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OUR PLEDGE.

An address read before the Excel Band of Cartwright's Mill, the evening of Feb. 5th, and forwarded by publication, by request.

BY MRS. B. H. STILLMAN.

Our pledge embraces so much, covers so wide a field of thought, that it is difficult to present even a few thoughts in relation to each branch or division, and avoid being wearisome. Though I realize this, yet I have quoted many passages from the Bible for this reason. I wish to show that our pledge is based on its teachings. Its first sentence reads thus: "We, the undersigned, wish to be manly and womanly, and Christlike in our character, and we, therefore, pledge ourselves to be, so far as we are able, truthful, unselfish, cheerful, hopeful and

helpful; to use our influence always for the right, and never to fear to show our colors." Manly and womanly can, perhaps, be easily comprehended. It is to be above childish things, to be industrious, intelligent, having true moral dignity, with noble aims and aspirations. To be Christlike means much more. It is to make our lives like the life of Christ, to take him for our pattern, our example, as we find it written in 2 Peter, 2:21, "For hereunto were ye called, because Christ also suffered for us, leaving an example, that we should follow his steps, who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." We read that Christ was a babe in Bethlehem, that he grew larger and stronger, very much like other boys, only never doing anything that was wrong; if he had done wrong he could not have been our Savior, for then he would have had sins of his own to suffer for, and it is written of him, "He that knew no sin was made sin for us." Luke tells us that when he was twelve years old, he went with his parents to Jerusalem, to keep the feast of the Passover, that when they went home, he did not start with them, as they supposed. When they had gone a day's journey, they missed him, and, with parental anxiety, returned to Jerusalem, to find him. After three days they found him in the temple, talking with the learned men who were much astonished at the wisdom of his questions and answers. When his parents wished him to go home with them he did not pride himself on his wisdom, and think because he knew so much more than his father and mother, that he ought to be allowed to do as he pleased. No; he obeyed them, and continued to live with them and obey them until he was about thirty years old, leaving an example for all children to follow, if they would be Christlike—an example, if practiced, will make them good and happy, helping them to grow up manly and womanly in their character.

"Children, obey your parents in all things, for this is well pleasing to the Lord." When he had attained this age of manhood, he commenced the work for which he came into the world, and taught his disciples what he wished them to teach others. Among other teachings, he told them that by their words they should be justified, and by their words they should be condemned. We must be careful what we say, that we deceive not nor bear false witness.

Care must be taken as well not to lie by our actions, as by our words. Our lives must agree with our professions. In the first chapter of 1st John, are these words: "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us, and to cleanse us from all unrighteousness." This shows that all are liable to do what is wrong in God's sight; but let us be truthful, confess our sins, and, also, exercise charity one toward another, for one is as apt to err as another. Charity is a bond of perfectness and covereth a multitude of sins.

A lack of love begets selfishness. There is no more fruitful cause of disgrace among professing Christians than this same spirit which puts self and selfish desires before all else. Without considering whether a thing be right or wrong, just or unjust, if it pleases self, that is enough. Our Savior left us no such example, so we are not Christlike if we are selfish. "He went about doing good, not pleasing himself, neither doing his own will, but the will of him that sent him." We do not read that he did one miracle or one mighty act for his own gratification. Although it is written that Satan tempted him to do so when he was so hungry in the wilderness, but he resisted the temptation; so, when Satan tempts us to be selfish, must we, by the grace of God, resist it, and strive to

love our neighbor as ourselves. "Blessed is the man who endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

Cheerfulness is a virtue which is a blessing to those possessing it, and to all about them. True cheerfulness is born of faith in God and trust in his promises. It does not consist in boisterous mirth, neither in foolish and witty sayings, calling out the laughter of the unwise; but in the pleasant, encouraging look, smile or word which lifts the burden of sadness from the heart of some desponding one; the finger that points to the silver lining of the cloud; the hand that helps when in need. "A merry heart doeth good like a medicine." Keep the heart pure, loving, trusting, and the cheer will show itself in the countenance, and reflect itself from the faces of those who look upon it. "Happy is he that hath the God of Jacob for his help," "whose hope is in the Lord." In our work we must be hopeful, bearing this in mind, that though we may plow and sow, harrow and hoe, yet we can not make plants grow. It is God that giveth the increase. We must ask his blessing, look for it. If we have sown good seed, it will grow. The waters of divine grace will cause the tender plant to sprout, and the Master of the vineyard has put these tender plants in the care of his servants. Oh, do not neglect them, or let the frosts of envy and ill-will chill them. Let us cherish them with prayerful watchcare, having this hope to cheer us: "He that goeth forth to his sowing shall doubtless come again, bringing many precious sheaves with him." "Be not weary in well doing, for in due season ye shall reap if ye faint not." If we are Christlike, we will be helpful. The Apostle Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." How much greater would be our influence as Christians, if we remembered this law and practiced it. Children, if you would fulfill your pledge, be kindly helpful to each other; above all, help one another to be patient, kind, and loving.

The second sentence of our pledge reads, "We also pledge ourselves to use our voices and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, disrespect to the old, ill treatment to the young or unfortunate, cruelty to animals; and we will aid and support each other in carrying out this pledge and the spirit of our motto." Intemperance is the greatest evil of our day. It is the outgrowth of the root of all evil; and from its branches drop a deadly poison, which hides itself in tempting, glowing pleasures, to draw the unwise and careless into evil snares. Oh the misery, the wretchedness it causes! The thousands and thousands of its slain.

"The mighty men laid low
The broken hearts and walls of woe!"
It creeps into our homes and steals our brightest and best. It lurks in the corners of the village streets to entice the young and thoughtless. It stalks abroad in the dark night, smiting with a destroying hand. Even in the broad glare of day it hides behind its screened windows and carries on its murderous work. I have seen its reeling, staggering victims, have heard their idiotic mutterings, their vile songs, their profane cursings; but I could not smile as I have seen others, for this thought would come to me: "There are souls going the downward road to destruction. They are lost, forever lost, unless they turn from this evil way," for "no drunkard shall enter the kingdom of heaven." I would think, too, of the homes made wretched by this demon drink; of the heart-broken wife, of the little children whose bodies are often bruised and deformed by cruel blows from a father's hand; no from the hand of one possessed of evil spirits, for they drive out all farther love and all other loves that are pure and good, and make the person the mere tool of wicked passions. The desire for bread and warmth, the lack of means to make life pleasant, the temptation to procure these things in some way, the crimes of theft, robbery, murder, nearly all, are the results, the ripened fruits of intemperance. Since this evil is so great, why is it tolerated? Because men love it. Many love the poison for the poison's sake; others, because it gives them wealth. As before said, it is the outgrowth of the root of all evil, and that is the love of money. Were it not for the money gained, alcohol would soon cease to carry ruin and death to so many

homes. Why are distillers, druggists, and saloon keepers willing to pay such enormous sums as license to sell their liquors? Because they make enormous profits on their sales. The slaves of alcohol will pay almost any price for the drink their appetites crave. Money is of no account to them, while he who sells cares for naught else but to get the money or its worth.

"So he but gain the nickel more
To add to his ill-gotten store."

Ah! but these same men sometimes get this fatal appetite and die miserable drunkards too; their wealth filling other men's pockets. Children, if you never drink the first glass of intoxicating liquor, you never will the second. To put into your young hearts a hatred of this evil, to show you its dreadful wrongs; to influence you to commence life with pure and temperate principles is, or should be, the object of this Band. This habit, once formed, is like an iron band which you can not break, it is like the clutch of the devil-fish, which, if it gets hold of a victim, clings and draws with such power, that nothing can save, unless some strong person be near to destroy the fish itself. You may ask any one who has this habit, if it be easy to free himself from it, and he will tell you "No." Nothing but the power of the Most High can save. He is the deliverer that can free one from this dreadful curse. He has helped many, he can help many more. He will help all who call upon him for help.

As with the habit of intemperance, as with the use of profane language. The first oath may not be easily spoken, the next will be spoken more easily, and the next, until it will be almost natural to use God's holy name in a light, trifling, wicked manner; that name which should always be spoken reverently, with fear. The command says plainly, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

The use of tobacco is an evil to be avoided. This evil is found in all societies; is a national sin. It is a sin because it is a useless, expensive habit, injuring the system of the one using it, making him filthy; and at times disgusting. The money used to furnish some men in spitting material and smoking material, would decently clothe their families, would buy for them many good books, would help send the gospel to those who have it not, would lay the foundation of a support for old age. You see there are many better ways of spending money. Children, never use tobacco. Touch not, taste not, handle not the unclean thing. Save your money and buy you a—not a dog—but a farm, or if you have more than enough for your own comfort, give it to some needy one. Hear what the good Book says about giving, "It is more blessed to give than to receive," and "Blessed is he that considereth the poor and needy; the Lord will deliver him in time of trouble." If you spend your earnings foolishly, you will lose this blessing. Ask those who use tobacco, if they think it a nice habit. The true, good ones will tell you no. Ask again, why they use it, and they will answer, that they can not let it alone. I will tell you, boys, they learned to use it when they were young and unwise, and now they are its slaves—slaves to a weed. Oh, do not bind yourself to such a master. If you would be Christlike, avoid every foolish, hurtful habit and desire.

Of respectful behavior to the old, ill-treating those younger and weaker than yourselves, kindness to animals, much might be said; but if you learn well the lessons of the first part of this pledge, they will influence your lives in this respect and make your presence a pleasure to the young and old, to man and beast.

Brother and sister members of the Band, we need our hearts full of the Christ-love, so full that like his great love, it will go out to all the world. It does not read, God so loved a part of the world but "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we have this love, we shall have the Christ-spirit, the Christ life within us, and therefore be Christlike in our actions, temperate in all things, our words pure and true, our hands helpful; our hope will be steadfast, an anchor to the soul, reaching to that within the veil.

The moment our speech be ome so j recise and so proper that its precision and propriety become themselves noticeable things, that moment we cease to be good speakers in the best sense of the word.

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, Ashway, R. I.
Rev. Geo. B. UTTER, Treasurer, Westerly, R. I.

BRO. JOHN T. DAVIS, writing from Garwin, Iowa, says: "The religious interest here is good. Two were baptized last Sabbath, and eight have joined the Church since you were here. Pray for us."

BRO. L. F. RANDOLPH, New Salem, W. Va., reports for the second quarter, the following: Weeks of labor, 13; Churches supplied, Greenbrier and Ritchie; other preaching stations, Hugh's Fork; sermons, 25; prayer-meetings, 8; religious visits, 31; contributed for preaching, \$9 80, for the Missionary Society, 50 cents. At the time of writing, he and Bro. L. R. Swinney were holding a protracted meeting at Greenbrier. The attendance and interest were good, and some were saying, "What shall I do to be saved?" There has been spiritual progress on Bro. Randolph's field, during the year.

ON the evening after the Sabbath, March 18th, at Pardee, Eld. S. R. Wheeler gave an interesting account of his recent home mission labors, particularly in Smith, Marion, and Lyon, counties, Kansas. He will probably visit soon, Christian county, Missouri, where there are several persons who have recently come to the observance of the Sabbath. Bro. Wheeler's zeal for the spread of Sabbath truth, ought, we think, to satisfy the most ardent among us; and the relation in which that truth stands, in his preaching, to the Cross of our Lord Jesus Christ, must commend his efforts to the candid of every faith. Is there not more encouragement and significance than we sometimes seem to think, in the fact that here and there, throughout the land, are persons almost persuaded to accept the truth as we hold it?

BRO. GEO. J. CRANDALL, North Loup, Neb., reports for the second quarter, as follows: Weeks of labor, 13; Churches supplied, North Loup and Davis' Creek; other preaching stations, Calamus; sermons 30; prayer-meetings, 11; religious visits, 26; added by letter or experience, 2; Bible-schools organized, 1; contributions, for preaching, \$107 70, for the Missionary Society, \$1 50. He also writes:

"I think there is a growing interest in the work. We have instituted measures by which we hope to secure better discipline, and then there is a growing interest in all the work of the Church. Since you were here we have instituted neighborhood prayer-meetings, which are quite well attended, and they have already been a means of good to those attending. The attendance at Davis' Creek is good, some who are Roman Catholics attending. My visit at Calamus was a profitable one. We organized a Sabbath-school of about 80 members, and the attendance and interest increased all the time I was there. I think the outlook is hopeful."

KANSAS.

The Sabbath-keepers in Emporia and vicinity, held service on Sabbath, March 11th, in the Baptist church in Emporia. There were present some twenty Sabbath-keepers, and a few others. The bad condition of the roads prevented some from being present. It was my privilege to preach to this little company and lead in the Bible-school service. It was decided to hold service again in the same place the second Sabbath in April. If no minister can be with them, they will have the Sabbath-school, and such other exercises as seem best. These Sabbath-keepers meet in their respective neighborhoods each Sabbath and consider the Bible-school lesson. Probably they will make a practice of meeting in Emporia, the second Sabbath in each month, and have the service of the home missionary, whenever practicable.

S. R. WHEELER.

RHODE ISLAND.

Niantic and Woodville.

I herewith send you a brief report for the quarter ending Feb. 28, 1882. The diphtheria that prevailed to such an extent at the time of my last report, subsided, and it is now a time of general health. During the quarter, Death has visited our little Church at Niantic, and removed Bro. Samuel Saunders, who was a consistent member of the Church, and had served it as deacon from its organization up to the date of his death. During the years of decline, when the light of the Church seemed almost extinct, Bro. Saunders was ever found at his post, cheering the few who attended, with his presence. The hearty greeting which he always gave to

his brethren, the warm pressure of the hand which they ever received from him, will not soon be forgotten. He died suddenly, without any premonition, thus passing from the realms of the seen to the unseen.

The Church at Woodville has voted to adopt the envelope system of raising funds. Brother J. L. Huffman, whose labors, under God, have been so signally blessed, wherever he has labored as a revivalist, has again visited us, and has consented to spend a few days upon this field before commencing a series of meetings at Leonardsville, and preach alternately at Niantic and Woodville.

Weeks of labor, 13; Churches supplied, Niantic and Woodville; sermons preached, 26; prayer-meetings held, 10; religious visits made, 12. H. STILLMAN.

Niantic, R. I., March 4, 1882.

NEBRASKA LIFE.

Very few are at first able to build houses of boards. They begin by making themselves houses of sods. The sods are cut a foot or twenty inches square, and laid one upon another. After building up a few feet, poles are laid across, and these again are covered with sods for a roof. Here they live till they can turn their crops into money and buy lumber to build more comfortable houses. The soil of this State is very rich, and settlers expect to make money fast. But they are often disappointed. There are more failures of crops in a new country than in an old one. Grasshoppers have caused a deal of disappointment; and then with the breaking of the glebe many climatic changes take place for which the settlers are unprepared. Of course this class of people can do little for the support of the gospel, and were it not for our Home Missionary Society, churches could not and would not be organized. It is no uncommon thing for a minister and his wife, brought up in refinement and comfort, to find their first home in this country in just such a house as I have described. He preaches in a school-house of the same material. Such is the beginning of things. This is by no means the worst feature. For various reasons, the great mass of those emigrating into these newer sections, though members of churches at home, and there consistent Christians, seem to leave behind them all trace of piety.

The writer was at one time called to the pastorate, in a town of 2,500 inhabitants, of the only Protestant Church within twelve miles, and yet it had but one male member and ten females. The male member was the only praying man in the town. My present Church, with a membership of thirty-seven, has only eleven males. In the East a man's standing depends largely on his relations to the church. Not so here. Some of our very best (most trustworthy) citizens never attend church, and it seems absolutely impossible to break up these habits.

You ask me to describe the house I live in. I will describe the one I have just moved out of, having occupied it nearly two years. Our family consists of six persons—myself and wife, three grown daughters (one of them a widow of three years), and a grandson. Our home, one of the best in town, and for which I have paid fifteen dollars a month rent—a quarter of my salary—contained four rooms: parlor, kitchen, and two sleeping-rooms. In the largest of these were two beds, occupied by our three daughters and grandson. The smaller, wife and I occupied. The house had no cellar, no pantry, no closets. The State Association met with us, and, in addition to our own family, we lodged for nearly a week four ministers, and a portion of the time five. Rather close quarters, but we were happy. You ask if our church is "composed of farmers, and if they are very poor." A portion of our members are farmers, and poor. One of them paid his subscription last year in pigs—four pigs. Another would have drawn some wood, but the roads would not permit it. That is all we have received from the farmer portion of our church. But all the rest are poor. You say "some of our ladies think missionaries are not as needy as others of us do." Missionaries are much like other people. Some are provident, and others are improvident. I believe there is no class of people in this country who will do so much with a little, as home missionaries. They generally manage to give their children a better education than do the people amongst whom they live. To do this and appear respectable (for missionary families are generally people of taste) requires good management and the strictest economy. Let me give you a leaf from our family history. Fourteen years ago I purchased for my wife an Irish poplin dress. That was her best until three years ago, when a very nice, stylish, perfectly fitting dress was sent her in a missionary box. The one I bought, and which had been her best for eleven years, was then made into a "dolman," and has been doing continual service ever since. Five years ago I bought myself a suit of clothes. They have been my best suit ever since. Nevertheless, we are as well dressed—as we ought to be—as any of the respectable people of the town. This work of filling and sending out barrels and boxes of supplies, I am sure heaven inspired. Many a table would go without linen, many a missionary home would be destitute of little comforts, but for these. Of course the missionary is sometimes disappointed, and led to wonder, when the supplies are inspected, what the good people think of him and his family. But generally the articles are all useful and supply greatly felt needs. Last Winter a barrel was sent to us. It was half

filled with dried apples—they were very nice. We divided them between four families. The rest of the barrel was clothing, but aside from calico for a dress, there happened to be not a single article we could make use of.—*A Congregational Missionary.*

AN ENGLISH STATESMAN ON THE OPIUM TRADE.—We have seldom seen a more conspicuous illustration of the fact that complexity with evil blunts the moral sense than appears in a recent speech of Lord Hartington before the Manchester Chamber of Commerce. Lord Hartington complains of the attempt to take away the revenue, amounting annually to between \$30,000,000 and \$40,000,000, derived from opium, through the Government of India, which he declares "is raised without the smallest hardship, without the smallest suffering, without the smallest complaint from the people of India, and which, indeed, is almost the only source of revenue which can be raised in India, without inflicting some hardship and causing a great deal of discontent." The sentiment was cheered by his auditors, and the London *Times*, in complimenting the speech, says that if the moral objections to the opium traffic were even greater than they are, the rulers of India would not be justified in sacrificing this revenue. What is this but civilized heathenism? No one can deny that what India raises without the smallest hardship and suffering causes the bitterest suffering in China. If the Indian does not complain, the wail of the Chinaman is loud and long. Is the physical and moral ruin of millions of men who are governed from Peking of no account because through their ruin other men who are governed from London are better cared for? This is the high-wayman's argument. He needs money. There are many difficulties in the way of his earning it honestly, but "without the smallest hardship or suffering" to himself, and "without the smallest complaint" from his fellow-thieves, he can fill his pockets. He may be quite sorry if his scheme involves the killing of anybody, but really it is the only way in which he can raise a revenue "without inflicting some hardship" on himself. The argument of Lord Hartington is at the very furthest remove from one which a statesman of a Christian should use. It exalts a false patriotism above philanthropy; it counts the material prosperity of one nation as of more consequence than the ruin, body and soul, of myriads of another race; it ignores altogether the Christian command that we do unto others as we would they should do unto us. May we not hope that the British public will repudiate the argument and reform its practice?—*Missionary Herald.*

THE VALDEZIA MISSION.—This is a mission of the Free Church of the Canton de Vaud. The home strength of the church is only 2,000, and its mission in South Africa originated in the earnest desire of two young men—Paul Berthaud and Ernst Creux—to give themselves to this work; recalling afresh the origin of the American Board from the fire first kindled in the hearts of Mills, Hall, and other young men. The home organization was effected in 1874, and the two divinity students, completing their studies, began their mission at Spelunken in the Transvaal, South Africa, in 1875. They had to endure a baptism of trial from the Dutch Boers, and other opposing and obstructing forces, but yielded to no discouragement. They began work among the Magwambas, or Knob nosed Kafirs, closely allied to the Zulus; a large tribe extending north into the kingdom of Umzila, and probably quite up to the Zambesi. This territory includes Sofala, supposed to be the Ophir of Solomon. In giving some account of this mission, M. Glardon speaks of the trials in establishing it, of the return home of Paul Berthaud on account of the death of his wife, and being himself disabled by fever, mentions the fact that his younger brother Henry at once volunteered, and went to take his place in the work, and that despite all the trials and difficulties encountered, they have already gathered a church of about 100 members, "some of whom are active and devoted men." Three out-stations are worked by native evangelists, and six young Christians are studying theology to fit themselves for the ministry. The reacting influence of this Mission on the home church is evidently most happy. Small as the church is (2,000), it gives 30,000 francs (\$6,000) a year for this work; four more divinity students are preparing to go to the Mission; a young farmer has just offered to go and teach husbandry, and a young lady of great accomplishments, is ready to go "as school mistress and evangelist." The Free Churches of Geneva and Neuchatel have now joined that of the Canton de Vaud for prosecuting missions, and a joint committee has been organized. Thus the prospect is good for enlargement of this Valdezia Mission among the Magwambas, and its progress will be watched with interest by all who know of it.—*Missionary Review.*

If China is ever to be evangelized it must be done by the Chinese themselves; no European or American missionary agency will ever be equal to the mighty task, the work must be done by native agency; if this be so, then it is of the utmost importance that in provinces equal in extent and population to European kingdoms, and with varying dialects, converts should be gathered as soon as possible, and trained for evangelistic work among the people of their own province. As well defer missionary effort in Eastern Europe until France has been evangelized, as leave Western China without missionaries until more has been done in the sea-board provinces. The great Apostle of the Gentiles trav-

eled far, and was able to say that "from Jerusalem and round about unto Illyricum he had fully preached the gospel of Christ."—*China's Millions.*

OUR TROY FRIENDS AGAIN.—"Sister Margaret and I send you our usual contribution. For the Sunday-school work we give the proceeds of our garden, viz., radishes, 46 cents; potatoes, \$1 40; beans, 20 cents; cucumbers, 78 cents; tomatoes, 25 cents; pop-corn, \$1 28; corn 9 cents. To this we add 16 cents, making \$5 for the Sunday-school department—one-half from each of us. The cow broke in and ate all our ripe corn, or we could have sent more. We send \$1 50 each for the regular Home Missionary work, and wish you a Happy New Year. Your loving little friend, Mary F. Cushman."

This pleasant letter tells its own story. It will be read by many young girls who live where they can, if they choose, plant and care for a little piece of ground, and raise something that they can sell, so that they can give their own money, that their own hands have earned, to help on the Lord's work.

Now let us ask the girls (and the boys too) so situated, a few questions. Was this raising of vegetables a good and proper thing for our little Troy friends to do? Would they probably have enjoyed more in spending these eight dollars for good things to eat, or pretty things to wear, or in any other way of gratifying themselves, while doing no good to others? Is it possible for you to do what these girls did; or in some other proper way to earn a little money for yourselves? If you can, would you like to give something of your own earning to the missionary, Sunday-school, or church work, or both, in the far West? When will you begin? Four dollars a year from each child in our Sunday-schools would alone make a sum such as the Treasurer has never acknowledged yet in one year. Think of it.—*American Home Missionary.*

THE WORK OF THE PASTORS.—The Rev. Griffith John, has written a letter to English Christians on the occasion of his departure for China, to resume his work in that Empire. He writes with all the enthusiasm of hope respecting the prospect in China, but confesses to a feeling of deep anxiety as he considers the attitude of the churches in England in regard to the missionary enterprise. One point he makes is well worthy the consideration of pastors on this side the ocean. "Were matters as they ought to be," says Mr. John, "the missionary would go among the churches in order to get inspiration, and return to his work strengthened in soul. The reverse, however, is the case. He is invited to go and deliver a missionary sermon or address, because 'my people wait to be stirred,' or because 'the missionary spirit of my church is so low,' or because 'we are not doing as much as we used to do for foreign missions.' In this the missionary is really expected to do the work of the pastor." Do the pastors of our churches fully apprehend the fact that it is their business to keep their people alive respecting the interests of God's kingdom upon earth? Soldiers at the front, in face of the enemy, are not asked to come home to stir up those whose battles they are fighting. It is for the men who can not go to the front, to send supplies and words of cheer to those on the outposts. Missionaries on returning from their contact with heathenism ought to find an inspiring atmosphere in the churches that shall fan their zeal. They should not be asked in their weariness to lift out of its sluggishness and torpor a church in which the pastor has neglected his duty.—*Missionary Herald.*

THE Gospel in All Lands is a weekly of sixteen pages, devoted to universal missions, and is in sympathy with all Protestant missionary boards and evangelical denominations. Terms, \$2 a year in advance. Eugene R. Smith, publisher, 74 Bible House, New York. It will contain articles on the following subjects in 1882:

- January—City Missions, Home Missions, Missions among the Freedmen, China.
 - February—Woman's Missionary Societies, The West Indies, Mexico, Central America.
 - March—American Missionary Societies, Missionary Concerts, Progress of Missions, People and Religions of India, Christian Work in India.
 - April—English Missionary Societies, Medical Missions, Siam and Laos, Burmah.
 - May—Northern Africa, Eastern and Central Africa, Southern Africa, Western Africa.
 - June—Bible Work, Greenland, Canada, The Indians of British America and Alaska, The Indians of the United States.
 - July—Continental Missionary Societies, Missions not Protestant, Brazil, South America except Brazil.
 - August—Independent Mission Work, Educational Mission Work, Missionary Societies, False Religions, Japan.
 - September—Money; Russia, Greece, and Bulgaria; Turkey, Persia and adjacent regions.
 - October—Religious and Missionary Literature, Protestant Europe, Roman Catholic Europe, Infidelity and Rationalism.
 - November—Polynesia, Malaysia, Australasia, Syria and Palestine, The Jews.
 - December—Sunday school Missions, Resources of Christian Missions, New Mission Fields, The World.
- One of the subjects of any month can be used as the subject for the Monthly Concert the following month.

WORLD'S PROGRESS.—M. G. Mulhall affirms that (1) the population of civilized nations has risen in the last 80 years from 192,000,000 to 363,000,000; (2) The English speaking nations have increased 300 per cent., while in nations speaking seven other leading languages the average gain has been only 95 per cent. In 1801 one-eighth of the civilized

world spoke English, now one-fourth speak it. (3) The average length of life in England, France and Germany is now six years more than it was fifty years ago. The average in France is now 33 years; in Italy, 28; in England, 27½; in the United States, 24½ years. (4) In civilized nations, within 52 years, 3,000,000 have perished by war, and 4,000,000 by famine. (5) In the past 60 years 10,370,000 have emigrated from Europe to the United States of America, and yearly 6,000,000 to Australia and other parts.—*Missionary Review.*

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.—Canon Scott Robertson is great in missionary statistics. Once a year he favors us with a national missionary subscription list, and thus keeps us posted in a knowledge of what Christians in the United Kingdom are giving to make known the good news to all peoples. Here is the statement of contributions for 1880:

Church of England.....	£465,816
English and Welsh Nonconformists.....	304,313
Joint Societies.....	161,074
Scottish and Irish Presbyterian Societies.....	170,975
Roman Catholics.....	6,772

Total British Contributions.....£1,108,950

The sum seems a large one, and yet this is a small proportion of the whole income of the United Kingdom, which, in 1868, was estimated by Mr. Dudley Baxter at £814,119,000. An eight-hundredth part of our national incomes is a very inconsiderable amount to devote to the conversion of the heathen world to that Christianity which has made Great Britain what it is, and without which we might still have been a savage people. It is humiliating to compare this with the drink Bill, which is more than one hundred times as great. For every shilling given in sympathy with our Lord's great commission this so-called Christian country spends five pounds on a drinking habit which all know to be mischievous and many believe to be useless.—*The Freeman.*

Of two recent converts in the Kolapoor Mission, India, Rev J. P. Graham writes of one, an intelligent young teacher, as giving promise of much usefulness. Yielding to the advice and entreaties of his father, wife and friends, he tried for months "to live a Christian life without bearing the cross of a public confession, until, to use his own words, he found it impossible to be a true Christian and hide his light under a bushel. His friends tried every means in their power to dissuade him from his purpose. He seemed to feel the separation from his friends, which he knew his profession would bring about, more than any one I have known before, but he stood firm against their promises, coaxings and revilings."

In the early history of missions in India, the baptism of such persons has resulted in wide-spread excitement and disaffection among the people, involving the temporary breaking up of mission schools. But in this case, even the girl's school continued without interruption, showing the great change which missions have already effected in the views of the great mass of the people. A similar result has just followed the baptism of a young Brahman in Madras.—*Missionary Review.*

"In none of the apostolic letters written to the primitive churches, are Christians directed to look and pray for the outpouring of the Holy Spirit, neither does our Lord in his letters addressed to the seven churches, bid them seek the outpouring of the Holy Spirit, though some of these churches were in a very critical state and in danger of having their candlestick removed out of its place. There are many solemn warnings and admonitions and entreaties in all these epistles, and the presumption is that the Spirit of God was with the believers to enable them to obey these instructions. At this moment there are probably myriads of Christians on their knees, imploring the descent of the Holy Ghost, to whom the Scripture is saying, Arise and do the first works; repent; put off the old man, put on the new man; pay your debts; sell your superfluities and give to the needy; speak to your neighbors of the great salvation; confess your faults to those whom you have injured in reputation or otherwise; care for your own relatives; show kindness to your servants; in a word, take up your cross and follow Christ and be all that you are asking the Holy Spirit to make you."—*Bombay Guardian, in Missionary Review.*

FROM Mrs. Yates, of Shanghai, Southern Baptist Mission. There is a very practical and bracing element in the letters of this worker, and a special excellence in her views about conserving a "Sense of right and self-respect" among native converts. The weakest point in Protestant missions generally, is just here—using mission money so freely that native converts and churches take as many years to learn to be independent and self-supporting, as the periodicals of Mission Boards do, at home—seventy years, some of them, and still carried in arms. Mrs. Yates writes: "Other schools (missionary) furnish everything. This makes ours unpopular. But I want to cultivate a sense of right in the first place, and of self-respect in the second. If they are able to feed and clothe their children, why should we make semi-paupers of them? And why should American Christians, some of whom are having a hard struggle to educate their own children, be taxed to feed and clothe those whose parents are fully able to provide for them?" A right view altogether!—*Missionary Review.*

Education

Conducted by Rev. J. H. ... half of the Seventh-day

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Correspondence of

At the Yearly Meeting and Westerly Church the resolution of the affirmed, and sent to the Union. The plan developed into the 1801. The plan is, ing, as sent to the C

Dear brethren, your letters written by order of 1794, were, in part, and not forwarded, you that it was recommended to our with us, to keep in messenger, or letter Meetings, that we state, the number of the like, and thus ed and fellowship in ed prayer to God, and ors to build up and the truth. We should ters and messengers Meetings, that we state and travel in the number of your STATISTICS.—John ed since last Yearly number of members HOPKINTON, to b

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Education Department.

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

"LET THERE BE LIGHT."

THE BEGINNINGS OF THE GENERAL CONFERENCE.

Correspondence of the Churches, 1795-1800.

At the Yearly Meeting of the Hopkinton and Westerly Church, held Aug. 28-31, 1795, the resolution of the previous year was reaffirmed, and sent to the several churches of the Union. The plan proposed gradually developed into the General Conference, in 1801. The plan is embodied in the following, as sent to the Churches:

Dear brethren, we inform you that the letters written by order of our Yearly Meeting, 1794, were, in part, forgotten by the Clerk, and not forwarded, therefore we now inform you that it was resolved by said meeting, to recommend to our sister churches, in union with us, to keep up a correspondence by messenger, or letters, at our several Yearly Meetings, that we may know each other's state, the number of members, officers, and the like, and thus endeavor to keep up unity and fellowship in the churches, in one united prayer to God, and in our united endeavors to build up and establish each other in the truth. We should be glad to receive letters and messengers from you at our General Meetings, that we may be informed of your state and travel in the Christian religion, and the number of your respective members.

STATISTICS.—John Burdick, Pastor. Added since last Yearly Meeting, 27. Whole number of members, 462.

HOPKINTON, TO BRETHREN IN QUEENMAN PATENT. (Extract).

To our beloved brethren, situated near together in Queenman Patent, in the State of New York, we are happy to hear by our beloved brother, Adam Clark, that there is a goodly number in that remote and newly settled country, that are inclined to unite in the worship and service of God. This is, indeed, good news from a far country. We hope that it may be for the glory of God, and your edification and comfort. Believing that God, who is everywhere present, will fulfill his word and promises to them that truly wait upon him, therefore, we would sincerely recommend you to go forward. We exhort you not to forsake the assembling of yourselves together, as the manner of some is. Let the world know that you have respect unto all God's commandments. Be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor shall not be in vain in the Lord. Watch and pray, that ye enter not into temptation. Let us endeavor to walk worthy of the vocation wherewith we are called, with all lowliness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. And may the God of Peace make you perfect in every good work, doing his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

JOHN BURDICK, Elder.

HOPKINTON YEARLY MEETING.

Aug. 26-28, 1796.

At this Yearly Meeting, letters were received from the churches of Petersburg, Bristol, and New London Neck. Letters were written to the several churches.

Statistics.

HOPKINTON.—John Burdick, Pastor; Joseph Potter, Clerk. Added 3; total 465.

PETERSBURG.—William Coon, Pastor; Nathan Greenman, Clerk. Added, 7; total 90. Messengers, Rev. Wm. Coon and Deacon William Greenman.

EXTRACTS FROM LETTERS.

PETERSBURG AND STEPHENTOWN.—Dear brethren, we conclude you will expect to hear something from us of the present state of the Church, at your General Meeting. We have cause to be humble before God, and acknowledge our deficiency and neglect in the cause of God, and pray for quickening and prospering grace, that we may be enabled to stand fast in this evil day. We desire to give thanks to God for the measure of love and peace we enjoy among ourselves, at present, and for the visits of his grace among us the year past. Cease not, dear brethren, to pray for us. Since your last Yearly Meeting, there hath been added seven to our number.

HOPKINTON TO PETERSBURG AND STEPHENTOWN.—Dearly beloved brethren, we received your kind letter by the hand of Rev. William Coon, Messenger. By it we are informed of your progress in religion. Our hearts were gladdened by the presence and improvement of Elder Coon, at our Yearly Meeting, and also by the union and fellowship abounding among you, and the additions to the Church, since last year. We confess with sorrow our poverty and leanness through the want of the lively exercise of faith, and the outpourings of the blessed Spirit; but desire to bless God for the small measure of grace bestowed on us. We are, for so large a body, in a tolerable state of unanimity, and we live in hope that the time is near at hand when God will scatter light on our paths, and shower down an abundance of his Holy Spirit. And now, brethren, we commend you and ourselves into the hand of that God who is able to do exceedingly above what we are able to ask or think, to whom be glory and dominion forever and ever. Amen.

HOPKINTON TO NEWPORT.—Dear brethren, we experienced the lack of your company at

our Yearly Meeting, where we received our brethren in Christ, with letters representing the state of their Churches. It is a matter of consolation to hear of the welfare of our beloved brethren, and hope that they and you and we, may all obtain grace to be found faithful; but we acknowledge that we have reason to humble ourselves before God, under the sense of the many great and gracious privileges we enjoy, and the coldness of our hearts under them. Cease not to pray for us that it may please God to pour out his Spirit upon us, and upon the whole Church of Christ. Dear brethren, we trust that we feel that fellowship with you which leads us to desire to see and hear of your welfare, believing that it is right and profitable to keep up a correspondence one with another. When we can not visit personally let us be informed of each other's affairs by writing. So we commend you and ourselves to God and to the word of his grace, which is able to build us up and give us an inheritance among them that are sanctified.

HOPKINTON YEARLY MEETING.—Aug. 25-28, 1797.

Received letters from Bristol, and, from brethren of Brookfield and Unadilla, asking to be constituted a Church.

STATISTICS.—Pastor, John Burdick; Elder, Asa Coon; Deacons, Joseph Stillman, Daniel Babcock, and Zacheus Maxson; Clerk, Joseph Potter. Whole number of members, 488.

Preliminary to this Yearly Meeting, being troubled by the sale of liquors about the grounds at such meetings, a committee was appointed to see that the law prohibiting the selling of liquors on the Yearly Meeting days be not infringed, and to obtain proof against any transgressing said law.

EXTRACTS FROM LETTERS.

BROOKFIELD, July 20, 1797.

The subscribers desire to send their Christian salutation unto the Church of Christ at Hopkinton and Westerly, under the pastoral care of the Rev. John Burdick, wishing that abundance of grace, peace, truth, and love, with faith unfeigned, may be multiplied unto you, by God, our heavenly Father, through our Lord Jesus Christ.

Agreeable to your advice, in your letter of last year, we appointed a day to meet together for the purpose of covenanting together in order for a church, when there appeared as great a degree of harmony as could be expected, all that had an opportunity joining.

We have adopted a Covenant and Constitution. Now, brethren, we desire you, if consistent with duty and circumstances, to send elders and deacons, and such brethren as you see fit, to make us a visit and constitute us a Church in fellowship with you. Perhaps the first or second week in October would be a convenient time. Elder William Bliss gave some encouragement of coming. Perhaps he may accompany you. We also hope to have the company of Elder William Coon.

We beg leave to subscribe ourselves, although unworthy, your brethren and sisters. (Signed by thirteen brethren, and fourteen sisters.)

In response to this request, the Church appointed Elder John Burdick and Elder Asa Coon, or one of them, and one or more brethren, to attend with the Elder, or Elders, in order to constitute them into a Church, if they, the committee, judge it convenient and advisable, and to take their route by way of Bristol and Petersburg, at the time of their Yearly Meetings this season.

HOPKINTON GENERAL CONFERENCE MEETING.—Aug. 24-27, 1798.

A Revival Year.

Received letters from Cohansay, Bristol, New London Neck, Brookfield and Unadilla, Petersburg and Stephentown.

Voted, that Elder Abraham Coon, Deacon Joseph Stillman, and Deacon Daniel Babcock be messengers to visit our sister Churches at Bristol and Petersburg, at their Yearly Meetings.

The following resolution was adopted: Whereas, this Church has been much troubled with the sale of bread and vegetables, on days of public worship, it is thought necessary, by this Church, to appoint a committee to draft a petition to forward to our General Assembly, requesting a general law be made and provided for this society, and as many others as may unite with us in a petition, for prohibiting the aforesaid practice.

Statistics.

HOPKINTON.—John Burdick, Pastor; Asa Coon and Abraham Coon, Evangelist Elders; Joseph Stillman, Daniel Babcock, and Zacheus Maxson, Deacons; Joseph Potter and Benjamin Maxson, Clerks. Added 110; total 558.

PETERSBURG.—William Coon, Pastor. Number of members, about 95.

NEW LONDON NECK.—Davis Rogers and Jabez Beebe, Jr. Elders. Number of members, 26.

BRISTOL.—Two preachers. Members, 37.

HOPKINTON, State of Rhode Island, Sept. ye 2d, 1798.

The Sabbatarian Baptist Church of Christ, at Hopkinton, Westerly, and places adjacent, under the pastoral care of Rev. John Burdick, in Yearly or Conference meeting assembled, unto the Elder and brethren constituting the Church at Brookfield, State of New York.

Dear brethren, your affectionate letter was received in our yearly church or Conference meeting. It was received by us with emotions of joy; on finding it to be from a people in fellowship with us, at so great a distance; not only so, but we trust that we feel

some increase of that mutual love and fellowship which twelve years ago did so firmly cement our hearts to each other, which neither time nor distance hath, or will ever obliterate, but we trust, through the merits of our glorious High Priest, when this earthly house is dissolved, and we have a building not made with hands, eternal in the heavens, this love will be enlarged to a boundless ocean.

Brethren, since our last letter to you, we have been in heaviness, seeing wickedness abound, and the love of many waxing cold, and the houses of public worship of all sects but thinly seated with hearers. Our coast hath been infested with preachers of heresy and the wicked set up.

But we trust that, in our neighborhood, we experience that the Winter is past, the rain is over and gone, the flowers appear, the time of the singing of birds has come, and the voice of the turtle dove is heard in our land, and the fig-tree is still putting forth her green figs. Brethren, we feel greatly to rejoice in the King of kings, and the Lord of lords, for his wonderful condescension to uswards, in this place; for the pouring out of his Spirit among us. The Lord of his infinite goodness has seen fit to pour out his Spirit in a very wonderful manner in many places around us. Our records say that upwards of one hundred have joined our Church since our last Yearly Meeting, in thirteen Sabbaths, and we do not see that the work has in anywise abated. It is the most extraordinary work that we ever beheld. The dispensation seems chiefly to the youth. Several of those who have joined us have not exceeded thirteen years of age. They have given incontestable proofs of their adoption. Well may it be said that out of the mouths of babes God perfects his praise. It is the Lord's doings, and it is marvelous in our eyes. And now, brethren, we hope that the news of so glorious a work, together with our ardent desires, may be the means of awakening your most serious attention. Brethren, let us watch and be sober, and endeavor to keep the unity of the Spirit in the bonds of peace.

HOPKINTON YEARLY CONFERENCE.—Aug. 30-Sept. 1, 1799.

Received letters from Petersburg, Bristol, and Brookfield. Messengers from Newport.

Voted, to change the time of the Yearly Meeting to the second Sabbath in September, annually. A committee was appointed to draw up general rules for the guidance of the General Meetings. Elders William Bliss, John Burdick, Asa Coon, and Henry Clark, Deacons William Greenman, Joseph Stillman, Daniel Babcock and Clark Burdick, and Stephen Maxson, were appointed said committee.

Statistics.

HOPKINTON AND WESTERLY.—John Burdick, Pastor. Asa Coon and Abraham Coon, Evangelists. Joseph Stillman, Daniel Babcock, Zacheus Maxson, Deacons. Added since last Conference, 74; total 630.

PETERSBURG.—Three messengers—two brethren and one sister. Rev. William Coon, pastor. Added 9; total 102.

BROOKFIELD AND UNADILLA.—Rev. Henry Clark, Pastor; one deacon. Number of members, 39.

BRISTOL, CONN.—Pastor dead, and no particulars of their number. No returns from the other Churches.

EXTRACTS FROM LETTERS.

PETERSBURG.—Brethren, let us endeavor to remember our brethren of foreign churches, who are, or may be in adversity. While we mean to keep up a general correspondence through our Union, let us pray for them, that the Lord would send them relief. We should be ready for their help whenever duty may require; for duty in such cases becomes the mutual concern of the different Churches to help each other, as they have opportunity and ability.

We would inform you concerning our beloved Elder and Pastor, William Coon, that he has been brought nigh unto death by bleeding from the face. The bleeding was stopped a number of times; but the blood broke forth from time to time, till, at length, he said, "Lay me down and let me die in peace." He lost consciousness for several minutes. He has somewhat recovered, but remains so weak that we are almost deprived of his public services, except at church-meetings which have been held at his house. He appears exceedingly resigned to the divine will. We have cause to rejoice for such grace bestowed upon him. Let your united prayers with ours ascend to heaven for him that if it may please our good God to restore him so that he may be a living witness and a continued blessing to the Church.

BROOKFIELD.—Dearly beloved elders, brethren, and sisters, the last account we had from you was that you were greatly stirred up in your minds, in love and the discharge of duty to our God and to one another, and also of the numerous additions to your number. Thanks, praise, and adoration to the all three-in-one God for his superabounding goodness and unsearchable love towards you. Dear friends, will you give glory to God on our behalf? His grace has been shown in this wilderness world, and we, poor unworthy creatures have been visited with his mercy. Twelve have been added to our small number. We have been also blest the past year with a plentiful harvest and a good degree of health in our neighborhood.

We desire to still correspond with you, and we shall probably consent to such arrangements with respect to our General Meeting as you, this year, may see fit to make. God in his mercy grant you grace and wisdom to act and transact, in your annual Council or meeting, for his glory, the advancement of his cause, and the good of souls.

HOPKINTON TO COHANSEY.—Not having that necessary information from you for some years past, either by letters, or by messengers that is needful in order for us to know of your affairs and of your progress in the Christian life and travel it is very difficult for us to know how to address you. Furthermore, brethren, not having this intelligence from you, we would solicit an answer from you that we may know your state and standing; for we can not reasonably expect to enjoy the benefits of society unless we take some pains for it. As it has pleased God to make us intelligent creatures, capable of knowing his will and our duty, giving us the means of intercourse and instruction, with the abilities to perform his will, as well as to make ourselves and each other happy, consequently it seems to be reasonable that the churches of Christ should have frequent intercourse or correspondence with each other, in order to maintain that true fellowship which the gospel requires. If we can not enjoy each other's company so frequently, we may discourse by letter.

HOPKINTON TO PISCATAWAY.—Dear brethren, it is with no small degree of pleasure that we once more have it in our power to address you in gospel love and to acquaint you with our present condition, through the goodness of a kind God. We have had a very comfortable meeting, attended by our distant friends, brethren, and Elders whose ministerial labors and public services contributed much to our comfort and edification. It would have been our privilege and happiness to have had your Christian company and joined in offering up our united prayers and praises to the fountain of life and glory; at least, to have received a letter from you that we might hear of your welfare; though we charitably believe the omission is not owing to any want of fellowship. We believe it right and honorable to the cause we profess, to maintain a correspondence if practicable. It was the practice of the Apostles, to write to the brethren of the different churches, stirring up their pure minds by way of remembrance, exhorting them to stand fast in the liberty wherewith Christ had made them free. It cultivates harmony and freedom among brethren, and promotes the interests of religion. We would inform you, brethren, that a committee was appointed to consult upon, and draw up some Constitutional rules for the consideration of the several churches in fellowship.

Since God hath made such wonderful displays of his love to us in sending His Son to be a propitiation for our sins, may we also love God and one another, and so fulfill the law of Christ, praying for one another, that our faith may be increased, and every Christian virtue multiplied among us, and as we have received Christ Jesus, the Lord, so let us walk in him, having the unity of the Spirit in the bonds of peace. Now the God of peace be with you all. Amen.

HOPKINTON YEARLY MEETING—September 12-15, 1800.

Heretofore, John Burdick, pastor, acted as Moderator at these Yearly Meetings. At this, Elder Asa Coon was appointed Moderator, and Elder Abraham Coon, Clerk.

The following Churches were represented by messengers or letters, or both: Newport, Cohansay, New London Neck, Piscataway, and Petersburg.

Statistics.

NEWPORT.—William Bliss, Pastor; number of members 55. Messengers, Caleb Maxson and Arnold Bliss.

NEW LONDON NECK.—Davis Rogers, Pastor. Members, 29; Messenger, Elder Davis Rogers.

PISCATAWAY.—Henry McLafferty, Pastor; Joel Dunn, Clerk. Members about 55; Messenger, Elder Henry McLafferty.

COHANSEY.—David Ayars, Clerk. No other statistics.

PETERSBURG.—Elder William Coon, Pastor. Members about 100. Messenger, Deacon John Greene and Jabez Burdick.

EXTRACTS FROM LETTERS.

COHANSEY.—Dear brethren, we hope and trust your letter was received by us in the spirit of love, and the exhortation therein to self-examination and the right directing of zeal in matters of religious concern are indeed, applicable to us; and our difficulties have often led us to consider them so. How far we may have come short in this matter, is worthy of our further inquiry. We are in some degree sensible of the difficulty of expelling all selfish motives from our thoughts and actions. We who now address you do enjoy a good degree of unity and tranquility in assembling together for public worship and gospel ordinances, though at the same time, come far short of what it would be if general and perfect tranquillity and unity prevailed. We give thanks to God on your behalf, for the manifestations of his grace bestowed upon you, in calling many among you to a voluntary acknowledgment of the name of Jesus Christ, by submitting to his ordinance, and enlisting under the banner of him who is the author and finisher of our faith. And may the God of all grace who is rich in mercy, grant unto you the continuance of his blessings, that the young who have made a profession of faith in his name, may be guided by his Spirit, through the trials and temptations of this world, and daily experience that the fear of God is the beginning of wisdom. Finally, brethren, we desire your remembrance of us in your petitions at the throne of grace, that the fruit of the Spirit of truth may yet appear among us, and that peace and love may revive and reign within our hearts to the honor and praise of God, to whom be glory forever. Amen.

PISCATAWAY.—Christian brethren, we are happy to acknowledge the receipt of your

very friendly and pious letter, dated the 13th of September last. The length of time before we received it, and the want of ready and certain means of conveyance, must plead our excuse for not replying sooner; for certainly nothing, next to seeing and conversing with you, can afford more satisfaction than to hear of your welfare, union, increase, holy walk, love, and obedience to the righteous law of God.

We are thankful that we have it in our power to inform you that a degree of brotherly love subsists among us—a temper so essential to all who profess themselves followers of the meek and lowly Jesus. We likewise praise God that we have had some additions to our Church of such as we charitably hope may be saved.

We entertain hopes that some of you will be with us at our Yearly Meeting, which would be a great satisfaction; but if this should be inconvenient, remember us at the throne of grace. That God may keep and prosper you; that Christ may direct and save you, and the world be profited by you, is the sincere wish and fervent prayer of your sister Church in Piscataway.

PETERSBURG.—Dearly beloved brethren, we still stand in great need of some one to go before us as a pastor and teacher, as Elder William Coon is too feeble to preach, therefore, we humbly hope you will consent to leave Elder Asa Coon at liberty to come and settle among us, if he may think it duty so to do, whom we earnestly entreat that for the love he has for the welfare of immortal souls, to come and take the charge of this little branch, as we trust, of the Church of Christ. We will not here enter into detail of the disadvantages under which we are laboring; but refer you to the bearer of this for the same. We have mentioned Eld. Asa Coon because we have heard that he had a mind or feeling of a call to come and settle among us, but if either he or Eld. Abraham Coon will consent to come, we will move him free of charge.

HOPKINTON TO PETERSBURG.—Dearly beloved brethren and sisters in gospel bonds, we desire with gratitude to acknowledge the favor of your last two letters, and rejoice to hear of the work of the Spirit among the people in your part of the country, as well as in this and some other parts of the land; yet we have sympathy and sorrow with you under the afflictive hand of Divine Providence laid upon your beloved Elder Coon, the loss of whose public ministrations is sensibly felt among you and among many others, which appears to be the occasion of your request to this Church for one of the Elder Coons to be liberated by this Church, if either can find it his duty so to do. In consequence of this, we called a church-meeting to confer on your request.

In consequence of the wonderful work of grace in the late reformation, a great number was added to our Church, there is great room and many calls for preaching. The society is of so large extent that there are three places of stated meetings for worship, on the Sabbath, except on days of communion, besides many and frequent calls elsewhere. Our pastor, being advanced in years, and his labor and care so great, that except Divine Power and grace assist in the administration, he will soon fail. When we consider all the circumstances, as far as we are capable, we can not see but that all of these elders are wanted here. But when we consider your situation, as a part of the flock of Jesus Christ, in our fellowship, we can but say, let us pray to the Lord of the harvest that he will send forth more laborers into the harvest, and unto you a pastor of his own choosing. To conclude, our answer to your request respecting our brethren Coons, we submit, and commend them to God, who, we believe, hath called them by his grace to the work of the ministry, and accordingly have ordained them to the office of evangelist elders, to preach the gospel and administer its ordinances, wherever the Lord calls, especially in the Sabbatarian constitution. Therefore, we acknowledge their liberty in the gospel, according to their charge in their ordination, to be obedient to the calls of the gospel as it appears to them duty.

LOYALTY TO TRUTH.—In this life-long fight, to be waged by every one of us single handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manliness, must be loyalty to Truth—the most rare and difficult of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness always rising higher and higher. And this is the great lesson which we shall learn from Christ's life the more earnestly and faithfully we study it. "For this end was I born and for this cause came I into the world, to bear witness to the truth."—Thomas Hughes.

RAILWAY LOCOMOTIVES.—There are at present, in the Old World and the New World, more than a hundred thousand railway locomotives. Their total force is equal to 30,000,000 horse-power, and all the other steam engines on the globe are estimated at 46,000,000 horse-power. The technical "horse-power," however, is really equal to three average horses, and each horse to about seven men—the aggregate power, therefore, of all the engines being vastly more than the effective force of all the human workers in the world. About four-fifths of the steam engines now at work have been made within the last twenty-five years.

An exchange remarks that no man can afford to make a fool of himself. Our contemporary forgets, however, that some are utterly reckless of expense.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 6, 1882.

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

At a public temperance meeting held, recently, in the city of New York, Judge Noah Davis said that in twenty-five years' experience on the bench of the Supreme Court, he had found that three-fifths of all cases of personal violence were caused by the use of liquor. A pretty severe verdict against the use of an article, the manufacture and sale of which is a legitimate business!

THE Anti-Chinese Bill has been passed by a large majority in the House of Representatives. A member of that body is reported to have said that he voted for the bill against his own judgment because he feared his constituents, and that he knew of a score or more, from both parties, who did the same thing. This frank, but humiliating, confession prompts the inquiry whether it is not time for this potent and much-feared constituency to inform these Representatives of the people that they are sent to Washington, at the public expense, to legislate for the public good, and not to stultify themselves, and disgrace the country, for the sake of a re-election.

THE news of revivals which have reached us from many quarters, both in our own and in other churches, is a source of real pleasure and devout thanksgiving to every Christian heart. It is, doubtless, doubly so to those in whose immediate churches the revivals have taken place. Now, when revival efforts begin to be relaxed, and the extra machinery used in the promotion of the revival is withdrawn, the practical question is how to keep what has been gained. Gratefully recognizing the power of God in giving life from the dead to many precious souls, what is the duty of the church, into which they have come, to these souls? This important question is covered by the command given by Jesus to the father and mother of a little girl whom he had raised from the dead. Give them something to eat.

THE Rev. John Hall, D. D., pastor of the Fifth Avenue Presbyterian Church in New York, preached a most excellent sermon, on a recent Sunday, on the Form and Substance of Spiritual Worship. In the course of the sermon, these suggestive sentences occur: "In tracing the development of the spiritual worship of the Father, we find that things began to insinuate themselves in disguise into the system and spirit of the Christian Church, although they had been rejected in substance and form many times. So with Paganism, which had been rejected as a whole, and was excreted. Many of its elements in time grew into the custom of the Christian Church—notably, the holy days and the imputing of secular powers to those who had held spiritual office." This is a candid statement of the facts of history. It might, with equal fidelity to the truth of history, be added that the most notably Pagan of these "holy days" was the Dies Solis of the ancients, which has grown into the modern Sunday.

WHAT WE ARE.

The great aim of mankind, generally, is to appear well. What we seem to others to be, rather than what we are in the sight of God, is the chief object of anxiety. This is a sad comment on man's sincerity. Even where no hypocrisy is intended or even suspected, we are more anxious to do the thing that seems right, without stopping to analyze our motives and determine whether we desire simply to appear to be right, or whether the impulse to right doing springs from a character of righteousness that we possess. Man's aim should be, to be right. Anxiety should center on the condition of the fountain whence all our actions spring. This is evident for several reasons.

First, because what we do depends on what we are. The force and influence of a man's actions, of his utterances, depend upon the character of the individual behind them. The grand secret of the power that some persuasive orators exercise, is in the fact that they are known or believed to possess an excellent heart. There is no magnetism like it; indeed, there is but little magnetic power without it. I know a person's real character may not always be known to others; yet there is much less ignorance in this direction than is generally imagined.

God has very graciously given to many, to a large majority of mankind, a quick insight into the general character of others, so that

it is very difficult to hide from our fellow-men what we really are. God has so set his seal of disapprobation upon all pretences, that the veil which separates from others our inner selves, is very thin, and a calm and piercing glance soon peers through the gauzy mask we wear, and which we fallaciously suppose effectually conceals from others what we really are. Better undeceive ourselves, and conclude that in the opinion of others we are usually reckoned for just about what we are really worth. I know of no recipe for a fair showing outside, but an excellent heart inside. The sooner we make up our minds it is impossible for us to deceive others in the long run, the better it will be for us. Scorn to desire a reputation for scholarship, or integrity, or for any virtue or accomplishment that you do not possess; make up your mind if you have it, you are in possession of stolen property; you have not righteously earned it, and remember that as surely as suspicion and discovery follow close upon the heels of the common thief, you are already suspected, if not discovered, to pretend to be what you are not. You are building upon a sandy foundation, and your ruin is imminent, and will be great. E. M. D.

CHRISTIAN BAPTISM.

Christ, in calling out from the world a new community, as the bond of its fellowship and union, made loyalty to himself the indispensable prerequisite. To look up to him, believe in him, so as to trust him for salvation, and to be ready to sacrifice somewhat for him, gave valid title to citizenship in the new kingdom. Some initiatory rite was necessary, some public formality by which the believer might confess his chief before men. Happy if some rite can be found, which will not only indicate the new relation, but also the new life out of which the new relation has grown. Such a rite was already in use among the Jews—all proselytes to the Jewish faith were admitted to the privileges and duties of the Abrahamic covenant by baptism. John the Baptist admitted to his company all who should repent of sin. Jesus accepted this rite with its accredited signification, of instruction from sin and entrance to the new community he was calling together. He made it also the sacramental memento of his burial and resurrection, as the Supper was of his death.

The careful student of the New Testament and of accredited church history will not be long in finding that both in the apostolic churches, and in the primitive churches, for a number of centuries, baptism (immersion in water) was the one act of initiation to the Christian Church. For confirmation of this, see "Neander's History of the Planting of the Church," "Smith's Bible Dictionary," article "Baptism," "Kitto's Encyclopedia of Biblical Literature," and others. All these authorities are also agreed that Christian baptism, in apostolic and post-apostolic times, for a number of centuries, consisted in the immersion in water, of believers in Christ. Kitto says, "Infant baptism was established neither of Christ nor the apostles; in all places it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will." He quotes Neander to the same effect, and says, "Infant baptism got into the church through confusion of ideas concerning inward and outward conditions, and the magical effect that was imputed to it." Authorities are clear that the untranslated Greek word "Baptiz" means immersion. Smith's Bible Dictionary, "Baptisma, properly and literally means immersion." Pickering's Greek Lexicon, "Baptidzo, to dip, immerse, submerge, plunge, sink, overwhelm." With these strong, unmistakable meanings, this word was used both in the New Testament and in the Classical Greek. It better suited the purpose of Bible translators to pass the word into our text untranslated, than to give its true translation.

But as a question of practical consequence to us I am concerned that we should come to believe that baptism follows conversion as a duty indispensable to the new life in Christ. He mistakes something else for conversion to Christ, who does not at once "put on Christ by baptism," and by that act, come into fellowship, membership, in the body of Christ, the Christian Church. He utterly misapprehends the divine significance of that sacred rite, be he administrator or subject, who administers or receives baptism, except as an act of initiation into the church. It is a perversion of truth, an insult to gospel order, to baptize a person who does not by that act propose to come into the fellowship of the "ecclesia," the called out disciples of Christ. We have suffered too much from this loose and unscriptural practice. Let us "prove all things and hold fast (only) that which is true." D. E. M.

OUR SABBATH VISITOR.

This beautiful little paper intended for Seventh-day Baptist children and for all others that desire it, is especially worthy a place in our homes, for the following reasons:

1st. It is attractive. The child's mind is unconsciously drawn toward that which is beautiful. It seeks the bright flowers, notices the bright birds, and admires that which is lovely to the eye, whatever it may be. While the little ones are listening to every thing about them, most of their knowledge comes through sight, and this makes the eye the best means of gaining the attention, and beautiful pictures the best means of reaching the mind. Now when the Sabbath Visitor makes its appearance with its pictures taken from nature and from the every day scenes of life, the little eyes are captivated and they want to know what the stories are about. Indeed it is a joy to us older ones to look at the pictures, and then of course we have to read the stories.

2d. It is instructive. I have taken some pains to read carefully the articles in the numbers already published, in order to discover the tone and pervading spirit of the paper, and I am most happy to say that while the stories are child-like, none of them are childish; and while they are exceedingly interesting, they lead to observation and thought. And I would not be surprised if a good many old heads had to put on the Thinking Cap in order to study up all the hard questions Bro. Babcock has given.

3d. It is Biblical. The most marked characteristic of the paper, is the wealth of illustration from the common things of life to impress the great truths of the Bible, and this I think is the highest and best feature for the child's mind and heart.

In these three respects the paper exceeds our expectations, for the pictures attract, the stories instruct, and the Bible illustrations lend a spiritual aroma to all. I confess that I am a little proud that we can call such a paper as the Sabbath Visitor our own paper. I feel profoundly thankful for the noble gift of Bro. Bliss and wife, and the tireless exertions of Bro. Babcock, through whose generosity and labor it is made possible for Seventh-day Baptists to publish such a paper.

But I am especially glad for this paper in another way. In my pastoral visits I have been in the habit of taking along a supply of Sabbath-school papers to give to the children. I have found that a beautiful little paper is far better than to give them a penny or a nickel, for it benefits both mind and heart. I want always to give the little ones something to please them, and story and picture papers I have found the best. Heretofore I have been compelled to use papers published by Sunday-keepers, containing sentiments that were not Scriptural, but now, thanks to the noble brethren named above, I can take our own Sabbath Visitors, equal if not superior to any other child's paper, and these I can give away to delight and instruct the children of our denomination, and to attract and interest the children of other denominations. L. R. S.

THE CONTRAST.

The seventh day of the week was constituted the Sabbath at the close of creation. At that time "God blessed the seventh day and sanctified it." Gen. 2: 3. This made it the Sabbath, because in that act "the Lord blessed the Sabbath-day and hallowed it." Ex. 20: 11. In these two statements of the same transaction, "Seventh-day" and "Sabbath-day," are identical terms. The seventh day is the only day of the week that is, anywhere in the Scriptures, called the Sabbath. Wherever, in the Old Testament or New, the weekly Sabbath is mentioned it always means the seventh day. In New Testament history the Sabbath is mentioned in at least fifteen different instances. Many of these instances are repeated in parallel passages, and of course the word Sabbath occurs a great many times. In all these instances the Sabbath is recognized as an existing sacred institution. In some of them we find Jesus explaining what are lawful duties for that day. In one we are told that Paul, "as his manner was," preached at Thessalonica three Sabbath-days, and in another that he reasoned in the synagogue, at Corinth, every Sabbath for a year and six months. Acts 17: 2, and 18: 5, 11. In these two instances alone there are eighty-one Sabbath observances by the Apostle Paul, as many as twenty years after the death of Christ.

While the seventh-day Sabbath is so often mentioned and its sacred character so fully recognized in the New Testament, how is it with the first day of the week? There are barely three instances in the entire New Testament where the first day is mentioned;

and in neither of them is there the least suggestion, in word or circumstance, of sabbatic observance, or that the day is to be regarded as sacred. The first instance was that day when Christ showed himself to his disciples after the resurrection, and with two of the disciples walked to Emmaus and back, a distance of fifteen miles. The second was the occasion of a farewell meeting of Paul with the Christians of Troas, where every circumstance forbids the idea of sabbatizing. The third mention of the first day is where Paul directs the Corinthian brethren to perform a business transaction on that day, for each one to lay by him in store, that is, at home, funds for the poor at Jerusalem.

In the light of these plain facts, who does not know that no one would ever have thought of a first-day Sabbath from the study of the Bible alone? The suggestion is not in a single scripture passage. The practice of First-day-keeping originated outside of Scripture teaching, and is now sought to be supported and justified by illogical inferences from the Scriptures. It has no claims upon those who hold the Protestant doctrine that the Bible is the only authority in religion. A. B. P.

THE Twenty-Fourth Annual Report of the New Jersey Sunday School Association, has been received, with the compliments of Rev. A. H. Lewis, D. D., President of the Association, and passed over to our Sabbath-School Board, for use in the work of their department.

THE poet Whittier has written for Wide Awake a tender and exquisite poem commemorative of the children's love for Longfellow, and of Longfellow's death. It will appear in the May number, together with a fine frontispiece portrait of Longfellow, engraved by Closson.

Communications.

WASHINGTON LETTER.

Legal Rights and the Star Route Cases—The Beginning of a Great Debate in Congress—The U. S. Treasury Sopping Over.

(From our Regular Correspondent.)

WASHINGTON, D. C., April 1, 1882.

There was a great jam to-day at the court room to witness the legal encounter over the Star Route indictments. The prosecution was represented by Attorney-General Brewster, Geo. Bliss, Esq., Hon. R. T. Merrick, and Mr. Ker of Philadelphia, who drew the indictments. Col. Robert Ingersoll appeared as counsel for ex-Senator Dorsey, and Judge Shellabarger and Jeff. Chandler, Esq., appeared for Mr. Brady. The points to be argued and decided were numerous. Col. Ingersoll enumerated twenty-four, to him "good and sufficient reasons," why the indictment against Dorsey should be quashed. In Gen. Brady's case the number was slightly less. The motion to quash was in the form of a demurrer to the indictments, among the reasons given being the following: First, that no crime is stated. Second, that the courts can not supervise a purely executive act, or inquire into the regularity or propriety of the acts done by the executive department of the government. Third, that the law requires the Postmaster-General to report all the reasons which controlled him in increasing the service on the involved routes to Congress, which he did—his action being approved by Congress, which appropriated the money required to sustain it. Fourth, that the Postmaster-General himself, and not his first or second assistant or anybody else, performed the acts complained of. If the indictments are overruled for either of the reasons given, there is an end to the cases. Col. Ingersoll, it is understood, relies largely on the informality of the indictment, claiming that it was not legally found, but it is probable that this view of the matter will not be sustained, as it would amount in effect to a general jail delivery. It is held by the opponents of the Colonel's theory that those who are in jail are better off there, and should remain without inquiring as to the manner of their entrance.

The week in Congress has been remarkable for some real debating on the tariff question, and the end is not yet. Up to the present time the most notable speeches on the subject have been made by Kasson; Carlisle, Drunnell, and Hewett; other speeches will be made, and the thoroughness with which some members are preparing themselves for debate, indicates a belief on their part that the tariff question is no dead issue.

We have an enormous revenue, and the public treasury is actually sopping over. There is a disposition to spend this money, and every Member and Senator is trying to deflect the golden overflow into his district or State. Bills have been introduced appro-

priating over seventeen million dollars for the purpose of erecting buildings, custom houses, and post offices in insignificant towns. A town in Florida wants the United States to build a post office worth a quarter of a million dollars. The entire State of Nevada has not a population equal to that of Washington city, but it has a town demanding, through two Senators and a Representative, a post office worth a hundred thousand dollars. Other little cities and towns in forty States and Territories are making the most exorbitant requests for grants from the public treasury. The interests of this great country are continually demanding the most appropriate of large sums of money for improvements for the benefit of the country at large, and it is of the utmost importance that the public treasure should not be squandered to gratify the vanity or the greed of small communities. C. A. S.

From the Bradford Republican, March 16, 1882.

DEATH OF JACOB LONG.

On the evening of the 8th of March, Jacob Long, of South Woodbury township, died at the age of 82 years, 10 months, and 4 days. He was born in what is now Bloomfield township, but has lived for many years in South Woodbury. For more than sixty years he was widely known as a careful, active business man of most sterling qualities and correct habits. The confidence of the community in his integrity and business capacity often evinced itself in his being asked to accept public as well as private trusts, and that confidence was never diminished in the discharge of such duties. In all matters of public interest, especially educational affairs, he felt a lively concern and responded with his influence and his means. His hospitality and charity were proverbial, his hand was as open as his heart. While his convictions were resolutely fixed, the spirit of fair play ran through the warp and woof of his whole character, and what he asked for himself he readily accorded to others. A man of no concealments, no schemes, no policy, but in all he did he was as open as the day. For many years he was a consistent member of the Seventh-day Baptist Church, and gave it his active and substantial support. The face so familiar to its members, bearing as it did the very impress of goodness, will be missed at its communion. A long life was allotted to him, and he improved it all in the faithful service of his Master and his fellow-men.

Those talents which were committed to him and which "it is death to hide," he gave back with his life to his Maker, increased by manifold deeds of love and duty. When, at life's late evening, he grew weary of its long journey and lay down to rest, death came, and, after a brief illness, bore away his waiting soul as lightly and quietly as a spark flies out into the darkness. "The silver cord was loosed," and he has "gone to his long home," to enjoy in immortality that inheritance which crowns a life like his. The wife who, for nearly fifty-nine years, had filled his heart with sunshine, sharing his love, his joys and his sorrows, is left, at the age of nearly 78, to wait, in patience, a little longer, before resuming the companionship just severed here. J. H. L.

Father Long had a stroke of paralysis, on the night of the 26th of February, which deprived him of speech, and partially of consciousness, as also his right limbs, in which state he lingered till the 8th inst., when he fell asleep in his Redeemer. His funeral took place from his residence, on Sabbath, March 11th, at 10 A. M., by Eld. G. B. Kaggarice, and Rev. John B. Fluke (of the German Baptists). Sermon from Isa. 39: 1. D. C. LONG.

[The following hymn was sung at the closing service of the funeral of Jacob Long, Sabbath, March 11, 1882.]

Now, my dear and dying mortals,
Who now see me e'er I go,
I am called to heavenly portals,
I am leaving all below,
I now bid you all farewell,
Fare thee well,
I'm going home.
Dear companion in life's labor,
Who so long with me hast toiled,
May the mercies of our Savior,
Living grace to thee unfold,
O may we the crown receive,
Which, to us,
The Lord will give.
And dear children, heirs possessing
Hopes of an immortal gain;
Now I leave a parent's blessing,
Free salvation to obtain,
May you all the crown receive,
Which, to us,
The Lord will give.
Brethren dear, in life's probation,
Lean ye still upon his rod,
Make the hope of your salvation
Brightly shine as God's own Word.
May the Spirit from above,
Make you strong
In faith and love,
Sisters, dear as virgin seraph,
Given help-meets in our toil,
May you, as God's helping spirits,
Restoration bring to all,
Strive ye faithful in God's light,
For robes of glory,
Spotless white.

PLEASE allow me through your columns to inquire, what relation (if any) these remnants of Churches, and isolated individuals that are scattered hither and thither, sustain to the Church? Are they to be considered

as fragments that our duty should be gathered, lost, or as mere waste or remnants to be gathered, to the Church, and the duty them?

Will some one or more Holy Spirit has made Church of God, reply? duty, that we may perform

Home

New York

ALFRED
This Spring month weather. There is not a snow to be seen. The alive with interest. The perfumes of the beautiful results of the re as we turn our attention our work. Happy indeed work of our hands to growth. Diligent in spirit, is the motto of Christian. Besides the preaching service is held week, and two prayer meetings different neighborhoods.

The school term opening. President Alfred for a little time, having business for the University planning to spend this university. His temporary much regretted. APRIL 2, 1882.

HORNELL
The Lord is blessing putting it into the hands donations to us. For to express our sincere than not be far distant when can have the pleasure of dedicated to the Lord here. In behalf of the Mite M. A.

New York
NEW MA
The Seventh-day Baptist Market is 177 years old. pastors. The longest past Jonathan Dunham, the shortest was 5 years. of each pastorate has been

We regret to lose, from society, Bro. James Clay have removed to Plain better business opportunity. A stirring temperance tist church, Sunday Rev. Dr. Lewis of Plain

The Local Option Bill Jersey Senate, but we it will be as successful becomes a law, temper with new life.

Weather is fine for the busy; gardens are receiving cleaning is passed, or Mrs. Eva Allen, Albe Boston, and will soon instructions to a class in

Rhode Island
ASHAN
Friday, March 24th, our school closed with exercises.

Sabbath-day, twelve baptized, and the following received into the Church was Bro. Gardiner's Monday morning he In all, about thirty forward. We expect next Sabbath. We hope will be continued.

Illinois
CHICAGO
Last Sabbath it was tend the services of our Garden Mission Rooms ing services begin usual Moore and the friends into their heads to school in connection with

Last Sabbath morning Brethren Ordway at hard-bills in the vi Rooms, corner of C Streets, inviting in the pictures, &c. About appointed, one hundred the ages of six and for assembled. Bro. Moore esting and instructive with diagrams showing of the snow flake, ex how formed, &c.

as fragments that our blessed Master would say should be gathered up, that nothing be lost, or as mere waste crumbs? If, as fragments to be gathered, what is their duty to the Church, and the duty of the Church to them?

Will some one or more of those whom the Holy Spirit has made overseer to feed the Church of God, reply? We wish to learn our duty, that we may perform it.

D. TICKNER.

Home News.

New York.

ALFRED CENTRE.

This Spring month begins with beautiful weather. There is not with us a handful of snow to be seen. The sugar orchards are alive with interest. The air is fragrant with the perfumes of the boiling syrup. The precious results of the revival are experienced as we turn our attention more especially to our work. Happy indeed are we when the work of our hands tends to our spiritual growth. Diligent in business, fervent in spirit, is the motto for every intelligent Christian. Besides the Sabbath services, one preaching service is held in the middle of the week, and two prayer meetings to accommodate different neighborhoods.

The school term opens with good encouragement. President Allen has been missed for a little time, having been at Albany on business for the University. Prof. Coon is planning to spend this term at Cornell University. His temporary absence will be much regretted. ALFRED.

APRIL 2, 1882.

HORNELLVILLE.

The Lord is blessing the Church here by putting it into the hearts of others to make donations to us. For these gifts we desire to express our sincere thanks, and may the day not be far distant when some of the donors can have the pleasure of seeing a building dedicated to the Lord here.

In behalf of the Mite Society,

M. A. AYARS, Secretary.

New Jersey.

NEW MARKET.

The Seventh-day Baptist Church of New Market is 177 years old. It has had only 11 pastors. The longest pastorate, that of Rev. Jonathan Dunham, was 32 years. The shortest was 5 years. The average duration of each pastorate has been about 14 years.

We regret to lose, from our church and society, Bro. James Clawson and family, who have removed to Plainfield for the sake of better business opportunities.

A stirring temperance address in the Baptist church, Sunday evening, April 2d, by Rev. Dr. Lewis of Plainfield.

The Local Option Bill has passed the New Jersey Senate, but we hardly dare hope that it will be as successful in the House. If this becomes a law, temperance people will rally with new life.

Weather is fine for the season; farmers are busy; gardens are receiving attention; house-cleaning is passed, or passing.

Mrs. Eva Allen Alberti has returned from Boston, and will soon commence giving instructions to a class in elocution.

Rhode Island.

ASHAWAY.

Friday, March 24th, the Winter Term of our school closed with the usual rhetorical exercises.

Sabbath-day, twelve young people were baptized, and the following evening were received into the Church. Sunday evening was Bro. Gardiner's last meeting with us; Monday morning he started for his home. In all, about thirty young people have gone forward. We expect others to be baptized next Sabbath. We hope that the meetings will be continued.

Illinois.

CHICAGO.

Last Sabbath it was my privilege to attend the services of our people at the Pacific Garden Mission Rooms in Chicago. Preaching services begin usually at 2 P. M. Bro. Moore and the friends there have taken it into their heads to start a Mission Sabbath-school in connection with their usual service.

Last Sabbath morning, at 10 o'clock, Brethren Ordway and Moore distributed hand-bills in the vicinity of the Mission Rooms, corner of Clark and Van Buren Streets, inviting in the children to see some pictures, &c. About half-past one, the hour appointed, one hundred children, between the ages of six and fourteen, of both sexes, assembled. Bro. Moore gave them an interesting and instructive talk about the snow, with diagrams showing the different forms of the snow flake, explaining what it was, how formed, &c. The children seemed

much interested. Bro. E. M. Dunn followed with some remarks. They all sang, with a hearty good-will, several familiar hymns under the lead of Geo. H. Post, chorister, and Miss Ella Corey, organist.

The children were invited to come the next Sabbath at the same hour, and organize a Sabbath-school. Nearly all promised to come. The call was a great success, and if half this number come again, and a school is organized, our Chicago friends will have a good, and for them and us, a great work on their hands. A score of these children remained at the preaching service, at which there was also a good attendance of adults. A Seventh-day Baptist Mission in Chicago means hard work, and with faithful service and prayer, it can not be otherwise than that it will receive the blessing of God.

E. M. D.

Condensed News.

STEAMER BURNED ON THE MISSISSIPPI.

A Memphis dispatch, of March 30th, reports the burning of the Cincinnati and New Orleans packet Golden City, en route from New Orleans to Cincinnati, at the wharf that morning at 4:40 o'clock.

The Golden City, when approaching the wharf, was discovered on fire by the second engineer, who notified the pilot. The boat's bow was at once headed for the shore, and in four minutes she touched the wharf, where a coal fleet were moored. A line was made fast to a coal barge, but the current being swift, it soon parted. The steamer floated down the river, a mass of flames, with many of her passengers and crew aboard. The steamer left New Orleans on Saturday on route to Cincinnati. She carried a crew of about sixty, and had forty cabin passengers, fifteen of whom were ladies and children. The cargo consisted of three hundred tons, among which was a lot of jute, in which it is said the fire originated.

The books of the steamer were lost, so it is impossible to gather a complete list of the lost and saved. The officers escaped, except the second engineer, Robert Kelly, who first discovered the fire and remained at his post until cut off by the flames.

Stowe's circus was taken aboard at Vidalia, and six cages of animals and birds, with the ticket and band wagon, tents and horses, were lost.

One of the pilots, when the alarm was sounded rushed through the cabin bursting in the stateroom doors and awakening the passengers. Within five minutes after the discovery of the fire, which broke out amidships, the aft part of the steamer was all ablaze. The people saved had to flee in their night clothes. When the steamer touched the wharf, the fire communicated to the coal fleet and tug Oriole, which was also burned.

The steamer was five years old, and cost \$54,000. She was owned by Captain Hegler, W. F. and S. C. McIntyre. She lies sunk three miles below in a chute.

It is estimated that thirty-five lives were lost. The fire was caused by the bottom of the watchman's lantern dropping into some jute.

Wash Smith, colored, captain of the watch, has been jailed on the charge of murder, through carelessness in causing the fire.

CORNELIUS J. VANDERBILT committed suicide at the Glenham Hotel, New York, on the night of April 2d, by shooting. The motive for the act, as given by his friends, is that it was the result of mental derangement brought on by years of suffering from epileptic fits. No other reason could be given, as his financial affairs were said to be in the most prosperous condition. Vanderbilt came to Glenham Hotel two weeks ago, from Florida, where he spent several weeks, and had previously visited the Hot Springs for the benefit of his health, which had been very poor for a year. In the morning, he felt more unwell than usual and did not leave his bed.

About one o'clock his attendant left him, as he supposed asleep. Suddenly he was startled by the report of a pistol in an adjoining room, and rushing in found Vanderbilt struggling in the agonies of death. In the right temple was an ugly wound, and still clasped in his hand was the revolver. A physician was immediately summoned, but he pronounced the wound mortal. Vanderbilt never spoke after firing the shot. His brother, William H., arrived about four o'clock, but learning that Cornelius could not live, remained only a short time.

NIBILISTS.—An Odessa dispatch of April 1st says: "General Strelnikoff, the public prosecutor of the Kieff military tribunal, was shot with a revolver while sitting on the boulevard here. The ball penetrated his head and came out of the forehead. General Strelnikoff died immediately. The two assassins were stopped while fleeing from the scene in a carriage, offered violent resistance, and with their revolvers and poniards wounded three persons. They were finally overpowered and conveyed to a police station. General Strelnikoff came to Odessa to conduct the preliminary examinations in important political trials."

COLLISION AT SEA.—A London (Eng.) dispatch of April 2d, says: "The Spanish steamer Yrurac Bat, from Liverpool for Porto Rico, collided with the Royal Mail steamer Douro from Brazil, off Cape Finisterra, on Sunday night. Both sunk. The steamer Hidalgo rescued seventeen persons from the Douro and sixty-seven from the Yrurac Bat and landed them at Corunna. A dispatch from Corunna says that thirty of the crew of the Yrurac Bat, including Captain Ugarte and the pilot, were drowned. Thirty-five of the Douro's passengers were saved. The number drowned is unknown."

THE FLOODS IN LOUISIANA continue to increase, and fears are entertained of the inundation of a large portion of the State. At Franklin, the water was reported rising an inch an hour, April 1st. The Teche at New Iberia was rising about half an inch an hour. From Morgan City the country is a vast stretch of water from three to six feet deep for nineteen miles, and at last accounts the water was still rising.

THE Dakota Territorial Insane Asylum, at Yankton, was burned on the afternoon of April 2d. There were fifty-four patients in the institution, three of whom were burned to death. The fire was first discovered in the roof, and spread with such rapidity that there was no time to save the property. The patients burned were once removed from the building, but ran back into the flames. Loss about \$10,000.

POWDER MILL EXPLOSION.—A fire broke out in the granulating house of the Vulcan Powder Company, at Oakland, Cal., on the morning of March 27th, and communicated to the dry-house where three tons of powder were stored. The dry-house was blown to pieces, killing eleven persons, and seriously, if not fatally, injuring four others.

MRS. ALMON SPICER, of Wellsville, N. Y., while preparing dinner, on the first of April, accidentally caught her foot in the carpet, fell and broke her neck, and died in a few minutes. One of her neighbors, who reported the accident to us, speaks of her as a woman very much respected.

THE public debt statement shows a decrease of the debt during March, of \$16,462,946 75; leaving the debt, less cash in the treasury, \$1,726,266,422 35.

Secretary Folger recently removed several clerks who had been living extravagantly and forgetting to pay their debts. One was an Ohio man, appointed at the request of Gov. Foster. He telegraphed to Gov. Foster, who telegraphed Secretary Folger requesting the immediate reinstatement of his friend. Secretary Folger told the latter that Gov. Foster's telegram would be treated as that of any other citizen. Having been discharged, he must remain discharged. This looks as though the Secretary had been studying the following problem from the Detroit Free Press, with the proper modifications to fit the case in question: A county officer, on a salary of \$800 per year, purchased two horses for \$600, a carriage for \$400, a set of silver for \$200, four silk dresses for his wife at \$60 each, and played poker to the tune of \$180. How much did he save out of his year's salary, and what is the county going to do about it?

The whole interior of Walker Hall, the finest of the Amherst College buildings, was burned on the night of March 29th. The estimated loss is \$250,000. The insurance \$72,000. The Shepard cabinet of minerals, worth \$80,000; a collection of apparatus, worth \$16,000, besides a fine collection of paintings and valuable archives, were destroyed. The building contained lecture rooms for philosophy, history, and mathematics, the treasurer's office and president's room and mineralogical cabinet. The cause of the fire is unknown.

The New York Post's Washington special says that the President recently told a Congressman that hereafter he should take greater pains to ascertain the personal character and fitness of candidates for office recommended by politicians, "for," said he, "I have found when a good man is appointed the member of Congress gets credit for it, but when a bad one gets in the onus is thrown on me."

The Hudson River steamer Cornell went ashore on the rocks at Danskammer Point, on the evening of March 27th, and was totally wrecked. She had been re-painted and renovated for the season, and the loss on the boat will be over \$200,000. Insurance unknown. The peculiarity of the boat was that she sat very low in the water.

The House has passed a resolution ordering printed 90,000 copies of the first volume of the census containing statistics of the population. The demand for this volume has been very great. It is stated that the whole number of the census volumes will be forty. The compendium will not be ready, possibly, for five years.

The N. Y., Lake Erie and Western Railroad Company largely reduced the number of carpenters, laborers, and other employees along the line, on the 1st of April. The work incident to narrowing the gauge having been nearly completed, there was no necessity for so many workmen.

It is said that Gov. Crittenden, of Missouri, and Police Commissioner Craig will receive about \$200,000 in rewards offered for the five train robbers, if all were captured. These officials made an agreement with Dick Little, one of the robbers, who gave his pals away, by which Little receives immunity and \$5,000.

The managers of the National Temperance Society have adopted resolutions requesting the House of Representatives to concur in the bill for a commission on the liquor traffic, and protesting against the passage of the bill setting aside the whisky tax for the purposes of education.

The exceptions in the Guiteau case have been signed by Judge Cox. The exceptions taken are to the non-admission of certain evidence and rulings of the Judge on points of law. Col. Corkhill will present the bill for a hearing on April 24th.

Chinamen are reaching Victoria, British Columbia, by the steamer full. Four thousand are expected, this season, to be assigned to railway building. The scarcity of workmen is so great that the Chinamen are welcomed with open arms.

The steamship City of Montreal landed one thousand two hundred and eighty immigrants at Castle Garden, March 27th, said to be the best looking body of emigrants ever landed there from a European steamship.

The American bark Graham's Polly, with over four thousand barrels of petroleum, was burned in the New York harbor March 31st. Loss \$27,000. It is suspected that the cargo was fired by a mutinous crew.

All hands in the Bureau of Engraving at Washington, employed on internal revenue stamps, numbering five hundred, and mostly females, have been furloughed, because the appropriation is exhausted.

The House committee on the improvement of the Mississippi river, on Saturday rejected the proposition to visit the overflowed districts and make an examination as to the cause of the flood.

The International Sabbath Observance Conference, recently convened at Pittsburg, appointed a committee to endeavor to secure a right observance of the Sabbath (Sunday) by the railroads.

Reading, Pa., was visited by a violent wind and rain storm on the afternoon of April 2d, by which three persons were killed, and several others injured, and much damage done to property.

The House Committee of the Massachusetts Legislature on Woman's Suffrage has reported a bill allowing women to vote for President and Vice-President of the United States.

The Brooklyn Eagle states that the Senate Military Committee has agreed with the Pensions Committee to give General Grant a pension of seventy-five dollars a month.

The most terrific snow-storm for many years has just ended at St. Johns, N. F. The drifts in some places are ten feet high, and the roads are blocked everywhere.

The Commissioner of Pensions estimates that \$93,582,000 will be required to pay the pensions of the survivors of the Mexican and Indian wars prior to 1846.

The Attorney General holds that the Chinese bill is a violation of treaty stipulations. There is much speculation as to the action of the President on the bill.

The Board of Education at Denver has named an elegant new school building just erected there, "The Longfellow," in honor of the dead poet.

A clothing house in Chicago has engaged Sergeant Mason as a clerk at a salary of \$1,500 a year, as soon as he is released from prison.

The Governor of Maryland has signed the bill making wife-beating a misdemeanor, and punishable with forty lashes and imprisonment.

The promotion of two hundred and eighty-one clerks of all grades in the pension office at Washington, went into effect on Saturday.

A Wisconsin farmer hid away \$500 in his cellar. Mice made a nest of the greenbacks. The farmer lost his reason and died.

Mr. Cox, of New York, recently introduced a bill in the House repealing the law requiring the "iron-clad oath."

Thirteen freshmen of Williams College have been suspended five weeks for cribbing at examinations.

The President has approved of the act pensioning Mrs. Garfield, Mrs. Polk, and Mrs. Tyler.

Great misery prevails in the Magdalena Islands on account of the scarcity of provisions.

Gen. Butler has positively declined to take part in the defense of Guiteau.

SPECIAL NOTICES.

THE next regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in Westery, R. I., Wednesday, April 19, 1882, at 9:30 A. M. A full meeting of the Board is desired, and all friends of the cause are cordially invited to attend.

L. A. PLATTS, Rec. Sec.

WESTERY, R. I., March 28, 1882.

QUARTERLY MEETING.—The Quarterly Meeting of the Hebron, Hebron Centre, Bell's Run, Routte, Oswayo, and Honeoye Churches, will be held with the Honeoye Church at East Sharon, April 8th, services to begin Sixth-day evening, with preaching by Eld. J. Summerbell, followed by prayer and conference; preaching Sabbath morning, at 11 o'clock, by Eld. C. A. Burdick, and on First day by Eld. Jared Kenyon. H. S. BURDICK, Church Clerk.

EASTERN ASSOCIATION.—Associational Delegates, Church Delegates, and all persons intending to attend the Eastern Association, who reside west of Rhode Island, are requested to notify the pastor (S. S. Griswold) of the 2d Hopkinton Church, at their earliest convenience of such intention, in order that sufficient carriage arrangement may be made for conveyance from Westery to Hopkinton City. Post Office address, Hopkinton, Washington county, Rhode Island. Delegates coming via New York City will find the pleasantest route via New York and Stonington boat, where they can obtain supper and a good night's rest, and arrive at Westery at 7 1/2 A. M., where carriages will be in readiness to convey them to Hopkinton City in season for a late breakfast, and the opening session of the Association, at 10 1/2 A. M. S. S. GRISWOLD.

MARRIED.

At Alfred, N. Y., March 29, 1882, by Rev. D. K. Davis, Mr. J. FIELD LIVERMORE and Miss NANCY M. THOMAS, both of Alfred.

In Independence, N. Y. March 26, 1882, by Eld. J. Kenyon, at his home, Mr. ELMER G. DARLING and Miss STONORIA E. MARKS, all of Hallsport.

In Independence, N. Y., March 28, 1882, by Eld. J. Kenyon, at his home, WILLIE S. BRIGGS and Miss MARY L. LEWIS, all of Independence.

At the house of the bride's mother, in Albion, Wis., on the evening of March 25, 1882, by Eld. S. H. Babcock, Mr. WM. H. WHITFORD and Miss NETTIE E. COOK, all of Albion.

At the residence of the bride's parents, in New Auburn, Minn., March 26, 1882, by Geo. G. Coon, Esq., Mr. LORIN W. CHAPIN, of Transit, and Miss CORNELIA BARLEY.

DIED.

In Little Genesee, N. Y., March 26, 1882, ELIZABETH CUMMINGS, wife of Andrew Cummings, aged 23 years, 5 months, and 23 days. Lizzie was an adopted daughter of Samuel Wells. She was taken a little, friendless innocent, from the "Home," in New York City, and brought to the family of Bro. Wells, to remain only a short time; but she stole into their hearts just as angels do, that are "entertained unawares," and they "constrained" her, saying, "Abide with us." She early learned to set her affections on things above; and passed over, comforted by the Savior's words, "For where your treasure is, there is your heart also." A loving husband and a large circle of friends mourn their great loss, but are comforted in her eternal gain. The funeral services were held in her old church-home, at Little Genesee, after which, the remains were taken to Main Settlement for interment. G. H. F. R.

At the residence of her nephew, Henry Norton, March 20, 1882, of paralysis, Mrs. ELIZA C. BABCOCK, consort of the late Luke Babcock who was stricken down amid the active engagements of life. Sister Babcock was born in Massachusetts in 1804. Her maiden name was Dyer. When a child her father moved to Homer, N. Y. She was married to Luke Babcock, Jr., in 1831. In 1834 she joined the First-day Baptist Church, and resided many years in the town of Scott. About 1843, she with her husband and father's family, moved to Wirt, Allegany county. About 1855, they removed to Friendship, which was their home during their respective lives. Here she found many friends, and made large acquaintances. In September, 1869, her husband died suddenly. After she and her husband united with the Church their house was a home for all Baptist ministers, and all gospel messengers and Christian travelers. Mrs. Babcock had a strong constitution, and her mind was of a fine grade so that she might be said to be "a born lady." The funeral was attended at the new Baptist house in Friendship, where her pastor, Rev. M. Barker, discoursed in words appropriate to the occasion. The communion table which she presented to the new church at its completion, in behalf of her departed husband and herself, will be a lasting memento of her generous thoughts and works. We trust she has realized her fond hopes of a blessed reunion in that better country to which her sympathetic heart aspired, and about which she so often spoke. B. B.

Cortland and Allegany papers please copy.

In the town of Brookfield, N. Y., March 24, 1882, Mrs. ABIGAIL BROWN, wife of Daniel Brown, aged 76 years. She was a consistent and steadfast believer in Christ, a worthy member of the Seventh-day Baptist Church of West Edmeston, and leaves to her bereaved family and friends the comforting assurance that for her to die was to depart and be with Christ. S. B.

LETTERS.

A. H. Lewis 2, A. W. Sullivan, M. D. Rogers, E. R. Green, S. S. Griswold, H. W. Palmer, L. T. Rogers, S. H. Babcock, O. Maxson, J. C. Bowen, Geo. H. Babcock, E. R. Curtis, T. M. Clarke, E. P. Bond, Azel Davis, A. A. Langworthy, H. P. Burdick, L. F. Randolph, A. A. Davis, Martha Ernst 2, H. S. Olin, Joseph L. Hull, Geo. H. Crandall, Mrs. L. J. Bennehoff, F. N. Ayars, Annie L. Holberton, L. E. Livermore 3, J. J. White, John C. Moore, Eliza B. Palmer, H. C. Champlin, A. G. Craig, E. E. Greenman, Mrs. Seth Curtis, S. C. Stillman, L. R. Lyon, Mrs. S. H. Crandall, H. W. Stillman, O. U. Whitford, Paul M. Green, C. D. Potter, Elias Dilday, A. B. Prentice, Geo. Satterlee, Hannah Tooker, D. W. Clarke, Mrs. Wm. S. Brown, C. R. Lewis 2, W. E. M. Oursler 2, S. R. Wheeler, M. E. Martin, Lyman Cobb, Jr., C. H. Saunders, Lois Townsend, A. E. Forsythe, R. H. L. Tighe, W. A. Nottage, "A Friend," C. Latham Stillman.

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 A. G. Crofoot, Mrs. J. H. Stark, J. L. Perry, S. A. Curtis, B. Babcock, Mrs. L. Bennehoff, Mrs. M. S. Ayars, S. F. Randolph, C. F. Randolph, Mrs. H. Drake, Thomas J. Watkins, Mary A. A. Davis, T. A. Perry, Mrs. L. Colgrove, Mrs. R. Coon, Mrs. Cottrell, Mrs. Witter Green, J. C. Rogers, G. N. Coon, C. S. Vincent, S. H. Babcock, E. H. Burdick, C. L. Clarke, Miss A. E. Nelson, J. L. Hull, J. Beauchamp, J. Taylor, Elias Dilday, H. Tooker, Mrs. J. R. Groves, L. F. Randolph.

FOR LESSON LEAVES.

Selected Miscellany.

SPRING STEPS.

BY WILLIAM C. RICHARDS.

Once more upon the hills my eager feet, By Winter's spite too long imprisoned, run, And 'mid the bosage, waking to the sun, The happy heralds of the spring-time meet.

Not yet the tender feet of bright-eyed May The moss-velled bosses of the woodland press; A few bold buds, from Winter's dire duress In happy freedom sprung, their charms display;

I stand, this April-waning morn, between The tears of Nature and her kinder mirth, Between the sleep and waking of the Earth, Whence this grand miracle is soonest seen.

NED BROWN'S PIECE OF SPORT.

Ned Brown dearly loved fun. Without fun, life was very dull to him. But when he had something to amuse him, he was the happiest boy in the world.

One bright Spring morning Ned strolled out to the suburbs of the town, seeking for sport. Passing by a pond, he saw Mrs. Jenkins' old pet goose swimming upon the water.

That afternoon Tom Reed, a poor little motherless boy, went down to the pond with his fishing tackle. Seeing the dead goose floating on the water, he managed to draw her to the bank with his fishing pole, then he lifted her out.

At sunset that evening, Mrs. Jenkins stood on the front porch, awaiting the goose's return. As no goose appeared, she put on her bonnet and walked down to the pond.

Next morning she put on her best bonnet and shawl and went to town. There the citizen, who was a reliable gentleman, told her he saw Tom Reed, the evening before, standing on the bank of the pond, holding the dead goose in his hand.

Now while Ned Brown was in his quiet home, being severely whipped by his conscience for the mischief he had done, the news came to his ears that Tom Reed was to be tried for killing Mrs. Jenkins' goose.

Ned Brown was a real Christian, if he did kill Mrs. Jenkins' goose. That night he confessed his sin to God, and asked for direction what to do. He prayed earnestly, and when he rose up from his knees he was strengthened, and his duty was plain.

him, and calling him a "goose thief." When Ned saw and heard all this, his fixed resolution began to give way. He turned very pale and quietly sat down in a chair.

When Ned heard all this said about Tom, his conscience laid whip to his soul again with greater force than ever.

"Ned Brown," said conscience, "you know Tom Reed didn't kill that goose! Get right up, and tell the lawyer you are the guilty one!"

"Tom Reed is a mean fellow, anyway, and deserves all the punishment he can get. Let him alone."

"Ned sat down and did not speak. Again the lawyer called Tom a "goose thief," and all the mean names he could think of.

"Ned Brown," said his conscience to him, "are you willing for that poor boy to bear the disgrace of your crime? You know you came here to confess your guilt! Why don't you get up and do it?"

"Ned, obeying the dictates of his conscience, rose clear up, and just as he was about to make his confession, Satan said to him sternly:

"Ned Brown, you are a fool to expose your guilt; if you tell that you killed the goose you will be sent to jail, and that will disgrace you forever. Sit down!"

"What's the matter?" asked the judge, looking at Ned in amazement.

"There stood Ned, silent and pale, with all eyes turned curiously upon him.

"What's the matter, I say?" the judge repeated.

"Ned, gathering up his courage, said: "Mr. Judge, Tom Reed didn't kill Mrs. Jenkins' old pet goose. I am the one who killed it."

"What! you killed that goose! How did you do it?" asked the judge, astonished.

"Ned grew bolder. He straightened himself up to his full height, he raised high his right hand, and said impressively:

"Mr. Judge, I threw a rock at the goose and killed her, and I am willing to go to jail and stay ten days for being so mean!"

In a moment a loud shout of applause went up from the audience. Old Mrs. Jenkins rushed upon the stand, and throwing both arms around Ned, cried, "God bless this noble boy! God bless him! I forgive him!"

The judge's great soul was touched. He rested his elbow on the railing. He leaned his broad brow in his hand, and tears trickled down his cheeks, for such moral courage had stirred his bosom with deep emotions.

When the excitement was over, Ned Brown stood up, and the judge sentenced him to jail for ten days. After Ned had received his sentence, the judge, brushing away the tears from his own eyes, said:

"Ned Brown, you are a hero. There is more true grandeur in this confession of your guilt than there is in a warrior's deeds. It takes a brave man to face the mouths of cannons, but it takes a braver one to stand up and confess his guilt before the world."

"Thank you, sir," said Ned, "I could not let Tom Reed go to jail when I knew I was the guilty one."

Tom Reed was released. Ned Brown went to jail and stayed there ten days. When he came out of jail he was crowned with glory, for every one regarded him as a moral hero.

If Ned had let Tom Reed go to jail, it would have been a step downward towards a low life. In all probability he would have descended step by step into sin, until his usefulness would have been destroyed, and his character poisoned with all manner of vices.

His confession was a bold stride upward, toward a noble life. His suffering the penalty of his own crime made him wiser. His mastering the temptation to conceal his guilt gave strength and dignity to his character; while the unbounded confidence people had in him, after his confession, inspired him with a desire to become a true and noble man.

I want all the boys who read this to know that confession is good for the soul. If they have been guilty of swearing, stealing, telling falsehoods, or any other wickedness, let them tell their parents. If they have secretly injured any person, I want them to go and confess their fault. Boys, I want you all to do this, because secret guilt is a viper that will suck out all the moral strength of your natures, and leave you so devoid of good principles in your heart that your whole life

and character will soon be poisoned and ruined.—R. Morrison in Kind Words.

WELL-FOUNDED ALARM.

The frightful and dangerous adulterations practiced by baking powder manufacturers, is exciting an increased and wide-spread alarm among consumers. The evil has attained greater dimensions than the most extreme alarmist could have imagined.

The San Francisco Daily Bulletin, commenting on this subject, gives the following: "In a city like New York, a Government Chemist makes an analytical examination, and discloses the fact that the very large proportion of powders sold there are made of alum. The action of alum on the stomach is precisely the same as on the mouth; it draws and puckers it all up, producing all sorts of unpleasant and dangerous disorders.

In Germany, England, and France, any one found manufacturing or selling alum powders is subject to a heavy fine and imprisonment, but in this State of California may be found hundreds of brands made of this poisonous chemical. Pure baking powders should be made of grape cream tartar, which costs at wholesale from thirty to forty-five cents per pound. Many irresponsible and reckless manufacturers make this important domestic article from alum which costs but three cents a pound.

The Royal Baking Powder Company of New York, a wealthy and honorable corporation, the largest consumers of grape cream tartar in the world, in their efforts to introduce their goods on this market were confronted by an army of alum powders, which were sapping and undermining the health of this community.

"Ned Brown," said his conscience to him, "are you willing for that poor boy to bear the disgrace of your crime? You know you came here to confess your guilt! Why don't you get up and do it?"

"Ned, obeying the dictates of his conscience, rose clear up, and just as he was about to make his confession, Satan said to him sternly:

"Ned Brown, you are a fool to expose your guilt; if you tell that you killed the goose you will be sent to jail, and that will disgrace you forever. Sit down!"

"What's the matter?" asked the judge, looking at Ned in amazement.

"There stood Ned, silent and pale, with all eyes turned curiously upon him.

"What's the matter, I say?" the judge repeated.

"Ned, gathering up his courage, said: "Mr. Judge, Tom Reed didn't kill Mrs. Jenkins' old pet goose. I am the one who killed it."

"What! you killed that goose! How did you do it?" asked the judge, astonished.

"Ned grew bolder. He straightened himself up to his full height, he raised high his right hand, and said impressively:

"Mr. Judge, I threw a rock at the goose and killed her, and I am willing to go to jail and stay ten days for being so mean!"

In a moment a loud shout of applause went up from the audience. Old Mrs. Jenkins rushed upon the stand, and throwing both arms around Ned, cried, "God bless this noble boy! God bless him! I forgive him!"

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night. The seamen prevailed on him to take one glass to help him to perform his duties, but being unaccustomed to liquor, he fell asleep, and in the night I awoke to find my vessel a wreck. My wife took one of my little ones in her arms, and I took the other, and for hours we battled with the cold waves. After hours of suffering, the waves took my little one from my embrace; then after more hours of suffering the waves swept my other little one from my wife's arms, and our two little dears were lost to us forever.

A STORY OF A WRECKED LIFE.

The most thrilling and sadly suggestive temperance lecture is the sight of a once noble, talented man, left in ruins by intoxicating drink. A Washington letter tells of a ragged beggar, well known in the streets of that city, who once held an important command in the army, having been promoted for personal bravery, from a cavalry lieutenant to nearly the highest rank in military service.

Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened, and found it contained his commission as Brevet Major-General, two congratulatory letters—one from General Grant and one from President Lincoln—a photograph of a little girl, and a curl of hair—a "chestnut shadow" that doubtless one day crept over the brow of some loved one.

When these things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and its contents to where they found them, and replaced the sleeper's clothes upon him.

When a reporter tried to interview the man, and endeavored to learn something of his life for the past few years, he refused to communicate anything.

"For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you please promise that much? It will do no good, but will do my friends a great deal of harm, as fortunately they think I died in South America, where I went at the close of the war."

Intemperance and the gambling table, he said, had wrought his ruin.

WONDERS OF THE MICROSCOPE.—A thousand wonders in nature are lost to the human eye, and only revealed to us through the microscope. Think of dividing a single spider's web into a thousand strands, or counting the arteries and nerves in the wing of a gossamer moth. Yet, by the aid of the powerful lens of the microscope, it is found there are more than four thousand muscles in a caterpillar. The eye of a drone contains fourteen thousand mirrors; and the body of every spider is furnished with four little lumps, pierced with tiny holes, from each of which issues a single thread, and, when a thousand of these from each lump are joined together, they make the silk line of which the spider spins its web, and which we call a spider's thread.

THE LORD'S PRAYER IN THE EYE OF A NEEDLE.

This little Curiosity, a Charm, containing the entire Lord's Prayer, word for word, suitable as an ornament for a Lady's Neck-chain, or a Gentleman's Watch-chain, will be sent by mail, post paid, upon receipt of 15 cents in silver. Address NEW YORK SUPPLY COMPANY, 361 South 5th St., Brooklyn, N. Y. Agents wanted. Circular free.

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. JAQUES, AGENT, Little Genesee, N. Y.

TO 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, on a good corner. For further particulars, call on, or address, "Box 34, Shiloh, New Jersey."

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

SHORTHAND—Writing thoroughly taught in ten days by mail or personally. Situations procured for pupils when competent. Send for circular. W. G. CHAFFEE, Oswego, N. Y.

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, sewered, 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 sided 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, fall, 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 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 befall 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 accidently, fresh, sound, wholesome, fit and safe for such use, nor any animal or fish that died by disease or rot, 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 thereof, 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 disease; 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 nature of such public health, and it shall be the duty of such public health 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 diseases.

§ 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, or any other attendants upon any person sick with small-pox, cholera, typhus, typhoid or scarlet fever, diphtheria, or other disease dangerous to the public health, or by any negligent act connected therewith, or in respect of the care of such public 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 connected, 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. H. G. SMITH, Town Clerk. W. H. WITTER, D. G. VINCENT, A. B. COLLINS, J. R. CRANDALL, W. M. TRUMAN, Health Physician. M. A. GREEN, Health Officer.

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

Popular

A NEW METHOD OF—Dr. Virotzoff, of S. mends the following: hol 45 parts, glycerine parts. It is cheap, impleasant odor, possessing the body soft, elastic and does not ruin in selected as being superstics, and glycerine is a of its own preservative the evaporation of the Record says that Dr. compound, with excellent York Hospital Museum

SAFETY-PAPER FOR—vent the alteration of upon documents, N. J. ton, England, proposed water used for sizing, of potassium and sulph and to pass the paper, a dilute solution of sulph or copper. On attempt made with ordinary means of acids, the w changed to blue or red, the paper turns brown, made to make an erasur of the paper is removed rior is exposed.

A DANGEROUS TEN—Mr. W. Spottiswoode, dress before the Royal the note of alarm aga begun to affect science, gests, "is being drawn characterizes other dep generation, and the gl fame is too apt to blin of the solid honor whic reward of science. A much to say that an others rather than to a and a struggle for relute progress, are amoi tendencies peculiar to live."

IRON SHUTTERS CO—the examination of Mr. tendent of Buildings, impaneled to fix the loss of life at the old said there ought not permitted on any build stated that the effect of confine a fire within a the firemen from gaini til it became a raging f ing in a fire that coul This is also the experie men, and they are unan ion that iron shutters losses than they ever p far better protection, i of wood and lined or The sooner iron shutt better it will be for pro more effectively will th to do his work.

A FEW DAYS AGO—a which seemed to com Hantler, directly over Savoyard side of the mendous report in the Switzerland. It was s crushed any house upo chance to alight.

HABITS OF CLAMS—river I have noticed for clams, a species of the about on the bottom thing, than a snail wo old expression, "slow be supplanted by slow travel from place to o evidently by suction, r roadways on the bott eling, the shell is open well out, and the m ceptible. They never my knowledge), but d rains, and dark nights for pleasure. I think they absorb much of th still and digest during loving. They never each goes in its own d even sociable, unless vicinity, one foot or n will come under that i interference by a quic and wo unto the fish politic in picking the which I refer are big furnished many a so writer. They are go meats will often bew merous in the Des Mo can be obtained in a Hosca Ballou, in the

S. S. Department

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

President—A. B. KENYON. Secretary—E. M. TOMLINSON. Treasurer—E. S. BLISS.

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

INTERNATIONAL LESSONS, 1882.

SECOND QUARTER.

- April 1. The Mission of the Twelve. Mark 6: 1-13. April 8. Death of John the Baptist. Mark 6: 14-29. April 15. The Five Thousand Fed. Mark 6: 30-44.

LESSON III.—THE FIVE THOUSAND FED.

BY EARL P. SAUNDERS.

For Sabbath-day, April 15.

SCRIPTURE LESSON.—MARK 6: 30-44.

30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

CENTRAL TRUTH.—Christ the great Teacher and Provider.

- DAILY READINGS. 1. Num. 11. Matt. 14: 12-21. 2. Kings 17: 8-16. Luke 9: 10-17. 3. Kings 4: 1-7, 42-44. Job 6: 1-14, 26-35. 7. Mark 6: 30-44.

GOLDEN TEXT.—"I will abundantly bless her provision; I will satisfy her poor with bread."—Psa. 132: 15.

TIME.—April, A. D. 29. PLACES.—Capernaum, and a desert place on the northeast coast of the Sea of Galilee, near Bethsaida, in Gaulonitis.

RULES.—At Rome, Tiberius Caesar; Tetrarch of Galilee, Herod Antipas; Tetrarch of Gaulonitis, &c., Philip; Governor of Judea, Pontius Pilate.

OUTLINE.

- I. The missionary report of the apostles. v. 30. II. Best sought in vain. v. 31-34. III. The multitude taught. v. 34. IV. The multitude fed. v. 35-44.

QUESTIONS.

I. Where had the apostles been? Who sent them forth? v. 7. What did they do while gone? v. 12, 13. Who had just been benedicted? What is meant by "a desert place?"

COMMENTS.

I. The missionary report of the apostles. v. 30. And the apostles gather themselves together. This is the only instance in which the word "apostles" (those sent forth) oc-

curs in Mark, and here it is peculiarly appropriate. But a short time before they had been commissioned and sent forth. Now, perhaps in accordance with a previous agreement, or on account of John's tragic death, they come together to Jesus, and give him a full account of their missionary labors, an epitome of which we find in verses 12 and 13.

II. Best sought in vain. v. 31-34. Come ye yourselves apart. According to Mark, rest was the only motive for Christ's withdrawal from Capernaum. Matthew (14: 13) says, "Now, when Jesus heard it (heard of John's decapitation and Herod's attitude toward himself) he withdrew," &c. No doubt both Christ and the apostles needed rest.

For many were coming and going. Probably passing through Capernaum on their way to Jerusalem, to attend the Passover now at hand. John 6: 4. Privately. The last word of verse 32 (old version) gives the idea of a secret departure, which verse 33 shows to be incorrect. And the people saw them going. Some who witnessed their departure, spread the news, and started on foot along the shore, gathering a crowd as they passed through or near the various towns along their route.

III. The multitude taught. v. 34. And he began to teach them many things. Matthew says, "and healed their sick." With Christ, teaching and healing went together. His primary object was to teach the truths of the kingdom of God, to heal the souls of men from the malady of sin.

IV. The multitude fed. v. 35-44. And when the day was now far spent. Luke says, "began to wear away;" Matthew, "and when the even was come." The first evening between 3 and 6 o'clock P. M., not the later evening spoken of further on (Matt. 14: 23), which began at 6 o'clock.

His disciples came unto him and said. From John we learn that, early in the day, perhaps while they were yet in the mountain, Jesus asked Philip, "Whence are we to buy bread that these may eat?" This was done to prove him. Possibly Jesus addressed this question to Philip, because he especially needed spiritual enlightenment.

Two hundred pennyworth. "This sum is mentioned mainly because it was an estimate of how much it would cost to give to each one a little. Jehu 6: 7. Some have supposed that this was the amount of money that they had in the common treasury, but it seems rather to be mentioned as a sum beyond their ability to pay.

He blessed and brake the loaves. John says, "having given thanks." This eucharistic act of Jesus, accomplished as the head of the household, and according to that beautiful saying of the Talmud, "He that enjoys saught without thanksgiving is as though he robbed God." The words themselves are not given; they were probably those of the ordinary grace before meat, in use in Israel.

They did all eat and were filled. To me, this miracle is no more wonderful than the germination and growth of plants, which we accept as a law of nature—or rather, of nature's God—and do not for a moment question so patent a fact. Who understands the philosophy of animal life? And yet we live, and no one doubts it.

we accept as a law of nature—or rather, of nature's God—and do not for a moment question so patent a fact. Who understands the philosophy of animal life? And yet we live, and no one doubts it. Can not the Hand that made, unmake? Can not the Author of laws over-rule them? Let us not try to comprehend the Infinite with our finite minds, nor say that things beyond our comprehension are impossible. "With God all things are possible." And they took up broken pieces, twelve basketfuls. Enough and to spare, symbolic of God's infinite love and mercy.

THE average attendance at the Alfred Centre Sabbath-school for the first quarter of 1882 was 175, and the largest attendance at any one session 195. THE most delicate, the most sensible of all pleasures, consists in promoting the pleasure of others.—La Bruyere.

THE SOUND BASIS.—The great truth that needs to be taught to every child, impressed upon every youth and established in every mind, is that the basis of all happiness is loyalty to truth and right.—Examiner.

PRACTICAL THOUGHTS.

- 1. Christ's sympathy for his workers is great. 2. He wishes them to rest as well as labor. 3. He exercises tender compassion toward benighted humanity, and would, by his words, lead men to the light.

WHY SHOULD WE STUDY THE BIBLE?

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—John 5: 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Tim. 3: 15.

The Bible may be studied with different objects in view. We may consider its history, its rituals, its prophecies, or its authors; but the first and last object of all Scripture study is to learn and know the truth of salvation.

WHY WE DO IT.—We offer you Parmelee's Dyspepsia Compound because we know it will cure you. We are tired of seeing that sad, dispirited air, tired of seeing you suffer so when you have only to use the compound to find speedy relief. We know that this disease, dyspepsia, unless cured, may continue for years, embittering your life and leading to an early decline.

VALUABLE REMEDY FOR A PAINFUL DISEASE.—Parmelee's Pile Suppositories act promptly in allaying all inflammation of the rectum, and by being easily dissolved, are readily absorbed into the system, causing no irritation or condition of those organs. They are convenient for self-application, causing no unpleasantness, and affording such satisfactory results, that to any one afflicted with that painful disease, the Piles, they are invaluable.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 1st, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 15,751 packages; exports, none. As before noted, the market is the dearest in gold ever before known for fodder butter.

its unity and harmony as we study it. Where sacred and profane history are contemporaneous, we find it confirmed by external evidence. In the earlier records, we may find more difficulty at first, but the difficulty diminishes as we study. We find nothing improbable nor unreasonable, even if we find no confirmation of the creation, the unity of the race, the fall, the flood, the dispersion, the call of Abraham.

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A MATTER OF GROWTH.—Sin does not produce devils in us all at once, any more than grace begets angels. There is an infancy in evil as well as in good, and it is often hard to tell the imp from the cherub. But each surely matures. We must check or cherish it early, or the demon will grow and the seraph perish.

WHAT MAKES A LIVE BIBLE.—My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal presence of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them.

BILIOUSNESS.—Are you bilious? Do you suffer from sick headache, sick stomach, dizziness, constipation? Does your appetite fail? Are you averse to all exertion, dull and languid? Is life almost a burden? If so your blood is impure, your liver torpid; you need a medicine that will relieve you. Parmelee's Blood Purifier will meet your case in every instance.

\$1.50 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

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"A THING OF BEAUTY IS A JOY FOREVER."—That "thing of beauty" is Hamilton's Cough Balsam, and in every household where tried, it has proven itself a thing of "joy" that will last "forever." It has permanently cured that beautiful young daughter you thought a victim of that dread disease, Consumption.

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New Spring dairy butter, fancy.40 @43 Dairy butter, sour, cheesy, poor.35 @40 Imitation creamery, fine, fresh.35 @40 Western factory, fine, fresh.33 @35 " poor to common.10 @20

CHEESE.—Receipts for the week were 8,897 boxes; exports, 19,265 boxes. The market is without material change, but stock getting into smaller compass, early makes and faulty skimmed stocks bear down the market. Exporters have been working on sound stock at inside prices. Holders of finest selections of late made cheese are perhaps a trifle firmer, and 12 1/2 cents was bid for fancy State, and 12 1/4 @ 12 1/2 cents for fine Western and offered at 13 cents. We quote: Full make, fine full cream.13 @ 13 1/2 " fair to choice.10 @ 12 Early make,8 @ 10 Factory, partly skimmed.5 @ 9 poor skims. nominal

EGGS.—Receipts for the week were 13,616 bbls. and 4,387 boxes. The market advanced one to one and a half cent per dozen on the week, and closed to-day with sales 85 bbls. at 19 1/2 cents, 10 cases at same, and 25 bbls. deliverable next Friday at 17 1/2 cents. We quote: Near-by eggs, fresh, per dozen.19 @19 1/2 Western.19 @20

BEEWAX.—Good demand and prices strong, at 23 @25c. BEANS.—We quote: Marrows, per bushel, 62 lbs., prime. \$4 00 @ \$4 25 " fair to good, 3 50 @ 3 80 Mediums, " good to choice.3 00 @ 3 35

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice.13 @14 " fair to good.10 @12 State and Western, quarter apples.5 1/2 @ 9 Apples, North Carolina, sliced.7 @ 9 Peeled peaches, evaporated.30 @33 Peeled peaches, sun dried.16 @18 Unpeeled peaches, halves and quarters.4 @ 5 Raspberries, dried.26 @ 29 Blackberries.13 @14 Cherries.18 @19 Plums.12 @14

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