

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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WHOLE NO. 1936.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

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The Sabbath Recorder.
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office at Alfred Centre, N. Y.

FAITH'S VICTORY.
BY DR. S. F. SMITH.

Weary and worn, his furrows long
The patient ploughman trod,
Turning, with endless care and pains,
The sluggish, barren sod.
And morning came, and daylight went,
And strength and hope were gone;
And tearful eyes grew dim, and still
The wearying toil went on.

Smitten beneath the burning sun,
The fainting workman cries:
"Master, how long this iron earth?
How long these brazen skies?"
"Ploughman, toil on in loving trust:
Yield thee to my sweet will;
Faith wins its victories, weary soul;
Believe, and labor still."

And tears and love and faith prepared
The deeply furrowed field,
To hide and keep the precious grain,
Seed of a bounteous yield.
And dew and rain and sunny skies
Enriched each seed that fell;
Lost to the eye of man; but God
Knew how to guard it well.

Oh, long and sad the sower's care,
As seasons went and came;
Had God forgot the tiller's lot,
And put his hope to shame?
"Vain work!" a timid faith proclaimed:
"Poor toilers, faint and few,
Bury and hide your useless seed:
Bury the sowers, too!"

But God's great mystery of grace
Its mighty pathway holds,
And, like the budding rose in June,
In beautiful life unfolds.
The bursting germ, the verdant leaf,
Break forth from hidden graves;
And, far o'er all the swelling hills,
The joyful harvest waves

Whence are these myriad forms that bow
Before Messiah's throne?
Whence the grand orb that uplifts
Thy name, O Christ, alone?
Whence are the clustering crowds that seek
The same celestial goal?
And one new song holds every lip,
One pulse-beat every soul.

These are the ploughman's garnered wealth,
Born of his toil and pain;
These are the sower's faith and tears,
Transformed to golden grain.
God watched the toilers at their work,
And, when his wisdom willed,
The pledge his loving heart had made
His loving hand fulfilled.

Then hail, "Lone Star!" of all the wreath
Thou art the brightest gem,
As once, o'er fair Judea's plains,
The star of Bethlehem.

Shine on! We learn to pray and wait,
To toil and trust, through thee,
A star of triumph on Christ's brow,
And faith's high victory. —Morning Star.

PLANS OF THE TRACT BOARD.

The Tract Board has been busily at work since its appointment in September last, perfecting plans for the current year. Up to the present time, it has not cared to make promises or announcements. It now desires to outline its plans for the year, and to appeal to the friends of the Society for support.

1. It is but just to say that certain rumors which have found more or less expression, to the effect that the Board intended to remove the Publishing House from its present location, and to place parties in charge of the RECORDER who would destroy the denominational character of the paper, have all been as unfounded as they have been unjust. Such intentions have never been entertained by the Board. The idea must have arisen from the fears or wishes of those who have given it expression.

2. Methods of work which have been carried on in former years will all be continued during the current year, and each department will be enlarged as fast as competent laborers and adequate funds are supplied. It has already been voted to continue the tent work during the coming tent season.

3. Advanced steps have also been inaugurated in the work of seeking religious liberty for Sabbath-keepers in Pennsylvania. Appropriations have been made to publish certain letters from Eld. Joel Greene, to parties in Western Pennsylvania, which are of local and general interest; both in newspapers and in pamphlet form, for circulation throughout the State. The Board has also published 10,000 copies of the Chautauqua address of A. H. Lewis, on "Sunday Laws, Past and Present," a document which is especially fitted for the Pennsylvania field. The author receives nothing for the manuscript, and the Board hopes to sell enough of the first edition to the friends of the Tract Society to aid in the work of circulating it in Pennsylvania. Two thousand copies have been sent to the press already, and the Board has taken steps looking to co-operation with the Sabbath-keeping Jews in the work.

If the field of religious liberty will furnish the funds, the Board will see that the State of Pennsylvania is covered with Sabbath literature as fast as colporteurs and the mails can carry it.

4. Experience has shown, in the work of both the Tract and Missionary Societies, that Sabbath reform efforts are most efficient when carried forward as a part of gospel Christianity. By the same law, experience has shown that a tract which discusses only and distinctively denominational features of the Sabbath question, is looked upon more as an effort to build a denomination as to numbers than as the herald of a wide-spread reform, without regard to denominational lines. To meet this demand in our literature, the Board has determined to enter upon the publication of

"THE OUTLOOK."

This is a monthly paper, the first number of which will soon be in the hands of each subscriber to the RECORDER. The specific aim of the *Outlook* will be to instruct concerning Sabbath, Temperance, and Vital Godliness. Of the merits of the first number you will soon be able to judge. The *Outlook* will not in any way infringe upon or take the place of the RECORDER. The papers will be entirely distinct. The matter in one will not appear in the other. The editorial management will not be the same. One paper can not fill the place of the other. The price of the *Outlook* has been placed so low that no friend of the Tract Society or the Sabbath cause can refuse to take it on that ground. It will start with an edition of at least 52,000 copies. It is expected that 50,000 clergymen in the United States and Canada will be furnished with the paper for the first year. This will place the work in direct contact with the currents of influence which control religious movements. The *Outlook* will give prominence to the views of others as well as those of its editors, and thus seek a basis for final arguments predicated upon generally accepted opinions.

This enterprise is the most far-reaching of any yet undertaken in the line of the Society's publications. If the friends respond

generously, the *Outlook* will be widely advertised, and a strenuous effort made to extend its circulation to one hundred thousand copies, before the close of the first volume. From six to eight thousand dollars will be needed for the *Outlook* alone. We appeal to individuals for contributions to the work, in sums from one to one thousand dollars.

Another important consideration in the publishing of the *Outlook*, is to enlarge and strengthen the Publishing House, a need which is more pressing than its patrons have hitherto supposed. In this we do not intend any criticism upon previous management. We only face the fact, that a house fitted to do well the work that ours has been doing can not be kept from financial embarrassment without having a greater income than it has had hitherto. If the friends of the RECORDER desire to help it, they can do so best by aiding in enlarging the work of the Publishing House, by supporting the *Outlook* and similar enterprises. Those who urged the purchase of the RECORDER ten years ago, did not expect it could be successful if left alone. The Publishing Agent has sustained the battle well with the forces at his command.

5. After some unavoidable delay, "OUR SABBATH VISITOR" is in the hands of the public. The devotion of Bro. E. S. Bliss and wife, and the painstaking care of the editor, who represents the Sabbath School Board, has given a paper second to none. For the present, the *Visitor* is printed in New York city. It will involve an outlay of at least \$2,500 to fit the Publishing House at Alfred for doing the mechanical work on the *Visitor* according to the standard demanded. The Tract Board is ready to make that outlay at an early day, if the friends of the Sabbath-school work will furnish the funds.

Thus the Board places an outline of its perfected plans up to date, before the readers of the RECORDER and the friends of the Tract Society. These plans include all the work which has been transmitted to us and the additional enterprises above noted. It is the people's work. The Board represents the people. Board and people are God's agents. The Board believes that God calls, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes."

The plans presented above have been made in answer to the call of God. We expect that the people will respond. Seventh-day Baptists are not poor in purse nor niggardly in spirit. They do need to undertake greater things under God. These plans offer you the opportunity to do for the cause. Pledges may be made to be paid in installments, if friends thus desire. If you desire to designate the department of work to which your contributions shall be applied, do so. If not, leave that to the wisdom of the Board. The Board does not intend to leave large debts for its successors. Every department of the work is under way in some form. We have preferred to wait and tell the friends of the cause what we are doing, rather than what we are going to do. We shall need from ten to fifteen thousand dollars for the current year. We have faith in God, and the friends of the Tract Society, and do not believe that faith will be disappointed. Don't wait for your neighbor or the church. We desire to have churches and auxiliary societies enlarge their work for the Society. But the immediate demand is for personal pledges for one thousand dollars downwards, according to ability. Send these direct to the Treasurer, J. F. Hubbard, Plainfield, N. J. We appeal to pastors and church officers and to the people. The members of the Board ask your sympathy, your counsels, and your prayers.

By order of the Board.

DISCOVERY AT POMPEII.—On Jan. 24th the skeleton of a woman with a child was discovered at Pompeii in a narrow street about twelve feet above the level of the ancient pavement. It is well known that the catastrophe of 79 A. D. commenced with a thick shower of small pumice stones, by which the streets of Pompeii were covered up to the roofs of the houses. Stones were succeeded by ashes, which became solid owing to the action of successive showers of boiling water, and these ashes now form the top layer of the materials which cover the ruins of Pompeii. Most of the unhappy beings who remained in the houses after the erup-

tion first reached the town, made their escape through the windows, but the greater part of these fugitives could have taken but few steps, and must have been quickly suffocated by the poisonous fumes. With one arm the woman, whose skeleton has been found, was clasping the legs of the child, whose body shows contraction in the arms and legs, and a general emaciation, which lead us to suppose that the child must have been very ill. It was a little boy about 10 years of age. Doubtless the woman was the mother of the child. Some jewels found on the female skeleton indicate a person of condition; two bracelets of gold encircled the arm which held the boy, and on the hand were two gold rings, the one set with an emerald on which is engraved a horn of plenty, and the other with an amethyst bearing a head of Mercury.

WASHINGTON LETTER.

The beautification of the city—The lobby and the private claims court.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 10, 1882.

Congresses come and Congresses go, but the reek of the Potomac swamps goes on forever. Since Washington has become a beautiful city, with paved streets more solid and smoother than than the sidewalks of other cities; with marble palaces as massive and graceful as the Tuilleries; with dozens of parks that require only a little more growth to make them Elysian groves; with statues and fountains that discourse history or "babble o' green fields" and murmur the loves of nymphs, it is a great pity that these Potomac swamps, that mingle a curse with every blessing, and "spice this fair banquet with the dust of death," can not be mopped up. Congress could do it with its little appropriation. But Congress is a guest who abides here but two years, subsisting chiefly on a diet of whisky and quinine, voting Chinese anti-immigration bills, anti-Mormon bills, aunts, sisters, and cousins' bills, inhaling all the time the reek of these swamps, until their blood blackens and their sinews crack.

There is a measure before Congress now which, if it shall become a law, will do more practical good than any measure that has been before this body for years. I mean the bill to constitute a court of private claims. It has been the case for years, that legislation of a broad and national character has actually been crowded out of Congress by a host of private claims too petty to be considered by the National Legislature. It is proposed to refer all these private matters to a court especially created for their adjudication. In this way Congress will be relieved of work that has heretofore occupied nearly one-third of its time in committee and in the two Houses. Moreover, the lobby will receive a powerful blow. Nearly nine-tenths of the private claims that come before Congress are of a character that will shrink from the light of judicial investigation, and a court will easily be able to hear the tenth claimant and decide his claim on principles of law and equity. The result will be that a large crowd of lobbyist will steal away from Washington, and there will be much less moral and political malaria about the corridors of House and Senate.

C. A. S.

PARIS LETTER.

(Regular Correspondence.)

PARIS, Feb. 25, 1882.

M. Gambetta has received sympathetic addresses, numerously signed, from several towns situated in the southwestern departments. The writers express the utmost satisfaction at his recent attitude, and predict that the country will distinguish between Republicans who want to advance slowly, but steadily, along the path of reform, and those who, after having made many promises, are acting in such a manner as to render all progress impossible.

For nearly two months, not a drop of rain, not a flake of snow, not a hailstone, has fallen, this being the driest Winter of the century. It is also worthy of note that within the past two years we have also had the hottest and the coldest weather known here since 1800.

To-day the funeral of M. Rouzland, husband of Mlle. Nilsson, took place at the Church of St. Elvi, in the Rue de Renilly. The ceremony, which was very simple, was attended only by the widow and a few intimate friends. The remains were interred in the Picpus Cemetery.

C. A. S.

"for out of the abundance of the mouth speaketh."

Let us deceive ourselves by supposing that secret sins shall bring us no harm. We see those who once filled positions of honor and usefulness brought to disgrace and ruin, by making this mistake. Neglect to keep the heart pure, they strove for a fair exterior, and succeeded for a time in quieting all suspicions of their evil. But this success emboldened them un-tilled so openly that the world could not fail to detect their wickedness, and from them their sheep's clothing, revealing the wolf and his atrocious deeds.

Thus in this life as a rule will all our sins bring us to grief; but exposure of our sins is but trifles when compared with the direful results of sin upon ourselves. Father and our God; He who created us in whose hands is all existence; He who has no delight in the death of the sinner, but wishes all to turn from sin and to live who meets with outstretched arms to receive the prodigal, and has opened wide the gates of heaven saying, "Whosoever will, come." He who shall judge us for the things we do on our earth-life; is the Great I Am, who is vain for man, the creature of His hand, to attempt to deceive. We may at times hide our sins from our fellows, but the processes of our hearts are open and known unto Him. The solitudes of the desert, the thorough-fares of thronged cities; the gloom of darkness and of the mid-day sun alike known unto Him. There is no place where, nor time when we may hide our sins from Him, but His wrath will be kindled against us wherever found, so that we shall all visit us if sin abideth in our hearts; and repenting of sin and turning therefrom shall become pure in heart, then shall we be able to enjoy the life of the ages of eternity may we enjoy the life of the ages of eternity.

OUR SABBATH VISITOR.

It has been sent to all schools and institutions who have asked for it, and also to those who have shown sufficient interest in our denominational Sabbath-school work to take our Lesson Leaves.

Number 2 will be mailed with, or before, number 1 of the RECORDER. It would be a great pity if the paper in all that the most successful demand, and should command the support of every school and family denomination; and that every child should be able to read it should be supplied with it to be his or her "very own."

Every school send in at once for a sufficient number to supply every scholar who is interested in reading the *Visitor*; and do not rely upon Sabbath-keeping parents to be relied upon to see to it that under their immediate charge are fully supplied, and that a sufficient fund is in the school treasury to supply those not so provided? Let the orders be sent promptly to the RECORDER office, from the *Visitor* is mailed, that the supply be regulated by the demand. A sufficient amount of the early numbers will be sent to fill all probable orders, but it is just to Bro. E. S. Bliss, by whose generosity it is possible to supply so good a paper at so low a price, to impose upon him the cost of publishing every paper not paid for.

Children, be just to Bro. Bliss, and let the same secure rich blessings to yourselves and your children. D. E. S.

The Sabbath Recorder.

PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

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Communications, whether on business or for
general information, should be addressed to "THE
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Missionary Department

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

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

ELD. HIRAM P. BURDICK has been laboring with the Hebrew Churches and at Roulette, Pa., since Jan. 5th, and reports encouraging results.

SOME curious old sculptures have been discovered at Morash, Turkey, writes Rev. Henry Marden to the *Missionary Herald*, which, it is thought, may be the work of the ancient Hittites, and constitute a page of history dating back possibly a thousand years before Christ.

A NEW German Society has sent us a circular giving its object, officers, etc. The following is a free translation of a part of it:

"We have the honor to communicate to you that a geographical society—'The Geographical Association of Jena'—is to be organized at Jena in January, 1882. The quarterly periodical, of which the first number will be published near the end of March, will be intended, essentially, to form a center for the geographical and ethnological studies made by Christian missionaries of all the civilized nations. We hope that the Seventh-day Baptist Missionary Society will have the kindness to send us its publications from the first of January, 1882; it may be taken for granted that ours will be regularly forwarded to you. Will it be to ask too much of you to request you to send us also, if they exist, the previous publications of your Society?"

In order to do our part in the work of evangelizing the world, we need a deep personal Christian experience, the knowledge of truth obeyed, and wisdom that comes from above. He who would tell men of Christ, and lead them to him, must first have found and known him as his own Redeemer and Lord. As a preparation for giving testimony to the healing and life-giving power of the water that Jesus gives from the wells of salvation, one must know that there is in himself a well of water springing up unto everlasting life, because He who discoursed at Jacob's well has given him to drink. He who would point out to men the paths of obedience, must himself be a traveler that way. If an important part of our work be Sabbath reform, then as Sabbath-reformers we ought to be Sabbath-keepers. And as we look out over the great field for Christian endeavor, realize the great interests at stake, and desire to employ efficient means and follow right ways, who does not feel the need of that wisdom which is promised to them that lack, who will ask of God?

FROM MISS NELSON.

The mail last week brought your letter, telling the Chinese children of the little girl who died, leaving a message for them.

Last Sunday being Christmas, I invited all the pupils in the three schools to meet at our house. There were about forty children in all, as a few came who were not pupils. How I wish the Sabbath-school children at home might have seen them. They all had clean faces, and most of them clean clothes. The girls wore paper flowers in their hair, and the boys had their heads newly shaven and their cues freshly braided. After the opening exercises, they repeated in concert the ten commandments, and then answered questions about them, and recited twenty-one verses from Matthew, besides the names of the twelve apostles and the names of the books in both the Old and New Testaments. After this, Mr. Davis gave them a short address, and I told them of the little girl in the "foreign land," of which you had written me. After singing and closing prayer, each one was presented with a paper of peanuts, an orange, and two little Chinese cakes, and I doubt if many children at home have received their Christmas presents with more beaming faces, and I am sure none have said "thank you" any more kindly than did every one of these dear children.

I love the school work and the children in China, and have never had pupils at home make any more rapid advancement than do these. I believe the "hope of the gospel" in China is in the training of the children. The work among the women is very unsatisfactory and very exhausting, and yet it may be some little good is done; I hope so.

I have been having another siege of ague; last week had four chills, but am better now, only not strong. I am spending a few days with Mrs. Schereschowsky and Mrs. Thomson, to get the change. I do not like to leave my work, but am giving my

teachers three days' vacation, and felt I had better accept this invitation, and recruit.

I am quite unable to write anything for the RECORDER this time, though I have many things to say.

SHANGHAI, China, Dec. 29th, 1881.

"THY KINGDOM COME."

Our Savior taught us, in his prayer, first of all, after giving proper reverence to the Father's name, to pray that his kingdom come and his will be done on earth as in heaven. This is what he lived and suffered for here, and this is what he would have us live for; and it is undoubtedly the earnest prayer of every true child of God, that his kingdom come and his will be done. If this is indeed the great wish of our life, our every aim will be to hasten the time when sin and wretchedness shall be no more, and the whole earth shall be one blaze of gospel light.

It is astonishing that so much has been done for the last few years to bring the heathen to their present state of civilization and Christianity; surely the seed sown by God's people of the last generation has taken root and brought forth fruit a hundred-fold. Those who stay at home, and daily pray "thy kingdom come," who improve their one talent, their five or ten, to the best of their ability in procuring money or other means for the salvation of souls and the relief of the suffering, are really missionaries as well as those sent out to preach the gospel; and while those who keep the Sabbath of the Lord have not been behind our brethren of other denominations, and are really zealous in the cause, yet we must be more zealous, for the call is growing more urgent and the demand more pressing.

It seems that the time has now come when not only all the Christian nations of the earth, but Mohammedan rulers and heathen kings, are anxiously asking the question, What can I do for the salvation of the people? And now, when everything seems ready for the success of the world's great work, I would most earnestly ask that the Christian parents of our denomination make it a daily study to educate their children so that if they shall be called to enter the work, they may be fully competent, making great sacrifices, if necessary, in order to fit them for physicians, preachers, and teachers. Time was when the denomination was happy in sending two, three, or four missionaries to foreign lands; but undoubtedly the time is near at hand when not only one from each church, but one or more from each family may be required. I would say to the uneducated young men and women, educate yourselves thoroughly, so that when God calls, you can answer, "Here am I."

When we daily pray "thy kingdom come," let us remember not only the foreign work, but our own work at home, and may our prayers and labors be instrumental in saving many souls in our own land. F. E. S. POTTER HILL, R. I.

OUR SCANDINAVIAN MISSION.

This Winter seems to be a very good time for missionary work. The weather is pleasant, and it is easy to get out to meetings. I have been here in Nicollet county, Minn., three weeks, holding meetings nearly every day and evening, with a very good attendance. Some have received the word of God into their hearts. Sinners have confessed in the meetings that they never before saw such effects produced by the word of God, and acknowledged that the preaching is more in accord with the Bible than that which they have heard before. Some who have been living very sinful lives, confessed with tears in their eyes that they now would live for God.

An active and spiritually-minded sister has received the truth, and followed her Savior in baptism. Two of Brother North's sons prepared the watery grave by digging through ice about twenty inches thick. The weather that day was warm, and to me it was a blessed day. There are several others who acknowledge the truth and the Bible doctrine; but whether they will have faith and love enough to follow the truth, I do not know.

There are some Methodists here among the Swedes. I have preached several times in the school-house where they hold their meetings, giving three discourses about baptism, and three about the Sabbath doctrine. The Methodist minister has preached against our views, but I think he has damaged himself and his views more than ours. According to the opinion expressed by some of his hearers, they were very much displeased with his discourse. When I had preached to the people about baptism and the Sabbath, they closed the school-house against me. So you

see there is not full religious liberty among our Scandinavian people.

I have had a home with Brother North, and it is a good home for a Seventh-day Baptist missionary. He does all he can to help me in my work, taking me out with his horse and carriage.

There are other Scandinavian settlements in this county, where I intend trying to do some missionary work. It is slow work to bring forth the Seventh-day Baptist doctrine among the Scandinavians. They are educated to believe more in their priests and church rites than in the Bible. They do not read the Bible much, and have no true religious enlightenment. The priesthood teach their congregations not to go to hear others outside their church, for they would be in danger of receiving erroneous views. They must hold fast to infant baptism; there they were born again; that is the door into the kingdom of heaven. If they reject infant baptism they are lost forever. This seems to be the greatest hindrance to the true doctrine among our countrymen. We need a good book on baptism.

I intended going to Dakota this week, but a snow storm may prevent my doing so.

Yours respectfully,
C. J. SINDALL.

FEB. 22, 1882.

A CHINESE FEAST.

The other day I was invited to a Chinese feast, and thinking perhaps some of the friends at home would be pleased to know what we had to eat, I wrote down the names of the different dishes that were brought on the table. You must bear in mind that this was not an ordinary meal, for such consists mostly of boiled rice, greens, and, perhaps, pork. The occasion of this feast was the birthday of the youngest son of the family, who was also the recipient of several useful and costly presents. Is it strange that the Chinese, in many things, do just the opposite to ourselves, when they are our antipodes? I think it was B. F. Taylor, who once wrote, "John Chinaman does everything backward; he is the dorsal fin of mankind." I think few people who acquaint themselves with the Chinese can fail to appreciate these words. But I digress to the feast if you are pleased to come.

The ordinary Chinese dining-room is furnished with several small square tables, just large enough for four persons to be seated at each, the men and women dining at the same time, but in separate rooms, at their feasts. In this instance, however, as the family are somewhat foreignized, the ordinary Chinese custom was waived, and all sat down together at one long table. Each person was provided with a pair of ivory chop-sticks, a tiny earthen cup for wine, and an earthen spoon and plate. The wine is taken first; it is not as intoxicating as ours, and is drunk when hot, being poured into the cup from a sort of wine-pot, in which it is heated and which much resembles our teapots. After the wine, which of course I refused, came the dessert, and consisted of watermelon seeds, Chinese almonds, grapes, dried green beans, water chestnuts, candied oranges, lotus root, crab-apple cheese, (or jelly,) salt wine-crabs, cockles, sliced cold chicken, sliced ham, dried preserved peaches, pickled green apricots, olives, bits of dried fish, leeks, bean-sauce, shrimps, water-cress, and pears. All these things were on the table at once, cut up in small pieces, and in dishes about the size of ordinary tea-saucers. These dishes are not supposed to be passed around, but each person helps himself to whatever he likes, with his chop-sticks.

After this came the *entre*, which consisted of the following dishes, and which were brought on in courses one after the other: 1. Sharks'-fin stew with bamboo shoots and chicken, which, by the way, is not an unwholesome dish. 2. Scallops with bamboo shoots and ham, served with gravy. 3. Mushrooms and bamboo shoots. 4. Grilled pigeon. 5. Shrimps, bamboo and kidney, stewed together. 6. White meat of chicken stewed with bamboo. 7. Crab stew. Next in order came a Chinese plum pudding, made of glutinous rice, nuts, lotus fruit, barley, and Chinese prunes, served with milk of almond sauce. After this was brought on, sponge cakes with three kinds of bread, or perhaps dumplings will better express it, being steamed dough balls, with fruit within. Next in order each person was helped to a small bowl of rice, which we held up to our mouths and pushed in with the chop-sticks.

Lastly came the *roasts* one after another in courses. 1. Boiled duck. 2. Boiled pork. 3. Ham boiled with gravy. 4. Chicken boiled with chestnuts. With these last, rice was eaten, or there were occasional dippings into the dessert which remained upon the table during the whole meal. At the

close a steaming napkin was brought each guest, that all might leave the table with clean hands and faces.

Some of you may ask, was such a meal enjoyable to foreigners, and I will answer that so highly was I delighted in being able now and then to convey to my mouth a morsel of food safely in my chop-sticks, that the varieties of food and their combinations seemed, at the time, of secondary importance.

A. E. NELSON.

SHANGHAI, China, Nov. 15, 1881.

THE WORK MULTIPLIES.

The work increases as we go forward. The more work is done, the greater is the demand for work to be done. Men are astir in business enterprises, rushing forward with impetuous speed. So are men astir in the moral world, grappling with the great questions: God, the Bible, and the future destiny of the soul. True, there are many who are so engrossed with secular affairs that they seem dead to these all-important subjects. Yet, even beneath this apparent deadness, there is a serious thoughtfulness ever seeking to come to the surface, while with the large mass of people there is an undisguised spirit of earnest inquiry. As evidence of the truth of these statements, read Bro. Davis's China article in the RECORDER of Feb. 2d, and Bro. Todd's "Kentucky" in the RECORDER of Feb. 9th. Read reports of missionaries of any denomination, and from whatever section of country these reports may come.

My own recent and present experience prompts the writing of this article.

While laboring in Smith county, Kansas, two neighborhoods, one five, and the other twenty miles distant, earnestly asked me to come and labor with them. It was out of the question to do so then, but I trust to be able to answer these requests in a few weeks. At present, I am near Florence, Marion Co., Kansas, entertained and encouraged in the work by Bro. W. E. M. Oursler, who came to the observance of the Sabbath about three years ago. Here also the work expands. On my way to this place, I stopped a week at and near Emporia, Lyon county. On my return next month, I am to stop there again to fill appointments demanded by the first visit. Henceforth these two places, Emporia and Florence, must be regarded as points to be watched and worked by the home missionary. Thus God is opening wide the door for our labors as a denomination. So large is the work, that there is an increasing demand for men and means.

Dear brethren in the ministry, let us see to it, that we are using both time and strength to the best possible advantage. Let no temper become soured, no passion unbridled. Let no perverse disposition spoil us for the service, no unhallowed ambition hinder us in the work of the blessed Master. What of the churches? They are our strongholds. United and harmonious, they furnish the funds for the work, and their prayers avail with God, that wisdom and success attend the expenditure of these funds. United and strong they give courage to the missionary on the field, and are a wonderful source of strength to the isolated Sabbath-keepers. May the Lord continue and increase this wisdom and grace to both individuals and churches. S. R. WHEELER.

SINCE we began this *Review*—four years ago—the working forces sent out and sustained in the foreign mission fields, and the amount contributed for their work by the churches of Christendom, have increased fully 30 per cent. The annual amount contributed in Christendom for the work, had never before exceeded \$6,000,000. Now it is not less than \$8,000,000. In the mean time the converts won to Christ among the heathen have increased by a much larger percentage; and calculations based on this ratio of increase, furnish a cheering outlook for greater triumphs of the gospel in the near future. But whether this ratio shall be fully maintained along the whole line, or the work is to encounter reverses here and there, we have the certainty that, in proportion to the faith, zeal and efforts of God's people, advance is to be made; and the more intently the people of God watch this advance, from year to year, the more deep and effective will be their interest in it, and the more generous, earnest, adequate and persistent will be their gifts, prayers and efforts for pressing it forward to its full accomplishment.—*Editor of Missionary Review.*

THE *Illustrated Missionary News* says that a United Jewish Colony is to be planted in the limits of Gilead and Moab, the Sultan having granted 1,500,000 acres of land, for which Jewish capitalists advance a large amount of money—the new colony to be subject to a Jewish Prince Tributary to the Porte. The *News* also revives the report that some wealthy Jew has loaned the Sultan \$6,000,000, (other authorities make it \$40,000,000 loaned by Baron Rothschild) on a mortgage of all Palestine, and rejoices in

the prospect that "the whole of 'the Promised Land' may ere long again be recognized as the rightful property of the Jews." Would this be any real gain unless the Jews recognize Christ as their true Messiah?—*Missionary Review.*

MISSIONARY INFORMATION AND ZEAL.

In the following from the *Christian Advocate*, and published in the *Advocate of Missions*, there are some things for us, suggestive and profitable in the measure of our ability to come up to the high standard here placed before us:

The great question now before the Church concerning this subject is, How shall the men and money needed be provided? We have the fields, we have the necessary machinery of management, and we have, if not an abundance of suitable men, more than the treasury can support. The one great need that presses with more force than all other needs combined is, therefore, of more money, much more money. Is the Church able to supply it? Look at the shockingly low average of contributions, and you will quickly and emphatically reply, "Yea, abundantly able."

Then, why doesn't the Church do it? Why doesn't it furnish a million, or a million and a-half, yearly? We all know why. It is because our people are not aroused over the subject. They do not have sufficient information of our missionary operations to become interested. To change a familiar scripture to make it express another equally great truth. Where the heart is, there will the money be. If every member of the Church, not to say every minister, had an intelligent idea of the history, character, achievements, difficulties, requirements, and importance of our various missions, the Church could not be indifferent, indecisive, or indisposed, on the subject of giving; appeals would not go unheeded; the missionary treasury would not remain impoverished.

The people have a right to know to the fullest extent the details of our missions, and the responsible authority of the Church ought to provide ways and means of giving those details. This is a sound business principle. If a mining company desire to develop the wealth of a new mine, and need money for it, they spare no pains or expense to give the fullest particulars of the enterprise—the plan, the cost, the prospects—to induce people to purchase the stock. If would be vain for them to expect that citizens would take enough interest in the development of their country's resources to volunteer subscriptions. Suppose the annual reports of our Missionary Society, and the slips of information sent weekly from the Mission Rooms, were to be discontinued, how long before a great decrease in missionary contributions would begin?

Suppose a missionary magazine were established, like that of the American Board, or of the Baptist Union, or, better still, like the *Intelligencer*, the organ of the greatest of all missionary organizations—the Church Missionary Society? Suppose it were made able and attractive, and its claims were pressed upon the Church, and it were widely circulated, would it not wonderfully affect our missionary contributions?

Stated as briefly and pointedly as possible, our views are:

1. There should be a missionary monthly, not smaller than the *Missionary Herald*, nor of mean appearance or make-up.
2. It should not be distributed gratuitously.
3. A reasonable price should be charged for it.
4. A man of first-class ability should be chosen for its editor, and paid liberally.
5. He should be provided with a reasonable amount of money to purchase contributions.
6. The missionaries should be asked and encouraged to write frequently and fully for its pages on their trials, difficulties, discouragements, successes, prospects, in missionary labor; on changes in country or people, favorable or unfavorable; on methods; on the various phases of missionary labor—in short, on everything concerning the great work in which they are engaged.
7. There should be carefully written articles of review of the various missions in succession.
8. There should be accounts of the most important events in other fields than our own.
9. Articles of discussion of important questions; of description of heathen countries, peoples, religions; of consideration of ways and means of raising missionary money; of illustration of missionary triumphs and the work of grace in the hearts of the benighted; of appeal to the Churches; editorials, notes, items, etc., should be provided.

The influence of a well-conducted periodical of this kind would be strong upon the Church, awakening a sense of obligation, a feeling of interest, a vital, godly sympathy with the brethren abroad, that would be intensely stimulating to these toilers in strange lands. Let our missionaries feel that the whole Church is behind them, follows them in all their vicissitudes, rejoices with them, prays for them, hopes for them, and works with them; and what strength, and courage, and determination, and glad devotion, would be inspired! And this inspiration would create a returning wave of influence which would roll upon the very heart of the Church as gently and fruitfully as the dew of grace, and we should begin to approach the limits of our power in extending the reign of Christ on earth.

Education

Conducted by Rev. J. A. Hall of the Seventh-day Baptist Church, Westerly, R. I.

"LET THERE BE LIGHT."

THE DE

All day the white hair
Beside the open door
No living thing her dim
As busy with old men
She dreams her dreams
And knits her old-time

She thinks of those who
Went out across the thr
How many times her lip
Had thought familiar to
And when she started in
A dead leaf rustling in

But never as of those w
Beneath the wide and
With folded hands and
All wrapped about with
The greens of them
The thick earth with h

Though years have fall
About the graves where
Her grass-fringed cover
Safe hid from all the on
She sees them all. No
Can hide the ones she l

She talks with them
Makes merry in the loo
She thinks he comes an
Whose voice was love's
O dreamer! young agai
What matter if your ha

Sometimes she thinks t
Her children play in th
And when they tired an
She sings some songs o
And on her loving mot
She rocks the little on

O dreamer! knitting al
Your dreams in with y
Yours is a happy, happ
A haunted world from
The years that turn you
Have given you back y

BIBLICAL LITERATURE

VER

In substance given at the

tion Society.

BY REV. T. L.

That a systematic should make a permanent impression upon college students, can any thoughtful manhood and intenseence, since the mind is eager for knowledge retentive. Again, tries bring together genetic and thoughtful motives for vigorous competition. There life when so many a his ambition for high edge; no time when Thus our schools are cles for developing ch man in a thousand e ical change in his c sentiments after co of study. If he be lative, and doubting certain to hold it as ought to be the case soul-inspiring sense God, as revealed in then his life and cl ain of blessing and goes forth to lift u erring into the path life.

Such characters disciplined in our s the pioneers in the reforms of the world ever-accumulating such men as Luther or Judson, Mills, and women who ha tian schools of liber the truth of God's men and women, t actors, will never in the pagan world es of Jehovah, till down together on e ery valley on the g But what can be men, intellects tot beauties and the el lation of God? practical influence literature and he make it. They ga rds the precept educated in our where no Biblical permitted as a become naturally tianity, and the m of social life. There is not rived from a liber each special cour cular discipline.

Education Department.

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

"LET THERE BE LIGHT."

THE DREAMER.

All day the white haired woman sits Beside the open door and knits; No living thing her dim eyes sees, As busy with old memories. She dreams her dreams of what has been, And knits her old-time fancies in.

She thinks of those who long ago Went out across the threshold low; How many times her listening ear Had thought familiar footsteps near, And when she started up to find A dead leaf rustling in the wind;

But never as of those who lie Beneath the wide and tender sky, With folded hands and quiet breast All wrapped about with peace and rest. She thinks of them. For her they tread The green earth with her. None are dead.

Though years have fallen like the leaves About the graves where Summer veaves Her grass-fringed coverlet, to keep Safe hid from all the ones asleep, She sees them all. No grass nor mold Can hide the ones she loved of old.

She talks with them. When brown-winged bee Makes merry in the locust tree, She thinks he comes and sits with her, Whose voice was love's interpreter. O dreamer! young again to-day, What matter if your hair is gray?

Sometimes she thinks that round her knee Her children play in happy glee. And when they tired and sleepy grow, She sings some songs of long ago, And on her loving mother's breast She rocks the little ones to rest.

O dreamer! knitting all the day Your dreams in with your stitches gray, Yours is a happy, happy heart— A haunted world from ours apart, The years that turn your tresses gray Have given you back your youth to-day.

BIBLICAL LITERATURE IN COLLEGES AND UNIVERSITIES.

In substance given at the Anniversary of the Education Society, September, 1881.

BY REV. T. R. WILLIAMS, D. D.

That a systematic course of education should make a permanent intellectual and moral impression upon the real character of college students, can not be questioned by any thoughtful man. The early years of manhood are intensely susceptible of influence, since the mind, at that period of life, is eager for knowledge and so trusting and retentive. Again, the colleges and seminaries bring together many of the most energetic and thoughtful minds, and place before them motives for vigorous action and earnest competition. There is no time in a man's life when so many appeals are addressed to his ambition for high attainment in knowledge; no time when he responds so readily. Thus our schools are the all-powerful agencies for developing character. Not one young man in a thousand ever experiences any radical change in his character and his religious sentiments after completing a college course of study. If he there imbibes a cold, speculative, and doubting disposition, he is almost certain to hold it as long as he lives. If, as ought to be the case, he acquires a deep and soul-inspiring sense of the reality and love of God, as revealed in his works and his Word, then his life and character become a fountain of blessing and joy to the world. He goes forth to lift up humanity, to lead the erring into the paths of truth and the higher life.

Such characters developed, trained, and disciplined in our schools, have always been the pioneers in the great moral and religious reforms of the world. Who can estimate the ever-accumulating power and influence of such men as Luther, Melancthon, John Knox, or Judson, Mills, and a thousand other men and women who have gone forth from Christian schools of liberal learning, inspired with the truth of God's Word? The fruits of such men and women, the influence of such characters, will never die, till every dark place in the pagan world becomes vocal with praises of Jehovah, till the lion and the lamb lie down together on every mountain and in every valley on the globe.

But what can be said of educated, godless men, intellects totally blind to the divine beauties and the eternal verities of the revelation of God? Their real character and practical influence is simply what the pagan literature and heathen philosophy would make it. They have no conscience that regards the precepts of the Bible. Such men, educated in our colleges and universities where no Biblical or Christian literature is permitted as a subject of thorough study, become naturally the worst enemies of Christianity, and the most unblinking corrupters of social life.

There is not only a general discipline derived from a liberal course of education, but each special course of study produces its peculiar discipline. Mathematics cultivates

the mental habit of patience and continuity of thought to reach accurate results. Physics begets sharp discrimination in the study and classification of physical phenomena and law. History leads to an acquaintance with the various conditions, struggles, and attainments of humanity, and naturally develops the ideas of universal brotherhood, philanthropy, and personal mission life. Literature brings the student into companionship and sympathy with the heart-life, sentiments, and religion of the most thoughtful writers of the world. This course of study has a very large part in the moulding and fixing of character. We may convince men of the truth of a given theorem in geometry, and leave their moral sense quite unaffected; but when we study the moral convictions which have been manifested in the heroism of some of the most cultivated nations of antiquity, and witness the unflinching courage with which they have defended those convictions, we can not deny the potency of their influence upon ourselves and our own moral convictions.

We often observe the apparently irresistible influence of evil associations upon minds which are not strongly fortified. A child may be so far deceived as to regard the most affectionate parent as the most malicious enemy. These extreme influences being admitted as among the possibilities of personal associations, who shall estimate the silent influence of associations in the form of literature! Vast numbers of young people whose native talents were sufficient for the noblest attainments and widest usefulness, have fallen into the charmed circle of trifling and vicious books, and thus have wasted all their possibilities of good to themselves and of benefaction to the world.

The fact is, that, as is the moral and religious character of the literature to which a young man gives his studious and enthusiastic attention, so is his character. If in his reading he makes acquaintance with authors whose virtues are untarnished, whose impulses are high and noble, whose lives are filled up with unselfish benevolence and undoubting piety, then he is most sure to be moulded into the same moral image; but if, on the other hand, he makes companionship with authors whose chief ambition is gratified in clothing deceit, jealousy, envy, malice, and deeds of shame, in literary robes of beauty and characters of heroism, then is he himself transformed into the same soulless image.

The theme assigned to me for this occasion was, "Biblical Literature," its importance as a branch of study in our Colleges and Universities.

We need not consume time in urging the intrinsic importance and eternal value of Biblical literature, for it brings to us the highest conceptions possible for finite minds, of the nature and character of Deity, and the clearest knowledge possible of the nature and destiny of man. It teaches the true relations of man to man and of all men to God the Father; and it teaches most emphatically all the fundamental laws which underlie these moral relations. Its code of piety toward God and morality among men is doubtless perfect. It reveals an order of love and good-will which human philosophy has never experienced or been able to portray. Surely, here is a department of study worthy of the best mental and moral energies of the world, and we propose to urge that it should have a place in our systems of liberal education.

The courses of study prescribed for graduation from our colleges, requires from six to nine years of hard study; and those are the most susceptible and teachable years of human life. A young man placed in school at the age of fourteen, and leaving college at the age of twenty-one years, as a general rule, leaves college with his impressions of moral and religious character fixed, and they are fixed during these formative years. It is true that some families have a system of home instruction which matures into an abiding influence before the son leaves home. If this is not the case, then his Biblical instruction is left to the chances of school life. I said chances of school life. This needs explanation. Our courses of study are sufficiently full and complicated to require the entire mental energies of the student. He has but little time or energy for any other mental labor, so that if sacred literature is prohibited, it can have but very slight attention during those years. Now this fact would be comparatively harmless if it were not for the fact that the college course requires an extensive study of pagan literature all full of pagan religion and philosophy.

In this, the student must prove himself proficient, if he would graduate with the honors of college. He becomes both ambitious and enthusiastic in this department of study, sparing no labor that may be required for the mastery of the specified authors.

These authors, whose works never present a Christian thought, or any just idea of the true God, from the beginning to the end, must absorb his most careful attention for several years. Do you say that he will become disgusted with the theology of the Greek and Latin poets? Far from that; he becomes thoroughly charmed with their sentiments, and would greatly prefer to become an expounder of their teachings as a life work. In this study he has acquired his skill in literary criticism; here he has formed his literary taste, and would it not be strange if his moral and religious conceptions had not deeply and permanently been biased in favor of pagan philosophy?

The results prove just what might be anticipated. Many of our young men enter this course of pagan literature warm hearted Christians, with a conscientious regard for the teachings of the Bible, and come out of it as cold and formal as a pagan, and with about as little conscientious regard for all the unpopular teachings of the Bible. This result is almost sure to follow, unless the young man has been thoroughly taught in the Scriptures before he left home. But, oh, how many of our boys enter college with no such preparation at home! They reach the years of manhood with no definite knowledge of theology except what they have gained from paganism, in our Christian colleges. Have they asked for Biblical literature? In some of the schools, they have been told that it was written in an inferior dialect, and advised to let it alone, unless they must study it for professional purposes. Is it strange, then, that the great body of leading free-thinkers and boasting infidels, who are going about the country claiming to impeach the Word of God and Christianity, are men who have been trained in our Christian institutions, for their work of fearful hostility against religion and the Bible? The fact is, they owe whatever philanthropic and virtuous principles they have acquired to Christianity, and yet they will denounce the very mother of their virtues. They owe all their skill in logic and in literary criticism to our Christian schools, and yet they would denounce the Christian fathers who have built up these schools, as fools in morals and religion. It is not improbable that the spirit of their life had been poisoned at home; but the weapons of their hostility were sharpened and pointed in the literary training in college.

What is the remedy for this defect in our schools? Is it to expunge pagan literature and false philosophy? We should say most emphatically, no. Keep the very cream of paganism in the curriculum, and show the student the very best systems of humanity and divinity that it is possible for unregenerate minds to construct. Probably nothing can be found in the whole range of human production, more complete in its construction or more graceful and grand in its style, than the philosophy and literature of classic Greece. The most noble human conception of civil law and civil rights and freedom, may be found in the classic literature of Rome. In the study of these literatures the students of the nineteenth century may witness the highest reach of the human intellect unaided by the divine revelation. Here is poetry and eloquence which has moved many of the nobler impulses of the human heart, down through all these 2,000 years. Teach these best lessons of pagan literature and show them up with all the merits they possess, and with all their power to conserve humanity and civil government.

Then lift the curtain of external beauty and ostentatious wisdom, and look at the hideous social corruptions ranking in the very heart of all this ancient pagan life. This, too, is what might be expected, where men are made objects of worship, and deities are clothed with all the malicious and selfish passions of men. No wonder that such nations have broken up and sunk with the weight of their own dead machinery. Yes, again, we say, let the student study these human philosophies and human religions, in all their boasted strength and crumbling weakness.

But what is the remedy for the paganizing tendencies of these studies? What is the counterpart which shall not only avert the evil influence of these studies, but shall draw from them the intense acknowledgment of the supreme holiness, wisdom, righteousness, and love of the true God and Savior of the world? It is the Bible.

We have come to the conclusion that Biblical literature should have a place in our courses of letters. It should have a place there for its merits as literature. Cast in the lap of Greek and Roman glory, it was despised and hated and sought to be destroyed, as was the Child of the manger; but, like that same Child, it has waxed strong, and vindicated its supremacy over all other wisdom

of the world. The loftiest and purest conceptions of virtue and true heroism ever reached by Greek and Roman, were but rough emblems and lifeless figures outside the portals of the temple of living oracles. Go to the Bible if you would find heroism impersonated by holy lives. Go to the Bible, if you would find poetry worthy to be chanted by angels in the paradise of God. Go to the Bible, if you would see an embodiment of courage and hope and faith, compared with which Greek and Roman valor sinks away into mere babyhood. You must go to the Bible if you would see unrestricted love to humanity, universal brotherhood, inculted and exemplified. The Greek and Roman nations had reached the height of their glory, and begun to dissolve in death before the conception of true benevolence was attained, and then it came from persecuted Christians. All the true conceptions of personal soul-freedom came from the teachings and examples of the Bible. Such is the book which ought to have an equal chance with pagan literature in our courses of liberal and Christian education.

Most of the colleges in our country were founded by the Christian denominations, as agencies for preparing men and women to become heralds of light and truth. Is it possible that Biblical literature is excluded from such institutions at the suggestion of men who discard the Scriptures? Who will say that it is not? The founders of these schools demand its restoration.

Again, the fact that the college courses of study monopolize the formative years, when the principles of the whole life are fixed, renders it imperative that Biblical literature should have some share of attention in our courses of liberal education. This department of learning brings to the student the purest and most worthy models of life. It reveals the most exalted motives that can possibly control human conduct; it reveals the grounds for an unshaken confidence in God, and brings light and peace and rest to the soul. For all these reasons it is pre-eminently worthy of a place in our higher institutions of learning. When brought thus side by side, with the richest treasures of pagan literature, the contrast becomes sharp and positive, and the supremacy of sacred literature will be vindicated to every unbiased mind.

But there is another reason why this claim of Biblical literature should be granted. The interests of Christianity demand it. There are tens of thousands of communities in our own country which have no one to teach the word of life. More than one half of the population of the globe groping in pagan darkness, with not one teacher for a million souls. Now, when we reflect that all these millions must be saved or lost during the years of this one generation, the demands for more laborers become intensely imperative. Where shall the world look for these laborers, unless it may look to our colleges and seminaries of learning? But how shall these institutions which exclude the Bible from their studies, prepare young men and young women to lead lost souls into the light of the gospel? Is this study wisely encouraged, many young people would be found with hearts and talents for eminent usefulness, who are now left to waste their lives on vain hopes and fruitless efforts.

Never did a grander possibility open before any people on earth than opens before us as a people in this country. History has no record like that which is being made in our land at the present time. The stirring independent spirits of all the nations are flocking to our country for homes. The great currents of thought are in motion, and men are challenging the divine authority for the groundless traditions of conservatism. There is doubtless an approaching revolution in which the supremacy of Bible authority is to be acknowledged and accepted. What means this breaking down of the partition walls, this mingling together of all Christians, this universal study of the Bible by the common people, young and old, if it be not a preparation for an advance movement in the religious world? Now is the time for a people who take the Word of God for their counsel and guide to show their faith in that Word by giving it a prominent place in the preparation of laborers in this great contest for truth and pure religion.

So we close with an appeal to every Christian educator, as you value the Christian manhood and womanhood of our young people; as you apprehend the great harvest of immortal souls, and pray the "Lord to send forth more laborers into the harvest," bring the Bible, the Word of God, the fundamental principles of divine revelation, into this preparation of the oncoming laborers.

DICTIONARIES.—This is the age of great dictionaries. France has produced her Littré

and Germany her Grimm. The scale on which these dictionaries are done is so vast that it is no wonder that a number of special lexicons have grown up by their side. Thus by the side of Grimm's enormous work are the two great dictionaries of Bavarian and Carinthian German; and the first part (from A to Agnus Dei) has been published of a great Swiss dictionary, which will be a prodigy of its kind. This first part, extending over less than half of a single letter, is the first result of the labors of nearly twenty years. The first idea of it was conceived in 1845; but it was not till 1862 that the Antiquarian Society took the matter up, and organized a commission of representatives from every German-speaking canton, by whose means workers for the dictionary were found in the remotest mountain hamlets and among every class of the people. The dictionary has profited from the unrequited labors of no fewer than four hundred contributors. With all our boasted intelligence, the United States seems to be behind some other countries in respect to great dictionaries.

THE RIVER AT NIGHT.

BY LAURA SANFORD.

The day is gone, and all the fields are dark. Hardly we see the garden; dimly the orchard mark; Barely we trace against the thicket's shade The gray-walled cottage where our home is made.

But at our feet a path of liquid light Shines through the valley in the peaceful night; Gliding like wing of pearl to the far sea, Its placid course one long tranquility.

Untroubled River! Stream of pure delight! Why, when the land is dark, art thou still light? Ah! I know why. In depths serene thou art Reflecting heaven; the stars dwell in thine heart.

And if my soul were clear, 'twould keep, like thee, Its heaven in itself. The pure and free, They do in heart see God. And when life fades, Those lamps that angels light shine through the shades.

THE CONOLOGICAL CABINET OF THE LATE DR. CHAS. H. STILLMAN.

Several years ago, the late Dr. C. H. Stillman, of Plainfield, N. J., promised to give his cabinet of shells to Alfred University on completion of Kenyon Memorial Hall. The promise was fulfilled in his will, and the University is now in possession of this collection, especially valuable, not so much for number of species, as for the beauty and extreme rarity of many of the specimens. Long before his demise, Dr. Stillman knew how keenly this promise to add his, to the other collections for the museum, was appreciated by the friends of the University; and while we sincerely mourn the sad occasion that so soon has brought this generous gift to Alfred, it is a pleasure to gratefully acknowledge this most welcome addition to the facilities of the Institution.

A more showy cabinet of specimens doubtless could be purchased for \$800, but it would be difficult to duplicate Dr. Stillman's collection for three times that amount. But there is no place for this cabinet. It can not be properly classified and mounted for exhibition and use in the school. It must follow the fate of the other collections—be put away in boxes until the museum rooms are completed. President Allen, in the mean time, has consented to store the specimens in his Steinheim until the Memorial Hall is finished. Other valuable gifts are held in abeyance for the same reason, and the University will receive additions to its Libraries, to the cabinets of Mineralogy, Palaeontology, Ornithology, and Entomology, as soon as the Hall is ready to receive and properly care for these generousities. "Sapientibus verbum satis." E. P. LARKIN.

IDEAL FEET.—The celebrated anatomist, Professor Hyrtl, of Vienna University, recently opened one of his lectures to his class with the singular question, "Which is the most beautiful foot, seen from an anatomical stand-point?" and then said: "It is remarkable that there can be so many divergent opinions on this subject. While the sons of men look upon a small, slender, and graceful foot as an ideal one, the anatomist utterly rejects it as beautiful; and only the large, long and broad foot is the ideal one in his eyes. Even the greatest classical writers of antiquity—Horace, Catullus, and others—who had greater appreciation of feminine beauty, never mentioned, in their descriptions, small feet. The people belonging to the Celtic race have small feet; the Hindus especially have such small feet and hands that they may be envied by many European countesses. The native troops of the English army in India possess in England their own armory, whose peculiar kinds of weapons are constructed for them. The sword-hilts made for them are much too small for us too grasp with ease. The greater beauties of Europe—the Italians—have really long and broad feet."

While Chief Justice Richardson was attending the assizes at Salisbury, a prisoner, whom he had condemned to death for some felony, threw a brickbat at his head; but, stooping at the time, it only knocked off his hat. When his friends congratulated him on his escape, he said, "You see, now, if I had been an upright judge, I had been slain."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 16, 1882.

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

MY BROTHER'S KEEPER?

Yes! Your brother's keeper, by a principle down in the constitution of being, bedded in the human nature. God made it so, and gave it significant sanction in the very first chapter of human history. Out in the field, the first-born of the human race slow the second-born, and when, with his hands reddened with fratricidal blood, he was called to account, he denied the fundamental principle of obligation which had begun with the beginning of brotherhood, and which had grown from it as a tree grows from the ground. He enunciated that formula of hate with which all misanthropes have sought to hide their guilty man-hatred ever since. "Am I my brother's keeper?" is the keynote to the wide world's jargon. "Where is Abel thy brother?" is the low, sweet prelude that calls through the din. "Thou shalt love thy neighbor as thyself," is the fundamental and eternal law of associate human life, and "Do good unto all as you have opportunity, and especially to those who are of the household of faith," is the outcome of the law into concrete reality.

"He went about doing good" while he lived, and "he died that we might have life," is the summary biography of the God-man, the world's Redeemer. When the almost-discouraged prophet, from his prison, sent to Christ for new assurance that he was indeed the true Messiah, he said to the messengers, "Go, show John the things ye do see and hear: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." When the great Healer sent out the first heralds of his doctrine, he commissioned them and empowered them to do these same things; his mission was to reunite the broken links of brotherhood, and of allegiance which sin had so sadly shattered. The story of the Good Samaritan, like a lens in the sun's rays, threw this doctrine of helpfulness and keepfulness into a focal point of brilliancy and beauty. Most especially did the philanthropy of the new kingdom exert itself, led by the King himself, in behalf of the neglected, the depraved, and the outcast of society. It "remembered those in bonds as bound with them;" it "wept with those that wept, and rejoiced with those that rejoiced," and in all this it was only clearing the rubbish from the old foundations of the brotherhood of man, only glorifying a principle old as the race.

He who can witness suffering and have no impulse of helpfulness, has sadly fallen out of the terms of his constituted nature and relations; he is not humane. Nations farthest away in the browsing pastures of ungrown religion caught a glimpse of this principle, and further along have crystallized it into literature. A heathen poet said, two thousand years ago, "I am a man, ergo; whatever pertains to mankind is of consequence to me." This law of helpfulness, by which one man is, in a high and sacred sense, to have care and keeping for his brother, is fundamental in the Christian Church and Christian covenant. And it lays its claims with emphatic urgency when new converts enter the church. They are the wards of the older members, the lambs of the flock, to be tenderly, perseveringly cared for, kept, while the new life in them is coming to strength and permanence. Oh, if Christians already in the covenant of helpfulness, were always true to its demands, true to the newly-added members, so true as to be indeed their brother's keepers from backsliding and from utter apostasy, what loss might not be saved, what strength might not come to our Zion! It is but the beginning of the holy Christian mission to proselyte men, and gather them into the fold. "Feed my lambs" is the sacred, the divine function of the brotherhood of Christ—the called-together followers of the God-man.

THE TREASURY OF DAVID.—Messrs. Funk & Wagnalls, 10 and 12 Dey Street, New York, have just issued, in a very desirable form, Vol. 1 of this latest work of Rev. C. H. Spurgeon, which will contain "an original exposition of the book of Psalms; a collection of illustrative extracts from the whole range of literature; a series of homiletical hints upon almost every verse; and lists of writers upon each psalm." It is a book of 484 large pages, printed on heavy tinted paper, and is sold at \$2. It is highly commended by leading divines, among whom are Philip Schaff, D. D., Wm. M. Taylor, D.

D., John Hall, D. D., and Theodore L. Cuyler, D. D. The first volume embraces Psalms I-XXVI.

THE PRESENT TENSE.

It was the Apostle Paul who wrote to Timothy, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The whole tenor of Scripture teaching on the subject will, doubtless, justify the conclusion that the life to come, as being the goal to which the present life leads, and as being infinitely greater in its possibilities, deserves the highest consideration. But is it not possible, while trying properly to estimate the future life, to quite underestimate the importance of the life that now is? Nowhere is this defective and partial method of viewing life more apparent and more common than in the popular conception of salvation through Jesus Christ. This conception is given voice in some of the many phrases which express the hope that we "may be saved at last," as if salvation were something entirely of the future, and conditioned upon some marvelous display of grace yet to be made, if, indeed, we may be sure it will ever be made at all. But Jesus seems to state the fact of salvation in the present tense, when he says, "He that believeth on me hath everlasting life." The saved and the unsaved conditions, both in the present tense, are put in vivid contrast in these other words of Jesus, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." These statements seem to make it plain that men, in this world, are in either a saved or an unsaved state. In which of these states is the Christian? The question needs only to be asked. It gives its own answer. If, therefore, any professing Christian is uncertain and fearful about his salvation "at last," let his anxious inquiries go backward, not forward. Let him prayerfully examine, if he will, the former evidences of his conversion, and if this shall still leave him in doubt upon that important question, or if it shall lead him to the painful conclusion that he never was converted, then let him come to God now, and, in complete self-surrender to the will of Christ, receive from him the forgiveness of sins, and the adoption of sons. Then, as he has trusted Christ for the present salvation, so let him trust him for the final salvation. And let him find in the present not only the pledge, but also the foretaste of the salvation "at last."

The aged Christian pilgrim, who today lays down his staff and enters heaven, does so not by any special saving virtue in the life he has lived, nor yet by any new exercise of the saving grace of God, but by virtue of the fact that, fifty or sixty years ago, God, through Christ, converted him, then a mere boy, from a rebel to a son of God, and saved him then through the blood of the everlasting atonement. The life of obedience to the requirements of God, which he has lived since his conversion to God, has been but the legitimate fruit of a saved life. Thus, through many long years, he has been realizing the riches of the life that now is, to-day he enters into the possession of the wealth of the life to come, and all this is the realization of the one promise, and the fruit of the one salvation bestowed fifty years ago when the mere youth was converted to God, through faith in Jesus Christ.

This paragraph is written, not for the purpose of exciting theological controversy, but to aid some uncertain, fearful Christian to find an abiding place now in the sunshine of God's saving love, and thence to bear more abundant and more acceptable fruit to the glory of his name.

UP OR DOWN?

Was the fall of man a fall upward? Did disobedience bring to the human race important advantages which otherwise would not have been secured? It is often assumed that the scope of man's intellectual and moral vision was greatly enlarged through transgression. That in order for man to obtain what is important for him to possess, viz., a knowledge of good and evil, he must disobey. If this view be correct, then sin was necessary for the well being of our race, and Satan's advice was better than God's command. But it is not true. God designed man should obtain a knowledge of good and evil. He nowhere forbade such knowledge. Man was forbidden to eat of the tree of knowledge of good and evil. But we are not to suppose that the fruit of this tree imparted knowledge to the eater. The tree was not named from any such physical virtues in its fruit. It was named "tree of knowledge of good and evil," because it was

made use of to develop such knowledge in man. The associations gave it its name. Most Scripture names have their origin in this way. A well is named from a transaction that takes place near it. Beersheba—well of the oath, is an example.

Had man obeyed God, he would have learned the blessedness of right doing. He would have had an experimental knowledge of "good." He would have seen that the opposite, "evil," was to be shunned. Having experienced the blessings of righteousness he would understand something of the nature of that which would destroy righteousness. This was God's way for man to know good and evil. But man chose the other way. He disobeyed and knew evil experimentally, and good, as its opposite. God's way was then seen to be right, and Satan's ruinous. Sin was not then a wise choice, necessary for man's development in knowledge, but a ruinous mistake. The fall was downward. Man never goes upward of himself. Only, as we are made "free from sin" by the blood of the crucified One, and are kept and guided by him, can we walk the upward way.

ENTERING THE MINISTRY.

In trying to encourage our promising young men to enter the gospel ministry, two objections have been raised. 1st. That we have more new ministers than can be employed. 2d. That those employed are not properly supported. Now, while these objections both arise on the temporal side of the question, it may be well to carefully consider them. In regard to the first objection, if it were true formerly, it certainly is not now, since God has been blessing and enlarging our work. Some of our important churches are without pastors and have been trying in vain to get them. Some of the smaller churches the Missionary Board would only be glad to help make up a reasonable salary, if efficient pastors could be secured. A worthy brother in writing of the scarcity of pastors among us, says: "The strong men are all engaged, the weak men we don't want, so whoever we get we will have to pull him from some other church." But while we are short of pastors, the Baptist and Presbyterian churches suffer the other way. In a First Day Baptist Church that I am intimately acquainted with, notice was given that they wished to obtain a minister. In a few days fourteen letters were received from as many ministers, and many of them accompanied with long recommendations and certificates of standing. When these were all laid upon the stand they made such a formidable pile that the committee actually got frightened, and thought best not to answer any of them. A wealthy Presbyterian Church near New York city, desiring to settle a pastor, invited different ministers to visit them and preach to them, till no less than thirty-six had been tried, and were then unable to decide which would suit them best. In the Seventh-day Baptist denomination, while almost every one is employed, and even the very aged encouraged to preach, there are important places for every talented young man who will thoroughly prepare himself for the gospel ministry.

In regard to the second objection that our ministers are not properly supported, I think I can safely say, that while many of them get small and insufficient salaries, and but few of them are able to obtain libraries and other desired helps, yet as a body they are as well situated as those of other denominations. I am more especially acquainted with the Presbyterian clergymen, and I am compelled to say, that far more of them, in proportion, are hunting places and suffering from short pastorates. But the pastor must keep abreast, he ought to be ahead of his people, and to do so, must have all the literary and religious facilities to assist him. What then, I apprehend, our talented and devoted young men desire, and what they have a right to expect, is not simply a big salary or splendid surroundings or elegant ease, but rather a support that shall enable them to obtain all those helps, that will make them most efficient in the gospel ministry. But as in temporal things, "the law of supply and demand" works its own cure, so in our churches the scarcity of ministers will (1) call new, and I trust, more able men into the work; (2) stir up to a more generous support; in both of which the outlook is encouraging to young men.

DAYBREAK, by Julia C. R. Dorr, and "The Voice of St. John; or, the Story of the First Easter Day," by Wm. Wilberforce Newton, are published in artistic style by Anson D. F. Randolph & Co., 900 Broadway, New York, at 60 cents each. Also by the same publishers, "The Easter Heritage," a series of Hallelujahs for Easter, in the form of an anchor. Price 35 cents.

"HOLD THE FORT."

The beloved President of our Theological Seminary once remarked to the class, that he did not approve of some of our modern hymns for the reason that the spirit they breathed was not that of the gospel. One of the class asked him, "Which, Doctor, do you refer to? Give us a sample." He replied, "'Hold the Fort.' I don't think there is much of the gospel in that." For once, I dissented from the Doctor. I suppose what he meant was, that the spirit of the hymn was rather martial, than Christian. But there is gospel in it, surely. It is one of the hymns composed and set to music by our lamented P. P. Bliss. It is based on the text of scripture, "That which ye have, hold fast till I come." Rev. 2: 25. But then this hymn ought to have a companion, "Take the fort;" not the same fort referred to in Bro. Bliss's hymn, for that is the fort of righteousness, which we are encouraged to hold until the coming of Christ. I wonder whether Bro. Bliss did not believe in the pre-millennial coming of Christ, and at a day not far distant? Most Evangelists do. Have we not some poet among us, who will compose a hymn, embodying the thought that we should march on aggressively, and take the fort of wickedness and sin, lying right before us? for Christ has come; we can have his aid. We do not have to wait for it. It will not do for the Christian to fight continually on the defensive. There is the citadel of infidelity, a powerful fortress, with its heavy and light guns pointed so as to sweep the entire field. This fortress is manned with skillful artillerymen, who are continually firing and reloading and hurling their implements of death broadcast. We must take that fort. And there is the strong fortress of worldliness and lust and intemperance. Surely we must be aggressive, and march out in the strength of the Redeemer, who is already come, if we would win battles for the Lord, extend the kingdom of righteousness over the land, and subdue the world for Christ.

Communications.

OUTPOSTS.

It is the privilege of every church to have an outpost. Let every church have a committee to locate, and look after preaching stations. Points selected with care may, by the blessing of God, in time, come to be self-sustaining churches. It may be said that this labor belongs to the pastor. Very good; he will be pleased to work with such a committee. It is a painful fact that points would be suggested to such a committee, where families are maturing without preaching or Sabbath-school instruction. A place once selected becomes a field of interest. Here the young brethren and sisters who are faithful and zealous, may engage in missionary work. Many who are willing to sacrifice for the dear cause, need such labor to keep their hearts warm. It gives these active Christians something to work for—a labor upon which they will dwell with great pleasure. No matter if the labor is gratuitous, it would naturally be reported to the committee, and, through the committee, be presented to the church. In this way the church will find great pleasure in practical missionary work. But do you say that this plan would take the interest out of the hands of the Missionary Society? Not at all. Instead of doing this, it would greatly increase the grand work of the Missionary Secretary. Every church that sustained such labor would send up reports which would gladden his heart. For a church to live simply for its own membership, is very much like an individual member looking only to his own personal salvation. But the church represents the body of Christ in the world, and we may look with pleasure and profit on his example as he goes "straightway" from one point of interest to another. And the more hopeless the condition, the more his yearning heart seeks to heal and cure them. If a church will engage heartily in such a work, that church will, by the Divine blessing, secure its own prosperity.

Home News.

New York.
NEW YORK CITY.
The Executive Committee of the Seventh-day Baptist Eastern Association held a meeting in New York City March 7th, to arrange a programme for the coming session.
Fred T. Rogers, a son of Prof. Wm. A. Rogers, of Harvard, graduated from the Medical Department of the University of New York, March 7th, with high honors. In a recent examination covering all the studies of the course, Mr. Rogers received the highest marking, which carries with it a cash

prize of \$500, generally considered the honor of the course. Dr. Rogers is to settle in

New Jersey.

PLAINFIELD.

Miss Clara E. Dunn, of Milton, Wis., who has been spending the past year in this city, perfecting herself in her profession of elocution, under Prof. Chas. Roberts, of New York, gave a public reading to a very enthusiastic audience at Centerville, R. I., on the evening of March 4th. All who had the pleasure of hearing her, speak in the highest terms of the artistic rendering of her selections.

Mr. Fred J. Wells, having graduated from the New York College of Dentistry with the degree of Doctor of Dental Surgery, has resumed his place in the office of his brother, Dr. Frank S. Wells, in this city.

The Ladies' Benevolent Society held a Social in the vestry of the church on Thursday evening, March 2d.

Plainfield has been profoundly stirred the past week, over two cases of defalcation. Nelson Gardiner, Treasurer of the First Baptist Church, died suddenly on Monday night. It now transpires that he doubtless died of strychnine, self-administered, and it is rumored that he has used the funds of the church to a large amount. \$50,000 was raised a short time ago to pay off the church debt; just how much of which has been diverted is not yet made public.

The other case involves a gentleman in high standing in the Methodist Church, and in the confidence of all his acquaintances, Mr. Richard H. Cornwell, the loan clerk of the Fourth National Bank, New York, who admits having abstracted \$80,000 worth of securities from those entrusted to his care, and used them as collateral to raise money to carry on speculations in Wall street.

The fact that both these men were prominent in church work, gives point to the sneers of the enemies of the cause, but these very sneers show that the world expects better morality in the church than out. No such remarks are made when an infidel or atheist falls into disgrace.

Rhode Island.

ASHAWAY.

At the missionary meeting Friday evening, March 3d, we listened to interesting items of intelligence concerning our missionary work in the Northwest and in China, also other items of general missionary interest.

On the evening after the Sabbath, March 4th, Bro. O. D. Sherman, of Mystic Bridge, Conn., spoke before the Excel Band. We hope that the good words there spoken will be as seed sown in fertile soil.

Sunday evening, an interesting prayer-meeting was held at the church; on Monday evening at the Hall; on Tuesday evening at the house of Bro. P. M. Barber, where Bro. T. L. Gardiner, of Shiloh, N. J., preached to us. Wednesday evening, Bro. Gardiner preached at the Hall; after the sermon, an interesting conference meeting was held. Bro. Gardiner has come among us to aid our pastor in conducting a series of meetings. Pray that our efforts may, with God's blessing, be successful in winning souls to Christ.

MARCH 8, 1882.

WESTERLY.

At an adjourned meeting of the Pawtucket Seventh-day Baptist Church, held Sunday evening, February 26th, a committee previously appointed to obtain plans, and ascertain the probable expense of improving and enlarging the church building, reported. A plan submitted was adopted by the meeting, and a Building Committee was appointed to take the matter in hand. The plan contemplates both enlarging and modernizing the entire building.—*Narragansett Weekly.*

Mrs. Taey Larkin, a daughter of the late Eld. John Green, died on Sunday morning, March 5th, after a short illness, of pneumonia. Also a grandson of Eld. Green, Albert L. Green, aged 20, died March 2d, of consumption.

West Virginia.

NEW MILTON.

Our church has been usually well attended, and our Sabbath-school has been full, considering the condition of the roads. Over twenty of the worshippers at this church are little boys and girls, who, though not all belonging to the church, are on the Lord's side. This precious fruit was gathered during the labors of Eld. S. D. Davis and Eld. U. M. Babcock, last Winter and Spring. Our pastor is not able to be out in Winter to preach for us. Had we not better, as church members, put the whole armor on, and go to the front, and strengthen the posts.

Our professor of music, P. B. Davis, is going to leave us in a few days, bound for Colorado. He has done us much good in

drilling our singing class in something over a year society, with the assistant friends, have raised the and bell for the church.

There is a precious record the M. E. Church of this of conversions to date a many old difficulties and have been removed. Let another, and in the end part, that the love of God

Illinois.

FARINA.

There has been a full public worship on the Sabbath-school, during Andrus explains the work, in the same plain a which characterizes all the The Sabbath-school, tendency of T. P. Andrew ed to fill that office at the year, and who is faith his efforts to lead in the joy its privileges and must follow.

Wednesday evening, F vitation given out the Su 125 members of the socie \$5 to the toddler of 2 church, listened to a few children, and some mu intimation, we seated and were fed lavishly.

Our prayer-meetings ought to be. It is hard do not attend. It must ality. We hope for an better weather and travel not be in vain.

The temperance quest in Farina, as usual, at th year the temperance pa The prospects are that the all who are to be elected prospects, that the whis ing a paper for the farm to trade only with licens of \$5 for every offense. that line are poor, so far have only three licensed lage.

Nebraska.

NORTH D.

I think we are growin our denominational wo to our ability, there is to the calls of that work to agitate the question of though it has not ye whether we will try to next. Our congregati our room in the scho necessary we should bui

The railroad is being and there is no doubt business point. We h opening for a harness m coal dealer. If persons fore the railroad is com enabled to get, and ho lieve this country will b dairying, and the ma making here will do a self and for the people open to this section the ing regions of the Nor portions will produce v must be good. Whatever will bring a good price, will be lower than iron

Our Winter school with a fine exhibition. school has been a su training the scholars b moral influence on th more and more the imp and that our teachers worthy our lasting grat Feb. 26, 1882.

Condense

THE MORMON QUEST special to the New Yo 8th, says: "When th the House to-day to tal my bill, the Democr progress, and as some of the anti-polygamy b succeed in tiring the R is strong evidence th recognize the gravity of order to forestall. Con themselves secretly m the abolition of polyg the expression of publi tile element in Utah Mormons of property sion on the spirit of only need a slight pres in riots."

\$500, generally considered the honor course. Dr. Rogers is to settle in

New Jersey.

PLAINFIELD.

Lara E. Dunn, of Milton, Wis., who is spending the past year in this city, engaged herself in her profession of elocution. Prof. Chas. Roberts, of New

Illinois.

FARINA.

There has been a fair attendance upon public worship on the Sabbath, and at the Sabbath-school, during the Winter. Eld. Andrus explains the word of life to the people, in the same plain and earnest manner which characterizes all his communications.

The Sabbath-school, under the superintendency of T. P. Andrews, who was re-elected to fill that office at the commencement of the year, and who is faithful and zealous in his efforts to lead in the truth, seems to enjoy its privileges and sessions. The fruit must follow.

Wednesday evening, Feb. 22d, upon an invitation given out the Sabbath before, about 125 members of the society, from the aged of 85 to the toddler of 2 years, met at the church, listened to a few recitations from the children, and some music, when by natural intimation, we seated ourselves in groups and were fed lavishly.

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Nebraska.

NORTH LOUP.

I think we are growing in interest in all our denominational work. In proportion to our ability, there is a generous response to the calls of that work. We have begun to agitate the question of building a church, though it has not yet been determined whether we will try to build this year or next. Our congregations are outgrowing our room in the school-house, so it seems necessary we should build before long.

The railroad is being built up the valley, and there is no doubt this will be a good business point. We have already a good opening for a harness maker and lumber and coal dealer. If persons could get located before the railroad is completed they would be enabled to get, and hold the trade. I believe this country will be largely devoted to dairying, and the man who starts cheese making here will do a good thing for himself and for the people. The railroad is to open to this section the markets of the mining regions of the Northwest, and as many portions will produce very little, this market must be good. Whatever we can produce here will bring a good price, because the freights will be lower than from points farther east.

Our Winter school closed last evening with a fine exhibition. We all feel that the school has been a success, both as to the training the scholars have received, and the moral influence on the society. We feel more and more the importance of our school, and that our teachers the past term are worthy our lasting gratitude.

Feb. 26, 1882.

Condensed News.

THE MORMON QUESTION.—A Washington special to the New York Post, dated March 8th, says: "When the motion was made in the House to-day to take up the anti-polygamy bill, the Democrats began to obstruct its progress, and as some thirty bills are ahead of the anti-polygamy bill, they will probably succeed in tiring the Republicans out. There is strong evidence that the Mormon leaders recognize the gravity of the situation, and in order to forestall Congressional action are themselves secretly moving with a view to the abolition of polygamy. Emboldened by the expression of public sentiment, the gentle element in Utah is behaving badly, and Mormons of property look with apprehension on the spirit of disorder, which would only need a slight provocation to burst forth in riots."

RIOT IN OMAHA.—A strike of railroad laborers at Omaha assumed such proportions that it became necessary to invoke government aid for its suppression. Nine companies of militia, two of United States Cavalry, and one of Infantry, had arrived in the city on the 11th, and more were hourly expected. A dispatch dated March 12th, says: "The strikers held a meeting this afternoon, three thousand people being present. Speeches were made exhorting the Labor Union to stand firm and abusing the authorities. Four of the ringleaders have been put under bonds. The strikers are disposed to annoy the military in every way, and show an ugly temper. The strikers will have a parade and demonstration to-morrow afternoon. Trouble is feared, as the strikers are determined. The city is full of troops."

THE MISSISSIPPI FLOOD has begun to subside, and a Vicksburg dispatch of March 11th, says: "The situation of the people is bad enough without being exaggerated. The great sensations regarding the situation have done great harm. There are very many persons uninjured, and no doubt a fair crop will be raised in almost all portions. While the people in many places are inconvenienced and losing some live stock, they are not in the dreadful plight described, there being two months before cotton-planting time is past. The water will subside in time to raise the crops." On the 12th the river showed the highest record of the season at New Orleans.

A French paper mentions as an extraordinary instance of hallucination that one of the members of the Executive Council of the Bank of Brussels was many years ago seized with the conviction that his legs were of glass, and positively refused to move. A financial crisis came, involving to some extent the bank. Mr. B. got up and went to Brussels, where by his energy and skill he largely assisted in getting matters straight. At the end of a month he returned home, remarked how marvelous it was that he had not smashed even one of his legs, and taking to his bed once more never again left it.

The Senate Committee on Indian Affairs has agreed upon a bill for the allotment of lands in severalty to the Indians on reservations, and to extend the laws of the States or Territories to the Indians to whom lands are allotted within their boundaries. The bill provides that one hundred and sixty acres be patented to each head of a family and eighty to each single person over eighteen years of age and to each orphan child, the lands to be inalienable and free from taxation for twenty-five years.

United States notes, silver certificates and fractional notes, equaling or exceeding three-fifths of their original proportion, are redeemable at their full face value. Fragments constituting half but less than three-fifths are redeemable at half their face value. Fragments of less than half are redeemable only when accompanied by an affidavit stating that the missing portion has been totally destroyed. Under the old regulations notes and certificates were redeemable by tenths and fractional currency by fifths.

Representative Richardson's bill to prevent the introduction of contagious and infectious diseases, recently introduced in the House, provides that all merchant ships and vessels sailing from a foreign port, for any part of the United States, must obtain from the United States officers at a foreign port, a bill of health in duplicate, which shall set forth the sanitary history of the vessel, and that it has complied with the rules and regulations of the National Board of Health.

The Chinese Minister is watching the debate of the anti-immigration bill very closely, and informs his government daily of the progress made. He admits the right of the United States under the treaty to restrict immigration, but does not think it exactly fair or just to prohibit the Chinese coming here for so long a period as twenty years. The Chinese government, he says, has no objection to a ten year limitation.

The Court Martial which tried Sergeant Mason for attempting to shoot Guiteau in jail, have found him guilty and sentenced him to be dishonorably discharged from the service of the United States, with the loss of all pay and allowances now due or to become due to him, and then to be confined at hard labor in such penitentiary as the proper authority may direct for eight years.

The English Secretary of Legation at Buenos Ayres reports that when visiting the interior lately he found that all agricultural implements and machinery were supplied by the United States. "In the School of Agriculture in Mendoza," he says, "I do not remember seeing a single article of English manufacture among all the machines, &c., except one for threshing."

A prominent lady in London society has put her foot down and determined that, at all events in her house, poker shall no longer be played for high stakes. The evil has lately become so serious that, at a recent poker party given in Berkeley square, each player and ladies were there—was bound to put fifty pounds into the pool before the game commenced.

The Times says that an investigation is proceeding into the doings of a "ring" in the office of the Surveyor of the Port of New York. It is alleged that the ring has been passing dutiable goods in a way more profitable to their own purses than to the government treasury.

A petition to the President for the pardon of Sergeant Mason is receiving a large number of signatures of prominent business men in Chicago. The grounds for executive clemency are, the excitement under which the shooting was done and that punishment enough has been suffered to meet the demands of military discipline.

The banking house of Charles A. Sweet & Co., of Boston, suspended March 6th, causing quite an excitement in financial circles. The liabilities of the firm amounted to about \$3,000,000, which a member of the committee investigating the case thought would be paid in full.

It is said that at the approaching consistory, in Rome, the Pope will create seven new Cardinals, including McCabe, Archbishop of Dublin. It is understood that this expresses the Pope's approval of the efforts of Archbishop McCabe in the cause of law and order in Ireland.

The Smithsonian Institution has received the announcement of the discovery by Palisa, at Berlin on the 10th of March, of a planet of the 13th magnitude, in 11 hours 10 minutes right ascension, and 3 degrees 18 minutes north declination, with daily motion of 4 seconds.

Prince Frederick, county seat of Calvert county, Md., was nearly destroyed by fire, March 3d. Among the losses was the court house with the public records dating back to 1650, and some relating to the early settlement of Maryland, which can not be replaced.

The United States Supreme Court has decided against the position of the Treasury, and held that the dutiable quality of sugars is to be determined by the actual color graded by the duties standard, and not by the saccharine strength ascertained by chemical tests.

The House Committee on Commerce have agreed to report favorably the bill appropriating \$25,000 to enable the Secretary of the Navy to transmit to all cities having over fifteen thousand inhabitants desiring it, the standard Washington time daily at meridian.

The famous Watkins Glen property, lying at the southern end of Seneca Lake, was recently put up at auction to satisfy the claims of certain creditors, and was bid in for the sum of \$50,000 in the interest of the heirs of Wm. C. Longstreth of Philadelphia.

The office of Associate Justice of the United States Supreme Court does not seem to be particularly desirable to competent persons. Since Mr. Conkling's refusal, Senator Edmunds has been urged to accept the appointment but positively declines.

In the forthcoming report, the Chairman of the House Naval Committee will advocate the construction of a new cruiser for the northern district at a cost of \$300,000, to take the place of the old steamer Michigan.

The leaders of the prohibition movement in Louisiana, claim that a secret meeting of the distillers, brewers and liquor dealers of New York, held recently, formed a plan to carry the Fall election in that State.

The Lake Superior Powder Company's packing-house at Marquette, Mich., blew up on the morning of March 6th, killing four persons. Nothing remained of the building to show where it stood.

Mrs. Fish, a school teacher in the town of Scriba, Oswego county, was hit in the back of the neck with a snowball a short time ago. Brain fever resulted, and she died in a day or two.

The decision of the Supreme Court in favor of the importers and against the position of the Treasury in reference to the duty on sugar, will take \$300,000 out of the Treasury.

A Kansas man and woman have been married to each other once a year for four years, a divorce having separated them after every union except the last one.

At a recent meeting of Jewish citizens in Brooklyn it was stated that 10,000 refugees from Russia would arrive in this country in the next thirty days.

Mr. Bradlaugh has been elected to the British House of Commons for the third time, and for the third time has been refused a seat by the House.

The British government has granted a pension to Wm. Alexander, of Gloversville, N. Y., who served under Wellington at Waterloo.

The property of ex-President Grant, near Elberon, N. J., has been transferred to his wife. It is stated to be worth \$40,000.

Rev. Henry Highland Garnett, (colored,) Minister to Liberia, died at Monrovia on the 13th of February.

The net earnings of the Pennsylvania railroad last year were twenty-nine million dollars.

If any of our readers are in want of a job where they can be insured a good salary and have their traveling expenses paid, they will do well to read the advertisement of D. F. Atwood & Co., which appears elsewhere.

NOTICE TO CONSUMERS.—Mr. Geo. W. Coon, agent for the Great Atlantic Tea Co., will be in Alfred Centre, on Thursday and Friday, March 16th, and 17th. All orders thankfully received. All goods warranted to give satisfaction or money refunded.

TEACHERS' ASSOCIATION.—The following programme is announced for the session of the Teachers' Association, at Andover, March 16th and 17th.

- 1.30 P. M. Music. C. W. Wasson.
1.40. Practical Grammar. W. D. Renwick.
2.10. Elementary Geography. W. D. Renwick.
2.40. Recess.
3.00. Music. Ida Ross.
3.10. Primary Writing.
3.40. Reading (primary and advanced), Discussion.
7.30. Music.
7.40. Lecture. "Ten years in South America." Physical Geography and Ethnology. E. P. Larkin.

- 9.00 A. M. Opening Exercises.
9.30. Music.
9.50. School Hygiene. A. D. Howe.
9.50. School Government. C. B. Macken.
10.20. Teacher's Preparation, Wm. R. Prentice.
10.50. Recess.
11.10. Music. Mrs. S. A. Earley.
11.20. "Quincy Method." Intermission.

- 1.30 P. M. Music.
1.40. Query Box. W. H. Kinney.
2.10. Objects to be attained in School work.
2.40. Recess.
3.00. Music.
3.10. Lecture. "Home Culture for Teachers." C. E. Bishop.

Commissioner Wasson wishes to express his earnest desire that all teachers shall attend the Association, that they may be the better prepared for their Spring-term's work, and know something of what is expected of each teacher who holds or desires a certificate. All should be prepared to take part in discussion of the various topics presented. Return tickets from the Association, will be sold at one-third fare. O. M. ROGERS, President.

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

SPECIAL NOTICES.

PHOTOGRAPH GALLERY FOR SALE.—Irving Saunders offers for sale his Photograph Gallery, situated at Alfred Centre, N. Y. Write for particulars. A good chance for a Sabbath-keeper.

SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—

Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.

DIED.

In Spencer, Tioga Co., N. Y., Feb. 27, 1882, ABNIE HAYLONIA, wife of Marvin H. Perry, in the 38th year of her age. She had been ailing four months, and was thought to be improving until four days before her death, when the disease seemed to go to her head, causing delirium and death. She said she tried to lay all of her trials at the feet of Jesus, whom she learned to trust in early life. She was brought to Hallport, her former home, for burial, where her funeral was held March 5th. She left a husband to mourn the loss of an affectionate wife, one little daughter, the love of the kindest of mothers, and two brothers and one sister. J. K.

In Plainfield, N. J., March 7, 1882, of diphtheria, CLARA, daughter of Edward and Jennie Randolph, in the 18th year of her age. She was a member of the Sabbath-school, and was one of Christ's children; she went without fear, trusting in him. "Taken from the evil to come." A. H. L.

At Centerville, R. I., March 4, 1882, of consumption, MRS. OLIVE LARKIN. She leaves a husband and four children to mourn their loss. She was sick but a few days, and trusting in her Savior, she passed peacefully away. She said she was "so tired." U. M. B.

At Westley, R. I., March 5, 1882, of pneumonia, TACY T. LARKIN, widow of Thos. T. Larkin, and sixth child of Eld. John Green. She professed religion when about fifteen years old, under the labors of Eld. A. Campbell, in connection with her father, at Leonardsville. When she died she was an exemplary member of the First Hopkinton Church. Her age was 61 years. T.

At New Salem, W. Va., Feb. 14, 1882, of pulmonary consumption, HIRAM D. DAVIS, in the 40th year of his age. He was the son of Dea. L. H. and Margaret Davis. He was a kind husband and father, and leaves a wife and six children, who, with his many other relatives and friends, mourn the loss they feel so greatly. But while they mourn that he is thus early taken away, they rejoice in the blessed assurance that he is only gone before to wait their coming. Funeral services were conducted by Eld. S. D. Davis, at the New Salem church. N. W.

LETTERS.

Abbie G. Craig, N. D. Randolph, L. E. Livermore, Mrs. E. C. Burr, H. D. Clarke, A. B. Prentice, S. S. Griswold, J. A. Green, Mrs. J. E. B. Santee, J. J. White, J. B. Clarke, J. E. Mosher, I. L. Cottrell, J. Greene, Miss Della Chapman, M. H. Davis, H. C. Champlin, R. D. Burdick, Mrs. M. M. Coon, G. M. Cottrell, L. A. Looftoro, Geo. B. Uter, S. C. Stillman, E. B. Saunders, D. C. Long, J. V. McHenry, I. Clawson, L. C. Rogers, O. C. Green, 2. Mrs. B. F. Burdick, C. V. Hibbard, John P. Worden, Geo. H. Babcock, A. H. Lewis, Alling & Cory, T. M. Davis (in time), J. F. Morgan, A. Z. Kagarise, W. E. M. Oursler, W. A. Palmer, A. B. Burdick, Ed. E. Luna Clarke, A. R. Crandall, M. J. Clarke Moore, E. J. Sweet, U. M. Babcock, Luther Conant, F. H. Stillman, N. J. Brown, M. S. Wardner.

RECEIPTS.

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

Table with columns: Name, Amount, Total. Includes entries for T. R. Chase, Alfred, J. Champlin, West Edmeston, O. B. Langworthy, Portville, H. C. Champlin, Friendship, Mrs. B. F. Burdick, New York, Miss Marcella Babcock, Brookfield, Mrs. J. L. Clarke, Joel Writter, D. Witt C. Coon, C. M. Whitford, Mrs. O. D. Kellogg, Mrs. W. Stillman, Mrs. Jos. Miller, Geo. C. Lewis, Mrs. Louisa Saunders, Waterville, C. T. Rogers, Sangerfield, Wm. Crumb, South Brookfield, Mrs. J. F. Morgan, Akron, A. C. Burdick, Richburg.

Table with columns: Name, Amount, Total. Includes entries for John Williams, Adams Centre, Albert Babcock, Mrs. J. A. Titsworth, Mrs. Polly Coon, R. C. Langworthy, M. Langworthy, Mrs. T. R. Green, A. O. H. Whitford, M. D. Titsworth, E. Lyon, Brooklyn, S. A. Langworthy, Hopkinton, R. I., Abbie Palmer, Rockville, Henry Barber, Westley, P. M. Barber, J. R. Titsworth, New Market, N. J., I. H. Dunn, Nathan Vars, Dunellen, Mrs. E. Heady, Mrs. Mary Neagle, Bound Brook, Margaret Kempton, Metuchen, N. D. Randolph, Bridgeton, C. H. Stillman, Plainfield, Mrs. Isaac Brock, Hebron, Pa., Mrs. S. Pierce, Oswego, A. P. Harris, Venango, James Stolle, Chas. Long, New Enterprise, N. L. Fyock, Gideon Long, Mina Karsig, J. B. Kagarise, J. R. Davis, New Richland, Minn., Norman Palmer, Dodge Centre, Joseph Flint, Clark Burdick, Ray Saxton, Rilla Mills, Kinney House, Mrs. M. C. Maxson, Berea, W. Va., J. B. Davis, Blandville, Sinilde Randolph, New Salem, R. A. Hall, Auburn, Mrs. J. V. McHenry, Dow City, Iowa, A. C. Bond, Farina, Ill., D. B. Harris, E. A. Crosey, Cary Crandall, A. M. Whitford, E. W. Irish, Belle Starlee, Wm. Stringer, Jr., Pulaski, L. D. Ayres, Southington, Conn., R. M. J. Pound, Fern Creek, Ky., Mrs. L. A. Randolph, Butler, Mo., FOR LESSON LEAVES, Mrs. J. E. B. Santee, Hornellsville, \$1 50

WHOLESALE PRODUCE MARKET.

Review of the New York Market for butter, cheese, etc., for the week ending March 11th, 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 12,241 packages; exports, 540 packages. An importation of Holstein Dutch butter was reported sold here at 40 odd cents. Fine fresh receipts of new dairy make were all quick taken, and in fact freshly made butter of all grades were all wanted and sold on arrival. Common low grade old butter is mostly superseded by imitation stuff, and is very dull. We quote: Creamery, new milk fancy, @43 fresh, fair to choice, @40 New Spring dairy butter, fancy, @40 fair to choice, @38 Dairy butter, sour, cheesy, poor, @20 Imitation creamery, fine, fresh, @35 Western factory, fine, fresh, @35 poor to common, @20

CHEESE.—Receipts for the week were 9,414 boxes; exports, 14,028 boxes. The market has an export base of 11 to 12 1/2 cents for fine fancy cheese, and several thousand boxes of good fancy cheese were sold this week at 10@11 cents. There have been consignments to foreign markets for owners' account, although there is known to be an over supply there as well as here of second and inferior qualities. Holders of fancy full cream October make are firmer, as selections narrow the compass of such stock, which was offered on change at 13 1/2 cents, with 13 cents bid for N. Y. State and 12 1/2 cents for Western fancy. We quote: Full make, fine full cream, @13 Early make, fair to choice, @10 Factory, partly skimmed, @9 poor skims, @5

Eggs.—Receipts were 13,893 bbls. and 7,806 boxes, or say about one and a half million dozens. Receipts have been very heavy, but the Lenten demand has taken them all and prices were well sustained. 10 bbls. C. C. and Co., sold on change to day at 18 1/2 cents, and 25 bbls. Western firsts, seller all April to deliver in, sold at 13 1/2 cents. 16 1/2 cents was bid seller the month, and offered at 17 1/2 cents. 15 1/2 cents was bid for 50 bbls, buyer to 10th of April. Fancy marks for spot delivery were offered at 20 cents, and 18 1/2@19 1/2 cents bid. Market to-day closed strong, at 19 cents, with 20 cents for choice near-by marks. BEESWAX.—Pure wax, 23 @ 25c.

BEANS.—Imports continue and the market is easier, closing lower than last week. We quote: Marrows, per bushel, 62 lbs., prime, \$3 80 @ \$3 95 fair to good, 3 50 @ 3 50 Mediums, good to choice, 2 90 @ 3 40 DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, @11 Apples, North Carolina, sliced, @6 Peeled peaches, evaporated, @30 Peeled peaches, sun dried, @18 Unpeeled peaches, halves and quarters, @5 Raspberries, dried, @25 Blackberries, @18 Cherries, @18 Plums, @16

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

LOOK HERE!—Will the Housekeepers please to remember that the wants of their broken china will be supplied with Cane, Rattan, or Wire bottoms, by sending them to G. C. Sherman's Shop, Alfred, N. Y. M. LIVERMORE.

WANTED.—To work on salary.—We are in want of a few more men of pluck, energy, and reliability, to sell our Nursery Stock. Such men can find permanent employment at a good salary, and have expenses paid by engaging with us. Particulars furnished on application. Address, stating age, P. F. ATWOOD & CO., Nurserymen, Geneva, N. Y.

Drilling our singing class with the organ. In something over a year, our church and society, with the assistance of kind First-day friends, have raised the funds for an organ and bell for the church. There is a precious revival in progress at the M. E. Church of this place. The number of conversions to date are twenty-one, and many old difficulties and stumbling stones have been removed. Let us all pray for one another, and in the cause of Christ take a part, that the love of God may fill every heart. W. H. H. DAVIS.

There has been a fair attendance upon public worship on the Sabbath, and at the Sabbath-school, during the Winter. Eld. Andrus explains the word of life to the people, in the same plain and earnest manner which characterizes all his communications. The Sabbath-school, under the superintendency of T. P. Andrews, who was re-elected to fill that office at the commencement of the year, and who is faithful and zealous in his efforts to lead in the truth, seems to enjoy its privileges and sessions. The fruit must follow. Wednesday evening, Feb. 22d, upon an invitation given out the Sabbath before, about 125 members of the society, from the aged of 85 to the toddler of 2 years, met at the church, listened to a few recitations from the children, and some music, when by natural intimation, we seated ourselves in groups and were fed lavishly. Our prayer-meetings are not what they ought to be. It is hardly known why more do not attend. It must be we lack spirituality. We hope for an improvement when better weather and traveling come. May it not be in vain. The temperance question is being agitated in Farina, as usual, at this time of year. Last year the temperance party lost at the polls. The prospects are that they will gain, and elect all who are to be elected. So strong are the prospects, that the whisky men are circulating a paper for the farmers to sign, agreeing to trade only with license parties, with a fine of \$5 for every offense. Their prospects in that line are poor, so far as heard from. We have only three licensed saloons in our village.

Rhode Island. ASHAWAY. A missionary meeting Friday evening, and we listened to interesting items of news concerning our missionary work. Northwest and in China, also other general missionary interest. The evening after the Sabbath, March 10, O. D. Sherman, of Mystic Bridge, spoke before the Excel Band. We had the good words there spoken will be sown in fertile soil. An evening, an interesting prayer-meeting was held at the church; on Monday at the Hall; on Tuesday evening at the house of Bro. P. M. Barber, where Bro. Gardner, of Shiloh, N. J., preached Wednesday evening. Bro. Gardner is attending conference meeting was held. Bro. Gardner has come among us to aid our efforts in conducting a series of meetings, at our efforts may, with God's blessing, be successful in winning souls to Christ.

WESTERLY. An adjourned meeting of the Pawcawent-day Baptist Church, held Sunday evening, February 26th, a committee appointed to obtain plans, and as the probable expense of improving the church building, reported. A Building Committee was appointed the matter in hand. The plan consists both enlarging and modernizing the building.—Narragansett Weekly.

RAY LARKIN, a daughter of the late Mr. Green, died on Sunday morning, after a short illness, of pneumonia. Also a grandson of Eld. Green, Alfred Green, aged 20, died March 2d, of pneumonia.

West Virginia. NEW MILTON. The church has been usually well attended, and our Sabbath-school has been full, and the condition of the roads. Over the worshippers at this church are men and girls, who, though not all be members of the church, are on the Lord's side. The fruit was gathered during the week of Eld. S. D. Davis and Eld. U. M. B. last Winter and Spring. Our prospects are to be out in Winter to preach the whole armor on, and go to the strength of the posts. Professor of music, P. B. Davis, is to leave us in a few days, bound for He has done us much good in

Selected Miscellany.

KISSED HIS MOTHER.

She sat on the porch in the sunshine, As I went down the street— A woman whose hair was silver, But whose face was blossomed sweet, Making me think of a garden, Where, in spite of the frost and snow Of bleak November weather, Late, fragrant lilies blow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from Would be like a comforting staff In the time and the hour of trouble, Hopeful and brave and strong; One of the hearts to lean on, When we think that things go wrong.

I turned at the click of the gate-latch, And met his manly look; A face like his gives me pleasure, Like the page of a pleasant book. It told of a steadfast purpose, Of a brave and daring will— A face with a promise in it, That, God grant, the years fulfill.

He went up the pathway singing; I saw the woman's eyes Grow bright with a wordless welcome, As sunshine warms the skies. "Back again, sweetheart mother," He cried, and bent to kiss The loving face that was lifted For what some mothers miss.

That boy will do to depend on; I hold that this is true— From lads in love with their mothers Our bravest heroes grew. Earth's grandest hearts have been loving hearts, Since time and earth began! And the boy who kissed his mother Is every inch a man! —Youth's Companion.

THAT DANA FAMILY.

Stimpson, the postmaster, was expatiating on the wonderful use that might be made of the newspaper as an educator. Some one joked him, saying it was because he was postmaster, and he wanted to magnify his office and increase the sale of stamps.

Jericho Jones came to Stimpson's support. "Stimpson's right," said he. "It is surprising what may be got out of a good newspaper, providing a man knows how to use it. It is like the magician's bottle which gives out seven different kinds of drink, and none of them harmful either. I know a case in point. There's that Dana family down on the Ohio River. Just now they own the finest farm in that whole region. The family are remarkable. There are three sons and two daughters. I have stopped there often over night on my commercial agency. I know all about them. George, the oldest, is now twenty-two. He is well educated, and can make a good speech, and has been called on to speak at county fairs, and sometimes fills a pulpit on Sunday. Bob, the second one, has developed a fine literary talent, and has in him the making of a fine writer. Sam, the youngest, has a turn for natural science; and, boy though he is, people from all around the country come to him to get recipes and prescriptions for all manner of useful appliances and remedies needed on a farm. As Sam has never been away from home, they wonder how he got so much information. The two girls, Mary and Harriet, are not a whit behind the boys in their own departments. They are such splendid housekeepers; and then they are so well informed on all miscellaneous subjects that they are head and shoulders above all the other girls up and down that whole region.

"And how did it all happen? There were no good schools in the neighborhood when they came there, although there are now. The story is simple enough. I have heard the father tell it. Years ago he lost a fine farm near Pittsburg by going security for a false friend. They came down where they now are, and bought a narrow strip of cheap land alongside the farm they now own, on credit. The father managed to keep one good cow, and then he subscribed for the best family newspaper that he knew of. The cow was to furnish milk for his children, and the newspaper was to furnish some food for their understanding; as the father said to me with a laugh, 'after having lost my other farm, I started to bring up my family of five children on a cow and a newspaper.'

"And the father did it well. Here's the way he went about it. In the long evenings, first of all, he started a rousing fire in the big kitchen. They had their plain supper of milk and mush, and a few odds and ends. Then they had two good lamps lit. Whatever else they did without, the father said they must have a good fire and good light to make home cheery for the children. Then the father would get the newspaper and read. He was a very intelligent man; and he would stop and explain things and tell anecdotes as he went along. This gained the attention of the children. Then he and the mother would often discuss things that were in the papers, and often get the children to discuss the merits of different questions in their juvenile way. It was surprising what interest the children soon took in the newspaper. After a time, departments of the newspaper were assigned to each one. All the political and foreign news were assigned to George. He was to read them and to give a summary for the benefit of the rest. Some times the father got him on the floor, and got him to tell off in his own language, the leading ideas of some fine editorial. That's what made George a speaker. Bob had all the book notices assigned to him. He told the contents of the books as reported in the newspaper notice of them. The father added all the information he had on each subject as it was brought up. In after years, when they got in better circumstances, the

best of these books were sent for; and now that old farm-house has not a large, but one of the choicest libraries in the county. Besides, Bob soon found the way to get other books; and now he is preparing to write book-reviews for himself.

"Sam had the scientific department and all the items about improved agriculture. One evening, it came his turn to lecture, which he sometimes did standing out on the floor, after the style of his brother George, and with a deal of mock gravity and real interest, informed the assembled family of the latest discoveries in his department. He converted a deserted smoke house into a laboratory. He tried his own experiments with the recipes in the newspaper. Some he proved to be shams. Others turned out well. Then he classified them and pasted them in a scrap book. He was an authority upon varnishes and white-wash and lotions and ointments and plasters and cements and various improvements of all kinds.

"The two daughters divided up between themselves the housekeeping and the fancy articles of the newspaper. Both had a taste for decoration; and the old house from cellar to garret became ornamented with neat furnishing of their own handiwork. The household recipes they tried one after another, as they came out in the papers. Many of them were rejected after one trial. Others were found to be of value and found their way into their scrap-book. It was often said that no housekeeper in the county could put a quart of milk and a handful of meal or half a dozen eggs to as many good and varied uses as those two Dana girls. The neighbors who came there to supper at times were surprised at the elegant way in which the food was served up, and were always wondering why that Dana family should know so much more than other people."

Jericho ended his narrative with a thump of approbation. Stimpson resumed. "There it is; Jericho has proved what I said to be true. What a pity it is that all our farmers around here do not try to make their homes more cheery in winter evenings. Mr. Dana was right. He didn't spare the wood, and he didn't spare the oil. He furnished his children with good reading matter, and so he is making good men and women of them. There's a good deal, though," said Stimpson, "in knowing how to select a good newspaper, and in knowing how to read it when you get it. If a man doesn't care about reading a paper himself, he ought to take some thought for his children. The man who attempts to bring up a family of children without a good and well-read religious newspaper, does them a wrong which no amount of wealth bequeathed to them can ever atone for. Indeed, for lack of such a paper, many a legacy has proved a curse." —Saw Mill Chat, in National Baptist.

WHERE DOES THE RESPONSIBILITY REST?

A young married man, with two bright, happy children, is the central figure in the picture I am going to draw, and I draw, not from imagination, but from real life. This young man was the victim of a habit that holds men with an iron grip. He had an inherited taste for liquor, and little by little it grew upon him to such an extent that he lost his place in a fine business house. Then commenced a desperate struggle on his part to retrieve himself and conquer the habit. Whoever has read the story of De Quincey's awful contest with his opium habit, can form some idea of the battle this young man fought with his appetite for drink. After many humiliating falls, he seemed to be on firm ground. Friends rallied round him and encouraged him. A mother, whose heart he had almost broken, took courage, and began to think that her only son, whom she had never quite given up, would at last hold out, and be once more a man. Dogs never push back a sinking man when his hand is on the shore. Men do.

Hot weather came on, and the old appetite raged with intensity only equaled by the heat of dog days. Of course there was a saloon in the case. Of course when he entered that saloon he found there a so-called human being ready to sell him what in the twinkling of an eye would undo the work of many weary months. The first glass plunged him back into deep waters. The man who sold it to him knew just what he was doing, but he was like all the rest of his class, a heartless wretch, of whom nothing better could have been expected. But there was another party to this young man's downfall—a party from whom better things might have been expected, and the worst of it is, he is but the type of a class. He is a church member. He is considered a pious man. It would hurt his feelings should any one call his piety in question. But he owns the saloon where this man fell. He leased it to a man who, as he well knew, would sell liquor in it.

Now, where does a man's responsibility begin and where does it end? Can a man lease his building openly and avowedly for a house of ill-fame, and yet remain in church and escape censure? Even that is done. But it is at least spoken of as disreputable. But a church member can with impunity lease his property to saloon keepers to be used by them in their wicked business. What better is such a man than he who, seeing a brother coming up out of deep waters, pushes him back, just as his foot is upon firm ground? Ask that man what he thinks about it, and he will tell you that he has nothing to do about it. He will claim that he is not in the least at fault for what his tenant does.

John B. Gough has a very pertinent illustration of personal responsibility. He describes a man as tied to a stake and finally killed by a hundred stones thrown at him by

a hundred different men. Tell the first man that he is responsible for the murder, and he will say, "No indeed; the poor fellow was almost as well as ever after I hit him;" and so they might go on till you get to the last one, and he, of course, scents the idea of being a murderer, for he will coolly say, "The man was just about dead when I hit him. It was the other men before me who killed him." It is simply disgusting to see with what shameless inconsistency some Christians can sneak out of responsibility for the ruin of their brethren, where a penny is at stake. Whether such complicity with liquor selling as that is an offense for which a man can be excommunicated from the church or not, may be a question, but he certainly ought to be excommunicated every time he leases property for the sale of liquor. It don't look well for a man to talk in prayer-meeting about "entering in at the strait gate," and then on his way home pass a gate of perdition of which he is the owner, when the said gate with his knowledge and consent displays a sign that says to all passers-by, "enter in," enforcing that invitation to take the broad road, by temptations that some men can not resist. But why should a man be excommunicated for leasing a building to a saloon keeper to sell liquor in? Because it is fair to infer that he meant to inflict an injury upon individuals and upon society at large, when he leased the building. Is that a hard saying? Let us see. It is a well established maxim of law that if any act is likely to produce mischief, he who does that act must be presumed to intend that which his act was likely to produce. Who doubts that the leasing of a house to sell liquor in is likely to produce mischief? If in a civil case a man can be convicted of crime on the principle above stated, he ought surely before the church to be convicted of a willful, premeditated and intended wrong. And he ought to receive wholesome discipline for such ungodly conduct.—Church and Home.

"I CAN AND I WILL."

How many boys there are who can, but never do, because they have no will-power, or if they have, do not use it! Before undertaking to perform any task you must carefully consider whether you can do it, and once convinced that you are able to accomplish it, then say "I will do it" with a determination that you will never give up till it is done, and you will be successful. The difference between "Give up" and "I can't" and "I can and will" is just the difference between victory and defeat in all the great conflicts of life.

Boys, adopt for your motto, "If I can I will," and victory will be yours in all life's battles. "I can and I will" nerves the arms of the world's heroes to-day, in whatever department of labor they are engaged. "I can and I will" has fought and won all the great battles of life and of the world.

I know of a boy who was preparing to enter the junior class of the New York university. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?"

"No, sir. I can and will do it if you will give me time."

I said, "I will give you all the time you wish."

The next day he came to my room to recite another lesson in the same study. "Well, Simon, have you worked that example?"

"No, sir," he answered, "but I can and will do it, if you will give me a little more time."

"Certainly; you shall have all the time you desire."

I always like these boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had solved it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and the ablest mathematicians of his years in our country.

My young friends, let your motto ever be, "If I can I will."

SHE WILL NEED THEM NO MORE.

Some days since, a man noticed a ragged little boot-black cutting some bright blossoms from a bruised and faded bouquet which a chambermaid had thrown from a window into the alley.

"What are you doing with that bouquet, my lad?" asked the disseminator.

"Nawthin," was the lad's reply, as he kept on at his work.

"me this mornin' that Lil would die b-before the birds and flowers came back." The boy burst into tears. "Come with me to the florist's, and your sister shall have a nice bouquet." The little fellow was soon bounding home with his treasure. Next day, he appeared and said: "I came to thank you, sir for Lil. That bouquet done her so much good, and she hugged it till she set herself a-coughing again. She says she'll come bime-by and work for you, soon's she gets well."

An order was sent to the florist to give the boy every other day a bouquet for Lil. It was only the day before yesterday that the boot-black appeared again. He stepped inside the office door and said: "Thank you, sir, but Lil—Lil (tears were streaming from his eyes) won't—need—the flowers any more."

He went quickly away, but his brief words had told the story. Lil won't need the flowers any more; but they will grow above her and the birds will sing around her just the same.—Detroit Press.

THE BEST LAST.

FARMERS, LOOK TO YOUR INTERESTS. CORELL'S PATENT PORTABLE FARM FENCE.

Can use old rails, boards, pickets, &c. CHEAP AND DURABLE. No post to drive or rot off. Will last a lifetime. Farm, Town, and County Rights for sale by the authorized agent. Farm rights at 5 cents an acre. WARREN W. JAMES, AGENT, Little Genesee, N. Y.

Advertisement for D. M. Ferry & Co.'s Seed Annual, 1882. Includes an illustration of a person and text describing the annual's contents.

FARM HANDS WANTED.—Two or three Sabbath-keepers can find steady employment at good wages by applying soon, to WM. B. WEST, Utica, Dane Co., Wis.

Advertisement for Lovett's Manchester Strawberry Seed Catalogue. Includes an illustration of a strawberry and text describing the catalogue's contents.

WHEELWRIGHTS—THE SUBSCRIBER offers for sale his Wheelwright Shop, located in Shiloh, N. J., with good-will and fixtures. The latter comprise tools, horse-power and necessary machinery. Ample buildings, with paint room, a good corner. For further particulars, call on, or address, "Box 54, Shiloh, New Jersey."

Advertisement for Hiram Sibley & Co. Seeds. Includes an illustration of a seed packet and text describing the company's products and services.

JOB AND BOOK WORK NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE. Orders by mail will receive special care.

Advertisement for The Great Church Light. Includes an illustration of a lamp and text describing its features and benefits.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Maine.

Employment for Ladies. The Queen City Suspenders Company of Cincinnati are now manufacturing and introducing their new Suspenders for ladies and children, and their reliable lady agents to sell them in every household. Our agents everywhere meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address: Queen City Suspenders Co., Cincinnati, Ohio. 67 Leading Physicians recommend these Suspenders. 23

AGENTS SEND FOR ILLUSTRATED CIRCULARS and proof that \$100 a month is made selling "Mother, Home and Heaven." "Curiosities of the Bible," "Bishop Haven's 'American Progress,'" Bibles, etc. E. B. TREAT, Publishers, 757 Broadway, N. Y.

Advertisement for Dr. Chas. F. Smith's Catarrh Remedy. Includes an illustration of a person and text describing the medicine's effectiveness.

BEATTY'S ORGANS, 27 STOPS, \$90. PIANOS, \$125 up. Factory running day and night. Pianos free. Address DANIEL F. BEATTY, Washington, N. J.

CARD COLLECTORS.—A handsome set of cards for three cent stamp. —A. G. Bassett, Rochester, N. Y.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai China, subsequently engaged in Sabbath Reform labors in Scotland. 113 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

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

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENTED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

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* * * Rev. N. Wardner's eight tracts are also published in German.

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\$66 a week in your own town. Terms and 25 cents free. Address H. HALL & Co., Portland, Maine.

Popular

Do BEES INJURE GRAPES have been introduced in legislation to forbid the keeping of the damage they are ripening grapes. The non-ers (at a late meeting, discussed this question, in the opinion that honey-l the skin of the grape, tho the vines to suck the juice injured by birds and oth ants are the chief mischief

SAUSAGES COLORED BY line red is used to impart and healthy appearance detected by the use of either of which substance but not blood. The use severely reprehensible, fact that it is known to ness of entire families who colored with it, but also mode of preparation, it f arsenic, and must therefore

ACCORDING TO Prof. Poirerence of marine creatures Pholas, Chatopterus, is off by the creature. In al Noctiluca, this material is which may have this for the The secretion contains ep state of fatty degeneration this fat is the cause of the and the phenomenon of en these creatures is the reu tion similar to those that decomposing fish.

DIVIDED PAYING Mined Virginia Mining Co paid \$42,930,000 in divid met and Hecla Copper M ing, \$20,850,000. The id of Nevada, \$4,730,000. Mining Co., of California, Ontario Mining Co., of The Quincy Copper Mine 030,000. The Richmond ver Mining Co., of Ne These mines are being wor time, and still produce quantities.

A SERIOUS plague among has been spreading over S ing recent years. A post tion made by Mr. Arthur gred the trouble to arise f of myriads of small, thin, to the coats of the ostrich's mens were sent to Dr. S London, who pronounced science, and named them lassii. The importance of be estimated from the fact worth from \$750 to \$900 ostrich industry is a soure to South Africa. The c being known, some means parasite may be looked fo

THE METALLURGY OF nickel has the advantage preserving its brilliancy phere, and of not being a acids. It may readily be its properties being, in fact as those of iron. Its elo and rolling is equal to th al of medium hardness. be welded into two ingots each side, and, on passing through a pair of rolls, a cal thickness may be obtained with nickel. In the coated steel wire may be drawing. Nickel melts same temperature as steel

SOLIDIFICATION OF Pierre Dittmar, of St. P ented a process for soli The process consists in m per cent. of common so mixed with ozokerit with heated to 150°C. This tre of all kinds, on cooling, consistency, sufficient to ployment for transport (casks) of cases or of ordi The purity of petroleum new process renders it un soda or sulphuric acid distillation is stopped at petroleum, the residue a tains neither lime or acid ble for use as a lubricant

Handwritten notes and signatures at the bottom of the page, including names like 'N/I', '371', '202', '2027', '2028', '2029', '2030', '2031', '2032', '2033', '2034', '2035', '2036', '2037', '2038', '2039', '2040', '2041', '2042', '2043', '2044', '2045', '2046', '2047', '2048', '2049', '2050', '2051', '2052', '2053', '2054', '2055', '2056', '2057', '2058', '2059', '2060', '2061', '2062', '2063', '2064', '2065', '2066', '2067', '2068', '2069', '2070', '2071', '2072', '2073', '2074', '2075', '2076', '2077', '2078', '2079', '2080', '2081', '2082', '2083', '2084', '2085', '2086', '2087', '2088', '2089', '2090', '2091', '2092', '2093', '2094', '2095', '2096', '2097', '2098', '2099', '2100'.

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Popular Science.

DO BEES INJURE GRAPES?—Two bills have been introduced in the California Legislature to forbid the keeping of bees, because of the damage they are said to do to the ripening grapes. The northeastern beekeepers (at a late meeting of their association) discussed this question, and were unanimous in the opinion that honey-bees never puncture the skin of the grape, though they frequent the vines to suck the juices of grapes already injured by birds and other insects. Black ants are the chief mischief-makers.

SAUSAGES COLORED BY ANILINE.—Aniline red is used to impart to sausages a fresh and healthy appearance. It can be easily detected by the use of alcohol or ether, either of which substances dissolve aniline, but not blood. The use of aniline red is severely reprehensible, not only from the fact that it is known to have caused the illness of entire families who have eaten meat colored with it, but also because, from its mode of preparation, it frequently contains arsenic, and must therefore act as a poison.

ACCORDING to Prof. Pouceri, the phosphorescence of marine creatures, as Noctiluca, Pholas, Chaetopterus, is due to matter cast off by the creature. In all cases, excepting Noctiluca, this material is secreted by glands which may have this for their special function. The secretion contains epithelial cells in a state of fatty degeneration. The presence of this fat is the cause of the phosphorescence, and the phenomenon of emission of light in these creatures is the result of chemical action similar to those that produce light in decomposing fish.

DIVIDEND PAYING MINES.—The Consolidated Virginia Mining Co., of Nevada, has paid \$42,930,000 in dividends. The Calumet and Hecla Copper Mining Co., of Michigan, \$20,850,000. The Eureka Consolidated of Nevada, \$4,730,000. The Idaho Gold Mining Co., of California, \$3,093,000. The Ontario Mining Co., of Utah, \$4,100,000. The Quincy Copper Mine of Michigan, \$3,030,000. The Richmond Consolidated Silver Mining Co., of Nevada, \$3,637,587. These mines are being worked at the present time, and still produce bullion in paying quantities.

A SERIOUS plague among young ostriches has been spreading over South Africa, during recent years. A post-mortem examination made by Mr. Arthur Douglass, discovered the trouble to arise from the presence of myriads of small, thin, worms, adhering to the coats of the ostrich's stomach. Specimens were sent to Dr. Spencer Cobold, of London, who pronounced them unknown to science, and named them Strongylus douglassii. The importance of the discovery may be estimated from the fact that ostriches are worth from \$750 to \$900 a pair, while the ostrich industry is a source of great revenue to South Africa. The cause of the plague being known, some means of destroying the parasite may be looked for.

THE METALLURGY OF NICKEL.—Pure nickel has the advantage over its alloys of preserving its brilliancy in a damp atmosphere, and of not being attacked by organic acids. It may readily be united with iron, its properties being, in fact, nearly the same as those of iron. Its elongation in forging and rolling is equal to that of Bessemer metal of medium hardness. A steel ingot may be welded into two ingots of nickel, one on each side, and, on passing the three together through a pair of rolls, sheets of any practical thickness may be obtained, perfectly coated with nickel. In the same way, a nickel-coated steel wire may be obtained by wire-drawing. Nickel melts and welds at the same temperature as steel.

SOLIDIFICATION OF PETROLEUM.—M. Pierre Dittmar, of St. Petersburg, has patented a process for solidifying petroleum. The process consists in mixing three to five per cent. of common soap, either alone or mixed with ozokerit with crude petroleum heated to 150°C. Thus treated, hydro-carbons of all kinds, on cooling, acquire a gelatinous consistency, sufficient to permit of the employment for transport (instead of costly oak casks) of cases or of ordinary wooden casks. The purity of petroleum obtained by this new process renders it unnecessary to employ soda or sulphuric acid to clarify it. If the distillation is stopped after the extraction of petroleum, the residue is a grease, which contains neither lime or acid, and is very suitable for use as a lubricant.

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Contributions for this department are solicited, and may be addressed to the President or Secretary.

INTERNATIONAL LESSONS, 1882.

FIRST QUARTER.

- Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28. Jan. 14. Power to Heal. Mark 1: 29-45. Jan. 21. Power to Forgive. Mark 2: 1-17. Jan. 28. The Pharisees Answered. Mark 2: 18-28; 3: 1-5. Feb. 4. Christ and his Disciples. Mark 3: 6-19. Feb. 11. Christ's Foes and Friends. Mark 3: 20-35. Feb. 18. Parable of the Sower. Mark 4: 1-20. Feb. 25. The Growth of the Kingdom. Mark 4: 21-34. March 4. Christ Stilling the Tempest. Mark 4: 35-41. March 11. Power over Evil Spirits. Mark 5: 1-20. March 18. Power over Disease and Death. Mark 5: 21-43. March 25. Review; or, the Power of Christ.

LESSON XIII.—REVIEW; OR, THE POWER OF CHRIST.

BY REV. L. E. LIVERMORE.

For Sabbath-day, March 25.

CENTRAL TRUTH.—"Christ the power of God, and the wisdom of God."—1 Cor. 1: 24.

DAILY READINGS.

- 1. Lessons I., II.—Mark 1: 1-28. 2. Lessons III., IV.—Mark 1: 29-45. 3. Lessons V., VI.—Mark 2: 1-19. 4. Lessons VII., VIII.—Mark 3: 1-35. 5. Lessons IX., X.—Mark 4: 1-14. 6. Lesson XI.—Mark 5: 1-20. 7. Lesson XII.—Mark 5: 21-43.

GOLDEN TEXT.—"The Lord is my rock, and my fortress, and my deliverer."—Ps. 18: 2.

TO THE SCHOLARS.—Reviews are often dry and uninteresting, simply because the scholars do not commit to memory some of the leading thoughts in each lesson and in their order. Try, on this review, and see how many can recite correctly the Titles, Central Truths, and Golden Texts.

PLAN FOR REVIEW.

I. GENERAL QUESTIONS.—Who was Mark? When was his gospel written? To whom? For what purpose? How much of the book of Mark have you studied during the quarter? What other writers narrated some of the same facts? Are any important events given by Mark that are not by the other Evangelists?

II. Repeat in concert the Titles, Central Truths, Golden Texts, and tell what event in each lesson furnished the Title for that lesson.

III. Review each lesson with Christ's Power as the Title, and so construct about his children a wall or fortress with twelve sides, each side representing some protective power.

Lesson I. Power received. What was the beginning of the gospel? What prophesies are quoted? What is said of John? What did John say of Jesus? What power was given him?

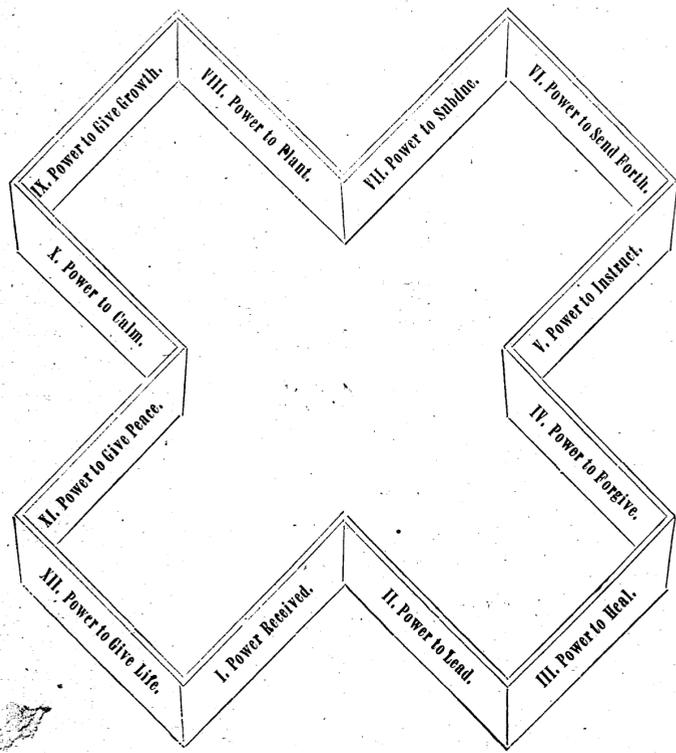
Lesson II. Power to lead. What was the burden of Christ's preaching? What was the effect? Why did men follow him? Who followed? Was he a safe leader? Can we follow him?

Lesson III. Power to heal. Who was sick? How was he healed? Were any others healed? Are we to expect Christ to heal diseases now? Why did he work such miracles then?

Lesson IV. Power to forgive. What additional power is mentioned in this lesson? Which is the greater power, to heal or to forgive? What are the conditions of forgiveness? What are the evidences?

Lesson V. Power to silence. Who were silenced? What was their complaint? Were they sincere? Did Christ keep the Sabbath properly? Did he ever change it to any other day? Who did change it, or substitute Sunday for

FOR THE BLACKBOARD.



A "TEN-MINUTE" teachers' prayer-meeting is held in the Sunday-school in New York of which Ralph Wells is superintendent. "Pansy" reports that in just nine minutes by her watch, "a hymn of four verses was sung, a verse at a time, with praying and speaking thrown in between; six verses in the Bible were read, and four intensely earnest, tersely worded, prayers offered.

it? Have not men just as much right to change either of the other commands to suit their own convenience?

Lesson VI. Power to ordain. What does ordain mean? Who were ordained? For what purpose? What power was given them? Ought we to bear Christ's messages to sinful men?

Lesson VII. Power to subdue. Who were Christ's foes and who his friends, as seen in this lesson? Are professed friends sometimes foes? How did Christ afterward define his friends? John 15: 14.

Lesson VIII. Power to plant. What parable in this lesson? Who was the sower? What is the seed? Mention the different places where the seeds were planted, and what each condition represents.

Lesson IX. Power to make grow. "Paul may plant and Apollus water, but God alone can give the increase." To what is the "kingdom of God" likened here? Are we sure that his kingdom will prevail? How do we know it?

Lesson X. Power to calm. What power did Christ manifest in this lesson? Was it greater than he had done before? What reproof did he give his disciples? Had they any faith?

Lesson XI. Power to give peace. Who met Jesus after they had crossed the sea? What was his condition? How did Christ help him? In what way are all sinners like him? Who alone can give them peace?

Lesson XII. Power to give life. This is the climax of the Saviour's power. He conquers death. To whom did he give life? Will all be resurrected from death? Will Jesus give eternal life to all? Why not? How many of this school will seek for eternal life?

SUGGESTIONS.

Reviews of Bible studies are of great value if they receive careful attention. They group, unify, and fasten the important truths taught in a series of lessons. No teacher or scholar should come to the Review Sabbath, without having made very careful and prayerful preparation.

The Titles and Outlines of each lesson should be perfectly memorized. Even those who have committed to memory the entire lessons during the quarter, should not omit to learn the Outlines of each, because they bring out more clearly the points requiring special thought. Neither superintendent, teacher, nor scholar should, in a Review, look into a Bible, Lesson Leaf, or other help. Let each superintendent urge this thorough preparation before his school the Sabbath previous to the Review, and secure a promise from the entire school, if possible, that they will carefully and conscientiously prepare for the Review. If such preparation shall be made on this quarter's lessons, you may count on one of the most interesting and valuable Sabbath-school exercises you have ever experienced, particularly if you have not given it such attention hitherto.

It is not necessary to repeat the Comments already given, or to give additional Notes on the separate lessons, but only to call attention to some general and simple plan for review as shown by the Leaf and in this number of the RECORDER.

Any superintendent can easily construct on the blackboard a figure that will fix the lessons in mind, and show how those who place themselves within the fold, or fortress of Christ's power, will be safe from any possible harm from the enemy.

The Cross is always suggestive of Christ. It is used as an emblem of Christ in view of his having suffered death on the Cross. Make on the board a simple "Greek Cross" (the four limbs of equal length) consisting of twelve sides, from six to ten inches each. From each corner thus formed draw parallel lines bearing to the right and about the same length as the sides already drawn. Connect these lines, making each side of the Cross a parallelogram, and you will have what appears to be a twelve sided fortress. The space enclosed is the place for all of Christ's children; outside is the world. Mark the number and title of each lesson in their order on these parallelograms as suggested in the plan for Review, with anything else in the lesson you may choose to note, and you will have an impressive representation of the relation Christ sustains to those whom he has saved, as shown in this quarter's lessons.

THE HOLY LAND.

Extent and Appearance.

As the traveler approaches the modern city of Joppa, on the French steamer, the land of Palestine rises up like a high wall in the clear Syrian sky. To the right, or southward, the hill country of Judea stretches out its long, even ridge; directly in front loom up the mountains of Ephraim, in bold and almost level mass; to the left the twin sisters, Ebal and Gerizim, only a few hundred feet above the range, while far away to the north, above the hills of Galilee, the snow-white Hermon raises its beautiful crest, forming, as is now admitted, "the exceeding high mountain" of the transfiguration. At the foot of Mount Hermon stood the ancient city of Dan, which the Scripture represents as the northern limit of Palestine, and just 158 miles south, as the bird flies, were the wells of Beersheba, the southern limit, in the well-known phrase, "from Dan to Beersheba." During a part of time, the tribe of Simeon possessed the land twenty miles farther south to the River (Winter torrent) of Egypt, a small stream which in the Spring rolled a vast flood of water to the Mediterranean, but in Summer was as dry as the channel from Alfred Centre to Baker's Bridge.

From the Mediterranean or Great Sea on the west, to the foot hills of Moab and Gilead, where they spread out into the eastern desert, the width varied from 75 to 90 miles. The whole area did not much exceed 12,000 square miles, or about the size of Massachusetts and Connecticut, and of this about 4,500 square miles lay east of the Jordan, and 7,500 west. If we could climb that exceeding high mountain, Hermon, and take a bird's-eye view of the whole land, we should see that it consisted of four long, narrow, parallel strips, two of them low and two of them elevated.

1. That nearest to the Mediterranean is only a narrow ribbon of beach in the north where stood the maritime cities of Tyre and Sidon, but gradually widening out into the grassy vale of Sharon, where Solomon grazed his herds of cattle; and still wider in Philistia, covered with grain fields, vineyards, and orchards.

2. The valley of the Jordan, a deep gorge extending the whole length of the land, and sunk, for the most part, far below the level of the sea, but wherever arable land was found, covered with cities thronging with people, and fragrant with tropical fruits and flowers. In this populous valley, even yet strewn so full of ruins, and along the charming lake of Galilee where the myriads gathered, Jesus spent most of his ministry and gathered most of his disciples.

3. The steep, narrow range of hill country commencing at Lebanon and continuing south through Galilee, Samaria, and Judea, to the desert, broken only by the plain of Esdrælon, is what strikes the traveler so forcibly as he beholds it from the sea.

4. The hill country east of the Jordan, from Hermon south, through Bashan, Gilead, and Moab, more lofty and rugged, and forming the background of a picture, which, once seen through the clear sky of the orient, can never be forgotten.

This land of the Bible, varied so wonderfully in its hills and valleys—its hills crowned with cities, its valleys waving with grain, and supporting that marvelous population—this is the Holy Land, because the Savior trod it, and there gave his life a ransom for the world.

L. R. S.

LOST CREEK, W. Va.

SABBATH-SCHOOL METHODS.

The Rev. Dr. Bixby's Plan.

In his second paper on "Sabbath-school Methods," the Rev. F. Denison writes to the Watchman as follows concerning the order of service in the Cranston street Baptist Church, Providence, R. I., of which the Rev. M. H. Bixby, D. D., is the pastor:

The order of Sabbath service consists of preaching in the forenoon, Sabbath-school in the afternoon, and a devotional meeting in the evening. From the first, Dr. Bixby has thoroughly shepherded the school, while it has always had an accomplished superintendent, one of the best in the land, Dea. Robert B. Holden, who has served from the beginning and has bravely seconded the pastor in all forward movements. Not only the pastor, but all the deacons, men of business, the church clerk and the church organist, are all in the school as officers or teachers. The church covenant contains this clause: "We will give personal and hearty support to the Sunday-school." Even the thrice enlarged meeting-house is a kind of creation of the school, having now sixteen rooms besides the large auditorium, which may be thrown together when needed.

Dr. Bixby's idea is that the life originates the form and the method; the spirit of the school determines the system suited to it; the machine never manufacturing power, but simply utilizing it. He holds to a pastor-

ate that includes the school, congregation, and church as one charge.

In the first place he is the teacher of the large weekly teachers' meeting. He is the president of this college, and here secures his headship as teacher of the school. The superintendent sits with others as a student and questioner. The pastor is the exegete and expounder of the lesson. In the next place, he is always present in the school as a presiding spirit amid all the exercises. The order of devotion and class teaching usual in the best schools of our time are here pursued. The infant class of one hundred and fifty has lately been subdivided after the opening exercises.

On his own part, the pastor has tried two methods. For a while he assisted in the opening devotions, then visited the different rooms, giving encouragement and counsel where sought or needed; often addressing by request the larger classes; looking particularly after strangers and visitors, and finding places for them; and finally addressing the school for a few minutes at its close, on some practical truth of the lesson. Thus he held a general pastoral supervision and watch care of the whole school.

His later method, now pursued, grew out of his former, as a necessity to provide for a large class of adults, male and female, who from age and circumstances might not be able to thoroughly study the lessons or attend regularly every Sabbath, but who wished to be identified with the school. This class, now averaging about eighty members, he teaches by the lecture system, though he encourages the Socratic element of questioning. As formerly, he often shares in the opening and closing exercises of the whole. Thus he maintains his shepherdly relation to the whole, and draws in a large number of adults that otherwise might not attend.

The result is he is the interpreter of truth and spiritual head of the school. He is interested in all, and all are interested in him. The teaching corps works together under him. His charge embraces school, church, congregation and strangers all brought together. Hence the remarkable success of the school. And, imbibing the missionary spirit of the pastor, the school not only looks after the needy around it, but at the same time, supports a native missionary in Burmah; and even a society of children, called "Willing Workers," provides for five girls in the missionary school at Rangoon.—Providence Press.

IRVING SAUNDERS will be at his Friendship Gallery from March 14th to 20th.

DON'T FORGET.—If you are suffering from any of the numerous diseases of the stomach, bowels or liver, it is your own fault if you remain ill, when you have at hand *Parmelee's Blood Purifier*, a sovereign remedy in such ailments. Price \$1 per bottle, sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A MERCIFUL MAN is merciful to his beast; and knows that to prepare his horses for the spring work *Condition Powders* put up by E. M. Parmelee are unequalled, being composed of the best and purest materials. They are also given to hogs and sheep with great benefit. Kept by first-class dealers generally. Full pound packages only 35c. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

MAKE A NOTE OF THIS.—When you want something to attend strictly to business, and cure ear ache, sore throat, pain in the chest, quinsy, pleurisy, rheumatism, etc., get *Parmelee's Universal Liniment*, the greatest pain destroyer known. It is warming and penetrating. As a family liniment it meets the wants of every household. A fair trial is all that is necessary to prove the astonishing curative properties of this invaluable remedy. Sample bottles, 25 cents; large size, 50 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

SEND name and address to Cragin & Co., Philadelphia, Pa., for cook book free.

ORDERS AND REGULATIONS adopted by the Board of Health for the town of Alfred, county of Allegany, State of New York.

SECTION 1. Whatever is dangerous to human life or to health, whatever building, erection, or part or cellar thereof is overcrowded, or not provided with adequate means of ingress and egress, or is not sufficiently supported, ventilated, sewer, drained, cleaned or lighted, and whatever renders the air or food and water or drink unwholesome, are declared to be nuisances, and to be illegal; and every person having aided in creating or contributing to the same, or who may support, continue or retain any of them, shall be deemed guilty of a violation of this ordinance, and also be liable for the expense of the abatement and remedy therefor.

§ 2. No privy-vault, cess-pool or reservoir, into which a privy, water-closet, stable or sink is drained, except it be water tight, shall be established or permitted within fifty feet of any well, spring or other source of water used for drinking or culinary purposes. And every privy-vault and cess-pool shall be cleaned, and the contents thereof removed, at least once before the first of May in each year.

§ 3. All sewers or drains that pass within fifty feet of any source of water used for drinking or culinary purposes shall be water-tight.

§ 4. No house offal, dead animals or refuse of any kind shall be thrown upon the streets or left exposed by any person; and no butcher, fish-monger or vendor of merchandise of any kind, shall leave any refuse upon the streets, or uncovered by earth, upon the lots of this town of Alfred; and all putrid and decaying animal or vegetable matter must be removed from all cellars and outbuildings at least once in each year, and on or before May first in each year. Whoever shall violate any of the provisions of this section shall be liable to a penalty of twenty-five dollars for each and every offense, in addition to the liability to fine and imprisonment as for a misdemeanor, as provided by law.

§ 5. No tanner, refiner, or manufacturer of gas, starch, leather, chemicals, fertilizers, or of any product whatsoever, shall permit or have any offensive substance or water, or other liquid, whether refuse, or for use in any trade or otherwise, on his premises, or throw, deposit or allow to run, or to be thrown into any public waters, street or public place, lake, pond, river or stream, any offensive or deleterious liquid, or any gas, tar or refuse, or any offensive matter; or beforesaid or render impure any natural stream of water, or fail to use the most approved, and all reasonable means to prevent the escape of smoke, gases and odors.

§ 6. No meat, fish, birds, fowls, fruit, vegetables, milk, and nothing for human food, not being then healthy, fresh, sound, wholesome, fit and safe for such use, nor any animal or fish that died by disease or accident, and no carcass of any calf, pig or lamb, which, at the time of its death, was less than four weeks old, and no meat therefrom shall be brought within the limits of the town of Alfred, or offered or held for sale as food anywhere in said town. Whoever shall violate any of the provisions of this section shall be liable to a penalty of twenty-five dollars for each and every offense in addition to the liability to fine and imprisonment, as for a misdemeanor, as provided by law.

§ 7. Any householder in whose dwelling there shall occur a case of cholera, yellow-fever, typhus or typhoid fever, scarlet-fever, diphtheria or small-pox shall immediately notify the board of health of the same; and until instructions are received from the said board, shall not permit any clothing or other property that may have been exposed to infection to be removed from the house. Nor shall any occupant change his residence elsewhere without the consent of the said board during the prevalence of any public danger from said diseases; and all physicians and other attendants upon any person sick with small-pox, cholera, typhus, typhoid or scarlet fever, diphtheria, or other disease dangerous to the public health shall forthwith report the same to the board of health. And it shall be the duty of such physicians and attendants to avoid exposure to the public of any garments or clothing about their own persons that may have been infected from exposure to any disease.

§ 8. No person or article liable to propagate a dangerous disease shall be brought within the limits of this town of Alfred without the special permit and direction of the board of health thereof; and whenever it shall come to the knowledge of any person that such person or article has been brought within such limits he shall immediately give notice thereof to the said board, together with the location thereof. No person shall, within the built-up portion of a city or village, without a permit from the board of health thereof, carry or remove from one building to any other, or from any vessel to the shore, any person sick of any contagious disease. Nor shall any person, by any exposure of any individual sick of any contagious disease, or of the body of such person, or by any negligent act connected therewith, or in respect of the care or custody thereof, or by a needless exposure of himself, cause or contribute to, or promote the spread of disease from any such person, or from any dead body. And it shall be the duty of this board to order such separation and isolation or domestic quarantine of the sick from other persons not necessary as attendants, and also such special care and disinfection as shall be needed in order to prevent the spreading of such disease to others.

§ 9. There shall not be a public or church funeral of any person who has died of small-pox, diphtheria, scarlet fever, yellow fever or Asiatic cholera; and the family of the deceased is required to limit the attendance to as few as possible, and to prevent the presence, so far as they are able, of those who have not had the disease of which the deceased person died; and it shall be the duty of householders and all persons concerned, where a death occurs from any contagious or pestilential disease, to prevent needless assembling in the apartments and house, where such diseases are, of all persons liable to become infected thereby.

§ 10. The keeping and slaughtering of all cattle, sheep and swine, and the preparation and keeping of all meat and fish, birds and fowls, shall be in that manner which is, or is generally reputed or known to be, best adapted to secure and continue their safety and wholesomeness as food; and every butcher and every person owning, leasing, or occupying any place, room or building where any cattle, sheep or swine have been or are killed or dressed; and every person being the owner, lessee or occupant of any room or stable, where any cattle may be kept for market, public or private, shall cause such place, room, building, stall and market, and their yards and appurtenances to be thoroughly cleaned and purified, and all offal, blood, fat, garbage, refuse, and unwholesome or offensive matter to be therefrom removed, at least once in every twenty-four hours after the use thereof for any of the purposes herein referred to; and shall also, at all times, keep all wood-work, saw floors and counters, in any building, place or premises aforesaid, thoroughly painted or whitewashed.

§ 11. No animal affected with an infectious or contagious disease shall be brought or kept within the limits of this town of Alfred, except by the permission of the board of health thereof. No animal having the glanders or farcy shall be kept, used or retained or be permitted within the said limits.

A. E. CRANDALL, Supervisor.
W. H. SMITH, Town Clerk.
H. G. WITTER,
D. G. VINCENT,
A. B. COLLINS,
J. R. CRANDALL,
W. M. TRUMAN, Health Physician.
M. A. GREEN, Health Officer.

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