

Missionary Department

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

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

ELD. WHEELER is to spend Sabbath-day, April 8th, in Emporia, Kan., and then proceed to Christian county, Mo. We shall wait with interest for news respecting his labor at this new point.

Six young persons were baptized at Nortonville, Kan., Sabbath-day, April 1st, by Eld. S. R. Wheeler. Among the candidates was his little daughter, a girl of ten years. They were to have been welcomed into the membership of the Pardee Church on the evening following, by the laying on of hands and prayer and the right hand of fellowship, by the writer, but a severe storm prevented a meeting. Before these lines are read, however, this pleasant service will, no doubt, have been observed. Eleven were added to this Church last Autumn, making seventeen in all.

At the Chicago Seventh-day Baptist Mission, Sabbath-day, April 1st, a mission school was organized with thirty-seven scholars. A better beginning could not well have been expected. It is, we think, a right and wise undertaking; and, with the requisite amount of tact, patience, and faith, can not but meet with a measure of success that will reward the earnest workers. Dr. Wardner preached at the mission that day; and Bro. O. U. Whitford was expected the following Sabbath.

AMONG the encouraging incidents reported from the Hebron field, Pa., by Rev. H. P. Burdick, is the following: "A man who had not been to meeting for some years is now actively and prayerfully engaged in religious work, for which there is gladness." He also says: "The field is large, and the going bad; and I am writing religious letters to such as I think most need advice, instruction, and encouragement. These epistles are not much like Paul's; but if mine will influence the people to read his, I think it will pay to write them." Persons are found on this field of home missionary labor, who know almost nothing concerning the denominational matters; one woman, for example, not having heard of Dr. Hull's death. If any one is willing to send the RECORDER to a very poor woman for one year or more, Eld. B. will gladly furnish the address.

RAISED to higher heights of vision than ordinary mortals are permitted to reach, the prophet Isaiah, seeing far into the future, exclaims, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Deliverance from Babylonian captivity may have occupied the nearer vision; but on and on the seer looked, until he saw the ministers of the new dispensation beginning from Jerusalem, as the heralds of salvation and peace, and going unto the uttermost parts of the earth. The work of spreading the gospel is beautiful and glorious, like proclaiming deliverance to prisoners, and freedom to slaves. How beautiful the approach of Jesus and his apostles to cities, villages, and homes, that received their messages of redeeming grace. How glad and beautiful the coming of Christ's later servants, ministers, and missionaries, who bring to willing ears and honest hearts the wonderful words of life. The good work of honest and faithful preachers, pastors, missionaries, teachers, and all Christian workers, help to make up the glory of the latter day, foretold by prophets, who, though they searched diligently, received only a partial revelation of the glories that should follow the sufferings of Christ. May all bear some part in helping forward the beautiful work of announcing the things of salvation through them that preach the gospel in the Holy Spirit sent forth from heaven; which things we are told angels desire to look into.

This is the way a Western Bible-school raised money to buy books, instead of sending to the Bible House and asking for a supply.

After full announcement of the plan and object, and time enough, but not too much, for making ready, nearly every scholar and teacher brought to the school-room some article, mostly harvest fruits, as a contribution for the library fund. Gardens, fields, fruit trees, hen-coops, wheat-stacks were represented. Even the pig-sty of one liberal farmer furnished a tempting young 'roaster'

prepared for the spit. None of the contributions were large enough to burden the givers. The plan was heartily carried out. A brother gifted with 'the art of putting things' pleasantly acted as salesman, and sold each article for what the buyers were willing to pay—in no case for more, in most cases for less, than it was honestly worth. After a cheerful hour or two, all went home well pleased with their bargains and with the occasion. I can think of no way in which we could so quickly and easily have raised the amount, \$22 59. It will put our library in a condition far beyond anything before known here, and I look to see all these homes the happier for it."

CONSECRATION.

BY MRS. ALICE HOWARD.

Father, I offer now My heart to thee, For all thy mighty love Shown unto me; Here, on this happy day, My love shall with thee stay; Oh, may I never stray, Dear Lord, from thee

All through the fleeting years Thy hand I see, Guiding my faltering steps Upward to thee; Weary the path may be, But mercy pure and free, At thy divine decree, Shall lead me home.

Lord, grant my pilgrimage Be not alone; But many souls be brought Unto thy throne: Thus may I faithful be In all my work for thee; Oh! consecrate thou me Unto my Lord.

—Life and Light.

THE PERILS OF CHICAGO.

The following extracts are from a sermon by Rev. Herrick Johnson, D. D., of Chicago:

"What now is the actual state of things in Chicago as resulting from these perilous features of city life? This, in substance. Politics seized by unprincipled aspirants for place and power; official patronage dispensed with no regard whatever to the public weal; ballots sometimes served out like fixed ammunition and dropped into the box at the word of command with a kind of military pride in not caring what they contain, provided they come from the proper quarter; a mayor who will go into a liquor-dealer's convention and publicly boast of his having been brought up on whisky; a municipal chief whose sworn duty it is to enforce law, seeking to "regulate" an iniquity which he is under legal obligation to suppress; gambling houses flaunting their shameless and lawless infamy in open day; dago dens and low varieties visited, and often crowded, by hundreds and thousands of young men and young women (1,180 actually counted as entering one of these vile establishments on one evening between the hours of 7 and 12 P. M.); 4,000 places for the sale of liquor, i. e., more saloons than lamp posts—fifteen miles of solid grog-shops; liquors sold to minors, in flagrant violation of law, and boys and girls found drunk in the street; a Sabbath that, in some portions of the city is a kind of high carnival, where men and women trample on everything sacred with defiant and insolent scoff; over 70,000 children between the ages of 6 and 21, without any religious instruction whatever; the majority of crime in the city committed by minors, criminal classes controlling the juries and packing them to their purpose, etc.

Meanwhile, no law whatever relating to these classes is enforced, neither the license law, nor the law forbidding the sale of liquors to minors and drunkards, nor the law concerning the Sabbath.

Not long since I heard a police magistrate of the city say at a public meeting, that 'the majority of the crimes of this city are committed by minors.' A previous speaker had expressed his surprise that men could be found so debased and inhuman as to sell liquor to children. 'Sell liquor to children!' said this magistrate; 'they will sell to children who can hardly walk!' He stated that a girl of 11 years and a boy of even 7 years, had been brought before him drunk. Only the week before two criminals were before him for burglary, and they were mere boys.

Last year the total of all ages in our Protestant Sunday-schools was 54,410. In Romanish and Jewish, 15,645. Together, in round numbers, 70,000. Deduct one-seventh for those under 6 and over 21 years, and we have 60,000 between the ages of 6 and 21 in attendance on Sabbath-schools. The entire number of that age in the city is 136,000, leaving 76,000 between the ages of 6 and 21 who get no instruction in the Sunday-schools whatever, and who, therefore, in the vast majority of cases get none at all. This is surely bad enough. But some other items make the matter far worse. The total number in the Sabbath-schools is never all in attendance. But the total number out is always out. The average attendance is probably four-fifths, or 48,000. The average number not in attendance is therefore 88,000. Again, the churches and Sabbath-schools in the city are somewhat in groups, leaving great destitute districts without any religious influences whatever. And such localities become, inevitably, breeding places of criminals.

Another and still worse fact is this: Statistics show that 35,000 children and youth are neither at school nor at work. They are on the street without occupation, without education. Is it matter of surprise that the general criminal records show the average age of criminals to be 24? And in the light

of these figures does the statement of the magistrate seem at all incredible that the majority of the crimes in this city are committed by minors?

The truth is, we are reaching a crisis in morals such as the war was in politics. It is a question as to popular self-government in a large city. Masses of ignorance and degradation are accumulating here. Cowper's description is applicable to-day, not only to Chicago, but to many an American metropolis:

'Thither flow As to a common and most noisome sewer, The dregs and feculence of every land.'

Thanks be to God for the good in our city and going out from it. I know what homes of refinement and courtesy and culture are here; what splendid examples of piety and large-hearted Christian benevolence; what organized and thoroughly efficient charities we can call the roll of; what magnificent achievements in material directions and in the interests of trade and commerce have made this city the wonder of the world. But I submit it to you, friends, whether the populations left to ignorance, profligacy, crime, and the devil, are not getting too much for us. Can we leave untouched such a festering sore as that bounded by Clark, State, Van Buren, and Twelfth streets, and expect its foulness to keep from spreading?

Steadily the dark area is widening, covered by those whose votes have vices, but no principle behind them. Steadily and more and more, the poor in our city, the vicious and criminal poor who have nothing to eat, are eating the rich, and by and by, unless the process stop, the rich will feel it to their sorrow. We must put out some of these evil fires, or ere long they will put us out."

GRATUITOUS SERVICES.

A few weeks ago a gentleman whose name was unknown, but whose appearance and bearing indicated a person of at least ordinary intelligence, appeared at the Rooms of the Board to make an inquiry. He had heard a story which he confessed he hardly believed, yet he said it had been repeated so often in his hearing that he wished to know the truth about it. The question he desired to ask was whether it was a fact that the President of the American Board received for his services an annual salary of \$25,000. There was no question raised as to whether these services were worth that sum, but a somewhat vigorous expression was given as to the impolicy of paying such a salary by a missionary society. When the good man was told that all the reward President Hopkins received for his official labors consisted in the approval of his conscience added to the privilege of paying yearly his own expenses to whatever part of the country the Board might meet, in, he went away both surprised and relieved, saying that he would take pains to deny the story in whatever quarters he heard it. How do such stories originate? A few weeks ago a daily newspaper, ordinarily regarded as thoroughly respectable, and claiming for itself wide liberality, in announcing a bequest to the American Board of \$50,000 (an announcement, by the way, for which there was no warrant) appended a query as whether the heathen would get \$50 out of this large-sum. When remonstrated with for such a slanderous utterance the proprietors of the newspaper replied that it was "only a joke." Such "jokes" as this at the expense of missionary societies are born of malice, though after they have come to life they may find a home among the ignorant. What if a newspaper should raise the question whether a certain bank or trust company received a deposit of \$50,000 would ever pay over \$50 of it? The paper might call it "a joke," but is there any doubt that the courts, if appealed to, would call it a libel? Does any one think that the public credit of a great benevolent society is less valuable than that of a bank? Would a "joke" against the one be any less brilliant than it would be against the other? There is no excuse whatever for these stupid utterances as to the cost of administering the foreign missionary work. The reports of expenditures are published and open to every one: they are detailed, so that everything can be traced. There is not a bank in the country whose operations are spread before the public so fully as are the pecuniary accounts of the American Board. It would be interesting to know how many of these libellers ever examined thoroughly, or even looked into, one of these Reports.

Very few of the friends of the Board, to say nothing of the public generally, appreciate the amount of service gratuitously rendered, so that the Board has been able for several years past to distribute among the missions ninety-four per cent. of all contributions and legacies coming to its treasury, using but six per cent. in collecting and distributing its funds.* Not to dwell on the free aid of pastors and others in making missionary addresses, the invaluable services rendered by the Prudential Committee may be referred to. Their office is by no means a sinecure, as many suppose. Every Tuesday in the year, with almost no exception, during a session of nearly three hours, these ten men, a majority of them practical business men of the highest character, give their undivided attention to the details of administration at home and abroad. For years, with a single exception, there has not failed to be a quorum present. Aside from the weekly meetings, special meetings are not infrequent, and sub-committees are at almost

*The record of the past three years has been even better than this. Last year only four and three-fourths per cent. of the receipts from legacies and donations was expended in communicating intelligence and in administration.

every session charged with important duties requiring much time and labor. A special finance committee examines each item of expenditure and scans each voucher. This work subsequently passes under the eyes of three able auditors who freely give their services for a protracted examination of all accounts. It need not be said that such men act independently, and are not satisfied with simply recording the opinions of the executive officers. Their labors are exacting, and they bring to them, with the utmost conscientiousness, all their abilities as guardians of a great trust. Such services from such men could not be bought by money. It is but fitting that it should be said to the public, though the members of the Committee will be surprised at reading these sentences here, that there is a large amount of gratuitous service rendered at these Mission Rooms, invaluable to the work of the Board. The Christian wisdom and the business ability of these men who meet in council every week, give every assurance to the constituency of the Board that its work will be wisely and economically prosecuted. Is it too much to hope that in view of detailed statements published, and of the character and services of those who give so much valuable time and labor to the supervision of these interests, the jibes about the cost of missions will cease, and that men will learn that in a few business institutions is the percentage of expense incurred in administration so low as it is in these benevolent societies?—Missionary Herald.

A TYPICAL FRONTIER FIELD.

The following from one of our frontier missionaries in Dakota, will answer as a description of many other fields.

"Money comes hard in this new country; and, it is only after months of labor that the people in these new towns can be brought into any regular habits of giving. Occasionally a very generous collection will be taken, but if continued, the collections dwindle out to almost nothing.

"A church must be gathered; a suitable place of worship provided, and some definite organized effort made, before money can be secured; and even then the amount realized will generally be painfully small. The fact is, the people in these new towns have no money to spare. They need every penny they possess, and more, to make any respectable beginning at opening a farm or place of business. I did not get money enough at L. to pay my horse feed, and have received less than one hundred dollars on this field. My family have had a hard struggle to get along, and I have been forced to do physical labor, much of the time during the week, to the neglect of pastoral duties, in order to supply them with the necessaries of life; and have been obliged to go largely in debt besides.

"I am not afraid or unwilling to work with my hands. But oh! there is so much needed to be done for Christ and souls in this new country, filling so rapidly with people, and so few to do such work, that I would like to give all my time to the Lord's service. I look North, West, and South, and there is not a Baptist minister within a hundred miles of me. To the East it is forty-two miles to a church and a missionary.

"The people in this country will not long be poor. The soil is wondrously productive, and a farm once opened will soon make its possessor well off.

"Let the Home Mission Society help us for a few years, and then we will help the Society, ever after."—The Home Mission Monthly.

FIRST of all, the Society holds a waiting attitude. It waits upon God and his people. It waits for providential openings and providential guidance. It waits for money and for men. While vigorously using the most effective arguments and agencies to secure them, it waits until results may be foreseen as rationally secure before counting them its own. Whatever its rights, its duty, or its desire of leadership in this great work, the Society is compelled, in common prudence, to measure its steps, like our great Lincoln during the war, by the amount and cordiality of ascertainable support from behind. If at any time this Society has advanced less rapidly than some earnest brethren have almost demanded, this has not been of its own desire. Most of us are sufficiently pronounced in New England theology to recite its central axiom that power in any case is commensurate with obligation. The speed of revolution, the force in this machinery, is exactly measured by the volume of the stream falling upon its wheel. It is easy for men who bear little direct responsibility to urge the administration, saying: "Go forward; throw yourselves upon the churches; enter every possible opening, regardless of cost; seize and occupy every strategic point; advance upon every State; pre-empt every Territory; let no town wait; follow up every railway, whatever happens, without an instant's delay; if any section of the country, if all of it, leaps forward with sudden expansion, and settlements spring up as by magic, at a hundred points wide apart, let your missionary, your Sunday-school and church be first on the ground at all hazards and at any expense. Trust the churches. 'Debt?' No matter; push on, and you will be sustained." Brethren, permit us to say that plan has been tried on and tried out! Other societies and missionary boards have tried it and condemned it. It does not work.—Henry M. Storrs, D. D., Secretary of the American Home Missionary Society.

The Imperial Government of China has shown a strange mixture of superstition and

progressive ideas. There is public foreboding with regard to the dynasty; but the root of the evil lies deeper than the presages of comets and other natural phenomena of the year. When the late emperor died seven years ago, at the age of seventeen, the dowager, by a bold coup d'etat, brought forward the present boy emperor, then four years of age, and presenting him to the magnates of the court, said, "Here is your emperor." This was done in the middle of the night, and in the depth of Winter, the child having been awakened from sleep, and brought in a lumbering Chinese cart to the palace, crying all the way from his warm bed to an unwelcome throne. That crying was considered an evil omen at the time, and the Celestial disturbances of 1881 have not tended to quiet the general fear. The removal of the young men who had been sent to this country for education, has been discussed in China as well as here. In was done ostensibly to prevent the denationalization of the young men, but partly also to utilize their acquirements in the new departure of Chinese progress. The telegraph line now completed from Shanghai to Tientsin calls several of them into service. Others will enter the army, the navy and the arsenals. In general they are to help carry out that policy by which China shall hereafter help herself, instead of depending on the enterprise and controlling influence of foreigners.—Foreign Missionary.

EVERY age of the Church has had its particular duty and responsibility. The Apostolic Church was commanded to preach the gospel to the nations then known, and the command was fulfilled. There have been periods since that time when missionary effort on a large scale seemed scarcely possible. In the times of the "Non-Jurors" in England, when three thousand evangelical ministers were debarred from preaching the gospel, one of them wrote: "Oh that the Pagan nations were within our reach, that we might bear the gospel to them; but alas! the way is closed against us!" It was true that that generation lacked the open door and the many facilities which we have in our day; but now all things are ready for an onward movement, and the summons which God, alike by his Word and his Providence, makes to us, is to rise up, lay hold on the gigantic forces of this nineteenth century, and utilize them in hastening the promulgation of the Word of Life to all mankind. To a truly Christian mind, is not this the meaning and significance of our untold wealth, our marvelous enterprise, our diffused intelligence, our multiplication of printed pages, our educational facilities, our railroads, steamships, telegraphs, and all the means and agencies by which the world is brought into close contact and thrilled by great common impulses? It is fearful to bear responsibilities measured by the power and the opportunities of such a period.—Foreign Missionary.

THE farther one travels Westward, the closer he studies Western life and character, the more thoroughly is he convinced that the very best talent is absolutely demanded in the West. By this we do not mean the most learned men, though no amount of genuine culture will be lost here, but talent adapted to and equal to the peculiar demand. Men of all faiths and of no faith; men once church-members, but not now; men full of business schemes and worldly plans are here. They are sharp; their minds are on the alert. They will gladly go and hear a sermon that is full of life and vigorous thought; but they will not listen to learned dullness. Again, our Western man must be a man among men. He must know how to shake hands as well as make a gesture; how to make a call in a slanty or mud-hut as well as in a palace; how to sit as gracefully on a board as on a cushion. Table manners, clean, well-fitting clothes, pass for all they are worth in Arizona, the same as in Maine. Pre-emption by such men will hold. Somebody will sooner or later "jump the claim" of the opposite class of spiritual settlers.—L. H. Cobb, D. D., in the Home Missionary.

THE general intelligence of the higher classes in China, so often commented upon, does not keep them from being the victims of a multitude of silly superstitions. Dr. Atterbury writes from Peking to the Foreign Missionary of the causeless terror now prevailing among the officials: "The next Chinese month has been fixed upon for the burial of the late Empress. Many of the high Chinese and Manchu officials are expected to attend the ceremonies. The young Emperor will not accompany the remains to the imperial tomb, for fear of some accident befalling him. The Chinese astrologers declare that the recent comets have badly disturbed the celestial bodies, and that the greatest care must be exercised over him. Comets portend to the superstitious Chinese dire calamities, and the death of their ruler. Hence the great alarm felt this year. Officials also throughout the Empire have been implored to conduct themselves with the greatest circumspection, so as not to offend in any way the heavenly deities."

TEN years ago no church had been organized in Japan, where now there are 90 organizations, under 20 different societies, and having a total membership of 3,792, with 28 ordained native preachers, besides other helpers.

In China, 28 societies are at work; and where thirty-six years ago there were but two converts, there are now reported by the latest statistics 19,668, with 1,139 native preachers and helpers.

Education

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

"LIST TABLE"

THE sunset tips with red
The rolling waves of
And lights, with gold
Aspens and oaks the
For fair October crowd
With ripened leaves
The frost grape hangs
And loosened nuts
Ah! Koshkonong, fair
No lake renowned in
Can lovelier be than K

A crystal river stops
A moment on its sea
Its upward waves for
Amid these sylvan
The wild fowls haunt
And half forget their
Rare plants some soft
Beyond the limits of
Ah! Koshkonong, fair
Like wave, and bird
To stay forever, Kosh

I stand, among the
Where warriors of
Sleep in their happy
Is it in fancy, that I
Those dusky forms in
Passing against the
Or do these fairy scenes
The wraths of those
Ah! Koshkonong, fair
Thy subtle magic, st
May well recall them;

Another spirit haunts
A human spirit, swe
Not one of all thy race
Or passing birds, esc
Our savants listen wh
And Europe waits h
But where thy soft wa
His voice and step al
Ah! Koshkonong, fair
Thy name with his
When mine has perish

And yet there is a sw
Wrought by a charm
Often, with one who l
I've lingered till the
Have roved into the
And rocking in the
Have watched the star
The golden eagle's sh
Ah! Koshkonong, fair
Thy happy murmurs
They tell no secrets, f

INTELLIGENT

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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."

KOSHKONONG.

BY MRS. A. L. CORNWALL.

The sunset tips with roseate beams, The rolling waves of Koshkonong; And lights, with gold and crimson gleams, Aspens and oaks the woods among.

For fair October crowns the year With ripened leaves and fruitage rare, The frost grape hangs its clusters near, And loosened nuts drop through the air.

Ah! Koshkonong, fair Koshkonong, No lake renowned in classic song Can lovelier be than Koshkonong.

A crystal river stops to rest A moment on its seaward way; Its wayward waves forgot their quest, Amid these sylvan scenes to stay.

The wild fowls haunt its reedy shores And half forget their passage time; Rare plants some soft enchantment lure Beyond the limits of their clime.

I stand, among the mystic mounds, Where warriors of an ancient race Sleep in their happy hunting grounds.

Is it in fancy, that I trace Those dusky forms in measured file Passing against the twilight sky?

Another spirit haunts thy shores, A human spirit, sweet and wise, Not one of all thy rarest flowers Or passing birds escapes his eyes.

Our savants listen when he speaks, And Europe waits the waiting word, But where thy soft wave gently breaks His voice and step are oftener heard.

And yet there is a sweeter spell Wrought by a charm beyond thy power, Often, with one who loves thee well, I've lingered till the twilight hour;

Have rowed into the sunset sky, And rocking in the waiting light, Have watched the startle of the duck fly, The golden eagle's shoreward flight.

They tell no secrets, Koshkonong, They tell no secrets, Koshkonong.

INTELLIGENT PREPARATION. It is coming to be more and more generally admitted that different pursuits in life require different preparations.

capacities are never discovered. Eminence in any pursuit is, of course, very rare, but excellence might far oftener be attained were the germs of ability discerned and cultured.

There are two important studies, which, if pursued diligently by competent persons, might in time reach the rank of professions, and meantime might afford most valuable instruction, either in the form of books or lectures.

ETHNOLOGICAL CURIOSITIES FROM BRITISH COLUMBIA.

The Museum of Natural History at Central Park has recently received a collection which will excite much interest among ethnologists.

The collection includes everything from a skeleton of one of the Indians down to the smallest articles used in their houses.

Every young person should be made to know and feel that it is the consecration of time and ability that wins success in scholarship or anything else.

Lord Justice Knight Bruce, at the conclusion of the argument of a case containing a long statement of facts, summed them up in ten lines, and concluded thus: "This is the whole case, as it appears to me, spread as it has been, and as lawyers do spread it, and as lawyers sometimes can not help spreading it, over a multitude of sheets of paper."

Every man who has lived out a grand ideal, who has uttered a grand thought, who has done a grand deed, who has become an inspiration to thought, an impulse to the moral life of his age, all these in their spheres, and to the extent of what they have done, are the world's.

Human Nature.—A customer went into a store and inquired the price of a yard of ribbon. The clerk informed him that the price was six cents.

ribbon. The clerk informed him that the price was six cents. "Sixteen? I'll give you fifteen." "I did not say sixteen, I said six cents," said the clerk. "Oh, six cents. Well, I'll give you five," was the reply.

LORENZO Dow said of an avaricious farmer, "Give him the whole world, and he would cry out for a small patch outside, to plant potatoes in."

CLIPPINGS.

F. H. Cushing, of the Ethnological Bureau of the Smithsonian Institution, is on the way east, accompanied by six chiefs of a tribe of Pueblo Indians of Western New Mexico, known as the Zunis.

The old grouping of the States into New England, Middle, Southern, and Western, has become so inconvenient from the growth of the West, that a variety of new arbitrary divisions have been adopted by geography-makers, but Harry Gannett, the geographer of the tenth census, proposes a comprehensive plan based on the natural configuration of the country, which may well take the place of all others.

The public schools of the State of New York were last year attended by 1,021,332 children—a smaller number by 10,000 than was recorded in 1880.

There are now in operation in the South sixty-seven cotton-oil mills, and the price of cotton seed has advanced from \$6 to \$12 per ton.

Daughter (home from school): "Now Papa, are you satisfied? Just look at my testimonial—political economy, satisfactory; fine arts and music, very good; logic, excellent."

Baron Nordenskjold tells us that the only song-bird he found in the extreme north was the snow bunting (Emberiza nivalis, Lin.).

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Sabbath Reform.

EDITED BY REV. D. E. MAXSON, D. D.

THE "CHRISTIAN CYNOSURE."

This vigorous journal, published at Chicago, and devoted mainly to opposition to secret societies, finds occasion of "regret" that the SABBATH RECORDER "misstates the principle of the National Reform Association, and seems to champion the strange worship of this earth."

Ostensibly the object of the National Reform Association is to procure a formal "constitutional recognition of Christianity" as the religion of the American Republic—the "declaring ours a Christian and not a heathen nation."

Stripped of all gloss, a "constitutional recognition of Christianity," or a making "Christianity the religion of the Constitution," is nothing less than making it a State religion; and since the Constitution is the fundamental and supreme law of the land, it can do nothing less than guarantee and support the religion it nationalizes, and it would amount to nothing less than a distracting contradiction of its own provisions, to "recognize Christianity as the religion of the Constitution," its own religion, the religion of the nation, should it retain its present guarantee that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

There are now in operation in the South sixty-seven cotton-oil mills, and the price of cotton seed has advanced from \$6 to \$12 per ton.

Daughter (home from school): "Now Papa, are you satisfied? Just look at my testimonial—political economy, satisfactory; fine arts and music, very good; logic, excellent."

Baron Nordenskjold tells us that the only song-bird he found in the extreme north was the snow bunting (Emberiza nivalis, Lin.).

Every young person should be made to know and feel that it is the consecration of time and ability that wins success in scholarship or anything else.

Lord Justice Knight Bruce, at the conclusion of the argument of a case containing a long statement of facts, summed them up in ten lines, and concluded thus: "This is the whole case, as it appears to me, spread as it has been, and as lawyers do spread it, and as lawyers sometimes can not help spreading it, over a multitude of sheets of paper."

Every man who has lived out a grand ideal, who has uttered a grand thought, who has done a grand deed, who has become an inspiration to thought, an impulse to the moral life of his age, all these in their spheres, and to the extent of what they have done, are the world's.

Human Nature.—A customer went into a store and inquired the price of a yard of ribbon. The clerk informed him that the price was six cents.

of society, i. e., to make sure that no man shall infringe another man's rights, is the sole function of civil government. When a man comes before God as a worshiper, civil government has no voice in the matter of his worship, except he claim immunity therein to do some wrong to his fellow, under cloak of piety.

FACTS WORTH REMEMBERING.

The first annual session of the Seventh-day Baptist General Conference was held with the Church in Petersburg, N. Y., in September, 1802. It was made up of delegates from eight Churches, situated in New York, New Jersey, Connecticut, and Rhode Island, with an aggregate membership of 1,130.

The last session of the same body was held with the Church in Farina, Ill., in September, 1881. It was made up of 90 Churches, with an aggregate membership of 8,720, and there were 110 ordained ministers reported.

The next session of the Conference will be with the 1st Church of Hopkinton, R. I., held on the 20th day of September, 1882. Prof. A. R. Crandall is President elect.

A CORRESPONDENT thinks we have departed from the customs of our fathers in using the heathen name "Saturday" for the seventh day of the week, instead of using the numeral itself or its equivalent Bible name, "Sabbath," and asks if it would not be advantageous to us to use the Bible terms in our publications and conversation when we wish to designate the Sabbath-day?

In the heathen mythology, each day of the hebdomadal cycle is named after and dedicated to some heathen god. The first day of the cycle was the "wild solar holiday of all Pagan antiquity," and was dedicated to worship of the sun, hence named "Sunday."

When the Creator fitted up this earth for human habitation, he wrought six days and rested on the seventh, thus originating the weekly cycle, which has never been lost as a base of chronology.

The first marriage of Christianity to civil polity was in the forefront of the fourth century, by a crafty Pagan Emperor, who hoped by the alliance to bring a new vitality into his decaying empire, and it was the most stunning blow Christianity ever received.

The functions of civil government are clearly enough defined in both the Old Testament and New, to have jurisdiction only in matters of difference between man and man. To incorporate the principles of the second table of the Decalogue into the well-ordering of the "Sabbath of the Lord our God."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 20, 1882.

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

THE HALF WAS NOT TOLD ME.

When the Queen of Sheba, in her own land, heard of the fame of Solomon—his wisdom and his wealth—she thought the report greatly exaggerated, and determined to put it to the test of personal observation. She came, and saw, and confessed that the report was true, and still the half had not been told. In almost everything in life there is some phase of it in which this experience is constantly repeating itself. We read in books, or receive from a friend, a description of a beautiful landscape until we feel familiar with it, in every outline and minor feature. We look upon the scene with our own eyes, and lo, the vision has extended beyond all our previous conceptions! It has so extended that we not only see grander outlines, but we discover a thousand details of which, before, we had no word or hint. Indeed, there are some things of which, it may be truly said, we know nothing until personal observation, or personal experience has put us in close contact with them. This is particularly true of the Christian life. One may be familiar with every doctrine of Christianity, may be master of the arguments by which it is defended against the attacks of skepticism and infidelity, and yet if he have not had experimental knowledge of its saving power, the richer fields of Christian thought and life are still, for him, an undiscovered country. When he shall come into this realm of experimental truth, and with his own eyes behold its beauty, his joyful confession shall be, "It was a true report that I heard in my own land, and, behold, the half was not told me." And if it be thus with one who has been intellectually well disposed toward Christianity, what shall it be to him who has stood in an attitude of hostility toward it? What, then, shall be said of him whose knowledge of Christianity is wholly of the external sort, and that obtained, not by a careful, thorough study of the system as a whole, but by wresting a doctrine here and there from its proper connections in the system, and then perverting its apparent meaning for the sake of holding it up to ridicule, and yet, who sets himself up as an expounder of religion or a teacher of morals? To all such, and to the larger number of their followers and admirers, the Scriptures propose a more reasonable way in the exhortation of David, "O taste and see that the Lord is good; blessed is the man that trusteth in him." While thus the Christian heart is admitted to the brighter realms of experimental truth, from which the merely intellectual student, in the nature of the case, is excluded, whether he be friend or foe, there is also a sense in which the Christian student is yet only in the border-land. The God whom he loves is infinite in all his attributes. All his resources are boundless, and his love past finding out. When the Christian heart, with its earth experiences and earth conditions, has taken its fill of the divine love, it is still true, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." God is holding in reserve the glories of his kingdom for those who have thought them, in this life, worth the striving for. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." This, then, is God's order—from nature to grace, and from grace to glory. In each successive stage, truths are revealed to the believing heart, which are not, and can not be known in the preceding stage. At each advance step the joyful confession must be, "It was a true report, but the half was not told me." That which is true of these grand stages of Christian progress, is true also of the daily life of each individual Christian. There is a satisfying abundance to-day. To-morrow there shall be a larger demand and an unending supply. To-day the experience of God's love or mercy or power fits into the soul wants with perfect peace. To-morrow, when these wants are multiplied, God's infinite resources are at hand to meet them. If we are faithful to-day, to-morrow shall bring to us a range of vision broader than we have had before, a depth of meaning in the truths of the gospel we have not fathomed to-day, a degree of blessedness in Christ's service we have not yet found. Such are the promises and the rewards of the gospel. Such are its holy inspirations. Who would exchange it for that cheerless philosophy which, believing nothing, hopes for nothing, and out of its nothingness says to its votaries, "Let us eat and drink, for to-morrow we die?" L. A. P.

WHAT IS THERE IN A TITLE?

Much, if judiciously conferred. Passing by all titles of rank and nobility, we are led to inquire into the significance of the learned titles of LL.D. and D. D., which are so easily conferred by some of our colleges. Our dictionaries tell us that LL.D., Doctor of Laws, properly attaches to one who has attained the highest rank in general literature; D. D. to one who has attained marked pre-eminence in the study of divinity or theology. Some years ago, when Ex-President Grant was at the zenith of his glory, Yale College conferred upon him the title of LL.D. What attainments had he made in general literature that should give him the rank of a master mind and a pre-eminent proficient in the sciences and general learning? Yale College did a very foolish and absurd thing when she did this, yet General Grant was in no sense to blame for it. Had some equestrian school, or noted patrons of the turf, in solemn conclave, manufactured the title of D. E., (one skilled in horsemanship, an adept in the selection of horse-flesh), and conferred this title upon him, it would have been appropriate. Major General Grant, President Grant, these titles are all proper, but General Grant, LL.D.—how absurd! Just so D. D., if it means anything, means that one is a master mind in the department of theology, and has made not only commendable, but marked and pre-eminent progress in this science. He should be able to read the Word of God with proficiency in the original Hebrew and Greek; should have thoroughly studied the History of Doctrines and Church History, and have a clear outline of systematic theology, and these latter branches should have been preceded by a course of mental discipline and liberal culture equal to what is furnished in the curriculum of our first-class colleges; and added to all this, years of successful teaching from the pulpit or classroom, of Bible truths, as they stand related to practical life, should supervene, ere one is justly entitled to the distinguished title of D. D.; and when I say successful teaching, I mean he should have attained to that degree of success that would make him stand out prominently, one in a hundred at least, to designate the proportion arithmetically. To confer the degree, simply because one is an old man, or a good man, or a pleasing speaker, cheapens the title, and is cruelty to the victim who is thus honored. It places a load upon him too heavy for him to bear. He knows that he can not meet the requirements that will be demanded of him, and he is thereby embarrassed. Moreover, it is difficult for honest people to call a man Doctor when you know his attainments are very meagre. You have to pucker up your mouth several times, and stifle your conscience, before you can give utterance to so big a word attaching to so little a man.

It is not so always. Here is a man like Dr. Hopkins of Williams, or Dr. Anderson of Rochester, or Dr. Northrup of Chicago, you could not call them by any other title if you would; but Doctor —, and Doctor So-and-so—you can not if you would. About a hundred miles from where I am writing, is a large denominational school; it was very much in debt; they must raise funds; they selected as a President a young, bold, sensational, clownish, half-educated preacher, simply because he has impudence and skill in begging. But in order to make him President of the College, he must be duly titled; so they traveled far out in the West and procured a small college to confer upon him the title of D. D., and another in the opposite direction, equally obscure, to confer upon him the title of LL.D.—how humorous, if it were not such a cheat! D. D. is a grand title; but let it be conferred judiciously, so that it may continue to stand, as in the olden-time, for learning as well as piety. E. M. D.

DR. VINCENT ON PREACHING.

This celebrated "Bishop of Sunday-schools" is accustomed to say sensible things. Among other things, the March number of The Word, the Work, and the World credits him with saying sensible things about preaching: "I am convinced that many of us forfeit these larger and worthier opportunities through excess of solicitude about the so-called proprieties, which, after all, are devised and adjusted by the very world which employs its forces in other ways to neutralize the power of the gospel. I look back into other years, and see in my earliest ministry how that false notions of taste weakened my power; and I often think that, through this very unwillingness, I lost opportunities as a minister of the gospel which I shall never regain. We are to do our work in this world wisely, to avoid confusion, to consult the laws of decency and order; but no human

restriction is to limit the divine Spirit in his free working. If, incidentally, through the free play of the divine powers within us our tastes are afflicted, our spiritual sense may thereby be quickened, and the power of holy living enhanced. May God save us from misunderstanding, misrepresenting, or in any way retarding the mighty work of his grace through his truth among men. However lowly, uncouth, or lacking in worldly wisdom his agents may be!"

Is not that sensible? More than Dr. Vincent may have to lament lost power, by crucifying their best methods of expression at the behest of a false and imbecile popular taste. "Propriety" is a very proper virtue, if perchance it happen to be proper, but since de gustibus, non disputandum est is an adage as true as it is old, who shall determine for the preacher, what is just his best method of expression? Since spontaneity is a large factor in impressive utterance, who shall determine for the speaker, through what choice of words, and inflections of voice, and gestures of body, he shall utter his thought? The best culture the schools can give any student for the ministry, or any other profession, is that which gives him best facility in expressing his individual egoism. There is no so sure way to dilute a strong individual minister as to put him upon the stretch of accommodation to a diluted and bloodless popular taste, which will have smooth, pretty sermons. D. E. M.

MUST REAP WHAT HE SOWS.

The beautiful Antietam rises in the cold rocky heights of the South Mountain in Southern Pennsylvania. On the banks of this historic stream, many years ago, stood a large but old fashioned mansion house. The land around it was the richest in the Cumberland Valley, and the grounds and buildings indicated wealth and comfort. The family was of German origin, but far more progressive and liberal than most of their neighbors. On their tables could be seen books and papers and the facilities for study. The large family of children were industrious and refined, and withal so tenderly attached to each other that they formed the model family of the community. Everything gave the appearance of comfort and happiness but one little fact—too well known, the father drank and advocated it at home and abroad; and yet he was only a moderate drinker, never known to be drunk, and generally did his drinking at home and before his own children. The boys grew up under this influence, and under his repeated statement that "he despised a man who could not occasionally take a glass and not be a drunkard," and yet they were so manly and withal so careful that they refused to give way to the habits and influence of their own father. But one day a great company gathered at the marriage of the eldest daughter. It was a joyous occasion, and the choicest liquors were placed on the table, and their age and fine flavor loudly praised. The oldest son, one of the most noble boys I ever met, then just entering manhood, yielded to the fascinating occasion, and drank of the tempting cup. Little more was thought of it till in a few short years he too stood beside the altar and was united to a lovely woman, and the occasion was so joyous that he drank again. When he was settled in his own home he must have his own side-board like his father, and he soon began to drink steadily, and drank deeply. His devoted wife wept and prayed and pleaded, but only to find that his solemn vows were broken. His father, awakening at last to the fearful reality, came to talk with his beloved boy, but only to learn the awful fact that it was his example and his words that had started him to ruin. Soon he was called to sit beside him, foaming in delirium tremens, and during the long dark night, amid screams and prayers and curses, he tried to pacify him. Then he thought it all over: what an example he had set, how often he had declared that he despised a man that could not take an occasional glass and not be a drunkard. As he looked backward on the past he could realize as never before that during all those years he had been sowing a fearful crop, and now he must reap it all, though it brought the tears and even the blood. His words and acts had all taken root, and he must reap in sorrow and shame the accursed crop. Then he looked forward to the death of his boy, that came so soon, and to the crop that he must reap of eternal shame. "Whoever a man soweth that shall he also reap." Jacob had to reap the crop of deception and lying, even from his own sons. David had to reap his own crop of shame and death in the bosom of his family. Saul of Tarsus had to reap the crop of persecution, chains and imprisonment, even though he became the very chiefest apostle. And think not thou, oh young man, that thou canst change the law

of our nature, or avoid the penalty that we must reap whatsoever we sow. L. R. S.

LOSS AND GAIN.

In all that relates to intelligence and morals, he has most who gives most. And indeed sometimes loss is gain. The teacher, in imparting instruction, does not diminish, but increases his own knowledge. When the soul lavishes its wealth of love upon others, it is not impoverished, but enriched. When in sympathy, it enters into others' sorrows and shares others' burdens, it is not weakened, but made stronger. He who lives for self will grow lean and die—will lose self; while he who resigns his life to God is saved. Victory is in unconditional surrender. "Whoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it," were the words of Jesus. All we give up to God, all we sacrifice for his cause, is made up to us in manifold measure, in purer, sweeter joys, the earnest, the pledge of the full reward in heaven. Whatever we give to God is most advantageously invested. It is not only treasure laid up in heaven, safe from moth, and rust, and thieves, to enrich us in glory, but treasure which brings us good interest here on earth. Did not our Lord say "it is more blessed to give than to receive?"

So also what, in God's providence, is taken from us, is often profit. It is not he upon whom fortune smiles, but he who can smile upon misfortune that makes the most of life. The so called hardships of life, which we would gladly escape, are often our best friends, revealing to us our power, and affording us the training we need. The spirit that rests in faith on God, and is in fellowship with him, will grow stronger and sweeter amid all life's afflictions and sorrows. As the bruised flower sends forth the sweetest fragrance so the soul under these severest trials of life, disciplined and elevated, becomes the radiant center of pure and holy influences.

"Not what God gives, but what he takes, Uplifts the soul to holiest heights; On grief's rough crags life's current breaks To diamond lights." A. B. P.

HARPER'S MAGAZINE for May is signaled by the beginning of a new serial story by William Black, and the conclusion of "Anne," by Constance Fenimore Woolson. Robert Herrick's poem, "To Dianem," is beautifully illustrated by Abbey. In "Spanish Vistas: II," Mr. George P. Lathrop describes the ancient city of Toledo. Besides the numerous illustrations printed in the text, from drawings by Reinhart, there is a frontispiece called "A Spanish Peasant," exquisitely engraved by Juengling from a drawing by Chase. The whole number is replete with interest, and the Editorial Departments are filled with timely matter.

Communications.

COUNTING BY TENS.

BY J. LAWTON.

- How swift the dial-hand is turning Round upon the level mark, How the waves are hurrying, dashing, 'Gainst my frail and trembling bark.
How swift, how soon our visions faded, Of sprightly youth, and prime, And the bell tolls seven decades In the silent halls of time.
Ten and twenty, gladness ringing, Happy, happy, buoyant, I! Now a boy, and now a lover, On the path of destiny.
Thirty, forty, oh, the changes! Now my vessel parts the deep, Fixed my sail, and known my haven, I have sown, and I must reap.
Fifty, sixty, paler, paler Glow the fires on twenty's shore, I can see the golden city Where the breakers never roar.
Loud the murmuring waters whisper, Dark the clouds before me rise, Now the golden steeples glitter In the kingdom of the skies.
Ten and three-score, nearer, nearer, Close the billows round the wreck: Pale the helmsman now is waiting, Waiting on the shattered deck.
Now the fearful storm increases, Now it sob's itself to sleep, And the clear transparent sunbeams, Shine upon the tranquil deep.

HOW HE FOUND THE TRUE SABBATH.

The Baptist pastor sat in his tiny study. It was a holy place to him, for it had been occupied by the saintly and talented son of the celebrated Andrew Fuller, and by the equally saintly son of the useful writer, Pastor Pike of Derby. But memories older and more intensely spiritual radiated from those ancient walls; for the little manse and chapel, pent up in a narrow patch of ground not many yards square, had become, in the year 1688, the first resting-place of a persecuted band of baptized Christians exiled from

several towns in western Somersetshire, and clinging together in worship in a wilderness manner; meeting, now here, now there, in various hamlets and farms in quiet sheltered glens, while one of their number watched from some tall cliff, for signs of the approach of government officers sent to apprehend them. From the year 1659, the date on the old communion cup still reverently preserved, this pilgrim Church had wandered and watched near to the central village of the district, until allowed at last to settle in it by the government of William, the Netherlands king of England. Their holy resting-place, a mere hovel at first, stood near the bottom of a glen dipping suddenly from a spur of the Brendon hills and opening out into the broader vale between the two ranges of the Quantock and Brendon hills, whose red shoulders and giant round heads, whose purple heather and crowned with golden blossoms of the gorse, seemed to keep a kingly guardianship over the peace of the fertile vale. As the pastor sat at his study window, in the year 1875, he could hear the murmur of peace with which the streamlet at a little distance gurgled on its way to join the faster torrent, which raced through the central vale towards a little harbor on the Bristol Channel, five miles away. But although the hush of peace was all around him, there was no peace just then in his own heart. A bundle of eight tracts had arrived that morning, sent by Elder Wardner, of Wisconsin, then staying at Glasgow, N. B. They had been opened with some curiosity, but a glance at the word "Sabbath," in the titles, had, at first, put the tracts in some danger of consignment to the waste-paper-basket, for, with a shrug of impatience, he exclaimed, "Ah! I see, more Sabbath tracts from Scotland." A second glance showed that it was no Scotch Sabbatarianism presented in the tracts, for it caught the edge of the various questions printed in capitals—questions keen and weighty as the stroke of an Oriental sabre. The perusal of the tract entitled "Constantine and the Sunday," quite produced an immovable conviction that the heathen festival of the sun had been substituted for the Sabbath of the Lord, among other corruptions introduced by the Great Apostasy of the Middle Ages. This conviction fermented and stirred in the pastor's brain as he went about his much-loved work. It led to correspondence with Eld. Wardner; to fresh light on various questions that hitherto had blinked faintly in the mind, like tall trees through an autumnal mist; to various efforts for the spread of Sabbath truth, including discussions in Bible classes, private conversations and the distribution of some thousands of Elder Wardner's tracts in various ways. These efforts, more than anything previously read on the subject, strengthened conviction, and induced the wish to be associated with others willing to keep the Sabbath with him. This wish was inflamed by the perusal of the SABBATH RECORDER, which was always a welcome guest in his home. As it was impossible to find any persons who could gratify this wish in the community around him, he wondered whether in a larger place he would be more successful in his effort to find them. The question thus arising was soon answered in the negative by his removal to a larger sphere of labor, where he was even less successful than in the smaller one, in finding persons favorable to the consideration of the Sabbath of the Lord. He was thus driven back upon the fellowship of the Christian brethren whose thoughts breathe and whose words burn in the RECORDER; and there he continues to find an influence like a bracing wind from the heights of communion; a tonic from the medicine-chest of principle; a bread basket of loaves from the finest of the wheat of simple eternal truth, and a record of the works of men who can dare the frowns and despise the smiles of the world for the sake of being exactly right, men who know how to go forward in the face of wind and tide. This influence is all that cheers his loneliness in adherence to the endeavor to revive the neglected command to "Remember the Sabbath-day, to keep it holy." GEORGE HIDER. WINCANTON, Bath, England, March 18, 1882.

Home News.

New York.

LEONARDSVILLE.

Bro. Huffman closed his labors with us the 2d inst. Many prayers will follow him. If there be objections and prejudices against the coming of a revivalist to conduct a series of meetings, they are found mostly outside of Leonardsville.

We give as a good reason why our people should welcome and work with an evangelist, the words of Paul: "When he [Jesus] as-

ceeded up on high men," "some, apostles, and some, evangelists, teachers; for the perfecting of the work of the ministry of the body of Christ, the unity of the faith, unto the measure of the Eph. 4:8, 11-13. One tian labor is not to were the offices of apostles, pastors and merged in one and place. All were to work in giving God all the glory, all jealousy. The evangelist necessarily be a D. D., or even one who has our theological mill. I work and have a commandment, Jesus Christ, he may go Philip (Acts 6:5; 8:5) ings in different places promoting revivals of re-

Last Sabbath, April 15th, the church members put on Christ in with the Church. Full letter and hand of fellowship expecting to go forth. The meetings now people's prayer and conference to house, every usual Sabbath evening meetings, besides the service.

While we greatly rejoice in God's love, we are fact that some carnal have met with such professed friends as obedience or any Christ. We commend Jesus as recorded in Jo 25.

May we hope that work may be marked in the whole community here who need the germinating life implanted in religion that carries wherever it goes. Brethren every opportunity to do virtues, and also to carry to other homes, and hearts with the promises of the gospel.

The Quarterly Meeting April 8th, at Honeye, terest. But many were meeting on their hearts. Some were detained by people of Hebron were C. S. Wells was the on Run. Preaching on Summerbell, followed bath morning by C. A. ing by G. P. Kenyon; ing by J. Kenyon, and M. Cottrell. Conference a share in all their tendance of so many brethren at Honeye, to make this meeting enjoyed it. Usually bath service among the weeks Eld. Summerbell evening after the Sabbath gathers from different who are interested in. In this way they hope, and become a st-

Eld. Lewis is still w night. He will pre the remainder of the people were baptized conversions thus far young. Many muddled, but for some yet yielded. It seems persuasion has been tr is weak, but God must carry on the wo APRIL 12, 1882.

A letter from Bro. Potlatch, Nez Perces that the colony of S North Loup in the their destination in twenty-five or thirty iston, on the Clear W tributaries of the S gable for sixty miles up of hills, valleys, p s mild, healthful cl anxious for other S join them. Any in

towns in western Somersetshire, and together in worship in a wilderness... meeting, now here, now there, in hamlets and farms in quiet sheltered...

ended up on high... he gave gifts unto men... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers...

securing a home there, addressed to John Furrow, or William Stewart, Big Potlatch, Nez Perces Co., Idaho, will be promptly answered.

Four miners from Washington county in this State write that they have been cast into a dungeon at Chihuahua, Mexico, having endeavored to leave the mines at that place.

In the Spanish Cortes recently, Sig. Catalan, a Deputy, stated that great excitement had been caused by the arrival of five French ironclads at Barcelona.

As Christian, wife, mother, and friend, she has long been known and loved. Her death was sudden, but she was ready. She has left an aged husband, and three sons and three daughters, with hope that death to her is gain.

Condensed News.

THE LOST JEANNETTE.

The following account of the loss of the Jeannette was communicated by Dr. Ledyard, who learned them from Lieutenant Danenhower, at Irkutsk, and reported them to a friend at San Francisco.

A petition has been filed in Congress to pay Mr. Scoville as counsel for the defense in the Guiteau trial. In a letter to Congressman Farwell, Mr. Scoville says that the Guiteau business has nearly ruined him, and suggests that if the Judiciary Committee object to leaving the amount of compensation to the Attorney-General, they might limit it to the sum proposed to be paid the experts, twenty-five dollars a day for the time actually given to the case or even less.

Gen. Francis E. Spinner's inimitable signature, which became so familiar to the greenback holders during the war, is thus explained by himself: "It was when I was practicing law in Herkimer county—well, let me see—it was in 1830. Judge Osborn was my law partner. I was scrawling with my pen at my desk one day, and wrote my name several times in that manner. Osborn happened to see it. He said: 'Hello, old Fish-hooks. I'll bet you can't do that again.' I said, 'I bet I can,' and I did it. I adopted it as my signature then, and I have written my name in that way ever since."

The number of postal stamps, cards and stamped envelopes, issued during the nine months ending March 31st, was 1,290,983,000, and valued at \$30,697,000, an increase over the corresponding period of the previous year of 165,255,000 pieces and a value of \$4,667,000.

Rhode Island. ASHAWAY. Eld. Lewis is still with us, preaching every night. He will probably remain through the remainder of this week. Four young people were baptized last Sabbath. All the conversions thus far have been among the young. Many middle-aged men are convinced, but for some reason they have not yet yielded. It seems that every means of persuasion has been tried. The arm of flesh is weak, but God is powerful; his Spirit must carry on the work in such hearts. s. APRIL 12, 1882.

Idaho. A letter from Bro. John Furrow, of Big Potlatch, Nez Perces Co., Idaho, informs us that the colony of Sabbath-keepers that left North Loup in the Fall of 1880, reached their destination in September, and settled twenty-five or thirty miles northeast of Lewiston, on the Clear Water, one of the largest tributaries of the Snake River, and is navigable for sixty miles. The country is made up of hills, valleys, prairie and timber, with a mild, healthful climate. The colonists are anxious for other Seventh-day Baptists to join them. Any inquiries looking toward

During February one hundred and thirty-three sailing vessels were lost, including twenty-two American. Sixteen steamers were also lost, including one American. The bituminous miners in the Clearfield region of Pennsylvania demand an advance of fifteen cents a day. If refused, three thousand of them threaten to strike. Secretary Kirkwood, on the afternoon of April 15th, bade farewell to the employees in the Interior Department.

REAR ADMIRAL COOPER has been ordered to the command of the North Atlantic station. SPECIAL NOTICES. 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 Westerly 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 Westerly at 7 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 A. M. S. S. GRISWOLD.

PLEASE YOURSELF.—All kinds of Chairs for repairing left at G. C. Sherman's shop will be promptly attended to, before the evil days of house cleaning draw nigh. Split seats, 25 cents; Rattan in place of Plag, 30 cents; Cane and Wicker, 50 cents. M. LIVERMORE. ALFRED, N. Y., April 16, 1882.

Home News. New York. LEONARDSVILLE. Huffman closed his labors with us last night. Many prayers will follow him. There are objections and prejudices against coming of a revivalist to conduct a series of meetings, they are found mostly outside our doors.

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Rupture. Its Relief and Cure as certain as day follows day by Dr. J. A. SHERMAN'S method, with safety from the danger of strangulation and without the injury crutches inflict. Those wishing proof should send 10 cents for his book, containing likenesses of bad cases before and after cure, also endorsements of professional gentlemen, Ministers, Merchants, Farmers and others who have been cured. Trusses and Rupture sooner or later affect the nervous and mental system, bring on organic diseases, impotency, destroy energy and social desires, making the young old and the old useless. Offices, 251 Broadway, N. Y., 302 Walnut St., Phila. Days for consultation, each week—New York, Mondays, Tuesdays and Saturdays; Philadelphia, Wednesdays, Thursdays and Fridays, every other week.

The American Popular Dictionary, \$1.00. This useful and elegant volume is a perfect dictionary and library in one. It contains the most complete and accurate definitions of words, and is the best dictionary ever published. It is the only one that is both a dictionary and a library. It is the only one that is both a dictionary and a library. It is the only one that is both a dictionary and a library.

MARRIED. In Hopkinton, R. I., April 6, 1882, by Rev. Horace Stillman, at the residence of Nathan B. Palmer, Mr. JOHN C. BURDICK, of Stonington, Conn., and Miss H. MARIA PALMER, of Hopkinton.

DIED. In the town of Alfred, Allegany Co., N. Y., April 12, 1882, Mrs. HULDAH BLIVEN SISSON, wife of George Sisson, aged 77 years. She was born in Rhode Island, and married there fifty six years ago, and soon after came to Alfred, where she has resided ever since. She obtained hope in Christ under the labors of Eld. John Green, and by him was baptized, and received into the First Alfred Church, where,

Selected Miscellany.

IS THIS TO BE EVER SO?

'Tis cold, dark midnight, yet listen To the patter of tiny feet!

My dogs sleep warm in their baskets, Safe from the darkness and snow;

Our beasts and our thieves and our chattels, Have weight for good or for ill;

So Lazarus lies at our door-step, And Dives neglects him still.

—Gerald Massey.

THE STORY OF ONE WOMAN'S WRONGS.

The following story is narrated by a well-known lecturer as one that had been told to him by an aged woman, in the same words, as nearly as may be in which he gives it, and is published in the Church and Home Illustrated.

"I was married young, too young—Oh, that was the terrible mistake of my life. My husband determined to go West. I must leave my home. Father was a drunkard, mother an invalid, with a large family younger than myself about her.

"Who enters here must leave all hope behind." My young friend, he who crosses the threshold of the dram-seller leaves more than hope behind; he leaves his honor, his reputation, his earthly prospects and hopes of immortal glory.

ASKED FOR BREAD AND GIVEN A STONE.

Many of the self raising flours and bread preparations sold for baking purposes, are not made it appears from cream tartar at all.

500 POUNDS BURNED AND GROUND BONES are placed in 400 POUNDS SULPHURIC ACID (oil of Vitrol) freshly diluted with 1,000 POUNDS WATER, and stirred from time to time for three days.

Bones of defunct animals gathered from in and about the great cities, on battle-fields and wherever else they may be found in quantities.

The following article is copied from one of the leading daily papers of St. Louis, headed, A Yeast Powder Investigation.

"A complaint, signed by a large number of citizens, has been filed in the office of the Health Commissioner, alleging that the yeast factory on the corner of State and Mallett streets, Carondelet, was a nuisance and asking that it be investigated.

No article of daily food appears to be so brazenly and persistently adulterated as that of yeast powders, and the so-called self-raising flours appear in the same category of fraud.

JOHN PLOUGHMAN'S ALMANAC has the following adages among others: He who closely clings to God, oft escapes the chastening rod.

Expect to be disappointed to-day. Every man can be managed, if you find out his handle.

THE memory of noble and useful acts wrought in early youth is like the coral islands—green and sunny amidst the melancholy waste of the ocean.

SAVED FROM THE STORM.

BY ARTHUR EVERETT COTTON.

Christmas out on the plains of Kansas is very different from the Christmas of our New England towns and cities.

Five years ago come Spring, Milton Farr with his wife Nettie and two children, aged seven and ten, came out to Kansas.

Nettie was a Christian woman. Her Bible she read daily and always of evenings she joined in prayer to Him upon whom she leaned for support.

The children perhaps minded the change as little as any one. Whether at school, or with their father about the farm, or over to a neighbor's, they, at least, were contented.

In July the grasshoppers came and devoured every vestige of a green thing and all Milt's crops went by the board.

Things went along thus till Christmas. The day before Milt went to town as usual, and Nettie expected nothing but that he would return in the same shocking condition that he had done night after night.

Indoors, Nettie was pale and nervous. She knew well if Milt was out in the storm he must be lost. Guy and Bennie neglected their playthings and sat by the fireside, but neither spoke.

Nettie took the Bible from the shelf and opening at the second chapter of Luke read it through. The words, "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The sun rose cloudlessly up the heavens on Christmas morn, its warming rays carrying cheer to many snow-bound homes, but alas! no tidings of the missing parent.

By this time Guy was up and dressed, while it was yet very early. When told that papa had not come home, he began to cry, but was soon quieted again and commenced on the breakfast, assisted by Bennie.

The morning service of prayer which followed, was hardly over, before all anxiety of wife and children was speedily removed by the appearance of the neighbor, bringing Milt alive, but with limbs benumbed by exposure to the cold, hungry and exhausted.

It seems he had started from town just as the storm broke out, hoping to reach home, but soon becoming bewildered wandered off toward the river side where there was a belt of timber.

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Here was an old hollow tree which had been blown down by the wind, and the top had lodged among the other trees.

On the lower side of the old log, so high up that it could not be covered by the snow's drifting, was a hole rotted away, large enough to admit the entrance of a man's body.

The old tree served as a covert for birds in storms. Seeing them fly into it, Milt sought its shelter till the storm should abate, resisting, the time, the fatal impulse to sleep, which always comes of long exposure to the cold.

When the glad morning broke, bright and warm, Milt, knowing the country well, after an hour's walk regained the road, off which he had wandered in the storm.

And as the boys grew older they thought a great deal of these things. Fenimore Cooper has it, that we are apt to scoff at the prayers made in the hour of danger, and because the petitioners' daily teaching and ordinary life is not elevated to the same standard of purity, we are apt to regard such pretensions as mere mockeries, and to think they are homages paid to the power of the Deity, which perhaps has required the present to awaken.

HABITS OF THE SEA-COW.

The manatee, or sea-cow, is the most widely diffused of the sirenians, and, being American, has the first claim to consideration. Its various species are found along the coasts and in the rivers and inland lakes of tropical America; the length of the entire opposite coast of Africa, around the Cape; and as far north up the Mozambique coast as the Zambezi River; in the upper Niger River; in Lake Tchad; in the East African Lake Shirwa; and in the Tana Sea in Abyssinia.

The manatees feed in herds on the bottoms of rivers and the shallow waters along the shore, where they browse on algae and aquatic herbs. They associate together in the most peaceable manner, and show a great community of feeling.

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talk, and being hard up for something to say, remarked, as he watched the snow falling: "This will be hard on the old man's calves and sheep." "Never mind, dear," said she, slipping her arm around him, "I will take care of one of them."

TO-DAY is a king in disguise. To-day always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days.

NEVER be worried by trifles. If a spider breaks his thread twenty times, twenty times will he repair it again. Make up your mind to do a thing, and you will do it.

"Troubles never stop forever—The darkest day will pass away."

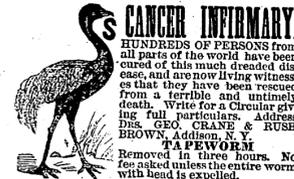
If the sun is going down, look at the stars; if the earth is dark, keep your eyes on heaven. With God's promise a man or child may be cheerful.

"Never despair when fog's in the air! A sunshiny morning will come without warning."

FRIED MUSH.—This simple breakfast dish is much improved if the slices of mush are first dipped in beaten egg and then in cracker crumbs, frying in a mixture of lard and butter to a light brown.

WORTH SENDING FOR.

Dr. J. H. SCHENCK, of Philadelphia, has just published a book on "DISEASES OF THE LUNGS AND HOW THEY CAN BE CURED," which is offered free, postpaid to all applicants.



Remove in three hours. No pain. The entire worm with head is expelled.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

BLANK CERTIFICATES OF MEMBERSHIP. With return notice of the certificates having been issued, suitable for any church, for sale at this office.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALL & Co., Portland, Maine.

ANY KEY, THAT AND NOT ANY WATCH WEAR OUT. Sold by Watchmakers, by mail, 30 cts. Circular for FREE. S. BIRCH & Co., 33 Day St., N.Y.

\$5 to \$20 per day at home. Samples worth \$5 free. Address Stronson & Co., Portland, Maine.

SHORTHAND. Writing thoroughly taught. Questions prepared for pupils when competent. Circular for FREE. W. G. CHAFFEE, Oswego, N.Y.

ALFRED UNIVERSITY. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of study.

Commencement, June 28th. SIXTEEN TEACHERS. Expenses \$100 to \$200 per year. Fall Term begins Wednesday, Aug. 31st, 1881; Winter Term, Dec. 14th, 1881; Spring Term, March 29th, 1882.

Send for Catalogue.

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.

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

Popular

GOLD is much more abundant than was formerly supposed. It was found in Fulton mines, and at Lenni, Dela.

METAL WIRES cool on become heated on contact of vulcanized caoutchouc. Composite compartment, best stretched, and cooled.

ALLEGED SACCHARIF BY WATER UNDER HIGH F. Sohlet says that the le have is greater, the le one part of starch. If presence of a trace of fro in the potato, and the commerce, is necessary. moved, no sugar is gener

COTTON-SEED OIL.—this oil is assuming the tinct industry in the U there are upwards of 20 quantity of seed treated 400,000 tons. The aver lbs. of seed is 400 lbs. of ton, 365 lbs. cake, and 1879 the United States gallons of cotton-seed oil

INFLUENCE OF TREE BIRDS.—In the neighb forests of Norway, the have been freshly impre of copper, are often fou forated by the woodpeck which is produced by t wires, leads the bird to are worms and insects holes are consequently ceedingly large. They near the insulators.

MR. EDWARD ATKIN ly been making an invee of electric lighting companies of Boston, M among other points, proved that at the end operatives in a mill whi time by an electric lig in better physical con have worked by gasli being cooler, and not products of combustion

EXPERIMENTS are be tize in Europe, the co ink-plant of New Greu this plant, locally term of a somewhat reddish, intensely black in a fe can be used for writin any further preparati pens less than ordinary over, the advantage of ical agents. When th named above, was unde all public documents hanchi.

ELECTRICITY IN PL which has been establi and plant electricity. tion to the latter, with of Du Bois Reymond's of animal electricity. V terior of electro-mouv with small peripolar m a conducting substanc (joining the poles of a parallel to the axis of containing them. T electro-motors suppose to have two negative positive equatorial. electricity requires, on each of the molecules zones, and one negativ

THE editor of Scien of Prof. Wiley, prop "Amylose" be applie from starch. As a th this class of sugar w market daily within a tainly desirable that s upon, so that the con satisfaction of euphon

ACCORDING to Poi menters, the heat rad equivalent to that wh by the combustion eve mass of coal as great vast amount of radiat millionth part is sp the rest passes into s absolutely wasted enormous loss of heat has not diminished

