in this State during the major portion of the past quarter of a century. Now and then spasmodic efforts have been made to enforce it, but without success. In every contest before the courts, the condition of public opinion has been shown by the fact that the law has been practically placed on trial, and not the particular defendant at the bar. In cases where the testimony adduced has been conclusive that the alleged offense has been committed, juries have almost uniformly refused to convict—a state of facts never before observed with reference to any other portion of our criminal jurisprudence. Such is the condition of the sections above cited. It is unwise to cumber the statute books with an enactment which experience has proven can not be enforced. The result of the late election, by an emphatic endorsement of the attitude of the now dominant party on this important subject, makes our duty in the premises perfectly clear. We all concede that those sections of our codes which provide for certain holidays and non-judicial days are essential to happiness and health. The repeal of the Sunday Law will in no wise interfere with the permanency or effect of our civil legislation in the matter of a day of rest, nor is there any disposition to disturb those penal enactments which are intended to protect religious assemblages from all unseemly interference."—*Review and Herald.*

$500 REWARD.

It is daily becoming more apparent that Sunday advocates are being driven to extremities to find some "strong reason" to base their false assumptions upon. Looking over the New York *Observer* recently, we saw this advertisement, which, to say the least, is very suggestive:

"The Fletcher prize of $500. The Trustees of Dartmouth College offer the above prize for the best essay calculated to counteract the 'fatal conformity with the world,' by setting forth the *perpetual obligation of the Lord's-day*, in a clear, compact, complete argument. Essay not to exceed 300 pages of 270 words each, and to be delivered by March 1, 1884. Send for circular containing particulars. S. C. BARTLETT,
President Dartmouth College.
HANOVER, N. H., Jan. 1, 1883."

$500 may produce an exceedingly wise discourse, but will it prove that other than the seventh day is the real Lord's-day? What saith the Scriptures? F. L. P.

THE PENAL CODE.

The Origin of the Codification and the Changes it Makes.

The Sunday laws of the old statute in their new dress in the Penal Code have, on this dragon's head, developed two lamb-like horns as follows:

Sections 272 and 273. "An attempt by means of threats or violence to compel any person to adopt, practice, or profess a particular form of religious belief, is a misdemeanor." "A person who willfully prevents by threats or violence any person from performing any lawful act enjoined upon, or commended to such person by the religion which he professes, is guilty of a misdemeanor."

This is the reverse of the ancient fable of the ass in the lion's skin—it is the dragon in the dress of the lamb. The Sunday laws enforced, commit the very "misdemeanor" here defined, and it looks for all the world as though these two sections were thurst in here as a "blind," but it is a bungling attempt of the authors of this new Sunday law, the New York Sabbath committee, to cover their tracks. Notice the following facts:

First. The old statute was a mere "police regulation," and as such, even was sufficiently dangerous to religious liberty, and yet it did n t go so far as to call the Sunday the "Sabbath or holy time." It did not recognize its "religious uses." The things which it prohibited were not defined to be interruptions of the "religious liberty of the community." It did not place the Sunday on religious grounds at all, but the new Penal Code has changed the statute in all these and in other similar particulars, and leaves no doubt as to what the animus of this charge was, or who are its real authors.

Second. Section 260 says: "A violation of the foregoing prohibition is Sabbath-breaking." The Penal Code makes the first day of the week to be the "Sabbath," set apart to rest and religious uses and as holy time.

Sections 259 and 264. And "all manner of servile labor, except in works of necessity or charity," invokes a fine of $10 and imprisonment for five days. What is this but an attempt by means of threats or violence to compel persons to adopt and practice a particular form of religious belief? They are forced to "adopt and practice it" whether they believe it or not. John the Revelator saw a "beast coming up out of the earth and he had two horns like a lamb, and he spoke as a dragon." Rev. 13:11. Is not this new Sunday law of the Penal Code the very "critter?" But this law is based on an assumption, and that assumption is false.

Section 259 says: "The first day of the week being by general consent set apart for rest and religious uses, the law prohibits," etc. There is no such "general consent" outside of the churches to "set apart this day for religious uses," and very little consent by the mass of church goers, for the greater part of the day is devoted to the novel or the newspaper, to rambling, riding and visiting to the park, the public library, the beer gardens or country resorts and recreations, and many of the clergy uphold and patronize some or all of these departures from the "rest and religious uses" of the day. This law then is an attempt on the part of the few advocates of the "Puritan Sunday" to enforce their religious views and practices upon the entire community. How strange it is that the spirit of the nineteenth century should have compelled the bigots of the old world to lay down the weapons of their prosecution and permitted our young and free America to take up and use these very weapons. But the attempt to enforce these Sunday laws of the Penal Code ought to prove a failure, and it will. The very persons who want this law enforced, are not willing to sacrifice their convenience to its vigors. They must have their pint of milk and pound of meet on Sunday, if on no other days, and their newspapers as well. But how could they have these and other necessaries and luxuries of life if the law in question was rigidly enforced? "Live and let live." L. C. B.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 15, 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."

THE news of revival work going on in the churches East and West, and at the college in Milton, Wis., are indeed good news. Let all the people of God rejoice and take courage.

TO THE many friends of Eld. Charles M. Lewis, who eagerly scan the RECORDER for some tidings from his bedside, we have no good news to bring. He is gradually failing.

IF any one is disposed to doubt whether it will be of any use for us to push out of the old ruts and routine of work into new fields and methods, let him read of tent work for the past two or three years, recall the General Meeting of the Sabbath-keepers in Dakota Territory two or three months ago, or read the letter of Bro. Main, this week, from Alabama.

Two weeks ago we published two stanzas under the heading "Draw thy Bow," credited to Oliver Crane. In the same number, at the head of our page of Selected Miscellany, we published a little poem, "Don't Stop my Paper," not knowing who its author was. It seems that Dr. Crane is also the writer of this anonymous waif. He has kindly furnished us with the full text of the first little poem, under its original title, which will be found on our first page.

SPEAKING of the request of a young brother, recently published in the RECORDER, for the names of those who write in our columns, one brother suggests that any person who fails to read an article simply because he does not know who wrote it is hardly profound enough to be regarded as a critic. Perhaps not. But then it should be borne in mind that the RECORDER aims to reach, instruct, and benefit a large class of persons whe never aspire to the position of crities, and whose opportunities for abstruse learning never taught them the mathematical formulas by which the unknown quantities represented by X., Y. or Z. may be found. It does add to the interest, and consequently to the value, of an article one reads, to know something about its author. The critics can read just as critically, and the uncritical to greater profit. We must still confess we think the young man was right when he said, "Give us your name."

OUR call for Home News is being responded to very generously, for which our many friends will accept our thanks. We must ask them, however, not to regard it as an offense if we sometimes omit some portions, divide and rearrange others. A mass of news written, often by two or more persons from the same locality upon the same topics, if published just as they come, would very soon cease to edify. Then, Home News should be short, crisp paragraphs, stating the simple news item in the most direct way. They should also be sent few at a time and often. Among those communications which now come to us intended for Home News we sometimes find a very suitable article for our Temperance, Missionary, or Sabbath Reform columns. We use them accordingly. We do not object to this, except that it makes some extra work for us, and is sometimes disappointing to our correspondents. Let the Home News and the communications come on, and we will try to make the best possible use of them, but we must, in the nature of the case, and for reasons suggested above, take large liberties with them.

THE SIN OF THE HEART.

That was a beautiful thing which the members of the early church did when many of her members literally forsook all—home, kindred, and property—for the gospel's sake; and when those among them, who had possessions, sold them and made distribution to every man as he had need. It was one of the best possible evidences that those men who were bearing the name of Jesus in the world possessed his Spirit in their hearts. That such a spirit, manifested in such a practical and eminently Christian way, should be the admiration and even envy of some unsanctified hearts, is not strange. In spite of all the sneers it flings at religion, the world loves to be thought quite as good as, or a little better than, Christians. It has always been so. Thus it was that this eminently Christian spirit on the part of the early disciples was made the innocent occasion of a very grievous sin on the part of at least two persons.

Envious of the honor justly due and justly accorded to those who had divided their goods with the needy, and yet anxious to retain their goods, Ananias and Sapphira secretly planned to sell their land, and bring enough to buy the honors of generosity, and keep enough to buy another farm, if they should tire of the community-of-goods plan. But to buy the honors, they must seem to bring everything; to provide for the possible future emergency, they must secretly keep back a considerable portion of the price. That was the sin of it—a sin of the heart. The land was their, and they might sell it or keep it as they thought best. Having sold it, they might bring to the apostles part of the price, or none of it, or all of it, and no sin could attach itself to the transaction so long as it was just as it seemed to be. But when it was sought to make a trifling sacrifice appear to be a complete sacrifice, it became a sin terrible in the sight of God. It was a lie to the Holy Ghost.

From the incident we may learn:

1. How much God loves sincerity and how much he hates hypocrisy. It were better that we should not appear generous, or loving, or sympathetic, or zealous, than that we should simply appear so, while in our hearts we are selfish and cold and indifferent, or but half in earnest. It were a thousand times better that we should appear, and be generous, loving Christian men and women in the world; appear so because we are so. As Christian people, we have necessarily put on the semblance of charity, zeal and good works. This is justly implied in our Christian profession. Let us see to it that this semblance is taken on from within and not from without.

2. God looks at the heart, and from what is there seen estimates character. What we are, not what we seem to be, is the searching test before which we must stand or fall. It would be an interesting study to trace some of those Scripture instances in which this principle is illustrated. See the little shepherd boy standing amid his sturdy brothers, chosen from among them all to be the king of God's people, contrary to all human expectation, because "God seeth not as man seeth, for man looketh upon the outward appearance, but God looketh upon the heart." Or hear Peter as, with fiery eloquence, he declaims against the avaricious sorcerer, bringing his crucial words to their climax in the sentence, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." How true is it, "As a man thinketh in his heart so is he."

Communications.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

RELIGIOUS LIBERTY IN THE PENNSYLVANIA LEGISLATURE.

PHILADELPHIA, Pa., Feb. 7, 1883.

To the Editor of the Sabbath Recorder:

The battle in behalf of religious liberty has again begun at Harrisburg. On the 23d of January, Senator Grady, of Philadelphia, introduced the bill, as prepared by myself, in the Senate, and it was referred to the Committee on Judiciary *Special*, a new committee, of which my old enemy, Senator Herr, is chairman. Without giving any one notice, and having no information from Senator Grady, the bill, on the 26th, was reported negatively by Senator Smiley. At once, Hon. George Handy Smith, of Philadelphia, arose and expressed his regret at the action of the committee, and moved that the bill should be placed on the Calendar and printed. This proposition was perfectly fair, as many of the Senators had never heard of the bill before except when its title was read; but notwithstanding Senator Smith's strenuous efforts, the motion failed to carry, still it had 23 votes in its favor and 17 against it, showing that the majority of the Senate were in favor of fair play. The rules, however, required 26 votes to place a negative bill on the Calendar. Three Philadelphia Senators voted in the negative, and among them my *Presbyterian* successor.

Meanwhile, in the House of Representatives, on the 24th of January, the bill was read in place by Hon. Robert C. McNamara, of Bedford county, and *the next day it was reported favorably* from the Committee on Vice and Immorality, by Hon. Joseph W. Merry, of Clinton county. The bill is number 90 of the House. I am trying to ascertain who are or will be its friends. Hon. Emanuel Farth, of Philadelphia (a Hebrew), writes me that Mr. McNamara means business, and then says, "I hope we will be able to get it through this time."

So I advise all who have petitions to send them to Mr. Farth, Mr. Merry, or Mr. McNamara, at once. Hurry them up, and let us show that we do mean business, that we believe in the truth of our position, and that we intend to battle for religious liberty, "until the last armed foe expires," be he Presbyterian or Methodist or Lutheran. Let similar petitions go to the Senate, for although there is no bill there on the Calendar, yet Senators should be taught that they have done a wrong thing, and this they will learn when they hear of petitions in favor of religious liberty.

Yours truly,
HORATIO GATES JONES.

THE SINGING STREAM.

BY M. E. H. EVERETT.

I stood one Summer twilight,
Beside a mountain stream,
And saw its foaming waters,
With starlight all agleam,
And heard it singing gladly,
Like the voice of some sweet dream.

I stretched my hands imploring,
"O, stream, so brave and strong,
Teach me to night the secret
Of thy glad, triumphant song,
Whose feet o'er sharp stones stumble
In pathways dark and long!

"I also hasten onward
In a path I do not know,
And faintly through the shadows
The stars for guiding glow;
But I can not sing for weeping,
My feet are wounded so."

With hushed heart then I listened;
With lips of snowy foam
I heard the streamlet singing,
"Astray I shall not roam,
For the distant sea is calling,
And I am going home!

"I hear the far-off voices
In all my midnight hours,
And if the sun be shining,
Or if the storm-cloud lowers,
I go my way so gladly,
In paths of rock or flowers."

Then to my soul rebuking
With quickened zeal I said,
They call thee over yonder,
And wilt thou be afraid?
Sing, all thy homeward journey,
Nor be again dismayed!

PROBATION AFTER DEATH.

There are two things we do not often enough think of in connection with this question.

1. Heaven is not simply a place to go to and be in. Eternal life, as used in the Bible, does not mean *eternal existence* or *endless duration*. If it were but eternal existence, it would be right to speak of the endless duration of those who live among the lost as eternal life, and we all know the Bible never does that; but heaven means the home, in the next world, of those who live a certain kind of life; a life of an eternal quality. That is, heaven and eternal life, while incidentally they do mean endless duration and a place to spend an endless life, really are only other names for character. In the same way, hell and death are names of character. So one may be living an eternal life in this world, and is defining an eternal life in this world, when his life and character are eternal in quality; and one may be living a life now that is properly called eternal death, because it partakes of the quality of eternal death. The changes in our bodies do not make changes of character, and there is no reason to suppose that the great change in our bodies which we call death, will make any change in our characters. The man is the same after as before death. Neither is the man a different man after losing a limb, or two limbs, or all his limbs. So doubtless, he is not a different man after parting with the whole of the body. A change of character, whether in this or the next world, is always the result of a change of mind and a change of life. The change from eternal death to eternal life the Bible calls repentance (change of mind) and conversion, (change of life). The eternal life has a beginning in repentance.

2. But repenting is the very thing the wicked will not do. Those who know the gospel, know the need of it, but are persistently refusing to make the change of mind, and change of life. Meanwhile, character is hardening and setting in eternal death, and will continue in the same direction till the change of repentance. True repentance is always a hard thing, but the more fixed the character the harder the repentance; but especially is repentance a hard thing for one who has known the need of it but has refused to repent. It is not possible for men who are hearing the gospel, to know any more reasons for repentance in the next world, than they know in this, nor can any reasons be urged on them there, which are not urged on them here. In fact, we know that when a man is willfully wrong, giving him more light about his wrong, and more exhortation to stop it, hardens his heart and makes him stiffer in his wrong doing than ever. Is it not true that the brighter light of the spiritual world and the better influences of heaven, would harden rather than soften the heart of the persistent sinner? but some one says, "To be sure, my life here has to come to an end, but there is no hurry about repentance, because there is chance for it in the world beyond the grave." When he gets into the world he will say, "Oh! there is no hurry, for eternity is before me and the chance for repentance is never to be taken from me;" but what of the character, meanwhile? Ah! there is that awful setting and hardening of the character in eternal death. If the character would only stop forming, and we could remain the same all these years of sin, it would possibly be safe enough to reason in that way with one's self; but it will not, but goes on strengthening in evil and the love of evil.

As a minister of the Word, I dare hold out no hope to the man who is a willful sinner in this world when he is well instructed, that he will ever be any better in the next.

WARDNER C. TITSWORTH.

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., Feb. 10, 1883.

The Senate committee on education and labor have begun an inquiry into the relations of labor and capital, the causes of strikes, etc., with the view of preparing and reporting legislation, if any shall be found necessary, for the prevention of such labor disturbances as have frequently excited the country during the past ten years. It is contended by men of ability in Congress that faulty legislation is the principal cause of labor troubles in this country. Among the members of Congress who have studied the relation of labor and capital, and the benefit that wise legislation might confer, there are a good many who favor the arbitration plan, which has been introduced in the Pennsylvania legislature. This plan contemplates the creation, in some shape, of boards of arbitration, whose duty it would be to undertake the amicable settlement of questions of difference arising between capital and labor.

During the past several weeks since the tariff has monopolized congressional attention, and rendered news a scarce commodity, industrious Washington correspondents have made numerous changes in the Cabinet, but the incumbents persist in holding their places, despite the flow of printer's ink. When a "special dispatch" announcing the retirement of one member of the Cabinet, has elicited from an authoritative source a positive denial, the undaunted correspondent has proceeded to write another member, and so on until nearly all the President's advisers, have in turn, been informed through the press of their contemplated retirement. The Cabinet remains intact, and the indications are that it will continue so.

One of the most brilliant marriages that has ever taken place at the National Capital was that at the residence of ex-Secretary Blaine, on Tuesday morning, the high contracting parties being Miss Alice Stanwood, the lovely daughter of ex-Secretary Blaine, and Col. John J. Coppinger, a gallant officer of the United States Army. The ceremony was performed in the drawing-room of the Blaine mansion, in the presence of a distinguished gathering, including the President, Secretary Chandler, Secretary and Mrs. Teller, General, Mrs., and the Misses Sherman, Chief Justice Waite and Mrs. Waite, Hon. W. W. Corcoran, and others. Rev. Father Chappelle performed the ceremony. It is estimated that there were fully 300 guests present.

The whisky men have about given up the idea of passing their bill this session, but are relying on an extra session to get their work in. They do not seem to remember the story of "Old dog Tray." If they do, they have failed to be governed accordingly. Their lobby, in its anxiety to do something, have succeeded well—in killing the bill. About the only sensible thing the whisky people did was to agree to pay special attorneys on delivery.

There is an entire lull in social affairs this week, and people of all creeds are willing to observe Lent to that extent until they have somewhat recuperated from the fatigue of the closing days of the season. The uptown churches are crowded at the afternoon services, and the early morning services are attended by unusual numbers. After this week, visiting will be resumed, to a certain extent, and ladies with long calling lists on their hands will have an opportunity to pay their social debts. The few busy weeks of this season were wholly inadequate to the task, and in official families the number of calls were unprecedented.

AUGUST.

A Cornell student attempted to kill himself last week by leaping from a third story window. Some companions in the room caught him as he was about to plunge from the window. Hypochondria is assigned as the cause for the attempt.

Home News.

New York.

WEST EDMESTON.

The Rake Manufactory, belonging to the Tract Society, in this place, has been sold to LeRoy Maxson, of Unadilla Forks, who takes possession of the same on the first of April next.

The donation recently held for the benefit of the pastor was well attended, and the net receipts were over $150, for which he feels grateful beyond the power of words to express. May the Lord bless the givers, and grant that they may find it much better than to receive.

J. B. C.

DE RUYTER.

The revival spirit developed during and after the week of prayer suggested the propriety of calling assistance. Consequently, Bro. A. B. Prentice was invited to help us. He kindly responded, and has been with us two weeks, earnestly, faithfully, and with great clearness, preaching the gospel. Bad weather and sickness necessitated small and varied audiences. Nevertheless, the Lord has greatly blessed us, quickening his children, and lifting them to a higher plane of Christian living, reclaiming wanderers, and causing some to rejoice in his pardoning love. We are hoping that this work is but just begun, and that greater fruitage is yet to be gathered from this seed-sowing. Brethren, pray for us.

J. CLARKE.

BROOKFIELD.

The Winter has been varied as to the weather, some of the time severely cold. The sleighing has been very good since the first fall of snow.

Our union free school is doing first-class work in educating the youth of this village and from other places. The school justly stands well, not only at home, but also with the Regents of the University. Examinations are held each term, both preliminary and advanced, under their authority and direction. Teachers: Prof. L. B. Blakeman, principal; Miss E. S. Saunders, intermediate; L. J. Craine, primary.

Our Sabbath-school starts off well with its new officials, and gives fair promise of doing good work in the future, as it has done in the past. It numbers 149 members, being the largest Sabbath school in the town. Mr. F. M. Spooner is doing finely with the blackboard.

Our Church, in connection with the First-day Baptist, and the Methodist Churches, held union services during the week of prayer, and so much interest was awakened that the meetings have been continued nearly every evening since, with an increase of interest up to the present time, and they will probably be continued for some time to come. Considerable stir among church members is already apparent, and some young people, with some of mature age, have already professed to find a forgiving Saviour.

All of the resident pastors have been kindly remembered with donations. The Seventh-day Baptists held theirs on the 16th of January, when the pastor was made the recipient of various articles for use in the family, and $103 33 in money. Certain it is that Brookfield knows how to take care and provide for a minister.

We are deeply moved by the sudden affliction that has overtaken our beloved brother, Eld. C. M. Lewis, and feel greatly anxious for news from him. He is very dear to us, rendered so by former pleasant associations. We well know that the Blessed and Holy One is his portion, whether living or dying.

J. M. T.

Rhode Island.

ROCKVILLE.

Our Sixth-day evening prayer-meetings are very encouraging. A goodly number attend, and the interest increases; hope it may continue. Eld. B. is quite engaged in the meetings.

Yours in Christ,
J. P. PALMER.

New Jersey.

SHILOH.

The Church here has paid off the last of its heavy debt since the new year begun, Bro. John T. Davis generously offering to cancel $500 of the same when the Church should raise the balance. After this was done, we turned our Sabbath service into a praise and thanksgiving service, which will long be remembered by those present. Then, in response to a general desire for a good time of rejoicing, a large church sociable was appointed at the hall, and there old and young rejoiced together. If it were not for exposing the hidden tricks of the Shilohites, I would tell how they invaded the premises around the parsonage that evening while we were gone, and all about the bags and bas-

e News.

ew York.

EDMESTON.

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hool starts off well with its ives fair promise of do he future, as it has done umbers 149 members, be- bath school in the town. is doing finely with the

connection with the First- he Methodist Churches, es during the week of h interest was awakened s have been continued g since, with an increase e present time, and they ntinued for some time to ble stir among church ly apparent, and some h some of mature age, sed to find a forgiving

t pastors have been kind- donations. The Seventh- theirs on the 16th of pastor was made the re- articles for use in the 3 in money. Certain it nows how to take care inister.

noved by the sudden af- taken our beloved broth- and feel greatly anxious He is very dear to us, ren- pleasant associations. t the Blessed and Holy whether living or dying.

J. M. T.

Island.

KVILLE.

ening prayer-meetings A goodly number at- t increases; hope it may s quite engaged in the urs in Christ,

J. P. PALMER.

Jersey.

ILOH.

as paid off the last of e new year begun, Bro. usly offering to cancel n the Church should fter this was done, we, rvice into a praise and which will long be re- esent. Then, in re- sire for a good time of rch sociable was ap- d there old and young t were not for expos- of the Shilohites, I nvaded the premises hat evening while we t the bags and bas-

kets and papers of good things for both man and beast that greeted us in every corner on our return, but I forbear. Long live the good friends who remembered us so kindly.

T. L. G.

Alabama.

ATTALLA.

I have preached here twice on the Sabbath and twice on Sunday, and expect to hold meetings every evening for several days. Part of the Alabama Sabbath-keepers are in this section of the State, and a part some 250 or 300 miles further south, in Choctaw and Washington counties. They number, probably, about one hundred, and embraced the Sabbath quite largely through Seventh-day Adventist labors and publications, by means of which there has come to be a great interest in the Sabbath question. But a portion of them, how many I can not say, feel obliged to reject the "testimonies" of Mrs. E. G. White, and some other principles and practices of that denomination, and are disposed to believe that the Seventh-day Baptist faith and practice are most Scriptural of all. A statement of this in some correspondence led to my visit. It certainly looks now as though this was one of the most promising of new fields opened to us; if so, a minister from the North is very greatly needed right away. But where are the laborers? Do urge upon the people's attention more and more the rapid growth of our work, and the need of workers and the means to send them out.

A. E. M.

FEB. 5, 1883.

Wisconsin.

MILTON AND MILTON JUNCTION.

The revival interest continues in Milton College, and very much interest is now manifest in the neighborhood prayer-meetings, held every evening from house to house, at Milton Junction. Some have already found the Saviour precious; others are earnestly seeking for the light. Pray for us, for we feel the need of the prayers of our brethren at Milton and Milton Junction.

L. T. R.

MILTON.

Very interesting meetings have been held in the college and the churches since the Y. M. C. A. Conference here. About one hundred students and other young people have been awakened, but how many are converted we can not tell. The day of prayer for colleges, Thursday, Jan. 25th, was observed here. At 8.30 a students' prayer-meeting was held. A 9, President Whitford preached a practical and powerful sermon. Theme: "The higher life." Text: Matt. 4: 4. At 2 P. M., another prayer-meeting was held. Preparation was made for both these meetings by special work, on the part of students, among their friends and classmates. At 6 P. M., the union prayer-meeting was held, followed by preaching by Rev. B. T. White, pastor of the M. E. Church. After the sermon, fifteen new seekers presented themselves by speaking or rising.

Our pastor has been preaching some very interesting sermons on Biblical worthies. Two of the sermons were devoted to a contrast of Saul and David. Another contrasted Solomon and Paul. The texts of the last sermon were Eccl. 2: 11, and 2 Tim. 4: 7, 8.

The funeral of Mrs. Aurelia F. Boss, late of Little Genesee, N. Y., was held Sabbath afternoon, Feb. 3d. The sermon was preached by President Whitford, from Luke 10: 42, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." P.

Minnesota.

DODGE CENTRE.

Since January 1st we have had severe cold and blows. The mail has not been through now for two or three days; the snow is nearly two feet deep on the level.

We have had no preaching since Christmas, when our loved pastor, Eld. G. M. Cottrell, left us. We have invited Eld. C. J. Sindall to preach for us when he is here. He occupied the pulpit last Sabbath, and on Sunday preached in our church in the Scandinavian language. We have engaged for the coming year Eld. H. B. Lewis for our pastor, although he will not be with us till the 1st of April, and we hope and pray that much good may be done.

Our Sabbath-school is in a prosperous condition under the superintendency of G. W. Lewis. The Excel Band expects to give an entertainment as soon as the weather will permit. Our Sabbath-school was reorganized on the evening after the last Sabbath before New Years, with a Sabbath-school entertainment at the same time. Pray for us. E. C.

We expect another railroad through our county next Summer, forming a junction with the Wabash and St. Paul at Dodge Centre. This will tend to bring up the price of land. Improved farms can be bought within a few miles of town at from ten to twenty-five dollars per acre. We have a strong, rich soil, well adapted to raising grass and small grains. We usually raise fair corn, though of course Minnesota can not stand by the side of Illinois or Iowa as a corn State. Timber is not as plenty as would be desirable. Wood sells on the streets at from $3 50 to $3 75 for seasoned soft wood, from $4 50 to $5 for seasoned oak.

Minnesota is one of the healthiest States in the Union. Should any wish to know more of this place, of its prospects and resources, the undersigned will willingly answer all questions asked him by letter.

GEO. W. HILLS.

NEW AUBURN.

We, the undersigned, were invited to an old and young folks' sociable at the house of Bro. J. M. Ritchie, on the evening of the 15th of January. Gladly accepting the invitation, we met a very social party. After supper, the party was entertained with vocal and instrumental music. Being called to order, our very worthy deacon, G. G. Coon, made some appropriate remarks, and said the gathering was made for the especial benefit of Eld. Z. Campbell and wife, and in behalf of the friends he would present for their acceptance a purse of silver. In response, the gift was gratefully received. On returning home, we were further surprised by finding deposited there in our absence sundry provisions so needful to the maintainance of our physical natures. May the Lord bless the cheerful givers.

Z. CAMPBELL,
A. CAMPBELL.

Nebraska.

HUMBOLDT.

The religious interest here is good. The Sabbath question continues to be agitated. We have occasion to rejoice that the people are willing to hear and investigate.

LONG BRANCH.

The religious interest is still strong in our midst. Our young people's meeting, which is held the evening after the Sabbath, is worthy of special notice, the young brethren and sisters bearing their cross readily, and taking an active part in both praying and speaking. The weekly Sabbath evening prayer-meeting is also kept up with interest and profit.

Our Sabbath-school is in a flourishing condition, and is a powerful means of grace in confirming both old and young in the faith of the gospel. L. D.

Condensed News.

Domestic.

Before the Senate Committee on Education and Labor, at Washington, Feb. 8th, Frank Foster, Secretary of the Massachusetts Federation of Trade and Labor Unions, said that tints of "caste" were growing more clearly defined each year, and in New England, at least, it was assured that the worship of God had ceased to level all distinctions among men. Mill operatives in New England, as a class, are perhaps the worse off, and their present condition is sure to produce an enfeebled race in the next generation. The working people in Massachusetts are better off than those in the other New England States, on account of the enforcement of the ten hour law. The hours work in Massachusetts are sixty per week. While in the weaving district of England they are but fifty-six, the wages are about the same. Since 1878, the average wages have increased six and nine-tenths per cent., while the average cost of the necessities of life has increased twenty-one and two-tenths per cent.

All the members of the special committee on the improvement of the Mississippi River favor jetties; only three favor outlets, and all favor continuing the works at Plumb Point and Providence Beach with the auxiliary works at Memphis and Vicksburg. The majority oppose levees as an improvement to the low water navigation. It is understood that the committee will favor an appropriation of two and one-half millions for work below Cairo.

The Ohio, at Cincinnati, Feb. 12th, stood at sixty-two feet four inches, and was rising at the rate of an inch and a half hourly. The city of Lawrenceburg, Indiana, was entirely inundated. No spot of ground was visible in it. The people are isolated. They can not be reached by rail, and steamers can not land. They telephoned for bread. It had to be conveyed to them by skiffs. The weather is clear and warm.

A dispatch from Pittston, Pa., Feb. 10th, says the ice-gorge in the Susquehanna extends from Nanticoke, eight miles below Wilkesbarre, to that place. Should a sudden thraw occur, the residents of West Pittston would be compelled to locate on higher ground. As it is, grave apprehension is felt by not only our people, but by those living along the river between this place and Plymouth.

The Sah Ute Indians, in Nevada, who refused to go on the reservation, are reported to be starving. The commissioner of Indian affairs will help them if he can.

A dispatch from Pittsburg, Pa., says it is probable that this section will be visited by another flood within twenty-four hours. The rivers are rising rapidly.

At Augusta, Me., in the House, the constitutional prohibitory amendment was taken up. An amendment striking out the word "cider" was defeated.

Fifty new suits have been instituted against New York City by the police, for sick leave and back pay. Several firemen have also begun suits.

At Camden, N. J., a deficiency of $3,000 has been discovered in the accounts of Thaddeus Butter, the missing chief clerk in the water department.

The President has approved the act to encourage the holding of a world's industrial and cotton centennial exhibition in 1884.

The Penobscot ice crop makes 150,000 tons. One hundred thousand tons were held over from last year.

Foreign.

The United States minister at Constantinople, has protested against the maintenance of petroleum depots at Smyrna and Constantinople, in which all the petroleum imported to Turkey, has to be stored by importers paying eight per cent. of the value for storage. Wallace declares that this amounts to an increase in import duty. He will accept a compromise, making a considerable reduction in the charges.

O'Donnell, in a letter to the lord mayor, criticising his reply to the deputation who requested him to open a fund for the relief of the distress in Ireland, says: "The city is welcome to pronounce benedictions upon itself while it continues to be loathed and hated on the banks of Loch Foyle." He describes Hartington as one of the most truculant advisers to every measure of the anti-Irish policy.

At Peltonville Hill, London, Feb. 11th, a party of Irishmen passed and repassed Police Inspector Peet, who procured the conviction of Walsh for keeping a Fenian army in Clerkenwell. One of the men struck Peet a violent blow on the jaw, knocking him insensible. Two long knives were found in the man's possession.

Three directors and four other persons have been found guilty of forgery and squandering the funds of the St. Petersburg Mutual Credit society, and sentenced to a loss of civil rights and transportation to Siberia. Six of the accused, including Baron Montfort, were acquitted.

A servant of Lynch, deputy lieutenant of Barna, in Dublin, Ireland, was shot in the hand from behind a wall, while unharnessing a horse after bringing Lynch's family home from church. The assassin escaped.

The Pope replying to the letter of the Emperor of Germany, said the right of a State to protest against clerical appointments, could only be conceded on a revision of the May laws.

The socialists in France have decided to convene a meeting, with the view of organizing in readiness for the anticipated general election, for members of the chamber of deputies

The regulation that the military telegraph stations in Ireland shall remain open all night, in case there is a sudden necessity for a dispatch of troops, has been suspended.

A London dispatch says that the gunboat Redwing, has made another fruitless attempt to reach island Innis-Murry with stores for the relief of the starving inhabitants.

It is reported that Michael Kavanaugh has turned Queen's evidence and revealed the murderers of Cavendish and Burke, at Phœnix Park, last Spring.

Two thousand starving persons surrounded the hotel in Glencolumbkill, Ireland, of Woodhouse, the poor law inspector, demanding employment.

It is stated that if the expulsion bill is rejected, the government of France will expel Prince Jerome and retire the military princes.

At Paris it is stated that Jules Ferry has declined to form a cabinet and M. Grevy will summon Brisson.

A. A. SHAW has been adding to his stock of goods since his unprecedented holiday trade, where it is believed may be found a stock of goods equal to any in the county for quantity, quality and variety. He buys of manufacturers, and will continue to sell as low as the lowest for cash. Goods and prices warranted as represented. Best make of silver watch-cases were sold by manufacturers for less during January, '83, than ever before. Can sell watches correspondingly cheaper. Orders by mail solicited. Repairing in all branches of the business. New jewelry store, Alfred Centre, N. Y.

THE March Number of the *North American Review* will contain, among other articles of interest, "Money in Elections," by Henry George; "Railway Influence in the Land Office," by George W. Julian; the "Subjugation of the Mississippi," by Robert S. Taylor; and "Gladstone," by Moncure D. Conway.

SPECIAL NOTICES.

☞ REDUCED RATES of fare have been secured for all who wish to attend the Woman's Christian Temperance Union Convention, to be held at Alfred Centre the 21st and 22d of February, as follows, to Alfred and return: From Hornellsville, 40c.; Almond, 20c.; Andover, 35c.; Wellsville. 75c.; Scio, 85c.; Belmont, $1; Belvidere, $1 15; Friendship, $1 30; and Cuba, $1 65. MRS. V. A. WILLARD.

☞ 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.

☞ THE next Quarterly Meeting of the West Genesee, Portville, Richburg, Friendship, and Scio churches, will be held with the West Genesee Church, beginning March 2, 1883. Services to be conducted as follows: Preaching Sixth day evening by Eld. A. A. Place. Sabbath-morning, Eld. J. E. N. Backus; evening, Eld. C. A. Burdick; First-day, Eld. J. Kenyon, evening, Eld. H. P. Burdick. A cordial invitation is extended to all and we pray that we may come together, with a love for the Master's work, to strengthen saints and convert sinners. G. P. KENYON.

☞ THE next meeting of the Woman's Christian Temperance Union of Allegany county will be held at Alfred Centre, on Wednesday and Thursday, Feb. 21 and 22, 1883. Miss Narcissa E. White, of Grove City, Pa., will lecture on Wednesday evening. Delegates from each Union in the county are expected, and friends of temperance are generally invited. By order of EX. COM.

☞ 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.

MARRIED.

In Alfred N. Y., Jan. 3, 1883. by Rev. Jas. Summerbell, Mr. FREMONT S. WHITFORD. of Hornellsville, and Miss JENNIE A. HOOD, of Hartsville.

At the parsonage, in Rockville, R. I., Feb. 7, 1883, by Rev. U. M. Babcock, Mr. CHARLES CLARK CRANDALL and Miss HATTIE MATILDA EDWARDS, both of Hopkinton.

At Stonington, Conn., at the house of the bride's father, Feb. 8, 1883, by Rev. J. R. Irish, the great uncle of the bride, Mr. CHARLES E. NICHOLS, of Jersey City, N. J., and Miss CARRIE E. NOYES, of Stonington.

In Mystic, Conn., Feb. 7, 1883, by Rev. O. D. Sherman, at the residence of N. T. Chipman, Mr. CHARLES L. WEEMS, of Mystic Bridge, and Miss M. ALICE CHIPMAN, of Mystic.

At the bride's residence, on Greenbrier, W. Va., Feb. 1, 1883, by Eld. Jacob Davis, Mr. L. B. STUTLER and Miss ABIGAIL H. DAVIS, both of Greenbrier.

At the home of the bride's father, Mr. Carr Bailey, near Greenbrier, W. Va., by Eld. Jacob Davis, Mr. WAITMAN T. W. DAVIS and Miss LOUISA BELLE BAILEY, both of Doddridge county.

In Walworth, Wis., Feb 6, 1883, by Rev. A. McLearn, Mr. ORIN A. HILL and Miss LIBBIE E. CARBARY, both of Walworth.

DIED.

In Scio. N. Y., Jan. 29, 1883, from injuries received while in the discharge of duty, as an employee on the railroad, at Wellsville, on the night of Jan. 25th, Mr. JOEL FIELD LIVERMORE son of Manion and Emeline Livermore, in the 25th year of his age. The night of the 25th was one of the darkest and coldest of the Winter. Mr. Livermore, who had been in the employ of the road the past four years, was brakeman on the freight train, and his duty called him to the top of the cars. Here, while passing under the bridge at Wellsville, he was struck, and felled upon the frozen roof of the car, where he lay until the train reached Scio. There he was discovered and the best medical aid that could be procured was obtained, but in vain. His wife, in Alfred, where he has lived the past thirteen years quickly responded to the summons that called her to his bed. He recovered sufficiently to recognize his friends to whom he gave a plain statement of the accident, bidding them farewell. He was born in Independence, from where he came to Alfred to live. Elder Jared Kenyon of that place was immediately summoned to preach the funeral, which he did, in a very impressive sermon, from Eccl 10: 9. This death so sudden, has deeply impressed us all with the uncertainty and responsibility of life. It plunges the aged and loving parents into the deepest grief. But special sympathy is felt for the widow, over whose life this unexpected and sudden bereavement throws a darkening cloud. May the sheltering arms of the loving God be the support of the afflicted ones.

J. S.

In Independence, N. Y., Feb. 10, 1883. of pneumonia, WILLIAM B. GREEN, 2d, in the 59th year of his age. His funeral services were held in the church at Green's Corners, where many relatives and friends assembled to do honor to the dead, and to listen to the consideration of the words, "What shall we do?" G. H. F. R.

In the town of Plainfield, near Leonardsville, N. Y., Feb. 3. 1883, EBENEZER BASS, nearly 80 years of age. He was born in, and, for most of his life, was a resident of the town in which he died. He was an intelligent and worthy citizen, a kind neighbor, a devoted husband and father, and an honorable and upright man in all the relations of life. He leaves on aged companion, two sons and a daughter, to mourn his loss, besides both grandchildren and great-grandchildren. He made a public profession of religion in early life and in death based his hope and trust in Christ alone for salvation and eternal life. S. B.

In Lincklaen, Chenango Co., N. Y., Feb. 7, 1883, of diphtheritic croup, MABEL, youngest child of Mr. and Mrs. Kenyon B. Coon, aged 8 years and 7 months.

At East Sharon, Pa., of inflammation of the bowels and kidneys, EFFIE, youngest daughter of Dea. B. O. and Mary Burdick, in the 15th year of her age Seemingly full of life and buoyant with hope, her bright life was only in the morning. Engaged in her studies at school, or her duties at home, her promise for life was cloudless and bright. Only a few days before her death her health was unimpaired, and her lessons were perfect. In less than one week her seat in the school and her place at home were vacant. Before her death she assured her parents that she should soon sing her sweet song in heaven. The loss to the family is a great one and in the little Sabbath-school Effie will be a long time missed, as the silent keys of the organ shall await the touch of her now motionless fingers. Her funeral was attended by a large assembly of her friends at East Sharon, on the eighth of January, and her remains were carried to Scio for burial in the family grounds. Sermon from Mark 5: 35. J. S.

In Hopkinton, R. I., near Rockville, Jan. 31, 1883, Mrs. SUSAN D., wife of Hazzard W. Burdick, and daughter of Benjamin P. Bentley, of complication of diseases ending in paralysis, in the 67th year of her age. She was a member of the Pawcatuck Seventh-day Baptist Church, and faithful to her trust. Funeral services conducted by Rev. J. R. Irish, assisted by Revs. U. M. Babcock and B. G. Boardman.

At Milton, Wis., Jan. 31, 1883, of lingering consumption, Mrs. AURILLA F. BOSS, aged 57 years, 2 months, and 13 days. Though not confined to her bed, and able to perform slight work almost to the last, she gradually sank under the disease until her life forces were exhausted, and she passed away without a struggle. During all her protracted illness, she received the most tender and unremitting care of her daughter and son living with her, and the sympathy and consolation of neighbors whose society she highly prized. Nearly three years since, she moved into the village of Milton, where she has since resided, to give her children an opportunity to attend the college. She was a half-sister to Ezekiel B. Rogers, and Rev. James C. Rogers, of Milton, Wis., to Thomas S. Rogers, of Brooklyn, N. Y., and an own sister to Rev. Benjamin F. Rogers, of Berlin, in the latter State. In 1858, while making her home in Milton, she married Mr. Joseph Boss, of Little Genesee, N. Y., to which place she at once removed, and there remained until her late return to Milton. Her husband died nearly eleven years ago, and the oversight of the family, consisting of an aged mother and five children, fell to her hands. While always having a somewhat frail body, her work at this period was severe and contributed to break down her health. She was born in Waterford, Conn., in a beautiful locality near the seashore, where she resided usually until she reached thirty years of age. Endowed with a very active mind, she early became proficient in her studies at school, and acquired the habits of a close reader. Exhibiting marked correctness of judgment and the refined tastes of a noble womanhood, she filled for a time the responsible position of preceptress in DeRuyter Institute, where she had previously been taught some of the higher branches of learning. She possessed a remarkable power to attract to herself the esteem and affection of the pure minded and those aspiring to useful lives; and she had an unerring insight into the character of her acquaintances, and an excellent tact in assisting them in difficulties. From girlhood she was occupied in constant acts of self-denial in benefiting others, generally the sick, the infirm, and those seeking after knowledge. An ardent and true love for Christ and his revealed truth was experienced very early in life; and through all her days, she exercised an all-controlling trust in his power and mercies. In her last hours she was specially grateful for his precious favors to herself and her children. Her funeral services were conducted by the pastor of the Milton Seventh day Baptist Church, Rev. E. M. Dunn, by Rev. James Bailey, and by the writer, who preached the sermon. W. C. W.

LETTERS.

D. M. Cass, D. E. Lewis, Harry M. Clarke, E. H. P. Potter, L. T. Rogers, G. M. Cottrell, E. R Crandall, J. F. Hubbard, E. R. Green, W. F. Place, Maria Davis, J. T. Davis, S. Bumppus, A. E. Main, H. W. Randolph, Geo. W. Hills, Harriet Griffin, M. E. H. Everett, John K. Waller, A. B. Spaulding, W. C. Titsworth, L. R. Swinney, A. H. Lewis, D. N. Meredith, S. R. Potter, S. M. Squires, A. W. Coon, Isaac Clawson, David E. Rice, Geo. B. Kagarise, Jennie L. Langworthy, E. B. Saunders, Oscar Babcock, J. E. Mosher, Mrs. D. Y. Ellis, I. B. Fiske, R. D. Barber, M. B. Kelly, H. M. Maxson, L. C. Rogers, Mrs. W. B. Stillman, Candace Ammons, H. D. Clarke, D. M. Johnson, Mrs. Ada R. Kellyer, Alberta A. Foss, T. L. Gardiner, G. Velthuysen, Geo. H. Spicer.

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.
D. K. Davis, Alfred Centre,	$2 00	39	52
Philip Place, "	2 00	39	52
Milo Shaw, Alfred,	2 00	39	52
Chas Satterlee, Richburg,	2 00	39	52
Mrs. Maria Davis, Wellsville,	1 00	39	8
Mrs Mary A. Collins, Little Genesee,	2 00	39	52
E. P. Lewis, "	2 00	39	52
Mrs. Mary I. Lewis, "	2 00	39	52
D. E. Bliss, "	2 00	39	52
I. J. Burdick, "	2 00	39	52
Mrs. P. Lackey, "	2 00	39	52
Lewis Berry, Whitesville,	1 00	39	33
Daniel M. Cass Friendship,	2 00	40	1
Mrs. Ada R. Kellyer, Petersburgh,	2 00	40	3
Nathan Lewis, "	2 00	39	52
D. M. Johnson, Nile,	2 00	39	52
Wm. Kingsbury, Rushford,	2 00	40	5
O. B. Langworthy, Portville,	1 00	39	33
Francis Adams, West Almond,	2 00	39	52
Miss Louisa Green, Berlin,	2 00	39	52
Sarah M. Hull, "	2 00	39	52
Ray Green, "	2 00	39	52
E. R. Green, "	2 00	39	52
D. G. Whitford, "	2 00	40	6
Harriet Griffin, Belmont,	2 00	39	52
Mrs. Roxa Sherman, East Sharon, Pa.,	25	39	9
Mrs. M. E H. Everett, Forest House,	2 00	39	52
Geo. B. Kagarise, New Enterprise,	2 00	39	52
David E. Rice, "	2 00	39	41
Angeline Barber, Worthington, Minn.,	2 00	39	52
H. C. Severance, Dodge Centre,	2 00	39	52
O. Jones, "	1 00	39	31
V. C. Bond, "	1 00	39	26
N. M. Burdick, "	2 00	39	52
M. M. Ellis, "	2 00	39	52
E. R. Pope, Plainfield, N. J.,	6 00	39	39
Nathan Rogers, "	7 00	39	52
F. S. Wells, "	1 00	38	52
H. D. Sutton, Berea, W. Va.,	1 00	38	52
John Ehret, "	2 00	39	52
S. R. Potter, Albion, Wis.,	2 00	39	52
G. W. Potter, "	2 00	39	52
Alfred M. Wells, Berlin,	2 00	39	52
J. S. Green, "	2 00	39	52
Mrs. Witter Green, Milton Junction,	2 00	39	52
Thos. Cottrell, "	2 00	39	52
Henry Estee, "	2 00	39	52
J. C. Rogers, "	2 00	40	5
H. C. Maryott, "	3 50	39	52
James Pierce, "	2 00	39	52
Mrs. Cyrus Frink, "	2 00	39	52
Geo. N. Coon, "	2 00	39	52
Mrs. Lucy M. Hall, Milton,	2 00	40	6
R. A. Crandall, Walworth,	2 00	40	3
Mrs. E. B. Swinney, "	2 00	39	52
Eli Ayars, "	2 00	40	6
Mrs. Marshall Coon, "	2 00	40	13
Lucy M. Squires, Geneva, Ohio,	1 00	39	31
J. P. Lundquist, Concordia, Kan.,	5 00	40	28
Moses Crossley, Farina, Ill.,	5 00	39	19
Daniel Hakes, West Hallock,	2 00	39	52
G. M. Cottrell, "	2 00	39	52
Mrs. Chas. Hummel "	2 00	39	52
M. S. Wardner, Villa Ridge,	2 00	40	13
John S. Green, Farmington,	2 00	40	32
Silas Bumppus, "	5 00	39	13
Chas. Badger, North Loup, Neb.,	1 00	39	26
Clinton R. Lewis, "			

FOR LESSON LEAVES.

B. D. Maxson, Richburg,	$3 60
G. W. Burdick, Little Genesee,	2 30
Jennie L. Langworthy, Dodge Centre, Minn.,	3 60
J. C. Rogers, Milton Junction, Wis.,	3 60

FOR SALE—A farm of about 67 acres in the town of Amity, about half way between Scio and Belmont. There is a small house on the premises, and the land can be made very productive if properly cultivated. It is convenient to a Seventh-day Baptist Church, and is a desirable location. It must be sold before April 1st next. For particulars, inquire of V. A. WILLARD, Executor, &c., Belmont, N. Y.

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Selected Miscellany.

AMEN!

I can not say,
Beneath the pressure of life's cares to-day
I joy in thee;
But I can say
That I had rather walk this rugged way
If Him it please.

I can not feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then, I know
God lives and loves; and say, since it is so,
Thy will be done.

I can not speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's holy Book;
And I can wait.

GIANT RUDE AND THE LITTLE SWORD.

BY MRS. ANNA B. PARK.

Winthrop Taft liked to have his mother read and explain "Pilgrim's Progress" to him. He had been listening, one Sabbath afternoon, to the account of Christian's combat with Apollyon, when, as the narrative ended, he doubled up his fists and exclaimed:

"Wouldn't I give it to the old Giant! I'd throw him down flat as a pancake!"

"Well, Winnie," said his mother, "there is a certain Giant, that comes around here a good deal, that I wish you would fight. I'd rejoice te see you throw him down or drive him off for good."

"Whom do you mean, mother?" asked Winnie, hardly knowing what to think!

"I mean," said his mother, "a Giant that is very anxious to make you his slave. His name is Giaht Rude."

"Oh!" said Winnie, in a disappointed tone. "I can't fight him."

"But, Winnie," said his mother, "I'm in earnest about it. It's a serious matter. This Giant troubles me very much and he's just such a giant as Christian fought. You must have the weapon that Christian had, and, if you try hard, you can not fail to succeed, though it may take several days to fairly drive him off. You know what weapon Christian had, don't you?"

"His two-edged sword," answered Winnie.

"That means prayer," said his mother; "and here's a beautiful little sword I'd like to give you. It consists of just three words: 'Lord, help me.' As soon as you see the old Giant coming, get out this little sword, and then he will not dare to touch you."

Winnie did not say much; but he looked sober and went away thinking.

A chance to fight came sooner than he expected. As he stepped into the sitting-room, he found his little sister Julia sitting down on a rug, with all his Christmas cards spread out before her. Without a moment's delay, Giant Rude stepped into the room, and, giving Winnie a rap with his club, a thundering voice exclaimed: "Julie, who told you you might get out those cards?"

Mother put her head in at the door, and said: "Has Giant Rude got around so soon? Where's your sword, Winnie, dear?"

Winnie hung his head, and said: "Well, I can't have her taking my Christmas cards."

"Don't neglect the sword," mother said, and went away.

Winnie, half sorry now, said, in a gentler tone to his sister: "Julie, here are two cards that I will let you have for your own; but you mustn't take mine out of the drawer any more."

Upon this Giant Rude disappeared and was not seen again that day; but the next morning, when Winnie came down stairs, he walked into the kitchen and began playing with the water, letting it run from the faucets and fill up the sink. The kitchen-girl seeing what was going on, said in a peremptory tone:

"Winnie, you mus'n't waste the water. The well is nearly empty already."

Instantly Giant Rude rapped him again, and he answered, gruffly: "It's none of your business. I'll do what I please."

Then the girl came up, and tried to push him away from the faucets, upon which Giant Rude gave Winnie's foot a jerk, and Winnie gave the girl a kick. In an instant, however, thoughts of what he had done, of the Giant and the little sword, all rushed into his mind, and he went out into the garden feeling rather more sober than angry.

"Oh! dear," thought he to himself. "What shall I do? I wish I was a good boy. I wonder if that little sword would do any good. It's such a little thing, I don't believe it can do anything; only I wish God *would* help me. Mother says I ought to pray for his help every morning, when I get up. I might go and lean over the fence and ask him now. Nobody'll know what I'm doing." So Winnie went and prayed, leaning over the fence. A very short prayer it was. He asked that he might be a good boy and remember the little sword when the Giant came near him. Then he went back into the house, and, feeling as if he wanted to make up in some way to the kitchen-girl, he went up to his own room, and, stuffing his pockets full of chestnut, he returned to the kitchen again. The girl, who was feeling rather sore about that kick, said, in an angry tone, as she saw him: "Shut that door, Winnie, and don't you come here." But Giant Rude did not come around Winnie this time, and he merely answered: "Don't you wish you had some chestnuts?"

"No, I don't want any chestnuts," came the curt answer.

"Well, here you may have these, anyway," said Winnie, thrusting a handful into a plate of muffins, that she was getting ready to carry to the breakfast-table, and then he disappeared as fast as he could go.

Somehow or other things went very smoothly the rest of the day. Winnie wondered at himself for not getting angry when Fred Sawyer gave him a push, at recess. Once and only once did Giant Rude put in an appearance, and that was when Johnny Ross cut a great gash in his bran new top, by throwing his own old scarred one at it. Winnie's eyes flashed at Johnny; he began saying: "Johnny, did you do that? Well, I'll"—Just here the little sword came to his mind, and "Lord, help me" flashed from his heart. He said no more, but picked up his top and walked away.

That night, when Winnie was going to bed, the recollection of all that had happened passed before him. "I declare, I believe that's a pretty good little sword, after all," he said to himself. "The trouble is, Giant Rude springs at me so quick that I don't have time to think of sword or anything; but, perhaps, if I ask God every morning, he will just put my hand on the hilt when old Giant comes around."

YOUNG LADIES AND DRESS.

A lady who had taught for over thirty years, once gave the writer some very interesting information. "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat, and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features, and the formation of the heads, but these came at last to be quite secondary considerations. One school was so expensive that none but daughters of the wealthy could possibly enter it; so when a young lady came to the class-room in a plain dress, I was sure that it was on account of her idea of the fitness of things. This argued common sense. Common sense is always in antagonism to vanity, and where there is vanity there is self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose school dress was silk or velvet. I shall always retain the impression made upon me by a quiet little body in a blue flannel dress, and the plainest of plain trimmings. She came from one of the first families in wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me graduation day that she had decided to study for a physician, I was not in the least surprised, and I was sure she would succeed, as she certainly has in the most marvelous manner. She carried off every honor, and though the girls in 'purple and fine linen' sneered at her plain attire, and lack of style, there was not one who could ever compete with her."

Certainly, on the whole, the deductions of this teacher are correct. It takes time to array one's self in elaborate garments, and the girl whose mind is occupied with loops and trimmings and general furbelows can not for philosophical reason, have room for much else. Then there is a reason deeper than this, even. The girl whose tastes are in the line ef dress and display has not an intellectual development. She may be imitative and intuitive to a degree, but she will always, or generally, be superficial in her learning and shallow in character.

A very good story in this connection is told of a prominent musician in New York. A young lady went to him for a course of "finishing off" lessons. "Let's see what you can do," said the teacher, and placed before her a simple air of Mozart's. She played a few bars, and was interrupted. "Take off your rings," said the great man. A few bars more, and another interruption. "Take off your bracelets." A little farther on she was stopped again. "Your sleeves are too long. I want to see your wrists." The pupil pinned up her sleeves with a face on fire. At last she succeeded in finishing the selection.

"Do you want me to teach you?" the instructor asked, as she took her hands from the keys.

"Yes, sir."

"Very well. Come to me to-morrow at this hour, without any jewelry, and in some sort of a dress that you can breathe in. I don't know at all how you have played this aria, because of the rattling of gewgaws, and the distressing noise you have made in getting your breath. I am afraid you haven't the instinct of a musician. A musician thinks first of his art, and last of appearances, but it seems to me you think first, last, and always of how you look."

Now this may seem rough and very uncalled for to some, but he was an honest soul and a grand musician. His words proved true. This young lady had not the musical instinct, and after a fair trial was dismissed. Her teacher proved that her practice had been superficial, and all that she had done had been spoiled by vanity and self-consciousness.

A school girl who dressed very plainly, but in good taste, was once asked why she did not "rig up" more.

"Because," she said, "I haven't time to fuss about clothes and learn too, and then I should like to have something new to wear when I am older. Velvets and brocades, and diamonds and pearls, and all those fine things will be new to me by and by, and there is nothing left for you girls to anticipate."

Certainly a very wise and satisfactory answer.

THE WAY OF THE WORLD.

"De man who expecks leas' of de world am de one who has the fewest complaints," said the old man, as the sound of rattling hoofs died away in the hall. "De man who imagines dat friendship will borrow money at de bank am doomed to disappointment. My friend may len' me his shovel, but he expecks me to return his hoe in good condishun. He may inquar' arter my wife's health, but it doan' foller dat I kin turn my chickens into his garden. If I am sick, I doan' expeck de world to stop movin' right along. If my nex' doah neybur whispers to my wife dat he am willin' to sot up wid my corpse, he am doin' his full duty. If am in want, dat's nuffin to de people who have plenty. If I am in truble, dat's nuffin to people who have sunthin' to rejoice ober. De worl' owes me only what I can airn. It owes me room to pass to and fro, space for a grave, an' sich a funeral as de ole woman kin pay fur and keep de bin full o' taters. De worl's friendship reduces a man to rags as often as it clothes him in fine raiment. De worl's sympathy blisters a man's back as often as it warms his heart. De worl's charity excuses de crime of a hoss-thief an' am horror striken ober de stealin' of a loaf of bread by an orphen. The worl' promises eberythin' an' performs only what am convenient. De man who relies on de honesty of de public instead of de vegilence of de watch-dog will have no harvest apples for sale. De man who pauses at each stage of his career fur be worl' to applaud or condemn will become a football for all men to kick. Expeck no sympathy to endure longer dan it takes fur tears to dry. Expeck no praise from men in de same trade. We will now continue towards de usual programmy of business."

GIVE THE BOYS A TRADE.—Go where you will and you will find youths entering manhood without any equipment for the struggle before them. Tens of thousands of them hope to become merchants when they have no aptitude whatever for commercial affairs, and are doomed to lives of bitter toil and grinding poverty. This ought not to be. Everybody in America is justly entitled to a trade and he ought to have the chance to master one. Many sons of poor parents and many orphan boys are compelled to forego the inestimable benefits of apprenticeship, and these ought to be assisted by wise philanthropy, but very many more fail to improve the great opportunity of becoming a skilled worker, and so drift into the laboring army to become helpless victims of poverty all their lives. Boys in town and country, learn a trade. It will be your surest and best friend through life. Parents, in whatever else you come short, don't fail to see to this matter. You will be insuring the happiness and comfort of your sons, the welfare of those who come after them, and discharging a solemn duty you owe to society and the country.—*Farm and Workshop.*

GOOD-HUMOR is the clear, blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in its passage. It is the most exquisite beauty of the fine face, a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright, and softening the hue of the dark; like a flute in a full chorus of instruments, a sound not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

Stars shine the brightest in the darkest night; torches are better for beatings; grapes come not to the proof till they come to the press; spices smell the best when they are bruised; young trees root faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm tree proves the better for pressing; chamomile, the more you tread it, the more you spread it. Such is the condition of all God's children. They are most triumphant when most tempted; most glorious when most afflicted.

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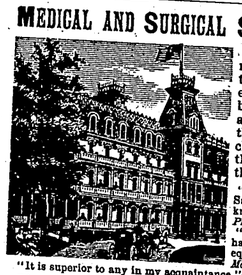
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Popular Science.

GRADUAL CONTRACTION OF THE SUN.—In connection with the recent discussions on solar energy, it has been lately noted by M. Rey de Morande, in the Paris Academy, that fossil botany has given a new extension to Laplace's hypothesis of a gradual contraction of the sun. The extensive coal beds found in Polar regions appear to show that these latter, at one time, received nearly as much of the solar light and heat as equatorial regions. So long as the sun was of such a diameter as to heat and light the two poles, there was great uniformity in our planet's vegetation, but about the cenomanion epoch (*i. e.*, the cretaceous) this state of things ceases rather rapidly. Plants with caducous leaves appear first in northern regions, and gradually spread southward, confining arborescent ferns and other primitive plants to an ever-narrowing equatorial zone. In the Polar regions, moreover, vegetation disappears. These facts are explained by the gradual contraction of the sun, but remain inexplicable by the simple hypothesis of a gradual cooling of the earth. S.

WILL the pollen, or flower-dust, from one variety of apple change the appearance of another variety? It is not uncommon to see apples of a variety which is usually smooth, bearing strips of russet from the stem to the blossom end. These russet strips have often even by good botanists, been considered evidence of a cross, or a partial cross, by pollen from a russet variety. On examining several such apples I can not now remember to have seen a single one where the russet stripe corresponded to a cell or carpel of the fruit. This we should expect in case the russet stripe was due to russet pollen. A few years ago, I crossed some smooth variety with pollen from a russet tree. No effect was produced on any of the apples. In 1881, the experiment was repeated, using pollen of a Golden Russet on the stigmas of the Northern Spy. In no case was there any indication of russet on the skin of the Spy apples. I think the russet stripes found on apples, which are usually smooth, are to be attributed to what we call a "sport." I have seen a white pæony and a pink one coming from the same root; a yellow sweet potato coming from a stalk which bore the rest of the crop of a red color. It is not very uncommon to find a similar change in color in common potatoes. These are slight changes, or sports, the cause of which is not known.—*American Agriculturist.*

IN quenching thirst it should be recollected that water is the only substance by which thirst can be met, and that intermixing alcohol, coffee, tea, etc., with water, in order to relieve thirst, is a mistake. Neither alcohol nor any other liquid would do aught but hasten death from thirst. Much salt in food makes one thirsty. Why? Because an excess of salt having been taken into the blood, the kidneys hasten to turn it out of the system; and in turning out the salt they have to eliminate a large quantity of water in order to dissolve it and carry it off; thus the blood is left too thick, and the person feels thirsty. Now, one reason why beer drinkers go back so soon and so repeatedly to the public-house is because salt is put into their beer for them; and, taking the effect of the salt and of the alcohol together, there is no doubt that beer aggravates thirst instead of quenching it.

RHEUMATISM A PHASE OF INDIGESTION.—Professor, Wood of Montreal, reports a number of cases in which acute articular rheumatism was effectually cured by fasting—usually from four to eight days, while in no case was it necessary to fast more than ten days; in cases of chronic rheumatism, however, less positive results were obtained. The patients were allowed to drink freely of cold water, or lemonade in moderate quantities if they preferred. No medicines were administered. Dr. Wood says on this subject that, from the quick and almost invariable good results thus obtained by simple abstinence from food in more than forty cases in his own practice, he is inclined to believe that rheumatism is, after all, only a phase of indigestion—an opinion which has been entertained by other physicians—to be cured by giving complete and continued rest to all the viscera.

THE sunflower does not turn with the sun, but a recent observer finds that a majority of the flowers do have a prevailing direction when opening. In the case of one of the perennial sunflowers (*Helianthus mollis*), of sixty-eight flowers up to one time all had their heads inclining to the southeast. Three days after this, with seventy three flowers open, twenty-one (among the older flowers) had advanced toward the northeast, their horizonral faces becoming nearly erect during the journey.

IT has long been the belief that portions of Greenland are regularly sinking. Some recent observations confirm this belief. Between latitude 60° and 70° buildings have to be continually moved inland, or they get below the level of the sea. On the other hand there are evidences that the land is rising in Sweden and Norway. Buildings have to be continually removed so as to bring them down to the level of the sea.

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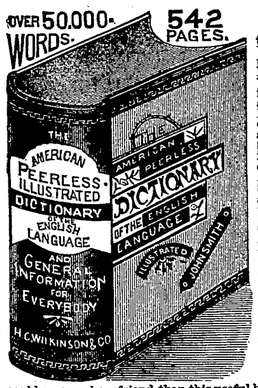

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IN TESTIMONY WHEREOF, we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[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. 8*	No. 12*	No. [illegible]*	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 Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4 14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

WESTWARD.

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.

Sundays, Train 1 will run between Salamanca and Dunkirk

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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.

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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 VIII.—ANANIAS AND SAPPHIRA.

BY W. R. POTTER.

For Sabbath-day, February 24.

SCRIPTURE LESSON—ACTS 5: 1-11.

(*Old Version.*)	(*New Version.*)
1. But a certain man named Ananias, with Sapphira his wife, sold a possession,	1 But a certain man named Ananias, with Sapphira his wife, sold a pos-
2. And kept back *part* of the price, (his wife also being privy *to it*,) and brought a certain part, and laid *it* at the apostles' feet.	2 session, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles'
3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?	3 feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of
4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.	4 the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men,
5. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.	5 but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard
6. And the young men arose, wound him up, and carried *him* out, and buried *him*.	6 it. And the young men arose and wrapped him round, and they carried him out and buried him.
7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.	7 And it was about the space of three hours after, when his wife, not knowing what was done,
8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.	8 came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband *are* at the door, and shall carry thee out.	9 But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee
10. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.	10 out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her hus-
11. And great fear came upon all the church, and upon as many as heard these things.	11 band. And great fear came upon the whole church, and upon all that heard these things.

CENTRAL TRUTH.—Hypocrisy punished.

DAILY READINGS.

1. Matt. 25: 14-30.	4. Jer. 17: 5-10.
2. Psa. 49: 1-20.	5. Lev. 10: 1-7.
3. Prov. 11: 1-10.	6. Josh. 7: 16-26.
7. Acts 5: 1-11.	

GOLDEN TEXT.—"Lying lips are an abomination to the Lord, but they that deal truly are his delight."—Prov. 12: 22.

TIME.—33 A. D.
PLACE.—Jerusalem.

OUTLINE.

I. **Hypocrisy.** v. 1-4.
II. **Hypocrisy punished.** v. 5-11.

QUESTIONS.

I. v. 1-4. What plan was adopted in this young church at Jerusalem whereby none of her members were allowed to suffer? Of whom was special mention made in the last lesson? The title of this lesson? What business transaction had they just completed? For what purpose? Did they bring it all to the apostles? What question did Peter ask Ananias in the third verse? What is meant by "filled thy heart?" What do you understand by the Holy Ghost? To whom did Peter say he had lied?

II. v. 5-11. What then happened to Ananias? How were those affected who heard these things and saw them? Who carried him out and buried him? Where did they bury him? How long were they gone? Can you tell anything of the Jewish custom of burying their dead? How long after this did Sapphira come in? What question did Peter ask her? What do you understand by the word "tempt?" What did he tell her should happen to her? How did her death affect the people present? Do you feel just right when you are doing what you know God can not approve? What name do we give to such conduct? Did you ever think that it is doing just that way that makes God seem so far from us and we from him? Can we love God as we ought if we please ourselves first and him afterwards, if at all? How much of our love does God want? Does that mean that we can not love any one else? What does it mean? Can you give some reasons why we should give to Him the greatest love of our hearts? Read Matt. 10: 37. This lesson teaches that we must be honest toward God and our fellows. Can you say that you try to be?

NOTES AND COMMENTS.

After being set free, Peter and John repaired to their own company and reported all that had been done at the examination. They earnestly besought God to grant them ability to speak and do for him. They were not to be put down or discouraged by opposition. It was the Lord's business in which they were engaged. It was all-important. God's approbation was unmistakably apparent, and with his cause at stake they went forward to do, and if it need be to die, for it. In the previous chapter, mention is made of the fact that the multitude who had believed were ready to distribute their property among the brethren, so that none might suffer for bodily wants. Particular mention is made of Barnabas, who even sold his land and brought the money to the apostles, the best possible evidence of sincerity and devotion.

I. **Hypocrisy.** v. 1-4. **But a certain man.** While this practice was becoming general and evinced the genuine love of the brotherhood, there was then, as now, in the church, individual exceptions to compliance in spirit with the governing principles of the church, as indicated by the first word of this lesson. That little word "but" has revealed to the world a sad amount of unhappiness and misery which otherwise would have told of brightness and sunshine. The world is full of men and women who want the credit of being good and true, while at heart they are selfish, grasping, and uniovely. This young church, rejoicing in sudden prosperity, was now to receive its first shock, inflicted by the hypocrisy of some of its members. **With Sapphira his wife.** With her consent. **Sold a possession.** A piece of property. They were not required to do this, it was a matter of choice, that they might be thought to be liberal. **Kept back part.** While they professedly devoted all to God. **His wife also being privy.** Understanding why it was done. **And laid it at the apostles' feet.** Professedly the whole of it, for Peter says in the 4th verse, that he lied unto God. Thus God was mocked and the brethren deceived. **But Peter said.** It was not possible for Peter to know this except as revealed to him by the Spirit of God, hence, it was a direct revelation. **Why hath Satan filled thine heart?** This question implies the ability to shut the evil one out of the heart, with his blandishments, and thus avert the evil consequences that come to every one who listens to his allurements. **Lie to the Holy Ghost.** The Holy Spirit is here shown to be a person of the Godhead distinct from the Father and the Son.—*Jacobus.* It was a lie in connection with church membership; a lie by which an attempt is made to deceive the apostles, who were known to be directly the ministers of the God of truth—a lie in connection with a very profession of religion—a lie in connection with the first foundation of the church.—*Bonar.* **Keep back part.** While he pretended to bring it all. He wished to appear entirely unselfish, but reserves a part. Here we see, without a possibility of mistake, that God demands the whole heart, and will not accept a divided one; a lesson of the greatest import to us. **While it remained.** An evidence that to sell their property was not obligatory. It was done voluntarily. **And after it was sold.** After he had the money, even, he could dispose of it as he pleased—was not obliged to give it. He did not pretend that he had other use or need of the avails of the sale. There was no such excuse given. God knows the heart. We never can deceive *him*, if we can our fellows. **Not lied unto men, but unto God.** Not to men only, but to God. This was the great offense, that he tried to deceive God. He had made a pretense of godliness that he did not possess. The deception was predetermined. The understanding between him and his wife was mutual, and in these facts lay the desperate character of the offense which brought upon them the fearful and immediate retribution of an insulted God.

II. **Hypocrisy punished.** v. 5-11. **Ananias hearing these words, fell down.** These words revealed the fact that God understood him. The charge above mentioned must have fallen like a thunderbolt on his perjured soul. Dr. Barnes inclines to the opinion that the unexpected detection of guilt, and the consciousness that came over him all at once, that it was known, with the terrible accusation made by Peter, caused such a shock to the vital forces as to take his life. **And great fear came on all them that heard these things.** This sudden and terrible punishment awed the spectators. Any signal exhibition of omnipotence has that effect on men. Death, when it comes in usual ways to our friends or acquaintances, awes us for the time. We are obliged to stand uncovered in the presence of the king of terrors and witness the unequal contest. If at no other time, then a sense of dependence takes possession of the soul and causes the rightful recognition of its relation to God, though far too often we seek by every means in our power to shut our eyes and hearts to the fact, and go on as though we are entirely independent of the loving Omnipotent One. **And the young men.** Not necessarily in official position, probably volunteers. **Buried him.** It was usual in Palestine to bury a corpse on the day of death. The Jewish law made any one unclean for seven days who touched a dead body or was even in a house where a dead body lay. This immediate burial was in keeping with the circumstances of the death. **About the space of three hours.** The body was buried outside the city walls, some distance away, hence, the time that elapsed. That she had been a widow for the space of three hours she likely did not know. Since she was guilty of the same offense as her husband, as might be expected, she was to share his fate. **For so much.** That is for the sum her husband had reported. He had sold it for that much, with an additional amount kept back. It was in this intended deception that the sin lay. Man never is himself so much deceived as when he tries to deceive God. **Tempt the Spirit of the Lord.** To ascertain by thus doing if the Lord would look with allowance on such a course. **And great fear.** The wages of sin is death. A pretender finds no sympathy in his fellow-man, much less in God. A hypocrite is execrated by all who know him, even by such as have little to recommend them to the esteem of men. Man's measure of worth is finite and circumscribed by the limitations of human experience. God's estimate of character we may know by the terrible incidents of this lesson. Justice may not always fall so summarily as indicated here, yet it is sure to come, for He hath said it.

LEARN

1. That we should have a care for each other.
2. That a religion that don't reach the pocket as well as the heart is a pretense.
3. That God sees the heart and knows our thoughts.
4. That he demands the *whole* heart. His will first—our own afterward.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Feb. 10th, 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 10,828 packages; exports 1,854. Finest high flavored butter is unusually scarce—corn meal is high. Ensilage and cotton-seed meal-fed butter, has a sour, musty, and rank oily flavor that rules it out, and with the limited amount of fine corn-meal-fed butter offering, prices are higher. An almost total absence of bouquet butter compels buyers to use the next grade, and finest dairy and creamery make takes its place, so that these also have a good demand, especially silky Octobers either creamery or private dairy, which close very firm. Summer makes long held creamery both State and Western, and the debris of the market generally are without improvement, as for instance, a lot of 100 N. Y. State Welsh tubs offered at 18c. all the week, with 16c. bid; and lines of firkins held here all the way from 20 to 22c. There were sales of fancy Delaware dairies at 23 @ 25., and good Chenango and Cortland firkins at 19 @ 21c. On change to-day entire dairies, firkins, and tubs, extras, were offered at 26c. and 25c. bid. Welsh dairies offered at 23c. and 15c. bid. Delaware dairies, firsts, 23c. asked and 19c. bid. 26 tubs Jefferson county Welsh, fresh new milch make, offered at 30c. Extra Elgin 44c. asked, and 42c. bid. We quote:

	Fancy.	*Fine.*	*Faulty.*
Creamery, Elgin, fresh..	38@40	——	20@28
" Iowa and Wis.	35@37	30@32	20@25
" early firkins....	—@25	——	20@22
" fall make.....	——	27@30	20@22
Entire dairies.....	—@25	22@23	15@20
Dairy, October make....	——	25@28	15@20
Private dairy Winter mk.	——	23@25	15@18
Imitation creamery.....	—@30	23@25	15@20
Factory butter, fresh....	——	18@20	14@16
" " early make	——	15@16	13@14

CHEESE.—Receipts for the week were 7,805 boxes; exports, 7,847 boxes. Exports have still further fallen off, and are almost entirely confined to orders for special marks. White cheese seem to rest at about 13½c. for the extreme top. 25 boxes fine colored sold on 'change at 13½c. Market closes with freer offerings and easier prices. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory.....	13¼@13¾	12¼@13	10@12
Skimmed.....	10 @12	7 @ 9	2@ 6

EGGS.—Receipts for the week were 2,558 bbls. and 2,051 boxes. Light receipts, increased demand, and higher prices. Sales of fresh laid stock at 34 @ 35c. Sales on 'change to-day 10 bbls. "E. & M." at 33c. and 33½c. bid for extras, and no offerings. We quote:

Fine fresh laid eggs.....	33 @ 35
Canada and Western, fresh.....	26 @ 28
Ice house and limed eggs.....	15 @ 25

BEANS.—Market is easier and prices in buyers favor. We quote:

Marrows, per bushel, 62 lbs.....	$2 90 @$3 10
Mediums " "	2 40 @ 2 50

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	15 @16
" " fair to good.....	12 @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.....	28 @30
Blackberries.....	7 @ 7½
Cherries.....	23 @24
Plums.....	14 @15

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

[L. S.] Witness, Clarence A. Farnum, Surrogate of said county, at Angelica, the 3d day of February, in the year of our Lord one thousand eight hundred and eighty-three.

A. J. WRIGHT,
Clerk of the Surrogate's Court.

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