exports, none. Fresh dairy make has arrived and declined in price, closing to day with of. s of fresh half firkins and new Welch at 2800 nd 25c. bid; extra Western creamery 35c. bid: reamery offered at 32c.; firsts Western factory dat 24c; seconds ditto offered at Toc.; thirds offered at 11c. with 10c. bid. A feature of the ment of food was the receipt here this week of 00,000 bags of Irish and Scotch potatoes. We

iery, new milch, fancy. ...........35 @-fair to choice....25 @28 butter, sour, cheesy, poor.....10 @20 poor to common......10 @16 ERSE.—Receipts for the week were 14,584 boxes: is. 16.564 boxes. Good sound early cheese are

and too sharp for home trade, shippers pay-@11c. for good to choice parcels. Fancy rn full cream cheese are out of stock and Fancy N. Y. Octobers are few and firmly Skimmed cheese are of doubtful value, and from a cipher up to 6 c. We quote: 

ry, partly skimmed...... 5 @ 7 Receipts for the week were 441,560 dozens.

iarket has been steady and strong at a drop of 1c. per doz. on price, closing to-day with sales s extra Mich. at 18c.; 10 bbls. Iowa firsts at April offered at 141c. seller the month and bid with sales 50 bbls. at last price; 13c. was May 15 and offered at 14 c. We quote:

by eggs, fresh, per dozen..........18 @181 ELE SUGAR.—Choice new sugar sells: for light

d choice cakes, 9c. @ 11c.; maple syrup, per , 75c. @ \$1. swax. Good demand and prices strong, at

ins.—We quote: ws, per bushel, 62 lbs., prime..\$4 00 @\$4 25 "fair to good, 3 25 @ 3 75 " good to

ED FRUITS.—We quote:

rated apples, ring cut, choice......131@14 fair to good............10 @12 and Western, quarter apples...... 51/20-North Carolina, sliced...... 7 @ 74 

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ional, on account of postage. If payment is delayed beyond six months, 50 additional will be charged.

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# Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

WHOLE NO. 1942.

TERMS-\$2 A YEAR, IN ADVANCE.

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VOL. XXXVIII.-NO. 17.

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his Sabbath mission work.

and value of said property.

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## The Sabbath Becorden.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

For the Sabbath Recorder.

FRANK L. PHALEN.

There are many golden moments in this mortal life of ours. Oft the heart too full of gladness is to speak

And bright visions burst upon us of the fair elysian God hath promised to the faithful, pure, and

So we lift unto our Father hearts redeemed from

Praying he will ever lead us in the right we thank Him for our Savior on Judea's hill Who was crucified to bring "our hope" to light.

We praise Him for the progress that "our glorious hope" has made In its conflict with the subtle power's of sin, And we pray each arm is ready to unsheath faith's

And go forth still grander victories to win. Thus our lives shall shine with lustre golden a the Autum's sun. Or the waters that from jeweled fountains flow:

"our hope" shall be perfected in the loving words; "Well done; Come up higher, thou hast labored well below." ADAMS CENTRE, N. Y.

#### TRACT BOARD MEETING.

Board of the American Sabbath Tract Socie- ure of reading the same to his wife and her ty was held in Plainfield, N. J., April 9,

reference to the proposed Sabbath Depart- of the frantic speeches of agitators, we would ment in the Sabbath Recorder, Bro. Max- have the well studied, carefully written artison consenting to conduct said department. cles of thinkers, sifted and written all the

lishing the Sabbath Chronicle.

ing Secretary was instructed to reply that the he may reflect that the last has been a dull Tract Board can not consistently appropriate | week at the National Capital; that Congress money for individual enterprises, but would has done nothing but make speeches; that suggest that the same end can be effected by the President has confined his energy to a an appeal for individual subscriptions.

tain papers for advice of the Board in reference to publication.

gesting a plan for the increase of the subscription list of the RECORDER. The plan news. was unanimously adopted, and the Publishing Agent instructed to carry it out as soon as practicable.

The proposition of Bro. Andrews is based on the supposition that there are many people in our societies who are able to take the RECORDER, and who would do so if they could have the opportunity of making its persons are furnished the Publishing Agent by friends of the RECORDER, they will receive four successive sample copies of the RECORD-ER, together with an appeal for their patronage. If local agents and others will assist in this endeavor to get one of the best of religious papers into every family connected with abilities. our societies, they will be doing substantial work for the Master. How frequently Chrislargely through the religious press, and that extending such publications is doing direct work for his cause. The value of the SAB-BATH RECORDER as an educator in our families can not easily be overestimated. With its present corps of editorial contributors, and its various departments so ably conducted, it is rapidly gaining in popular favor; and in many households it is the most wel-

come of all their weekly messengers. L. E. LIVERMORE, Secretary.

WASHINGTON LETTER.

The Academy of Sciences is again holding

(From our Regular Correspondent.) WASHINGTON, D. C., April 22, 1882.

its annual session in Washington. The Academy consists of a number of college professors, and specialists in particular branches of learning. Some of them are distinguished in their way, but not more learned or distinguished than hundreds of others who stay at home, and are independent of gratuitous advertising. Few men are content to know and be unknown. Talmage and Ingersoll mutually advertise each other. Barnum gets an elephant for a cheap advertisement, and the press of the United States tumbles to his racket. Now I am not disapproving advertising. I know it to be a good thing. But I like to see honest advertising paid for at so much a square. What is the use of speeches to a score or two of people, half of whom don't know what they are talking of views. Give them leave to print. Everything that is worth knowing is in print, and can be reached in much better formulated shape than when Professor Palæozoic speaks it through his nose. Why should a man stand in an uncomfortable hall and listen to The regular meeting of the Executive a political speech when he can have the pleasmother at an expense of from one to five business, correspondence was presented as no speeches to print, or to read. Now this is precisely the millennium that your corre-1. From D. E. Maxson and J. Allen, in spondent is trying to bring about. Instead

Tract Society in maintaining Bro. Rolf in ed is sound, but I do assert that, as a rule, printed matter is sounder than spoken mat-3. From Miss Lois Townsend, Iowa, in ter, and that the thinking which is comreference to Sabbath tract work, and her pulsory in writing restrains a riot of words gift of a house and lot at Lime Spring, Iowa. and imagination. Moreover, written matter Bro. H. B. Lewis was requested to visit that is not editorial is usually subjected to Lime Spring and ascertain the condition wholesome censorship before it gets into asking for an appropriation of \$200 to aid ton letter; there is nothing in it about Wash. where to find our king-he is already chosen, Bro. Moore, of Chicago, in his work of pub- ington; for all the information it furnishes about national affairs and legislation, it might To this communication, the Correspond- as well have been written in Alaska." But reception, a visit to the Naval Academy, and 5. From. D. R. Stillman, submitting cer- audiences to Members and Senators seeking offices for their friends; that the Departments have not departed from the grooves of 6. From T. P. Andrews, Farina, Ill., sug- routine; and that it is impossible to write a Washington news letter when there is no

APRIL 22, 1882.

The action of the House yesterday in declaring that neither Cannon nor Campbell were entitled to the seat of delegate from Utah, of course sends the matter back to the people of that Territory for another election. There was no question of Cannon's majority, but he was not admitted because of his poacquaintance. Hence as the names of such | lygamous belief and practices. The election to fill the vacancy thus created will be held under the anti-Polygamy law, recently passed by Congress, but, notwithstanding this, it is said that Mr. Cannon will again be the candidate of his people, who hold him in great esteem. He is, undoubtedly, a man of fine

The committee on expenses attending the illness of the late President Garfield have, tians express a desire to do more for the after careful consideration of the services cause of Christ; but how many forget that rendered, reported a bill fixing the compen- young man gave his father's address. the cause of our Lord is promoted very sation of the surgeons and nurses, and allow- was a stately house-in the west of London, ing to the employees of the Executive Mansion certain extra pay for their services. The allowance made is very liberal in some instances, but it must be remembered that the surgeons and nurses gave up everything else, and devoted their entire time and attention to the case. Nothing less than this would have satisfied the public. It does not lessen the value of the service, either, that those who attended the bedside of the suffering President and ministered to his wants, did so without giving thought to the matter of pecuniary responsibility. No bills have ever been made out; no compensation is claimed. The committee have apparently taken all the circumstances and conditions into consideration, and it would be most unseeming for Congress to raise a dispute over this matter.

#### JEWISH RESTORATION TO JERUSALEM-WHO WILL BE THEIR KING?

I heard a story the other day that admirably illustrates their intense belief in their

future. It was told me by a poet: "A few years ago I was visiting at the house of \_\_\_\_, in New York, and there was a brilliant company assembled there. One evening there was a reception, and among the people who came was a gentleman of such noble mien, such lofty features, such a superb and dignified presence, such a placid Almighty deals thus with men, and while serenity, such a manly beauty in every line the Christian is sorry that any will reject of his face and person, that as he moved in this love, refuse this pardon, he is none the the crowd I couldn't turn my eyes away from these scientists coming here with their heavy him. He seemed to hold me with a spell. I papers and esoteric knowledges, making think he was the handsomest man I ever saw; it wasn't merely physical beauty, it was spiritual beauty as well. His whole face was refuse the love that would carry you up to radiant with the 'solar light.' He had very about? They say they come for an exchange | dark eyes-large, Oriental eyes-a leonine | ard, in Christian Cynosure. mass of black hair, and was full bearded. I was so fascinated by him that I hardly felt like talking, but after a while found myself | versy has reached a final decision by the seated beside a charming Jewess, Miss Court of Appeals, which was handed down for her race, and proud to talk of it.

tant when we shall go back to Jerusalem. a Normal School without the concurrence of We are accumulating wealth and power that the local board. The powers conferred on we may bring them together there and make the Superintendent are general, whereas the it like the city of a dream. The great bank- powers of the local board refer specially to cents? But it may be said that if there were ers, the Rothschilds, and the rest will bring the immediate management of the schools. After the usual introductory services and no audience at the hustings there would be their wealth there, and we shall rebuild the The decision is that Mr. Hoose continued to temple with their treasure. We have the be principal, notwithstanding the effort of capacity to do great things. Our blood | Superintendent Gilmour to relieve him. makes good leaders. Beaconsfield is a Jew, The decision was written by Judge Tracy, Jules Simon is a Jew, and there is Hebrew and was concurred in by all the members of blood in Gambetta's veins. Then in the arts | the court. we have shown our capacity for successhark, they're playing one of the "Songs The celebrated Ann, Countess of Pem-Without Words"—Mendelssohn was a Jew, broke, had the office of hereditary sheriff of

Missionary Society would co-operate with the | be understood to assert that all that is print- | as it surely will be, for God has promised your God and mine.'

"Then,' said the poet, 'you'll choose you king—one of the Rothschilds, I suppose? "'No, no, we have our king. Our king.

on D Chandall

must be of the lineage of David. "'And can you find a son of David after

all these centuries?' "'Oh, yes; it is a part of our religion to keep the family records. There must be a print; for example, the editor, after reading setting straight of genealogies at every week 4. From Ira I. Ordway and several others, | this article, may say: "This is no Washing- of week-year (forty-nine years). We know

waiting to be crowned.' "Aud where is he now?' asked the poet. "'There,' said the Jewess, and she pointed to the man who had so fascinated me. 'It is the Baron -, of London; he is recognized by all who keep the faith as the one upon whose head the crown would be placed if the day of restoration should come to-morrow."—Boston Traveler.

#### A FATHER'S LOVE.

It is sad to the Christian to think that any one will refuse to repent and turn to the loving Father who waits to receive all that will come.

In an East London garret, on a heap of straw, racked with consumption, starving for bread, and covered with vermin, an object of pity, but still more an object of loathing, a young man lay dying. Over him bent a city missionary who told him the story of the cross. Little by little he took in the truth that Jesus Christ came into the world to seek and save such as he. Tears chased one another down his wasted cheeks as the joy of pardon came into his heart, and the ight of hope illumined his deep set eyes. After a little he said to the missionary, "Now, if father would only forgive me, I

should be perfectly happy."
"Where does he live?" said the man of God. "I will go and ask him to do so."

"No, no," said the young man, "he would resent it. He has disinherited me, and stricken my name out of the family record, and forbidden the servants to speak of me. You have been good to me and I don't want

your feelings injured." The missionary insisted, and at last the and it was a stately man who came forward to greet the messenger from that death bed. The missionary said: "I have come with a

message from your son Joseph." The man drew back haughtily and said,

You are mistaken, sir, I have no son." "Oh, no, sir," was the reply, "I am not mistaken. You have a son, but you will not have one long, and I came to tell you that he wants you to forgive him before he dies. I will see that he is decently buried,

but he wants your forgiveness." Tears sprang to the eyes of that proud man and he replied: "Forgive him! Yes, I will forgive him. I didn't know that he wanted to be forgiven. Take me to him quick." They went together to that tenement house and toiled up the five pair of filthy, creaking stairs. The missionary opened the door and the father cried, "Oh God! is my boy here?" He hastened to the corner where the dying one lay, and said, "O my boy, my Joseph! I forgive you freely

and wholly. I will take you home."

"No," said the young man, "I am nearly through now, and I can go so happy now that I am forgiven." It was as he said, for in a few moments with his father's arms about him, and his head resting on that

father's breast, he passed away. Now the point is this: that father had been wanting to forgive that son a long time before that son wanted to be forgiven, and just as soon as he did want forgivenness and let the father know that he wanted it, he received it. The great and blessed Lord God less glad that he has received it, and that the word of our God is to stand forever. My friends, if one of you all goes down to death eternal, you will go down because you the courts of heaven .- Prof. C. A. Blanch-

THE CORTLAND NORMAL SCHOOL contro-\_\_\_\_, a young woman full of enthusiasm April 18th, and was emphatic in the position that the Superintendent of Public Instruc-"'Oh,' said she, 'the day is not far dis- tion has no power to remove the principal of

## 2. From Bro. Rolf, of Norway, in refermore carefully from a knowledge that they Rachel was a Jewess; there is no knowing to Westmoreland, and exercised it in personance to his labors on that field; also from A. must go down in black and white, and stand what heights we might rise if the foot of the Atothe assizes at Appleby, she sat with the ence to his labors on that field; also from A. | must go down in black and white, and stand E. Main, giving encouragement that the for criticism and judgment. I would not world was taken off our necks, as it will be, judges on the bench. IMPERFECT IN ORIGINAL

## **M**issionary Pepartment

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

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

Bro. C. J. SINDALL reports for January and February, 62 weeks of missionary work, 27 sermons, and 47 religious visits, at Owatonna, Steel Centre, Blooming Prairie, and in the vicinity of St. Peter, Minn., with one addition by baptism.

A Young People's Mission Band was recently organized at Pardee, Kansas, by the adoption of the following constitution:

ARTICLE 1. This Society shall be called The Young People's Mission Band of the Pardee Seventh-day Baptist Church and con-

ART. 2. The officers of this Society shall be a President, a Vice President, a Secretary, and a Treasurer, chosen yearly; and they shall constitute, together, an Executive Com-

ART. 3. The object of this Society shall be to gain and spread missionary information, cultivate the missionary spirit, and raise money for missionary purposes.

ART. 4. Any young person may become a member by the payment of ten cents yearly.

THE race of man needs salvation from danger, deliverance from bondage, life for death, light for darkness. Men in every land, of all occupations, and of every degree, are in danger of continuing to sin; and the universal law, ruling in the sphere of grace and of nature, and written in the Bible, which holds the mirror up to nature, is, that whatsoever a man soweth, that shall he also reap. By divine power, if at all, must men be lifted out of danger into a safe place. Again it is written that every one that committeth sin is the bond-servant of sin. Nothing could be more true to man's experience than these words. Equally true is it that man's hope of becoming free indeed is in being made free by the Son. In his Word men must abide, if they would be truly his disciples; his truth they must know, if in that truth they would be made free men, in the kingdom of spiritual things. It is also written that men are dead in trespasses and in sins. And who does not know that in his sinning he is dead to, that is to say, separated from holiness, happiness, and heaven? But there is a bread of which, if one eat, he shall not die; but it comes down from heaven. There is water, of which, if one drink, he shall live forever but this too is a divine gift. There is Prince of Life, whom men killed, whom God raised from the dead. Again, John teaches that they who walk in unrighteousness walk in darkness, not doing the truth. But the blood of Jesus cleanseth from all sin, that we may walk in the light, in fellowship with the Father, with his Son Jesus Christ, and with one another. The Bible takes it for granted that men are in danger, bondage, death, and darkness; and when men are most true to their better selves, they know and feel that this is so. It is ours as a redeemed and mis sionary people to tell with growing earnest ness and faithfulness of Him who is the world's salvation and deliverance, its life and

## C. W. THRELKELD IN KENTUCKY.

Dec. 17th. Attended prayer-meeting in the neighborhood. Sabbath before the third Sunday, attended the Baptist church, and, by request, preached in the absence of the pastor. Text: Rom. 7:13; subject, "Exceeding sinfulness of sin." Preached next day in the same place on Paul's Commission to the Gentiles.

Dec. 20th. Visited our Sabbath-keeping sister's family.

24th. Evening after Sabbath, filled regular appointment at Cedar Bluff. Text. 1 Tim. 2:1. Sunday, 25th, in same place. Text, Luke 2:12. Had a good congregation and good interest here. I have preached at this place regularly for four years; hope one day to be able to organize a Seventh day Baptist Church there.

January 1, 1882. Rain and storm prevented anything more than visiting and laboring in a private way through the week.

Eriday, Jan. 6th. Started for regular apthis meeting, at Cave church, I preached four times, good feeling and interest prevail-

tracts, and inquiring into the feelings of some friends on the Sabbath question.

will insure a whole success.

ily altar with them.

distributing tracts, visiting the sick, &c.

have attended my appointments regularly, since Dec. 15th, about 1,000 pages of tracts. I do hope in the remainder of this year to see a full harvest from the past six months of seed-sowing and labor for the cause of

#### THAT "SIX THOUSAND FIVE HUNDRED."

So far as I know, from every place where our missionaries have worked the last year, the cry comes up, "More work, more help, more means." On this Pennsylvania field, for every place where Bro. C. A. Burdick, Bro. Summerbell, and myself have preached, there have been calls for preaching in two or three other places. The wisdom of the Board, in previous plans and distribution of lished in this city, recently stated in a lectfunds, should inspire every friend of the ure, that the number of persons of Swedish gospel with confidence, zeal, and an honest birth and descent, in the United States, heart-searching before God, as to whether Norwegians is claimed by reliable authoriwe can not deny ourselves of some of our ties, to exceed that of the Swedes by more indulgences, that the Board and the cause of God may not be crippled for the want of means. According to the United States census, commissioner of revenue, and those best qualified to estimate, each person on an average annually pays for: tea, 45 cents; coffee, \$1 13; drink, \$16 50; tobacco, \$18, i. e., \$36 08 for narcotic indulgences. If our "eight" thousand averaged with the rest we will annually pay \$288,640. Just how much God will allow us to deduct for the church at large here we can not say. If we dare, to some large degree, to count ourselves out in respect to the use of strong drink, it will do us good to remember, that if the enemy laughs so as to be heard a mile, when we drink alcohol, in any of its forms in the saloon, he will laugh so as to be heard two miles when we drink it in the sick-room, and three miles when we drink it to commemorate the shedding of Christ's blood. We, numbering about 8,000, still have a debtor for tea, coffee, and tobacco, of \$147,-640. Though the black, health, life, and the higher Institutions of learning, are ensoul-destroying sin, of growing, vending, tirely under the dominion of the priesthood ards and gardens, now in the beauty of fresh whose esteem he had won in no ordinary deand using tobacco, yet lies at our door of this church. Quite a number of these Spring verdure, while through their midst, gree; the other was signed by Members of (which I fear destroys more at our hands than the gospel saves), we still have upon this point quite an encouraging credit. All these priests are now working among the rocky mountains of Lebanon, and to the to his friends in China, with great satisfacthers and mothers in Israel, and many of our young men have cleared their mouths and skirts of its fumes, taste, and smell. In they will be saved. addition to the above, and the promising glorious influence of our Excel Bands, some | creed-and you will be saved. of our young people, who are soon to be our leaders, have discarded the use of all narcotics. Having deducted all for drink, we can not the American schools—intercourse with herconscientiously deduct but an eighth here; etics will undermine their faith; don't read that will leave us debtor \$129,195. Ac- any books or papers published by sectarians, cording to the same authority, every person has an annual credit of \$1 11 for the gospel, and \$2 16 for education. When compared with all others we have done well, let us Christ's representatives on earth, and if you traveler, we come at last to the Christian double the average amount. Now we have do not obey us, you will be eternally damned! quarter, and here, not far from the "street debtor \$129,195; credit, \$50,320; balance against us, \$78,875, for these three narcotics, pointment at Cave Spring. Spent the night | which at best can only increase or feed a morwith an old brother and family, who are in- | bid appetite. How is it about the \$6,500 | them. terested in the Sabbath question. During asked for by the Board? In view of the urgent and reasonable calls of the Missionary and Tract Boards, the demands of God upon us, what are we going to do? There is age of the priests and the darkness of preju--Jan. 14th. Attended Good Hope Bap- not one of these narcotics, that I have or dice and superstition. The young are thirst-

that shall result in death, in its absence, and to the yet unborn. How in the nature I reached no other appointments in this of things can me expect God to answer our month, on account of rain and high water, | prayers while we practice these inconsistenbut did all I could in a private way, and I cies? If a boy, every morning for six months, find that in this is my strong hold, and I be- has asked a favor of his father, and every lieve herein is one secret of my success in morning has been told to drive the cows in revival work, namely, in the true interest | to the yard at night, and he should have it, resulting from private labor. Hence the and every night has yarded the sheep and necessity for the evangelist to put in his | not the cows, his inconsistencies would be no whole time. I think nothing short of this greater than ours, when we cross the line that God has drawn between nourishment Sunday, Feb. 5th. Preached at a private and narcotics, and allow the withering, house. On the evening of the 9th, attended | blighting influences of the latter to lead the weekly prayer-meeting. On the 11th and control us, when God so kindly, wisely, and 12th, attended my appointment at Cave | and reasonably says, "Present your bodies a Spring, stirred up the Sabbath question con- living sacrifice," etc. You will admit the siderably on this round, with good result, I boy's work was but mockery. What is our trust; preached three times. On the 17th, | work? You say his morning petitions were went ten miles away with my wife to visit only insults. What are our petitions? You an afflicted family of relatives; we spent | say when we have taken the most charitable Sabbath and Sunday with them, and as they view of his case, his folly is in the way of are all Christians though their afflictions | his success. Take the same view of our case, were quite sharp, it was truly cheering to and what of our folly? Is it all ignorance? see the spirit of submission to the divine | If so, God might still wink at it. The monwill manifested, and though they were af- ey consideration is but the smallest part of flicted, I felt my own soul refreshed while this question. As American slavery stood talking to them and worshiping at their fam- across the path of the gospel, so these narcotics stand across the path of the gospel now. The remaining part of this month, I have As the gospel moved on as never before when put in what time I could in a private way, slavery was abolished, so it will move on as never before, when our slavery to morbid, Through March up to this date, 20th, I narcotic appetites shall be abolished. Not until then can our energies, money, and let me here call attention to a common mis- At the latter school, chiefly consisting of preaching seven times, distributing in all prayers acceptably ascend together. Let us take courage. This cloud is not where it was, nor as dark as it was, when some of us took leave of our reputation, and, under God, and in his name, started out to create, what the world most hates, a better state of things, than previously existed.

H. P. BURDICK.

#### THE SCANDINAVIAN NATIONALITIES.

BY REV. N. P. JENSEN, CHICAGO, ILL.

It is, undoubtedly, well known to all the friends of the Home Mission Society, that the Scandinavians are quite numerous in this country. The editor of a leading Scandinavian newspaper, the Swedish Tribune, pubthan 100,000, while the number of Danes is estimated to be in the neighborhood of 200,-

All who have had any opportunity to be come acquainted with the Scandinavian nationalities, give them credit for being industrious, frugal, and of good moral character. The Scandinavians are foremost among those who are turning the wilderness of the North west into a well-settled and prosperous coun try, and their representatives may be found not only in town and county offices, but in the State governments and State legislatures, and even in American Institutions of learn-

Compared with immigrants of some nationalities, the Scandinavians are undoubtedly better educated and more enlightened; almost all can read, and most of them can write. But education in Scandinavia means something entirely different from what we understand by this word in America. Prejudice, and even superstition, seems to be a part of education in Sweden, Norway, and Denmark. The Lutherean State Church is and not only the common schools, but even prejudice and superstition. The points on which we see in the far distance. which they lay particular stress are:

3. Shun heretics and sectarians—all who are not Lutherans-specially the Baptists of Mohammedanism, and actually called the and Methodists; don't send your children to nor listen to sectarian preachers or speakers, lest the seed of unbelief-all other belief than the Lutheran—take root in your heart.

the people brought up under their teachings door of the Madresse Inglese. We enter a and influence, that he must be a courageous large court with a fountain in the middle, man, indeed, who dares to break away from

It is, however, an encouraging sign to notice the Lord's blessed work among these people. Though not in masses, yet one by one, they are breaking away from the bond- to a sweet-looking, intelligent young woman tist church, and, after service, visited and might mention, either vegetable, fermented, ing for knowledge, and seeking for a sure After a few words with the teacher, we comof myself and others. On Sunday, attended out to destroy, of ending in destruction; church at the same place, distributing some capable of carrying on its organic changes in nearly every place they visit. And among to their Arabic studies, arithmetic, etc., the rian Journal.

infant baptism, as instructed by the priests. After this we returned to the infant school. commit myself to the mercy of the Savior, in and exercises such as delight our children in and was saved.

seeking, had found peace in the Lord by read- to their lips and forehead. ing the Scriptures under the guidance of the | We now inquired as to needlework, to two years before her prayer for a Philip to | finished, and the sewing was such as would baptize her was fulfilled. She is yet on her do credit to any English school. The elder way rejoicing. \*

show that the Spirit of the Lord is moving mascus embroidery and other fancy work upon the people. During the past Winter, very much thought of by the natives, and is the work has been wonderfully blessed in in some instances a great inducement to almany places: Almost everywhere we have low their daughters to remain longer at found open doors and encouragements.

But what is your need? First of all, we profit to the parents. need the prayers of every Baptist in the land, that the Lord may raise up workers to go was the clean and neat appearance of the into this great Scandinavian field. Many children—a most uncommon thing in this churches are without pastors, and the re- country; and as they are all day-scholars, quests to come and preach even in places it speaks wonders for the influence of the where there is no church organization, can | school. . . . not be met for want of men, native preachers of each of the three nationalities. And in the Mohammedan quarter and at Meedan. apprehension of the word "Scandinavian." Druse children, there is a class for boys as Although Swedes, Danes, and Norwegians, in certain respects are as one people, speakunderstood by all of them—especially the sheikh from Hauran. They were handsomely Danes and Norwegians—yet they are in oth-dressed and seemed intelligent, though, as er-respects three distinct nationalities, hav- they have not very long been under instrucing almost always had separate and inde- tion, they were rather backward. Their pendent governments; consequently, each father had, however, specially requested that nation has its own history and literature, its they should learn English, and with much own "national sentiments and characteris- | pride they stood up to read to us, the youngtics." And experience in the mission work | er ones in the primer and the eldest boy from among them demonstrates the necessity of the Testament. having Swedish missionaries for the Swedes, and, so far as possible, Danish for the Danes, Norwegian missionaries for the Norwegians; for, in a "missionary sense," there are no 'Scandinavians."

In the next place, we need money to build meeting-houses and send out more laborers, had quickly to hide himself away in a room of whom there is especial need just now-at least of two more—to spend their whole time ladies had inspected the children—for Moas general missionaries.

in Denmark, was filled with sympathy and in the presence of a man. So jealous are love for the Americans, during their noble they lest this custom should be infringed at effort to obtain freedom for the oppressed the school that soon after our entrance some and abused negro slaves in the South. Feel- of the mothers appeared, closely veiled, and ings akin to mine pervaded the whole civil- remained during the whole of our stay, so as ized world, and to-day the Christian people | to satisfy themselves that the Frangi (Euroof this country are the objects of the admiration and love of Christians the world over, because of their burning zeal to dispel the darkness of Catholicism and Paganism in foreign lands. But will it not be a cause of greater admiration, love, and honor, when the Christians of America turn their attention to their own country, as they ought, and listen to the call that arises from the condition of the foreign population, and follow deep into their hearts, and bring forth fruit the direction of the Lord? May that time soon come! Then the work among the Scandinavian nationalities will have its full share; for, as a good authority lately said, "There is no work more nearly apostolic than this."-The Home Mission Monthly.

#### SCHOOLS IN DAMASCUS.

Damascus has often been spoken of as a pearl set in emeralds, and so we thought as only a short step removed from the Roman we stood and gazed on it from the hill of countrymen by whom he was well known. Catholic Church, in doctrine and practice; Salahiyeh, the white buildings of the city But of the two others, beautifully illuminat-State priests have followed the people to like silver threads, flow the streams of the Parliament and leading residents, the first this country, and established "priest semi- Abana. The green foliage looks still greener | signature being that of Sir John Robertson. naries "among them; several hundred of and more refreshing in contrast to the bare, Mr Quong Tart exhibits these testimonials people, and inculcating their doctrine of golden sands of the desert of the Hauran, tion, as a proof that any Chinaman in Aus-

How sad to think that this lovely place 1. Baptize (sprinkle) your children, and should be degraded by bigotry and superstition! that this city, near which St. Paul once 2. Believe in Christ-that is, repeat the saw the heavenly vision, and where he devoted himself to the service of the Lord Jesus, should now be one of the strongholds "gate of Mecca!"

There are, however, some bright spots in the midst of this darkness; and as our chief object in visiting Damascus was to see the British-Syrian schools there, we went out early the morning after our arrival to inspect them. Passing through the famous bazaars, 4. Remember that we (the priests) are so strange and interesting to the European So strong is the power of these priests over which is called Straight," we stop at the around which, according to the universal fashion here, are all the rooms. . . . Today it is warm and sunny, so we are glad to enter one of the shady school-rooms, where we find our protege, Rogina-now grown in--giving a lesson to her class of bright-faced

the older persons are not seldom found those girls had made sufficient progress in Enwho, by the plain teaching of the Bible— glish to read nicely the Bible. Here also they some lesson remembered, perhaps from child- showed a considerable knowledge of Scripthood—or by some striking event in life, ure, and at our request quoted from memory have been awakened, but not being in- some of the prophecies in the Old Testament structed in the Gospel Truth, they have concerning our Lord, and explaining the sought peace in resting their hope on their meaning of the Passover and other types. Said a lady to the writer, not long ago: "Am where Rogina's class had joined the little I, a great sinner, simply to come as I am and ones to go through some of the pretty songs order to be saved? O, that I had known England. They entered into these games this years ago!" She gave her heart to Jesus, with much spirit, and then sang one or two hymns and repeated some texts nicely—their One of our missionaries told me of a wo- bright, happy faces showing how they loved man, living in a secluded place in the West, their school. Some of the little tots afterwithout an opportunity to meet with Chris- | wards came up to us and salaamed very tians, who, after many years of anxiety and | prettily in Eastern fashion, raising my hand

Holy Spirit. She also became convinced of which two hours are devoted every afternoon. the Biblical baptism, but had to wait nearly They showed us a number of articles just girls make their frocks and other garments Many such instances could be related to beautifully; some also learn to do the Daschool, as it afterwards becomes a source of

But we have yet to visit the branch schools well as those for girls and infants. Five boys and one girl were pointed out as the ing dialects so much alike as to be generally children of a wealthy and influential Druse

What blessings may result if these fine little fellows are touched by God's Holy Spirit, and they return home one day to use their position and influence in spreading the knowledge of salvation among their people!

On entering the Moslem school, Mr. Lnear the door, where he was to wait till we hammedan religious customs forbid the I shall never forget how I, when but a boy, women or elder girls even to appear unveiled pean) gentlemen did not enter the schoolroom or see their daughters.

The teaching in this school was quite as satisfactory as in the others, and we felt greatly touched to hear these poor Moslem children read from the New Testament of the Savior's love, and repeat texts concerning his death and sacrifice for sin. God grant that these precious truths may sink unto salvation! - Woman's Work, London.

THAT the cosmopolitan Chinaman is already beginning to live down prejudice and convince the world of his sterling worth in some cases, is shown by the fact that Mr. Quong Tart, who recently returned from a residence of twenty years in New South Wales to his former home in Hong Kong, carried with him three testimonials. One, in Chinese characters, was from his fellowgleaming in the bright sunshine, and sur- ed, one was from the English residents of the rounded for miles on every side with orch- district in which he had so long resided, and tralia may gain at least the respect of the public, provided his behavior merits it.

> WHOEVER judges the whole population of China by the diminutive Chinamen to be seen in our streets, falls into a great error. Dr. Nevius gives some telling facts in regard to the physique of the North China populations, as well as to their strength and endurance. He cited the fact that, although they are for the most part vegetarians, yet the well-fed crews of English men-of-war, in the boat races with which they divert themselves while in the northern harbors, are shy of entering the list with oarsmen of the Chinese race. Some of the farming population of the Peiho valley, as well as the coal-miners north of Pekin, are stalwart men-not all of the stature of Chang, to be sure, the giant of Chefco, who has been seen on exhibition in our cities, but many of them rising above six feet in height, and of fine proportions.

THE word "heathen" means literally heath-dwellers, and was given in olden days to the poor country folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town held religious conversation to the edification or distilled, but that is capable of starting welfare of their souls. Hence, our mission- much pleased at their progress. We next living, as did the ancient heath-dwellers, without the knowledge of Christ.—Presbutefoundation upon which to rest the eternal menced to examine the children, and were The word is now used to denote all who are without the knowledge of Christ .- PresbyteEducation Conducted by REV. J LOVE T

Love thou thy land From out the si Within the Pre Through future th True love turned a
Love that endu For English na Thy brothers and

Oh, yet if Nature Drive men in r To follow flyin Across the brazen If new and old, di Must ever shoc And this be tri That principles ar

Nor yet the wise of To hold his ho But with his h Would pace the tr Not less, tho' dog Would serve h Certain, if kno

That knowledge t Would love the g And if some d Would strike, and

To-morrow yet w As we bear blo Earn well the Raw Haste, half-

THE NA

Having conside apprehend God as fect personality, What is the essent son? The fundament knowledge is pred are as their pheno

nomena reveal the which they inhere ""God is spirit Christ. The intu man reason confir divine image and vine nature, finds the divine spirit. in both is spiritua

What is its essen Life is the essen gy, or essential ac mous and conver of being as spirit the essence of spi source of all living versal being, bege in all finite spirits taking of the nat ing, ever-during. essential nature of

The highest rea discovery that for tinct. It may ch tion: but cease to but the physical If force is thus, e life energy—its es be transmuted in of existence, but life and lives, beg die than God hin ence and manife itself is imperishe What are the e

life as personality

1. Self-Consc personality, is s life. This self-l property and me active spirit, col life. Matter is b butes in a persist ence. Spiritis s its energies in a organic inherenc nizes the unity a power, from the with its phenome tutes its conscio tinguishes self fr When the spir

but likewise eme sciousness, and it, revealed to its birth of man ir To the spiritus higher birth of surance that "G As spirit, he see as soul, through the world and b latter connects world physical: with the world the physical, am

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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."

LOVE THOU THY LAND.

Love thou thy land, with love far brought From out the stories Past and used Within the Present, but transfused Through future time by power of thought,

True love turned around on fixed poles, Love that endures not sordid ends, For English natures, freemen, friends. Thy brothers and immortal souls.

Oh, yet if Nature's evil star Drive men in manhood as in youth, To follow flying steps of Truth Across the brazen bridge of war-

If new and old, disastrous feud, Must ever shock, like armed foes, And this be true, till Time shall close. That principles are rained in blood;

Nor yet the wise of heart would cease To hold his hope thro' shame and guilt, But with his hand against the hilt Would pace the troubled land like Peace;

Not less, tho' dogs of faction bay, Would serve his kind in deed and word, Certain, if knowledge bring the sword, That knowledge takes the sword away—

Would love the gleams of good that broke From either side nor veil his eyes, And if some dreadful need should rise. Would strike, and firmly, and one stroke:

To-morrow yet would reap to day, As we bear blossom of the dead; Earn well the thrifty months, nor wed Raw Haste, half-sister to Delay. -Alfred Tennyson.

#### THE NATURE OF SPIRIT.

Having considered the ability of man to apprehend God as absolute, infinite, and perfect personality, the question next arises, What is the essential nature of spirit as per-

The fundamental axiom on which such knowledge is predicated is this: All realities are as their phenomena, or, conversely, phenomena reveal the nature of the realities in which they inhere.

"God is spirit," was the enunciation of Christ. The intuitive affirmation of the human reason confirms it. Man, being in the vine nature, finds a correlate of his spirit in of imposing law upon itself. This self-law themselves in, and every country schoolthe divine spirit. The essence of personality in both is spiritualness.

What is its essence and essential properties? Life is the essence of spirit. Life is energy, or essential activity. These are synonymous and convertible terms. The essence of being as spirit is life, conversely, life is the essence of spiritual being. Deity, the source of all livingness, imparts life in universal being, begets it in perennial livingness in all finite spirits. This living energy, partaking of the nature of its author, is undying, ever-during. Ever-livingness is the essential nature of all spirit.

The highest reach of modern science is the discovery that force never dies-becomes ex tinct. It may change its mode of manifestation; but cease to exist, it can not. Force is but the physical expression of life-energy. If force is thus ever-during, much more is life energy-its essence and source. It may be transmuted into various forms and modes of existence, but perish, never. The spirit life and lives, begotten of God, can no more die than God himself. The mode of existence and manifestation may change, while itself is imperishable.

What are the essential properties of spirit life as personality?

1. Self-Consciousness. Life, as spirit personality, is self-conscious or self-seeing life. This self-knowingness is the primary property and manifestation of living, selfactive spirit, constituting it an intelligent life. Matter is blind force, holding its attributes in a persisting and impenetrable inherence. Spirit is self-conscious power, holding its energies in a perduring living unity of organic inherence. Spirit consciously cognizes the unity and identity of its perduring power, from the persistency of material force with its phenomenal changes. This constitutes its conscious selfhood, whereby it distinguishes self from the not-self.

When the spirit consciously not only separates itself from the forces of the world, but likewise emerges from simple animal consciousness, and stands, as Richter expresses it, revealed to itself that "I am I," it is the birth of man into the kingdom of spirits. To the spiritual-minded comes that still higher birth of God-consciousness, or the assurance that "God is, and I am his child." As spirit, he sees God and himself in God; as soul, through sense-consciousness, he sees the world and himself in the world. The liffe puts it, "beastlie." latter connects man consciously with the world physical; the former connects him

ditioned person, and God as unconditioned ing out his baseness. It is more dangerous meeting, after eight days, he comments,

of reason; as a sensibility, the source of rational and spiritual sentiments; as an act, the spring of free will.

2. REASON. Reason is the power of the self-conscious spirit-life which gives cognition of universal and necessary truth, beauty, and goodness, and of their corresponding realities. It is the source of all wisdom, both infinite and finite. Consciousness affirms realities; reason illuminates with ideas, transfigures into ideals. Self-consciousness or self-seeing is self-affirmation; reason is selfcomprehension. God-consciousness, as faith, affirms the divine reality; reason apprehends the divine nature. The divine reason originates all absolute and perfect truths and principles; finite reason intuitively apprehends these as universal and necessary. It likewise intuitively apprehends God as the absolute fullness from whence flow all realities. Reason is thus eye for beholding the supersensible, the unchangeable, and the absolute.

3. Sensibility. Sensibility is the selfconscious life, as feeling, expressed in emotion and love, on the apprehension of the true, the right, the beautiful, the good, the perfect, the holy. Man, relative and imperfect, correlates himself to absolute love, beauty, perfection.

4. WILL. Will has the twofold power of originating its self-agency and the liberty of self-disposition, or choosing its ends in the light of reason.

The first is pure spontaneity, or the inherent self-agency of self-conscious life. This power does not go outside or back of itself for cause. It is self-originant, self-initiative cause, starting new streams of effects from within its own spontaneity.

Liberty is this self-conscious life, capable, with the motives of the sensibility as the spring, of all executive agency, of originating and directing, by free self-dispositions of itself, in choice of ends, in the light of the child to abide in longer than absolute necessiideas of reason guiding as law.

Will is thus personality, self-active and self-directive. Personal activity is capable outside the seats for the children to stretch becomes an imperative to the spirit guiding | yard could be a pleasant garden in Summer | of his consciousness of the insufficiency of his its self-originant power in the free choice of an end. Personality thus becomes in this free disposing of itself, self-regnant over all of its activities. This self-regnancy is, in God, unconditioned and absolute; in man, conditioned and relative. God is absolute self-disposer; man, relative. Man apprehends, as the correlate of his self-regnancy, an obsolute self-regnancy. Man cognizes himself, as dependent and relative power and finite cause; Deity, as absolute power, first and infinite cause.

These are all essential attributes in the apprehension, in idea, of personality. Sub tract any of these and the residuum is something less than spirit. To whatever point we drop man in the scale of these excellencies, to that grade of being must Deity drop. As inherent spiritualness slips from man, it slips from God as well. "And the soulless universe becomes the siduary legatee of all. The whole sinks to a physical basis, and Deity becomes the semi-vital, semi-intellectual demiurge of the ancients, or the unknowable power of the moderns, descending lower but rising no higher than man, whose laws bind him down like chains of adamant, a formless impersonation of physical force that lies crushed and imprisoned under the universe he sustains. If man's spirit is the result of organization, so is the divine. Like child, like parent. Conversely, like parent, like child. The attempt has been to show that the divine parent is apprehended as spirit, personal, perfect, supreme, absolute, of like nature must be the child, though relative, imperfect, and dependent.

NATURE OF SOUL.

Man is incarnated spirit. Soul is the vital organic connection between spirit and body in this embodiment. It is organ for spirit as body is organ for soul. Mind is the phenomenal manifestation of ensouled and thence embodied spirit. Developing inwards and upwards, it is spirit; developing outwards through the bodily organism, its functional manifestation is soul.

Personality, self-conscious spirit, selfhood, springs from spirit. Soul is impersonal. Without the spirit, the soul would not be human, but brute. Spirit is the divine inbreathing into the animal nature. On the spiritual side of the soul, man is partaker of the divine; on the animal side he is, as Wick-

Pascal well says, "It is dangerous to show man how much he resembles the beasts, the physical, and setting him apart from it, him his own greatness. It is also dangerous pears in the account, might, as to the day, all the passages supposed to have reference —Selinsgrove Times, Pa., Feb. 23, 1882.

before him." This is the Bible mode. It makes man a little lower than the angels; a little above the brute.

Spirit is born of spirit, flesh of flesh. The soul is the union of the two. When the Scriptures speak of spiritual or divine influences operating in man, they are generally in the spiritual realm. Regeneration is spiritual, not soulish. The divine spirit, witnessing with the human spirit, gives assurance of his adoption.

God is pure spirit. Man is spirit ensouled, souls or bodies. They are the living instrumentalities in its worldward operations. Word of God piercing to the dividing of them, as a living organism is divided. Justin Martyr uses a rougher comparison, calling the body the house of the soul, and the soul the house of the spirit.

The spirit is the organific life-principle of the soul; the soul is the organific life-principle of the body.

LIMITS IN STUDY.—There is a limit to the power of endurance of a school child work ing on one line of thought. Some interest ing experiments in England have shown tha the average British public school boycan not be pressed safely or profitably beyond fifteen, twenty-five, or thirty-five minutes of con tinuous application, according to his age. Our American school children, especially those of intelligent parents, can bear a more severe ordeal. Still, the law of the mind in childhood is variety. Nothing is gained, even for "thorough" education, by compelling children to "fuss" over lessons after the first inspiration of study in that direction is over.

The best way to solve the vexed question of the number of hours in the school day, is to build school-houses and to arrange grounds fit for the occupation of the children. At present, multitude of school-houses, with their surroundings, are not suitable for any ty compels. If our great city school build ings could take on a gymnastic "annex," and every school-room have a generous space with our improved methods of teaching and sensible discipline, in the matter of school hours.—New England Journal of Education.

Sabbath Reform.

THE GREAT UNCERTAINTY.

The careful reader of the current standard authorities for the observance of the Sunday as of divine appointment, can not fail of surprise at the doubt and unsatisfaction these writers feel at the result of their own efforts to find the desired sanction of the Scriptures for Sunday keeping. It seems that the mos thorough investigations have always led t the least satisfactory results. Let us exam

ine some of these accepted standards: Dr. Paley, a celebrated English of vine who lived in the latter part of the last century. In his "Principles of Moral and Political Philosophy," published in London in 1785, after an exhaustive attempt to find New Testament authority for the change of the day, concludes that "there was probability that the practice had originated from some precept of Christ or his apostles, though none such be now extant," (italies our own). The probability of some precept of Christ or his apostles, which the inspired writers of the New Testament did not think worth while to take note of, surely is not very formidable proof. Why he rests on this slender foundation he informs us, by admiting that "he was not able to produce direct and posi tive proof that it was the practice of the Christian Church to observe the Sunday in the time of the apostles." Then he throws up the defense of an inference from an inference as the best he could do, as follows: "There is evidence that would fully justify the inference, that the practice was familiar and established, which would justify the further inference, that the practice had originated from some precept of Christ or his apostles, though none such be now extant."

Take a single example of the learned Doctor's method of making up his inferences as the bases of his probabilities. Upon 1 Cor. 16: 2, he comments as follows: "This text affords a probable proof that the day was distinguished by some religious application or other." Upon the texts in John 20, usually quoted to prove apostolic practice for Sunday-keeping, he makes this dubious comment: with the world spiritual; lifting him above without, at the same time, pointing out to "This first meeting, for anything that ap-

and establishing self or spirithood, as con- to show him his own greatness, without point- have been accidental." Upon the second to the first day of the week, the writer says: still to leave him in ignorance of both; but it | "which second meeting upon the first day | scarcely adequate to prove that the dedica-This consciousness, as a light, is the root | is greatly to his advantage to have both set | of the week following, looks like an appoint- | tion of the first day of the week to religious ment and design to meet on that particular purposes was a matter of apostolic instituday." No one of logical mind is ever satis- tion, or even of apostolic practice." "It clothed upon and underpropped by the body, | fied with what only looks like proof. Dr. Cox, in Literature of the Sabbath question, carefully distinguished from it, so that work. Vol. II., p. 263, justly remarks, "It does not appear to have been interdicted, would be absurd to believe that Dr. Paley | nor rest enjoined. Four years before the himself believed he had actually proven that | Council of Nice, it was recognized by Conthese two meetings were designedly held on stantine as the "venerable day of the sun." that particular day."

This vigorous author (Dr. Cox), in further

strictures on Paley's defense of Sunday, says: 'Paley was probably of opinion, that unless the masses of people were taught that this incarnated. God is father of spirits, not of | practice was not only useful but of divine appointment, it would be generally neglected," to which he replies, "On the contrary, Paul represents the quick and powerful | I think the Sunday would be more generally and more religiously observed, were the obutility, rather than on the debatable ground of Scripture authority." He goes on to express the decided opinion that "great adto consider it "an institution of human origin." Among the advantages he claims would be the giving the "clergy and those | ples." not the least intelligent of them, free scope to advocate from their pulpits the religious observance of the day," adding "as it is, many of the clergy," not least intelligent and eloquent are silent upon this subject in their public discourses, because, being opposed in opinion to the puritanical doctrine of a Sunday-Sabbath, they prefer saying nothing to saying what they would wish to say, "lest it should create a spirit of dissension and controversy." This is indeed a candid and pregnant confession of the weakness of the Sun day claim as felt by its "most intelligent and eloquent advocates."

> That Dr. Paley was conscious of his failure to prove the Sunday doctrine to be true, is most evident from the language of doubt and uncertainty with which he draws all his conclusions. Of this uncertainty of Dr. Paley, Dr. Cox, Vol. II., p. 267, remarks: "Even in his conclusion itself, we see the same manifestation of imperfect conviction, which marks the whole argument, an avowal premises." It is refreshing to come upon Christian era, follow the example of the dear such candor among the master minds of the disciples of the crucified Christ, who, after Sunday advocacy. Such minds have looked far enough into the claim for Sunday-keeping to see and feel its inadequacy and empti-Our own Dr. Wayland is just as much un-

> lecided on this question of authority for Sunday. See "Moral Science," p. 185. He says, "It seems reasonable to conclude that they (the apostles) intended to teach, that the first day was that which we are, as Christians, to observe." How much strength of moral obligation there is in this "intended" apostlic teaching is seen in the same address. See the following for example: paragraph. Their example is sufficient to "teach us that the keeping of this day is acceptable to God; and we are, on this ground, at liberty to keep it (italies his own) as the Sabbath." "If, however, any other person be dissatisfied with these reasons, and feels under obligations to observe the Seventh-day, in the Theological Department of Alfred I see no precept in the Word of God to forbid it." He goes on to say he thinks "both days allowable, and acceptable to God," and that the preference for Sunday, amounting to an "obligation," is based on the greater convenience of observance, a day in which "I can enjoy more perfect leisure, and suffer less interruption," etc. Nothing but a very weak case could involve so strong a mind in such a maze of uncertainty and accommodating indecision!

If now we study the standard encyclopedia treatment of this question, we shall find the same uncertainty and consciousness of lack of Bible authority for Sunday-keeping. See Kitto, article "Lord's-day." "The evidence for the actual institution, so far as the New Testament is concerned, is, in fact, very scanty. We can not say that the evidence for any particular observance of the day (Sunday) amounts to much. We find no mention of any commemoration of the resurrection in the apostolic records," and "the earliest or apostolic fathers make no mention whatever of such an institution unless we except one passage, which is at most a mere allusion. It does not appear at any period of the ancient church, to have assumed the form of such an observance, as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice in support of it."

Now, see "Smith's Dictionary of the Bi ble," article "Lord's-day." "Scripture

"Taken all together, these passages seem was never confounded with the Sabbath, but

The historians of the Sunday substantially agree with these statements of the want of an apostolic authority for Sunday observance.

Dr. Hessey: "It was never confounded with the Sabbath, but carefully distinguished. from it."

Dr. Cox, before quoted, in "History Sabbath Literature," says of all the reasons anciently given for Sunday observance that they were "fanciful in most cases, and servance of it placed on the secure ground of ridiculous in some." After enumerating those reasons, he concludes, "From which the inevitable inference is, that they neither found in Scripture any commandment apvantage" would accrue to Sunday observance, | pointing the Lord's day to be honored or observed, nor knew from any tradition any such commandment by Jesus or his disci-

Dr. Neander, "History of Christian Church," &c., first three centuries, "The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the early Apostlic Church to transfer the laws of the Sabbath to Sunday.

Sir Wm. Domville says, after a most exhaustive treatment of the early history of Sunday observance, "Centuries of the Christian era passed before the Sunday was observed by the Christian Church as a Sabbath." With this statement Dr. Kitto and others fully agree.

When the standard authorities thus signally break down and despair of finding any divine authority for Sunday-keeping, there remains the alternative, to, 1st. Give up the claim, and go sabbathless. 2d. Enforce the claim by human authority. 3d. Accept God's holy Sabbath-day, and follow the example of Christ and his apostles, and the Christian Church for five centuries of the preparing the materials for love's last office, "rested the Sabbath-day according to the commandment," before going to perform the

DR. LEWIS'S Lecture on the "Sunday Laws in History," seem to have arrested the attention of the journals quite extensively, and it is interesting to notice how docilely most of them defer to the scathing facts of the address. None can do less than acknowledge the ability and eloquence of the

"We have received from the American Sabbath Tract Society of Alfred Centre, N. Y., a copy of an interesting and instructive lecture on the 'Sunday Laws, Past and Present,' delivered in the Hall of Philosophy at Chautauqua, August 8, 1881, by the Rev. A. H. Lewis, A. M., Prof. of Church History, University, and pastor of the Seventh-day Baptist Church of this city. The lecture is another evidence of the fact that articles of great value are often done up in small parcels. Although dealing with a subject that is seems should demand a wide section of space to spread itself over, and thousands of words to form the necessary sentences to at all fuly comprehend the theme—yet the pamphlet pefore us treats of the matter exhaustively and thoroughly, and withal in a most intelligible manner that reflects great credit on the author's complete and careful study, as well as his talents of composition and eloquence." -Constitutionalist, Plainfield, N. J., Feb.

"Rev. Mr. Lewis's Chautauqua lecture on Sunday Laws, Past and Present, has been published in pamphlet form by the American Sabbath Tract Society. It is a very valuable contribution to the literature on the Sabbath question in this country. The lecturer holds hat the American Sunday is losing its hold upon the people, a result largely due to the attempt to legislate upon it. He pleads that the whole question be remanded to the realm of religious thought and duty. Let it be settled on Divine and not human authority, by the standard of God's law and not man's. ] "-N. J. Cent. Times, Feb. 2, 1882. "Sunday Laws, Past and Present,' is the

title of a Lecture delivered at Chautauqua, N. Y., August 8, 1881, by the Rev. A. H. Lewis, A. M., Prof. of Church History of Alfred University. A specimen copy of this interesting Lecture will be sent free to any one on application to American Sabbath Tract Society, Alfred Centre, N. Y. Those who have not a historical knowledge of the origin of Sunday, will by reading this Lecture obtain such information as every citizen ought to have. Sunday was established by says very little about it." After examining the mere human edict of a Roman emperor?

## The Sabbath Recorder.

AMred Centre, N. Y., Fifth-day, April 27, 1882.

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

#### AN AVAILABLE FUTURE.

How common is regret over the past. But the past is gone, irretrievably gone forever! Yet let us take comfort in the thought, that the future is still our own, and we can, under God, make of it what we will. When Christ | any of the rulers believed, and in the sweepcame to Peter, James, and John the third ing assertion, "Concerning this sect we time, in the Garden of Gethsemane, while he was in the bloody sweat of agony, he said, "Sleep on now, and take your rest; it is | Ghost, went out preaching Jesus, the truths enough;" as much as to say, Your watching | took such hold of the people, and their numnow will do me no good; by your listlessness | bers increased so rapidly, that men were and indifference I am betrayed into the compelled to investigate the doctrines and hands of my crucifiers; it is too late for your wakefulness and vigilance to do me any

But almost with the same breath he says, "Rise up, let us be going." So God says to the general discussion, and could not be satus. with reference to an irretrievable past, it | isfied till it had found the truth. When men | is of no use to waste your time in painful regrets: the past is gone, youth has fled, its | things were so, the victory was sure. Congolden opportunities have all gone by; tempbeen yielded to, but "Rise up, let us be going;" the future still remains, it is your gracious and merciful; he will take the remnant of what is left, and accept our best efforts still.

its opportunities, and all the experience of that followed in the drunkard's path-facts half in profitless regrets. But Christ says no sickly loitering, no remorse over what is up the statistics, and in all the legislatures, gone by-"Rise up, let us be going."

now. Before, not behind, must your eye be directed. If you can not retrieve the past, you can make the best of the future. Much | sion of their nefarious business. And yet in | happiness and usefulness lie before you. Your crown may not be studded with so | Christian men and women, we have reached many jewels as if you had rightly improved | the second stage in the temperance reform, the whole of life, but if you make the best of a general discussion of the whole question. what remains, there will yet be some stars in the crown of your rejoicing. E. M. D.

#### THE NECESSARIES OF LIFE.

What are termed the necessaries of life do not constitute a fixed quantity. It is generally understood that the term includes food and raiment, and warmth and shelter. But the food which satisfies the Digger Indian, is hardly adequate to meet the wants of civilized man. The one feasts upon insects and worms, from which the other turns away with unutterable loathing. The scanty apparel, supplemented with oil and dirt, the rude and filthy hut of the savage afford no standard by which to measure the needs of enlightened human beings. The needs of life depend very much upon the condition of life. One's necessities are determined by the kind of life he lives. If he live simply an animal life he is satisfied when his animal wants are supplied, while the necessities of the intellectual, the refined, the spiritual life are of a higher and of a different kind. The things essential for the support of civilized man are more than food and clothing. The wants of the body should be supplied; but the wants of the soul should receive the first consideration. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This order is usually reversed. People spend upon dress, upon the luxuries of the table, and upon pleasures, until they have nothing to tha's Vineyard. Our dear brother, H. S. devote to the cultivation of their higher nat- | Berry, had given us the warm hospitality of ures. They tell us that the necessities of his beautiful cottage home. As he was givtheir families are so great that they can not afford to take even a religious paper; that they can not give anything for the support of the church and the cause of Christ. But why should not these things which minister to our intellectual and moral natures, be regarded as necessities as well as those things which minister to our lower natures? The needs of our spiritual natures are real, are vital, involving consequences that are eternal. Many of our temporal wants are artificial, unreal, the result of perverted appetites, the gratification of which is positively harmful. But suppose the question be between some physical comfort and some spiritual good, should we not deny ourselves the former for the sake of the latter? If it be a choice between real needs, the more important should certainly receive attention. The higher considerations of humanity and morals lead us to forego needful food and

sacrifice of a lesser interest. Indeed, it is one of the necessaries of the higher life that we crucify the lower. A. B. P.

#### REFORM.

In every great reform, there are three stages: 1st. Contempt. 2d. General discussion. 3d. Grand victory. These stages were clearly marked in the spread of the gospel. Contempt showed itself in the words, "He is a friend of publicans and sinners." How know that everywhere it is spoken against." take sides either for or against the gospel. In vain the Council threatened; in vain the Athenians cried, "What will this babbler say?" The human heart had been stirred in began to search the Scriptures to see if these tempt gave way to general discussion, and triumphs of the gospel.

might every form of discussion, tried to cover and notably in Congress, used their com-Decision and energy are what is wanted | bined power to defeat every form of investigation of the liquor traffic, well knowing that all the States, thanks to the noble band of And this discussion is becoming so thorough and so general that even the enemies of temperance reform admit that the temperance cause must eventually triumph.

So, too, Sabbath reform must pass through these same stages of contempt and general discussion before victory is anywhere achieved. In most places, it is still a matter of silent aversion or of open contempt. In but few places can it be said to have reached the point of general discussion, and even there the religious leaders try to keep it down, while the common people hear it gladly. But we must not expect the leaders to open the question; it must be forced upon them just as the gospel was upon the Sanhedrim, and temperance upon the New England clergy. It must begin like every other great reform, in the lower orders of society, and work up; for reforms never work down.

The times, then, are auspicious, the concurrent events favorable, for the general discussion of Sabbath and temperance reform. The cause of God and the wants of man alike demand it, and may the Lord bless those who are leading the hosts on, through storms of contempt and sharp discussion, to final

#### BUTS.

A number of years ago, a brother minister and the writer were enjoying a few days of Summer rest at the little paradise of Maring us an airing one day out on the island, we noticed sign-boards all along with the inscription, "Don't drive in the ruts." We translated it into higher meaning, and agreed to have it for the motto of our ministry. We mutually pledged that we would try and not drive our ministerial vehicles in ruts. How well we have kept our pledge, the Plainfield and the 2d Alfred congregations are the best

But is this just the easiest thing to do? Yau have noticed as you drove your ease-loving horse along the road much traveled, how forbidden. When a man seeks to justify he would prick up his ears and jog on with and comfort himself with the reflection that happy celerity when the wheels would slip he does not steal, defraud his neighbor, etc., into the well-worn ruts, and his feet come he takes but a partial view of the case. It on the 15th inst., and enjoy the Sabbath ser-Well now, ministers are not so unlike horses his heart to God, and, of course, has not as they might be. It can scarcely happen taken up the earnest business of life in which times at the church and once at the chapel. that any minister will not be more familiar God wishes him to engage. His balance with some subjects than with others, so as to sheet will show loss when he is looking for J., and Bro. C. S. Wells, from Bell's Run,

called to minister to the soul's needs by the popular thought, there can scarcely fail to be Pharisees, "These ought ye to have done, some one thought more prominent and im- and not to leave the other undone." Chrisminent than others. It is the present dom- | tians, too, will find a much needed admoni- | was acted upon. The committee appointed inance of some pressing question, that makes | tion in this maxim, that idleness is sin. God | to confer with the committee of the Society. the epochs of history. No great forward calls them to service. To seek rest and removement of humanity has been achieved | pose, under these circumstances, is to place | Trustees were appointed, and, having met except by specializing and emphasizing some personal ease before God's will—is nothing the requirements of law, the Church now basilar principle, and demanding its imme- less than disobedience to him. In the end diate incorporation into law and life. Such it will be fearful loss. "Curse ye Meroz, the great Protestant movement of the six- | said the angel of the Lord, curse ye bitterly | of good cheer was voted to the non-resident teenth century, and such the movement for the inhabitants thereof, because they came members, inviting them to correspond with universal enfranchisement of the nineteenth | not to the help of the Lord, to the help of | the Church. century. When Paul went to Corinth, he | the Lord against the mighty." The sin of told them he was "determined to know noth- | the people mentioned in this Scripture was ing among them save Christ and him cruci- do-nothingism. Their sentence was bitter fied." That was a favorite "hobby" with cursing—loss. Let every man who has ac-But when the disciples, filled with the Holy him-would it were with more. It must be cepted God's call to service take warning, admitted, however, that this tendency toward specialties needs as carefal guarding in pose to obey, "Lord, what wilt thou have the clerical, as in the medical and other professions. An overdone specialty seldom achieves much for progress. A minister of small experience and limited observation may naturally enough suppose that what is most familiar and pleasing to himself, must be so to his audience, and so, without really intending it, at the close of the year he will find, to his own surprise, that he has gone over a very narrow field of inquiry. He may not have at all overestimated the importance of tations, which might have been resisted have that was followed everywhere by the grand his specialties, and his own soul may have been exalted by their study and treatment, When temperance reform was first agitat- and yet it may have failed to do the best for own, improve it the best you can. God is ed, it met with such a whirlwind of con- his people. True Christian edification has a tempt that many of its friends gave way be- rather broad basis and diversified architectfore it; but the noble few who kept steadily ure; and true Christian scholarship searches on, presenting the solemn facts, holding up the broad and diversified field of truth and The fact that the future is ours, with all of the picture of poverty, suffering, and shame beauty God has spread out before it, and culls flowers and fruits of various colors and the past, should inspire us with courage and | that none could deny-men were compelled | flavors, so as to bring to his ministry somehope. Some one has said, that two-thirds by the startling pictures and tender appeals, thing for the various needs of his people. of the human race spend the first half of to stop and consider. But the advocates of What do my people, here and now, most their lives in making failures, and the other | the liquor traffic opposed with all their | need of spiritual food, should be the inquiry with which the minister sits down to his preparation of every Sabbath's discourse. When he has settled that, he should go about his preparation accordingly, whether it carry him into oft-frequented and easy fields of the bare facts would lead to a general discus- thought, or into more unfrequented and dif-D. E. M.

#### PROFIT AND LOSS.

The practical question in every business in the world is, "Does it pay?" In this simple question are involved the principles underlying the whole business, the laws upon the operation of which the success or failure of that business depends, and 'the relations in which it stands to other affairs. No business can be a success which is conducted regardless of business principles and laws. Even when these are observed, and the business, considered by itself, is a success, it does not pay, if in its prosecution the rights of another person have been disregarded, or the higher good of the business man himself has been sacrificed to this success.

These principles, so well understood in purely business affairs, are not without their analogies in religious affairs. God sets man up in business in a most generous and complete way. He wipes out the record of the past, gives him a new heart in Christ Jesus, puts him in possession of the laws and principles of the business of life, and says to him, "Occupy till I come." These comprehensive principles are love to God, out of which springs all true obedience to his will and all carnest effort to promote his glory in the world, and love to man out of which come all the sweet charities of life and that noble brotherhood of virtues which makes one honest, upright, and true to his fellow-men. The fundamental law of this most important-business is enlargement by presistent effort. Growing out of, or fitting into, these principles and this law of the Christian life, are all those Scripture exhorta tions which urge the Christian man to dili gence, to vigilance, to faithfulness, to persistence, to patience and perseverance in his high calling. It is through these same principles that the promises and rewards of the gospel appeal helpfully to the struggling Christian, and that its warnings and admonitions come to him urging him upward.

From this statement of general principles, several things are obvious.

First. Idleness is sin. To do nothing, when something is required, is as great and as positive a wrong, as to do that which is

and diligently inquire, with a sincere purme to do?"

The second obvious thought from these general statements is, there may be such a thing as being saved with loss. God converts a man with the design that he shall, manhood by the use of such means as are the village. adapted to that end. But the man does not use them in that manner or to that degree which secures the profit designed, and yet who shall say that he is not, or will not be saved? It is this thought which the apostle Paul seems to utter when he says of a certain man, standing for a class of men, "His work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire."

But the third and most manifest thought of these general principles is that, to have and use is the law of spiritual profit. Jesus put the true end of the Christian's ambition a long way above the common conception of it worthy to escape all these things that shall come to pass, and to stand before the Son of man." To desire simply to escape evil and reach heaven at last, may be cowardly and base. To desire to be worthy of such a grand reception at the court of heaven is most noble. But personal worthiness is the result, after conversion, of self-sacrificing, self-forgetful, diligent service in God's cause. Thus the thought of the Christian man is not to be saved at last, but to be saved gloriously. The Scriptures everywhere point out the shining way as the way of service. This our high calling of God in Christ Jesus. To aid us in the fulfillment of the duties of this calling, God, in his Word, urges every motive, offers every inspiration, and hands down to us every help that divine wisdom can adapt to human conditions and needs, and says to us, take These gifts of mine and use them, and in the using they shall be greatly multiplied, and your profiting shall appear to all. "For whosoever hath, to him shall be given, and he shall have more abundance but whosoever hath not, from him shall be taken away, even that he hath."

Such are the principles and laws of spiritual profit and loss. L. A. P.

In compliance with the direction of the Tract Board, as indicated in the report of a regular meeting published in this number of the RECORDER, the Publishing Agent has sent requests to one or two persons in all the principal societies of our people, asking for the names of parties who are able, and ought to take the RECORDER, that the instructions of the Board may be successfully carried out. It is hoped that all who have received the requests will take immediate action, and that they will also consult with such other friends of our paper as they may be C. Bliss, and Rev. Wm. Manchee, one Sabable, that there may be as few omissions in | bath each. the lists as possible.

WIDE AWAKE for May redeems all the promises of the publishers, D. Lothrop & Co., on the advance of its price. Indeed, finer specimen of magazine work is seldom produced. The lovers of the departed Whittier will be ever grateful for the beautiful likeness which serves as a frontispiece to the the best wishes of all his friends in his new number, which is generously illustrated throughout with a decidedly fine quality of work. It seems to us the best number of this always good periodical. Price \$2 50 a

## Dome Mews.

#### New York. ALFRED CENTRE.

It was a pleasant incident that three brethren, from different sections, should meet here upon the smooth, hard-beaten path between. | may also be said of him that he has not given | vice and prayer-meetings. Bro. Huffman, on his way to Jackson Centre, preached three Bro. Geo. H. Babcock, from Plainfield, N. rest, that we may care for the sick and min- fall by natural tendency into treatment of profit. It would be well for such a one to Pa., were ready for work. The brethren has preached plain, practical truths, emphaister to the suffering. So, also, we are often that subject; and moreover, in the issues of ponder the words of Jesus to the scribes and here enjoyed their visit very much.

At the last church meeting, on the 16th inst.. the matter of incorporating the Church reported in favor of incorporation. Nine assumes the responsibilities and burdens which have been borne by the Society. A word

In addition to the meetings held here, our pastor has some appointments at Five Corners which are well attended. ALFRED.

#### STRUCK BY LIGHTNING.

A barn on the farm of Mr. B. S. Bessett. about 11 miles south of this village, was struck by lightning April 19th, and burned, with a number of tons of hay, and farming tools valued at \$100. The entire loss is about \$500. No insurance. A neighbor arrived in time to rescue some stock which was confined in the basement. No one lives on from that point, be enlarged in Christian | the premises, Mr. Bassett's residence being in

Disease and death have not been idle here through this direful Spring weather.

Winter is past; yet Spring has not come as mildly as we had hoped.

Ploughing and general Spring work is the business of the day.

The Handy Package Dye Co. was never in n more prosperous condition.

Since our last communication, some thirteen more converts have been added to the Church. We can point now to about forty who since the advent of 1882, have identified themselves with the visible Church of when he said, "That ye may be accounted Christ. Truly thankful for this manifestation of God's love toward us, we yet pray still richer harvests may ripen.

We are confident there are few finer Sabbath-school papers now published than "our" new Sabbath Visitor. We know our Sabbath-school scholars will be amused and benefited by the visits of this excellent little paper. About forty copies are now circulated here.

Subscribers for the SABBATH RECORDER, received recently a fresh-looking newsy sheet bearing the suggestive title of "The Outlook." It is needless to speak in praise of this new little paper, which the necessity of the times has called forth. Its mission as proclaimed in this first number, is one we all ought to endorse. Let every friend of the principles "The Outlook" maintains endeavor to widen its influence. Success attend the paper and the truth.

A young people's prayer-meeting has been established here which promises to be productive of much good. It is held on the eve of each Sabbath (Friday evening), and is fairly attended. Its leaders are drawn from the ranks of the older young people; the object being to accustom the new converts, and young Christians in general, to participate in public religious services, besides promoting their own growth in Christian experience.

We are looking forward with much interest to the annual meeting of the Central Association, which occurs here early in

#### New Jersey.

Rev. A. H. Lewis returned to Plainfield on Monday, after an absence of near three weeks at Ashaway. During his absence his pulpit was filled by Rev. J. W. Morton, Rev. Dr. J.

An addition, 40 by 60 feet, has been made to the Potter Press Works, in order to keep up with the pressing demand for these popular presses.

Thos. F. Randolph & Son have taken the store where Nathan Rogers & Sons formerly were, so we again have a Sabbath-keeping grocery in Plainfield. Mr. Randolph has enterprise.

J. Johnson, an employee of Spicer & Hubbard, met with a sad accident in their planing mill on the 13th, in having his right hand cut off at the knuckles, by a circular

Dr. T. H. Tomlinson gave a "health talk" before the Y. M. C. A., at Plainfield, recently, in which he told many plain and pertinent truths. It was printed afterwards in the Central Times.

#### Rhode Island.

ASHAWAY.

Rev. A. H. Lewis closed his efficient labors here last Sunday night. Monday morning he took his departure to his home in Plainfield, N. J. Nearly every night for more than two sized by his native eloquence. The meetings

have been well attended the interest seemed to be though the extra meeting tinued, the work is not to the Church is in better at any time for many yes and differences have been erly love has been revive been reclaimed; new volt our ranks. Thus re-en win other and greater Last Sabbath, four youn tized; the following ever others, baptized the wee ceived into the Church of meetings, twenty-nin Church. It has been this Church and commu APRIL 19th.

## Condensed

THE RELIEF STEAME \_The New York Heral Irkutsk telegraphs as i ceived the following st Jackson, the special co search of the Jeannette parently forwarded the It is as follows:

FROM THE BANKS OF A "Have just met a c patches from W. H. Gil respondent with the courier accompanied fr Kolima River to Verko miles north of Yakutsk. journey of two thousa Chuckches. He was se news that the Rogers 1 sunk; that Lieut. Bern and crew, thirty-six in n near Cape Serdge, and be sent for them as earl

The Government has United States steamsh Mare Island, California and crew of the Roge quois has just been fitte Department records sh near Cape Serdzee, a h crew of the Rogers, and for the Winter. They with provisions, cloth When the Rogers was b Bay, the officers and across the country to camp of their comrade ber of settlements near no way of communicat other than by the rout across to Russia.

CYCLONE.—At Bro 18th, a cyclone destroy business portion of the death of eleven person others.

The first intimation

sudden roaring sound. black, funnel-shaped ing from the southwes hundred miles an hou first noticed, was appearant, and hung fifty y When it reached the w it dropped down almo seemed to draw every of several hundred yar the funnel. It laid w Two strong were picked up like st twisted into shapeless ings were carried some smashing them into Heavy timbers were co yards through the air, ward stuck several f Occasionally the funn earth and would rebot the air only to fall ag work of destruction...

The storm lasted le but twenty business were levelled. Peop picked up and carried hurled to the ground beyond recognition, uings were buried by fa The people uninjured cited that no search and wounded for son had passed.

THE INDIANS are serious depredations uation is especially al er valley. A disparc M., April 23d, says th drivers have been kil sixty-four mules dri fired the smelting wo pany. A small de Southern Pacific rails walker.

A dispatch from

"Couriers from G five Warm Spring Aj es of Purdy, York, and drove off-all the that seven or eight Last night s heave a

last church meeting, on the 16th e matter of incorporating the Church d upon. The committee appointed with the committee of the Society. in favor of incorporation. Nine were appointed, and, having met girements of law, the Church now the responsibilities and burdens we been borne by the Society. A word cheer was voted to the non-resident s, inviting them to correspond with

lition to the meetings held here, our as some appointments at Five Corich are well attended. ALFRED. STRUCK BY LIGHTNING.

n on the farm of Mr. B. S. Bessett. miles south of this village, was y lightning April 19th, and burned. umber of tons of hay, and farming lued at \$100. The entire loss is 600. No insurance. A neighbor artime to rescue some stock which was in the basement. No one lives on nises, Mr. Bassett's residence being in

ADAMS CENTRE.

se and death have not been idle here this direful Spring weather.

er is past; yet Spring has not come y as we had hoped. hing and general Spring work is the

of the day. Handy Package Dye Co. was never in

prosperous condition. our last communication, some thirre converts have been added to the

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#### Rhode Island.

ASHAWAY.

H. Lewis closed his efficient labors Sunday night. Monday morning he departure to his home in Plainfield, hearly every night for more than two adon three consecutive Sabbaths, he ched lain, practical truths, emphanative eloquence. The meetings have been well attended, and at their close heard at Lee's Camp, on Gila River. Fifty the interest seemed to be at its zenith. Al- mounted volunteers left to-day for the scene."

though the extra meetings have been discon-

tinued, the work is not to stop, we trust; for

erly love has been revived; backsliders have

been reclaimed; new volunteers have swelled

our ranks. Thus re-enforced, we hope to

win other and greater victories for Christ.

Last Sabbath, four young people were bap-

tized; the following evening they, with four

others, baptized the week previous, were re-

ceived into the Church. During this series

of meetings, twenty-nine have joined the

Church. It has been a precious season to

Condensed Mews.

THE RELIEF STEAMER ROGERS BURNED.

The New York Herald's correspondent at

Irkutsk telegraphs as follows: I have re-

Jackson, the special commissioner sent in

search of the Jeannette survivors. He ap-

parently forwarded the dispatch by courier.

FROM THE BANKS OF ALDEN RIVER, April 6.

patches from W. H. Gilder. the Herald cor-

respondent with the Rogers, whom the courier accompanied from Kolymsh, on the

Kolima River to Verkohans, four hundred

Chuckches. He was sent forward with the

news that the Rogers had been burned and

near Cape Serdge, and that a vessel should

The Government has decided to send the

United States steamship Iroquois, now at

near Cape Serdzee, a house was built by the

crew of the Rogers, and a party of six left

for the Winter. They were well supplied

with provisions, clothing, dogs, sleds, etc.

When the Rogers was burned at St. Lawrence

CYCLONE.—At Brownville, Mo., April

death of eleven persons, and injured many

The first intimation of the storm was a

sudden roaring sound. Immediately a large,

black, funnel-shaped cloud appeared, com-

ing from the southwest at the rate of one

hundred miles an hour. The cloud, when

first noticed, was apparently two miles dis-

tant, and hung fifty yards above the earth.

When it reached the western part of the town

were picked up like straws, and whirled and

twisted into shapeless ruins. Frame dwell-

ings were carried some distance and dropped,

smashing them into fine kindling wood. Heavy timbers were carried several hundred

yards through the air, and falling end down-

ward stuck several feet into the ground.

Occasionally the funnel seemed to strike the

earth and would rebound some distance into

the air only to fall again and continue the

The storm lasted less than two minutes,

but twenty business houses and dwellings

were levelled. People in the street were

picked up and carried various distances and

hurled to the ground dead or bruised almost

beyond recognition, while those in the build-

ings were buried by falling walls and debris.

The people uninjured were so terribly ex-

cited that no search was made for the dead

and wounded for some time after the storm

THE INDIANS are reported as committing

serious depredations in Arizona, and the sit-

uation is especially alarming in the Gila Riv-

er valley. A dispatch from Lordsburg, N.

M., April 23d, says that four of O. R. Smith's

drivers have been killed by the Indians, and

fired the smelting works of the Detroit com-

A dispatch from Shakespeare, of same

A small detachment crossed the

work of destruction.

across to Russia.

be sent for them as early as possible."

"Have just met a courier bearing dis-

this Church and community.

APRIL 19th.

It is as follows:

PRESIDENT ARTHUR'S CABINET. — The the Church is in better working order than business of Cabinet making having apparentat any time for many years. Old difficulties ly come to an end for a time, we give the reand differences have been forgotten; broth- sult:

Secretary of State—F. T. Frelinghuysen,

Secretary of the Treasury—Charles J. Folger, of New York. Secretary of War-Robert T. Lincoln, of

Colorado.

Postmaster General—Timothy O. Howe, of Wisconsin. Attorney General—Benjamin H. Brewster

of Pennsylvania. Secretary of the Navy-William E. Chandler, of New Hampshire.

JEWISH OUTRAGES.—The outrages on the Russian Jews seem rather increasing than otherwise. A Vienna dispatch of April 21st,

"The Jewish outrages at Balta, Russia, were of the most horrible character. Two ceived the following startling news from thousand families were ruined. Whole Jackson, the special commissioner sent in streets of houses were wrecked. The plundering lasted two days. The riots almost assumed the character of a struggle for the annihilation of the Jews, the assailants being peasants from the neighborhood of the town. Hopolo, near Odessa, was also surprised by peasants, presumably under the leadership of the Nihilists. The Jewish houses were sacked and the town partially burned."

DEATH OF MINISTER HURLBUT.—General miles north of Yakutsk. Gilder has made a Hurlbut, United States Minister to Peru, ourney of two thousand versts among the died at Lima, March .27th. Lima advices state that up to the day of his death, General Hurlbut enjoyed the best of health. That sunk; that Lieut. Berry, with the officers and crew, thirty-six in number, are at Tiapka, morning he arose early and played with his grandchildren. Afterwards, while washing his face, he was seized with intense pain in the region of his heart. He uttered agonizing cries, but his physicians and friends were unable to help him. When placed upon his Mare Island, California, to relieve the officers bed he momentarily recovered consciousness, and crew of the Rogers at once. The Iroand exclaimed, "God bless you all: I am dyquois has just been fitted for sea. The Navy ing. Oh, my heart!" In less than twenty Department records show that at Trapka. minutes from the first attack he died. Department records show that at Trapka,

THE RUM FIEND.—Preston Gowers, a painter, at Emporium, Pa., in a drunken frenzy, went to the house of Clarence Lindsay, his brother-in-law, and shot and killed Bay, the officers and crew naturally went him. Gowers then returned home, locked across the country to Cape Serdzee to the the doors, and cut his wife's throat, nearly camp of their comrades. There are a number of settlements near Trapka. There was no way of communicating with this country are severing her head from her body. He afterwards shot himself. All are dead. The crime is said to have been instigated by jealcrime is said to have been instigated by jealother than by the route taken by the courier

The New York LegIslature has inaugurated an investigation of the official actions 18th, a cyclone destroyed nearly the entire of Judge Westbrook and ex-Attorney Genbusiness portion of the town and caused the eral Ward, in the matter of the Manhattan Railway Company. Judge Westbrook, in a letter to the Assembly Judiciary Committee, in reply to the charges contained in the resolution ordering the investigation, gives a long statement of the facts in regard to the action brought by Attorney-General Ward for the appointment of a receiver for the Manhattan Railway Company, the subsequent proof of its solvency, and the withdrawal of the suit to annul its charter. He claims that nothing has been done in a corit dropped down almost to the ground, and ner; that the property had been rescued seemed to draw everything within a radius from bankruptcy and destruction. He says. the funnel. It laid waste everything in its law where complaint is made that judicial ed them an unconditional pardon. action has saved and not ruined vast interests. path. Two strong brick business houses

The steamship Columbia recently had a spirited and desperate race for life in San Francisco Bay. The vessel ran aground in a fog, and then slid off into deep water. It fast, and would sink in half an hour. The Captain decided to steer for a safe beaching ground, as the best chance of saving his just time to save her, and amid a chorus of about 5,000. shrieks from whistles she ran high up on the

The decision of the Court of Appeals in headed by a band, and amid the firing of defense. cannous was escorted to his residence. James McLachlin, Jr., of Ithaca; A. P. Smith, George Duel, Principal Hoose and -many others. Congratulatory telegrams sixty-four mules driven off. The Indians | The village was illuminated.

The Rhode Island Legislature has passed a bill regulating the sale of goods on the in-Southern Pacific railroad and killed the track stallment plan, and the signature of the Governor is regarded as certain. The busielsewhere, on the basis of the ownership remaining with the seller until the buyer has "Couriers from Gila report that twenty-e Warm Spring Apaches burned the ranch-purchase will be legally consummated when a The five Warm Spring Apaches burned the ranch-Last night a heavy and continuous firing was interest and damages.

The new Chinese bill, with the restrictive period fixed at ten years and the other objectionable features modified, has passed the House. The heavy majority cast in its favor-210 to 37-shows that the evils with which it is intended to cope were appreciated, but also shows that the objections to the about the 1st or 15th of June. clauses modified were based on solid reasons. It is probable that the bill will pass the Senate, but whether it will receive the executive sanction is not certain, though by many considered probable.

The bill reported to the Senate regarding Alaska, provides for the appointment of a Secretary of the Interior—Henry M. Teller, governor and secretary, who shall be ex officion treasurer. The general power shall be vested in a supreme court and four inferior courts. The principal territorial officers will constitute the Legislative Council for the first year, and the Territory shall be entitled to a Pelegate to Congress. All male residents, in-cluding civilized Indians, will be entitled to A com vote. Sitka is designated as the capital.

> The Supreme Court at Washington has decided in favor of the validity of over four millions of New Orleans "consolidated art building. The institution will be a fambonds" of 1852. The court holds that the lily one, the admission fee being only five Legislature of 1876, in prohibiting the levy of | cents. a tax to pay them, was an act of repudiation, and a mandamus must issue commanding the city to levy a special tax to pay the interest and ultimately the principal. The judgment of the Supreme Court of Louisiana is thus

> The constitutional amendments making the canals of the State of New York free, having passed the Legislature at two sessions, goes to the people, for a final decision by the people, at the next general election.
>
> There will be strong opposition through the tunately the damage was only \$5,000. There will be strong opposition through the rural sections of the State, away from the canals, but there is a strong probability that the interests of the cities and the sections adjacent to the canals will secure their rati-

Mr. Kerr, the lawver whom the attorneygeneral sent to South Carolina to try the election cases, gives a gloomy account of the political situation there. He claims to be a democrat, but says that it is impossible to obtain a fair trial in South Carolina, owing to the obstruction by the local authorities. He says that a personal indignity was offered him the last night of his stay in Charleston.

The Telegram's London special says: "As result of the representations of the United States the four American suspects confined in Kilmainham jail were again offered their liberty, provided they would leave the country. The suspects, however, refused these terms. Acting on his instructions from Washington, Minister Lowell has now demanded their immediate trial or release."

About two o'clock on the morning of April 23d, a fire broke out in the Papenal hotel at Lake City, Minn. With a strong wind the fire spread rapidly and destroyed five solid squares of business buildings, leaving only three rows of buildings standing in the business portion of the town. The loss is roughly estimated at \$400,000. No lives were lost or serious accident reported.

An example of stern military discipline is reported from Dresden. At a late final examination of the Saxon corps of Cadets, it was discovered that several candidates for commissions had availed themselves of pro hibited assistance in doing their natural phi losophy papers. The delinquents were instantly sent back and ordered to enter the army as privates.

On the 17th of April the grand jury at St. Joseph indicted the Ford brothers, who killed Jesse James, for murder in the first degree. Later in the day both of the boys were brought into court, pleaded guilty and were sentenced to be hanged on the 19th of of several hundred yards up in the mouth of that this is the first instance known to the May. On the same day, the Governor grant-

The new cable connecting Emden, Germany, with the Anglo-American cable system at Valencia, thus enabling messages to be transmitted directly between Germany and America, was opened on the 22d inst. The was soon discovered that she was leaking first message was one from Emperor William to President Arthur, to which the latter sent a suitable reply.

Thomas Harrison, the "boy preacher," passengers. Under a full head of steam, and has finished thirteen weeks of revival work followed by a fleet of tugs to render assist- in Cincinnati. Crowds have been turned ance if required, the ship rushed toward the away nearly every night from the Methodist mud flats. Her firemen stood knee deep in church in which he held services, and the water, and the fires were in momentary converts number 1,800, while extra meetdanger of being extinguished; but there was | ings in other churches swelled the list to | committee decided to allow the amount.

make a legal fight against the law of that | dred and fitty Mormon converts from Aus-State, closing saloons on Sundays, and have tralia, mostly Danes and Norwegians. the Hoose-Gilmour fight is hailed with great advised the saloon keepers to guard against joy, by the people of Cortland and vicinity. On the arrival of Principal Hoose, he was test the law in the courts. The saloon-keepmet by a large and enthusiastic crowd, ers have also raised a large fund for a legal to trees, fences, crops and buildings.

The temperance constitutional amendment reception was held, and speeches were made has been defeated in the Connecticut House ing the platform steps, and trying to eat the by Dr. Bennett, of the Syracuse University; of Representatives. A two-thirds vote was green fringe of the pulpit drapery. needed to pass it. One hundred and fifteen votes were cast in its favor—ten short of the number required. Only fifteen votes were were read from various parts of the country. cast against it, but 119 members did not vote

A fearful tornado passed over Cairo, Ill., on the afternoon of April 22d. It blew down the colored Methodist church and four other buildings, unroofed ten or fifteen dwellings ness has been conducted in that State, as and blew over five loaded freight cars. The gasometer of the city gas works was blown over. Two or three persons were slightly

The Lawrence strikers having refused to es of Purdy, York, Hutchins, and Cornell, third of the price has been paid, and there- return to work at the employers' schedule, dred hands out of work.

Mr. Allison, chairman of the Senate Committee on Appropriations, and Mr. Hiscock, chairman of the House Committee on Appropriations, state that the Appropriation Bills are in a favorable condition, and there is no reason why Congress should not adjourn

Some of the stuff on sale in St. Louis as butter is shown by an official investigation to be made chiefly of lard. The oil is pressed out, and the remainder is colorless, odorless, and tasteless. This substance is called "neutral," and to it is added a little real butter to give it a flavor.

Intense suffering is reported on the Labrador coast. The inhabitants are without food, except seals, seal oil and crustacea. Two or three of the people have died of starvation. The Indians having no means of subsistence, are swarming down upon the

A company, with a capital of \$1,500,000, has been formed in New York, to establish a mammoth museum and temple of amusement.

The iron steamer Reupar, of West Hartlepool, England, for Boston, damaged by ice on April 11th, was abandoned in a sinking ators have been sworn for fifty-three years, condition on April 13th. She had a cargo of eleven hundred tons of iron, three thousand bags of potatoes, &c. The crew were rescued.

An attempt to burn the village of Cochranton, in Crawford county, Pa., on the night of April 22d, caused considerable ex-

On the evening of April 19th, a tornado swept up Chestnut Ridge Mountains in Westmoreland county, Pa., destroying everything in its course. Acres of timbers were destroyed, several buildings blown down, and several persons killed.

Pools were sold at Frankfort, Ky., on the failure or success of John Rocketty in resisting the efforts of Barnes, the evangelist, to convert him. The limit of time was ten days, and before its expiration, Rocketty was among the penitents.

The House committee on Territories has decided to report favorably the bill providing a territorial government for Alaska. The same committee has agreed to report adversely the bill to create a State government in New Mexico.

The United States Supreme Court has decided the case of Charles Guidet against the city of Brooklyn, for and infringement of his patent on street pavements, in favor of the latter. The city will save half a million by

The Marshal of the District of Columbia has issued a circular offering a reward of five hundred dollars for the apprehension of Capt. Howgate. Attached to the card is an excellent photograph of the captain.

A number of secret emissaries from the Pittsburg iron district are said to be operating in the Lehigh and Schuylkill valleys of M. D., Alfred Centre, and Wm. R Burdick, Alfred, Pennsylvania, with a view of getting the N. Y. employees of the mills to strike.

Mrs. Gray, colored, wife of Rev. Mr. Gray, of Lexington, Ky., who sued the Cincinnati Southern Railroud for \$50,000, for refusing her admission to the ladies' car, has obtained a verdict of \$1,000.

A schooner, which left Monterey recently with one hundred and fifty Chinese passengers for Southern California, has been discovered abandoned. It is supposed that all hands were lost.

Charles Robert Darwin, the well-known scientist, died in London, April 19th. He was ill some days and was supposed to be recovering, but had a relapse on Tuesday and

A young girl of Buffalo attempted to commit suicide by jumping from a cliff near Niagara Falls, but lodging in a projecting tree some thirty feet below, was rescued by

A bill to increase the clerical force in the pension office will be favorably reported from the appropriations committee. The democrats as well as the republicans will support

The new public printer asked the House Appropriation Committee for \$250,000 to run the office till the end of the fiscal year. The

The steamer City of Sidney, which arrived The Ohio brewers have raised a fund to at San Francisco last week, brought one hun-

Severe storms of wind, rain, and hail prevailed over an extensive section of the South and West on the 22d, doing much damage

A goat disturbed worship in a St. Louis church by trotting up the main aisle, mount-

Secretary Folger states that the Treasury reserve will soon undoubtedly be in such a condition that he will consider the propriety including lot and buildings. Will sell reasonable, of making another call for bonds. of making another call for bonds.

Sixty buildings, including thirty-two business houses, were burned at De Pere, Wis., on the morning of April 23d. Loss, \$120,-000; insurance, \$43,000.

The Committee on Pensions reported adversely on the bill creating a civil pension list. The report says that Congress can consider each case on its merits.

Dispatches received at Washington, April 22d, state that Senator Logan has been improving ever since he reached the Hot

It is said that Frank James is organizing 'Death Avengers" in Missouri, and proposes o kill every person concerned in the death The Secretary of the Navy asks Congress

A storm at Mount Vernon, Pa., April 19th, plew down five houses and damaged others. One woman was killed and six persons in-

for an appropriation of \$75,000 for the pur-

pose of taking observations on the transit of

It is reported that John I. Davenport has discovered the writer of the Morey letter, and the public will be taken into his confidence

The Bible upon which United States Sendisappeared from the Senate Chamber last

President Lincoln's remains are reported to be completely petrified, the form and even the features being preserved.

Thirty-five persons were killed by an explosion in the Black Horse Colliery, at Sunderland, England, April 18th.

The St. Paul Evangelical Luthern church at Indianapolis was burned on the night of April 23d. Loss \$100,000.

One hundred thousand marks have been raised in Berlin to aid the emigration of the Jews from Russia.

Mr. Scoville has forwarded to the Supreme Court at Washington his withdrawal from the Guiteau case. Intelligence has been received at London

that the Greenland seal fishery is a complete Fifteen persons were killed by a colliery

explosion at West Stanley, Eng., April 19th. A law enforcing surnames on Mussulmans has just been promulgated in Algiers.

Ralph Waldo Emerson is seriously ill of pneumonia, at Concord, N. H.

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 sys 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 By direct application to the seat of disease, they are the most efficacious means of cure to be met, and are particularly useful in cases attended with rigid contraction of the sphincter ani. Price, 50 cents per box. Sold by G. W. Rosebush and H. P. Saunders,

#### MARRIED.

In Alfred Centre, N. Y., April 22, 1882, by Rev. James E. N. Backus, assisted by B. E. Fisk, Mr. CHARLES E. THRYSE, of Richburg, and Miss CARRIA A. PALMITER, of Alfred.

At the home of the bride's father, Mr. Asa F. Randolph, near Berea, W. Va., April 19, 1882, by Rev. L. F. Randolph, Mr. John E. MEATHRELL Clarksburg, and Miss CALLIE F. RANDOLPH

In Otselic, Chenango Co., N. Y., April 16, 1882 suddenly, of heart disease, LAFAYETTE CHURCH, aged 45 years. Bro. C. made a profession of religion about thirty years since, and joined the Seventh-day Baptist Church of Lincklaen. Subsequently, he united with the Sister Church in Otselic, of which he remained in fellowship till death.

In Lorraine, N. Y., April 16, 1882, Mrs. Lydia VENETTE TILKINS, aged 21 years. She died of consumption. Some years ago she was baptized united with the Adams Church, of which she mained a member until death.

At Shingle House, Pa., April 3, 1935, of pneumonia, Mabel Clare, only daughter of Trustan and Vira L. Rogers, aged 2 years, 10 months, and 3 days. In Hopkinton, R. I., April 14, 1882, of whooping cough and congestion of the lungs, JAMES GARFIELD, son of Paul B. and L. Ida Irish, aged 8 months and 20 days. Religious services were conducted by Rev.

At Cleveland, Ohio, Monday, April 10, 1882, of diphtheria. ARLING E., only son of R. E. and Mary H. Burdick, aged 6 years and 9 months.

In the town of Fulton, Wis., April 12, 1882, of consumption, MARY J. HARTZELL, in the 23d year of her age. "Death comes to all."

At Long Branch, Neb., March 10, 1882, Mrs. Su SAN HURLEY, wife of Geo. W. Hurley, and daughter of Wm. and Elizabeth Furrow, in her 40th year. She was a constituent member of the Seventh-day Baptist Church at Long Branch, and ever maintained a consistent Christian character. In her death, the Church has lost a worthy member, and her family and friends a cheerful daughter, loving wife, noble, mother, a dear sister, and a good neighbor.

DARE BUSINESS OPENING.—Owing to ill health, the subscriber offers for sale his thriving FURNITURE and UNDERTAKING BUSINESS

# Rudture

Its Relief and Cure as certain as day follows day by Dr. J. A. SHERMAN'S method, with safety from the dangers of strangulation and without the injury trusses 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 es of Purdy, York, Hutchins, and Cornell, and drove off all the stock. It is reported after the merchant, if he seizes the goods, and drove off all the stock. It is reported that seven or eight men were murdered.

Trusses and Rupture return to work at the employers' schedule, sooner or later affect the nervous and mental system, bring on organic diseases, impotency, destroy energy the upper Pacific mill was ordered closed for six months. This throws twenty-five huntages and Rupture return to work at the employers' schedule, 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 that seven or eight men were murdered. Thursdays and Saturdays: Phile.

Wednesdays and Rupture of the price has been paid, and there-return to work at the employers' schedule, 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 and the price has been paid, and there-return to work at the employers' schedule, 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 and the price has been paid, and there-return to work at the employers' schedule, 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 and the price has been paid, and there-return to work at the employers' schedule, sooner or later affect the nervous and mental system, bring or organic diseases, impotency, destroy energy and social desires, making the price has been paid, and there-return to work at the employers' schedule, and the price has been paid, and the price

## Selected Miscellany.

#### PRELUDE.

BY SUSAN COOLIDGE.

A few notes, half harmonious And half discordant, subtly blent, The master sounds and touches, thus To test and try his instrument.

Not music's self, but its presage Not tune, but hint of tune it is: Of better things the pledge and gage, And prized for what it promises.

Just so the sweet musician, Spring, Mid blowing winds and dropping rains, Fightens and sounds each vagrant string, In odd, capricious, sudden strains.

It is not music she essays, But just a hint of what shall be When earth and sky and nights and days Join in the summer harmony.

And do we dream, or is it true, The grass so brown but yester-morn Has caught a subtly greener hue In sheltered corners of the lawn?

Can there be buds upon the hedge—
Wee, starry pointlets half unrolled?
And were we blind to read the pledge
Written in the willow's penciled gold?

And is it fancy that there breathes A vagrant perfume in the air, A scent of freshly opened leaves? There are no leaves yet anywhere.

Ah, dear Spring, stay thy flying feet; Try all thy chords; play leisurely; Though if thy preludes are so sweet What will the finished music be? -Unistian Union.

EUGENE McDONALD.

BY MRS. V. G. RAMSEY.

There is a tenement house standing on an alley in the city of Philadelphia. The outside of this house is forlorn and dilapidated. The alley is dirty and offensive; but if you go in, you will be glad to get back into the alley, and you will understand why so many poor, hungry, half-naked children are playing out of doors. That house is full, not of the virtuous and decent poor, but of the lowest and vilest people in that great city. Drunkenness, gambling, debauchery, sin in every form is there with its attendant train, want and woe, sickness, death and de-

One morning in the Summer of 1876—we all remember the centennial year-a boy might have been seen coming out of this

house and hurrying toward the street.
"Hello, Gin," cried a ragged little gamin, who was leaning against a lamp post. "Stop, I say, and take a hand in a game of Jack

"Can't stop," replied Gin, quickening his step as if to escape the shouts and jeers that

of tobacco. He came out and, stuffing the small parcel into his pocket, started off on a cruel humiliation, and the misery of his conrun, muttering, "Granny may wait a little. I will see what they are doing on Chestnutdoes." He was crossing Walnut Street when he stopped so suddenly that he nearly fell. There was something bright between the and mother, felt this life intolerable. stones. He seized and examined it eagerly. It was a new half-dollar. He looked around. granny, as he called the old woman, had No one had observed him. The money was sent him to buy tobacco with the charge to his, for it would be vain to seek for the be back quick, or she would "bate the life owner of a half-dollar in a great city. He out of him." stood a moment clutching his treasure as if The longing for a free run was too strong he feared it would escape from his hand, for his fears of that threat, and he had then he turned and ran back toward his started off, but the finding of that half-dol-

father inherited from his ancestors a little | again." cottage on a bleak hill-side, where he kept a few sheep, and with much hard labor raised Scotch blood. He was not made to be a some oats and barley; and a few hardy veg- thief or a beggar. For days he had been etables. Little Eugene had been very happy considering his condition, and he had dein this home. In Summer he played among cided that it could not be worse. He had the heather whose purple bloom beautified resolved that he must, in some way, cut the mountain sides. In Winter he made himself free from the miserable old woman companions of the dogs and lambs, which who was making a slave of him. He had found shelter under the same roof with the not seen how it was to be done, but the findfamily, and were as familiar as if they be- ing of that half dollar had determined him longed to the same species.

on the hill-side grew poorer, and the scanty | tender toward the wretched old woman whom harvest scantier, the father and mother be- he was leaving forever. He remembered came discontented. They heard of the fruit- that sometimes she had spoken kindly to twenty inches wide, and from twelve to sixful fields and bountiful harvests of the new him—that she was poor and old, and might teen inches deep; I place it where it will get world, and they longed to go where they die of want. He turned and went back into the entire benefit of the sun. I place it on could leave to their child a better inheritance the room, half hoping for some tender word an angle about equal to the angle of a room than had fallen to them. After much anx- or look that would decide him not to leave I fill about half full of heating manure. ious thought, they turned what they pos- her. He stood before her with quivering then put in four or five inches of pulverized steamship for America. The passage was word, but, with a fierce gesture and an im- then I sift on about an inch more of earth unusually long and uncomfortable. The precation that made him tremble, she bade to cover them, and then place an old sash steerage passengers suffered greatly, for fever him begone and not stand idling away his broke out among them. McDonald and his time. wife were not ill on the ship, but when they He went out and when he had reached landed in New York they took with them the end of the alley, he threw his basket inthe germs of the fatal disease. They had to the gutter and started on a run that soon time only to find lodging in an emigrant brought him to a fountain. Then he proboarding house, when the fever seized them. ceeded to wash his feet, his hands, and his The keeper of the house satisfied himself face very carefully, wiping them on a napkin that their baggage would compensate him if which he had found the day before, and con- My beans come directly up and grow. I they died, so they were not sent to the cealed in his pocket. With a bit of an old usually transplant late in the afternoon, and hospital. An old Irish woman, named Mary Flanigan, who had discovered that they had money, offered to nurse them. Her nursing was not needed long, for they both died long, for they between the long died long died long died long died long died long died lo within a week. Mary secured their money, it had a subdued look of trying to be decent. through them after they commence running,

boy, and call me granny, and I'll make a man of ye."

Bewildered and heartbroken as he was, the child felt glad of any kindness, but he shrunk instinctively from her caress and, escaping from her, crept into a corner, where he cried

himself to sleep. A few days after this, Mary, fearing that some one might appear to claim the money stolen money, she asked for nothing better. But liquor and tobacco rapidly wasted her ill-gotten treasure. While this had lasted, poor little Eugene had been permitted to live having soon learned to keep beyond her reach | himself down on a curb-stone, and gave way when she was drunk, he had not suffered to his indignation and grief in a burst of sobs greatly from her hands. He ran in the streets with the other little neglected ones, and had found some compensation for neglect in the liberty he enjoyed. He got all the pleasure he could—and perhaps that is more than we estimate it-from the sight of beautiful things that he could never hope to possess. He made a daily tour of inspection | up and down Chestnut Street, and he knew more of the stock in the great stores than did the children of the wealthy owners. There were the toy-shops before whose windows he lingered, marking the daily changes and exulting in every new wonder they revealed to him. There were pictures and statues that he visited with a loving eagerness, and as they stood in their places month after month, he came to regard them as there for his especial pleasure. There were windows full of flashing gems and burnished silver and gold. He knew when a beautiful necklace disappeared from the show case, and thought lovingly of it in the hands of some fair girl, such as he saw daily flitting

others gather corruption and death. As I said, the money that Mary Flanigan had stolen from the dying father and mother He came out on one of the narrow streets | was soon wasted, and then she determined to that divide the great squares, and, gliding make what she could out of their poor child. down the dirty steps, entered a little base- She forced him to carry a basket, and to ment shop, where he bought five cents worth gather bones and rags from the gutters, and to beg of those who passed him. This was a dition began to crush him. If he did not bring home money he was cursed and whipped, if she kills me I will—I dinna care if she and if he did it was little better. This child, who still remembered his home among the mountains and the tender love of father

in and out the doors. There were shows of

taste, or lingered at the doors of restaurants

to catch the fragrance of steaks and coffee.

There is now and then a child-and little

Eugene was such a one—whose nature is so

The morning of which I have told you,

lar changed his plan. He ran back to his Let me tell you about little Gin. It is not miserable home, gave granny the tobacco, a pretty name; his true name is Eugene Mc- and while she filled her pipe, he took his Donald, and we will call him by that. This basket and went out, hearing her parting child, whom I have introduced to you, was charge, to bring her home a half dollar or born in the Highlands of Scotland. His never to let her see "the lioke of his face

The little hero of my story was of honest to strike for liberty. When he had proceed-As years went by, and the poor little farm | ed a few steps his heart grew pitiful and sessed into money, an embarked on an ocean lips and eyes that implored her for a kind

Poor little Eugene, he was now seven years so he started off with a determined step twine and wind from one pole to another, old, utterly friendless, helpless and destitute | towards the grounds of the great Centennial | and conduct my vines on to them. I find in in a strange land. Perhaps there was a Exposition. He had listened to the conver- this way I get very near double the quantity touch of pity even in Mary Flanigan's sation of people in the streets, who talked of of beans. They will keep bearing until the wicked heart, when after the funeral, she the wonders that were gathered there, and frost kills them. I usually get beans two or took him up in her arms and said, "Now, though he had not the least idea where he three weeks earlier than my neighbors who darlint, wipe yer eyes. Ye are my own little should ever find food or shelter, he resolved continue to plant the old way.—T. B. B., in to use the half dollar in his pocket to gain | Christian Union. admission to this elysian field.

After a walk of four miles, or rather a run, for he was too impatient to walk, he caught sight of the beautiful buildings, and fell into the crowd of people that were rushing towards the gate. He was several times pushed aside by strong hands and told in angry tones to keep out of the way. He had and look after the child, took him with her | been on the street too much not to know to Philadelphia where she took a room in the how to get through a crowd, and he soon tenement house of which I have told you. | reached the gate holding out his bright half The surroundings and the company suited | dollar to the keeper. The man's eyes rested her, and, though she felt rich with her on him for a moment and he said sternly, "You must have stolen that. Get out of the way or the police will have you."

Utterly confounded by this unexpected re-buff, he allowed himself to be thrust aside, in the streets pretty much as he pleased, and | and, creeping out of the crowd, he threw and tears.

> A gentleman and lady, walking rapidly towards the fair ground, stopped suddenly. "Ah, now! What hae we here?" said a kind voice, as the man bent over the poor child, who, but for his convulsive sobbings, might have been mistaken for a little heap of dirty rags.

> He raised his head, and with heavy despairing eyes, looked into the strange faces that were regarding him. "Puir laddie," said the lady, "dinna grat so. Tell us what ails thee."

> A flush rose to his pale tear-stained face, as he sprung to his feet, and stood before "They would na let me in!" he cried, extending his hand toward the gate. "They would na let me in, though here's the chink—an' its na stolen as he said."

> "Scotch, by my soul!" said the man. "Ay, Scotch," echoed the lady. "See the bonny blue een, an' the gowden curls, sae like our little Robbie's whom we shall see nae more."

"An' they would na' let thee in?" said beautiful garments and costly goods, and he the man. "They did na' think thee weel could forget his rags and dirt, and imagine dressed my puir laddie. But come with himself arrayed in silk and velvet. When he me." Turning to the lady, "Guid wife, was hungry, he crept through the markets we will give this little one a day he'll ne'er inhaling the odors of fruits he might not forget, for the sake of him that's gone." "Ay, that we will," she replied, and seiz-

ing the child's hands, they turned their steps toward a ready made clothing store. They were not long within, and when they pure and strong, that in the midst of a cor- came out they led a well dressed boy with rupted atmosphere, he absorbs only the ele- sparkling eyes and glowing cheeks, that ments of purity and strength. He takes Mary Flanigan would hardly have recognized health and beauty from surroundings where as her little slave.

They were admitted to the fair, and wandered all day among its wonders.

Mr. and Mrs. Cathroust found their pleasure redoubled by the unbounded delight of the boy, which glowed in his face, and sometimes found expression in a mixture of Scotch and Irish slang that was very queer, and

When they had grown weary walking through the great buildings, they sat down to rest in a quiet place, and drew from the child the story of his short life. When he told of throwing away the basket, Mr. Cathroust said, laughingly "Weel, weel! ye just as guid as burned ye'r ship behind ye. There's nae retreat, my little mon-an' what do ye mind to do?"

Little Eugene looked up with his honest blue eyes, and said simply, "I dinna ken." Mrs. Cathroust, who had been wiping her eyes, threw her arms around the child, and said earnestly "Robert, dear, I'm sure the guid Lord sent us here the day, an' He kens what we ought to do. Shall we go back to our childless home, an' leave this laddie in

"Nae, wife, we can na do it," replied the husband. "Here's a duty, it may be a blessing thrust into our hands. We will na say Him nae who sends it."

If you were to visit a certain fine farm, in Alleghany county, Pa., you would find a handsome robust boy, who is growing up, the pride and delight of his foster-parents, who often say to each other, "The guid Lord be thankit! He has gi'en us a son to fill the place of him he takit away. If the puir father an' mother who sleep in the stranger's grave could but see how guid and happy he is, surely they would be glad in

LIMA BEANS.—About the second week in April I take a box about three feet long by an angle about equal to the angle of a roof. earth. I then place my beans, eye down, over the top of the box. When it rains moderately I remove the sash; if it does not rain I sprinkle with water. I decide how many poles I will set. I want only five plants to a pole; if I set fifty poles, I usually plant three hundred and fifty beans; that furnishes me with all I want for my fifty poles and some to give to my neighbors. and she declared that out of sweet charity, she would keep the poor little boy, and bring pants that exposed his legs to the knee, but told us when the vines reached the top of the reflect, has laid by a perpetual feast for his there appeared no hope of improving them, poles to clip them off, but I take tobacco old age.

#### PREHISTORIC MINING IN MICHIGAN.

The Lake Superior mines have the advantage of producing metal free from any alloy of antimony or nickel or arsenic. In many of the mines great masses of native metal are found so large that they must be cut in place with chisels.

All the more important mines are situated on the ancient workings of a prehistoric race. They seem to have been ignorant of the fact that copper could be melted, for they left behind them the fragments too small to use and the masses too heavy to lift. Every day they subjected it to a temperature nearly high enough, without making a discovery which would have lifted them out of the Stone Age into the Bronze Age, and perhaps have enabled them to survive the struggle in which they perished. They must have been very numerous, and have reached the point of development where they were capable of organizing industry.

In Isle Royale, near the Minong Mine, their pits, excavated to a depth of from ten to twenty feet in the solid rock, cover an area of from three to four hundred feet wide and more than a mile and a half in length. The labor expended here can not have been much short of that involved in building a Pyramid. Isle Royale is ten miles from the nearest land, and is incapable of producing food, so that all supplies except fish must have been brought from some distant point. Their excavations could of course never go below the point at which water would ac cumulate. Their hammers, frequently to the number of several thousand, are found in heaps where they were evidently placed at the end of the season. As no graves or evidences of habitation are found, we can hardly doubt that the ancient miners lived south of the great lakes, and made yearly journeyings with fleets of canoes to the copper mines. The aggregate amount of the metal which they carried off must have been very great, and it has, I believe, been generally thought that the copper implements of the ancient Mexicans came from this source. M. Charnay in a recent number of the North American seems to think that the Mexicans reduced copper from its ores. A chemical analysis of their hatchets would solve the question, for Lake Superior copper is so free from alloys as to be unmistakable.

Mine in Ontonagon county kindly took me to the top of a cliff where three Cornish "tributers"—miners working not for wages but for a share of the product—had cleared out one of the ancient pits in the outcrop of of copper, and had just uncovered a large mass which would weigh certainly not less than seven tons. Many battered stone hammers lay around the mouth of the pit. The active little Englishmen, belonging to a race of hereditary miners perhaps as old as the for May. Mound-builders themselves, had come around the world from the East to finish the work of the departed Asiatic race who reached date can be assigned. Not far away another much. party had cut down a dead cedar to make props for their tunnel. As they were putting the log in position, from its center dropped a small but perfectly formed stone hammer which had never been used. It was made from a stone found, I believe, only on the north shore of the lake. This tree was not far from two hundred and fifty years old; but as cedar is almost indestructible in this climate, it may have been dead several hundred years. The axeman said that he had found several hammers in the center of cedars. It would seem barely possible that this hammer had been placed in a cleft of the tree, when it was a sapling, that the wood might grow around the groove and serve as a handle. At all events, this one, which I have, was certainly placed where it was-about thirty inches from the ground-by human hands, undoubtedly by the ancient miner himself, when the tree was a twig. - F. Johnson, Jr., in Harper's Magazine for May.

PRESERVING FENCE POSTS. -Mr. Parker Earle, the well-known horticulturist, writes to the Chicago Times: "In building a fence around our young orchard, several years ago, we tried many plans for preserving the posts. Having occasion to remove the fence this Winter, we noted the condition of the posts as follows: Those set with no preparation were decayed an inch or more in thickness; those coated with a thick wash of lime were better preserved, but were quite seriously attacked by worms; those posts coated with hot tar were perfectly sound as when first put in the ground; those painted with petroleum and kerosene were equally sound and as good as new. In future we shall treat all posts in the following manner before setting: Let the posts get thoroughly dry, and then, with a pan of cheap kerosene and a whitewash brush, give the lower third of the post, the part to go into the ground, two or three good applications of the oil, letting it soak in well each time. Posts so treated will not be troubled by worms or insects of any kind, but will resist decay to a remarkable degree. This we find to be the simplest, easiest, cheapest and best method of preservation.

#### THE YOUTH OF DAVID RITTENHOUSE.

Willem Rittinghuysen, the first Mennon-

ite preacher in Pennsylvania, came with his

family and others of the sect to Germantown in 1688, and on a branch of the Wissahickon Creek, in Roxborough Township, built in 1690 the earliest paper mill in America. It is with reference to this mill that Gabriel Thomas, a quaint old chronicler of the seventeenth century, says, "All sorts of very good paper are made in the German Town, and it supplied the paper used by William Bradford, the first printer in Pennsylvania, as well as the first in New York. Here, on the 8th of April, 1732, David Rittenhouse, a great grandson of the emigrant, was born. His mother, Elizabeth Williams, was the daughter of Evan Williams, a native of Wales, and probably one of the Quaker converts who came from that country and settled a number of townships in Pennsylvania, When he was three years old, his father, Matthias, removed with his family to a farm in Norriton, now Montgomery County, and naturally enough he determined that David. the oldest son, should follow the same pursuit. As soon, therefore, as he was strong enough to be of assistance, he was put to the ordinary farm-work, and he ploughed and harrowed, sowed and reaped, like all the boys by whom he was surrounded. His tastes, however, ran in another direction, and one of those occurrences which are sometimes called accidents gave him an opportunity to gratify them. An uncle, who was a carpenter, died, leaving a chest of tools, and among them a few books containing the elements of arithmetic and geometry and some mathematical calculations. These things, valueless to every one else, became a treasure to David, then about twelve years old, and they seem to have determined the bent of his life. The handles of his plough, and even the fences around the fields, he covered with mathematical calculations. At the age of eight he made a complete watermill in miniature. At seventeen he made a wooden clock, and afterward one in metal. Having thus tested his ability in an art in which he had never received any instruction. he secured from his somewhat reluctant father money enough to buy in Philadelph a the necessary tools, and after building a shop by the roadside, set up in business as a clock and mathematical instrument maker. His days were given to labor at his chosen trade, and his nights to study. By too close application he injured his health, contracting an affection of the lungs, attended with great pain, that clung to him all of his life, and seriously interfered with his writing, but he solved the most abstruse mathematical and astronomical problems, discovering The superintendent of the old Caledonia for himself the method of fluxions. For a long time he believed himself its originator, being unaware of the controversy between Newton and Leibnitz for that great honor. "What a mind was here!" said Dr. Benjamin Rush, later, in a burst of enthusiastic the vein. They had brought out a quantity admiration. "Without literary friends or society, and with but two or three books, he became before he had reached his four-andtwentieth year the rival of two of the greatest mathematicians of Europe."-Samuel W. Pennypacker, in Harper's Magazine

BE kind, open-hearted, and generous, with a friendly word and a helping hand for here from the West at a time to which no every one. Kindness costs little and gains



ARD COLLECTORS.—A handsome set of cards U for three cent stamp. A. G. Bassett, Roches



NO WHEELWRIGHTS—THE SUBSCRIBER 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 54, Shiloh, New Jersey."

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**H**oyular

PROF. S. P. LANGLEY, lowing calculation: A an centemetre in section, is sky of the Allegany moun the earth in one minute. warm one gramme of water therefore, if concentrated ter, 1-500 of a millimetre metre wide, and ten mill it 83½° in one second, pro could be maintained. An heat of platinum is only platinum of the same dim a similar supposition, be ond to 2603°c.—a temper melt it.

THE LENGTH OF LIFE. man's life may be estimat of pulsations which his bo perform. Thus, allowing the common age of man; minute, for the common in his whole life, the num to 2,207,520,000; but if, he forces his blood into a go as to give 75 pulses in a number of pulsations w years, consequently his life 14 years. One may form self-consumption of the h flecting that this pulsatio the motion of the blood takes place over 100,000 t

Dr. Cook, State Geolog his last report, says: - "Il ply of pure, wholesome greater importance with In all thickly settled count unsafe, and the surface brooks and small streams tries is liable to become in rious matters used to enri bored wells have been quantity or quality yielde have vielded largely, othe tirely. The only resource springs and lakes, in some thinly-settled districts rocky, wooded and uncu pies most of the surface, state of things is likely to

A NEW PYROMETER. of Stevens Institute, to Titsworth, C. E., have interesting investigations termination of high temp ces, by means of air vibra sound. The waves of so with less velocity in propi ed. The proposed pract to place a tube in the fur tube is thoroughly heated an organ note. The vibi transmitted are made to indicator, and the diffe number of vibrations tha pared with the numbers by the same note on air perature, indicates the h

Influence is much in ter, and is far less depersession of official positions suppose. He who possibility of a high order to to instruct and interest paratively independent which determine the in men. He is sure of a within his outflow of knowledge suasive reasonings, his personal example at degree of respect to which the what is in this we likely to be settled. likely to be retained. A augment this personal the loss of virtue, of the powers will destroy it. tions may give undue men, really great mind ness by gaining the best without such adventiti Christian Advocate.

We mortals, men many a disappointment and dinner time. Keep look a little pale about t swer to inquiries say, "I helps us, and pride is not only urges us to hide ou hurt others.—*George El* 

The bad and vicious gay, and vulgarly humo never truly cheerful. G 18 an almost certain ind and a pure, good heart.

The oldest publishing is that of Orell Fund The firm still possesses

#### THE YOUTH OF DAVID BITTENHOUSE.

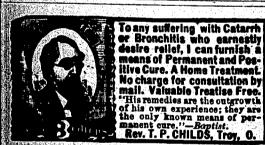
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## Popular Science.

lowing calculation: A sunbeam one square centemetre in section, is found in the clear sky of the Allegany mountains, to bring to the earth in one minute, enough heat to warm one gramme of water by 1°c. It would Ave., Philadelphia. therefore, if concentrated upon a film of water, 1-500 of a millimetre thick, one millimetre wide, and ten millimetres long, raise it 83% in one second, provided all the heat could be maintained. And since the specific platinum of the same dimensions would, on a similar supposition, be warmed in one secand to 2603°c.—a temperature sufficient to

THE LENGTH OF LIFE.—Dr. Barry says a man's life may be estimated by the number of pulsations which his body has strength to perform. Thus, allowing seventy years for the common age of man, and 60 pulses in a minute, for the common measure of pulses in his whole life, the number would amount to 2.207,520,000; but if, by intemperance, he forces his blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulsations would occur in 56 years, consequently his life would be reduced years, consequently his life would be reduced or lungs. Address Dr. J. H. SCHENCK & SON, 14 years. One may form some idea of the 600 Arch St., Philadelphia, Pa. P. O. Box 2833. self-consumption of the human body, by reflecting that this pulsation of the heart, and the motion of the blood connected with it, takes place over 100,000 times every day.

DR. COOK, State Geologist, New Jersey, in his last report, says: "The question of a supply of pure, wholesome water, is assuming greater importance with every passing year. In all thickly settled countries, well-waters are brooks and small streams in cultivated countries is liable to become impure from the various matters used to enrich the soil. Deep & CO., Boston, Mass., formerly Bargor, Maine. bored wells have been uncertain in their quantity or quality yielded. Many of them have yielded largely, others have failed entirely. The only resource is the streams, springs and lakes, in some mountainous and thinly-settled districts of country, where rocky, wooded and uncultivated soil occupies most of the surface, and where such a state of things is likely to continue." s.

A NEW PYROMETER.—Prof. A. M. Moyer, of Stevens Institute, together with A. L. Titsworth, C. E., have made public some interesting investigations relating to the determination of high temperatures in furnaces, by means of air vibrations produced by sound. The waves of sound are transmitted with less velocity in proportion as air is heated. The proposed practical application is to place a tube in the furnace, and when the tube is thoroughly heated, send through it an organ note. The vibrations of air thus transmitted are made to operate upon a flame indicator, and the difference between the number of vibrations thus shown, when compared with the number of vibrations made by the same note on air at the normal temperature, indicates the heat of the furnace.

INFLUENCE is much more a personal matter, and is far less dependent upon the possession of official position than most people suppose. He who possesses and exercises ability of a high order to think and discourse, to instruct and interest the public, is comparatively independent of the conditions which determine the influence of inferior men. He is sure of a wide sphere; and there his outflow of knowledge, his cogent and persuasive reasonings, his wise judgments, and his personal example acquire for him that degree of respect to which he is justly entitled. What is in this way once acquired is likely to be retained. Lapse of time may augment this personal influence, but only the loss of virtue, of the decay of the mental powers will destroy it. While official positions may give undue importance to small men, really great minds prove their greatness by gaining the best and greatest results without such adventitious aids. - Western Christian Advocate.

We mortals, men and women, devour many a disappointment between breakfast and dinner time. Keep back the tears and look a little pale about the lips, and in anhelps us, and pride is not a bad thing when it N. Y. Agents wanted. Circular free. only urges us to hide our own hurts, not to hurt others.—George Eliot.

The bad and vicious may be boisterously gay, and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind and a pure, good heart.

The oldest publishing house in the world is that of Orell Fussli & Co., in Zurich. The firm still possesses initial letters which promptly attended to, before the evil days of house cleaning draw nigh. Splint seats, 25 cents; Rattan in place of Flag, 30 cents; Cane and Wire, 50 cents.

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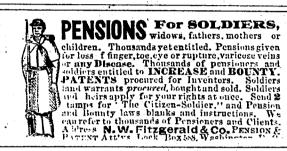
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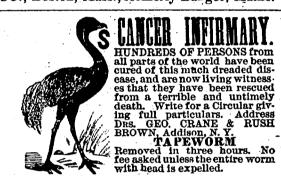
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ALFRED, N. Y., April 16, 1882.

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 aided in creating or contributing to the same, or who may support, continue or retain any of them, shall be deemed guilty of a violation of this ordinance, and also be liable for the expense of the abate ment 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 pur poses. And every privy-vault and cess-pool shall be cleaned, and the contents thereof removed, at least once before the first of May in each year.

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

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

§ 5. No tanner, refiner, or manufacturer of gas starch, leather, chemicals, fertilizers, or of any product whatsoever, shall permit or have any offensive substance or water, or other liquid, whether refuse, or for use in any trade or otherwise, on his premises, or throw, deposit or allow to run, or to be thrown into any public waters, street or public place, lake, pond, river or stream, any offensive or deleterious liquid, or any gas, tar or refuse, or any offensive mat ter; or befoul 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, § 6. No meat, fish, birds, fowls, fruit, vegetables,

milk, and nothing for human food, not being then healthy, fresh, sound, wholesome, fit and safe for such use, nor any animal or fish that died by disease or accident, and no carcass of any calf, pig or lamb, which, at the time of its death, was less than four weeks old, and no meat therefrom shall be brought within the limits of the town of Alfred, or offered or held for sale as food anywhere in said town. Whoever shall violate any of the provisions of this section shall be liable to a penalty of twenty-five dollars for each and every offense in addition to the liability | way, N. Y. 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 any public danger from said disease; and all physicians the Supt. of the Money Order Div., and to officials consent of the said board during the prevalence of and other attendants upon any person sick with small pox, cholera, typhus, typhoid or scarlet fever, diph theria, or other disease dangerous to the public health shall forthwith report the same to the board of health. And it shall be the duty of such physicians and attendants to avoid exposure to the public of any garments or clothing about their own persons that may have been infected from exposure to any

§ 8. No person or article liable to propagate a dangerous disease shall be brought within the limits of this town of Alfred without the special permit and direction of the board of health thereof; and whenever it shall come to the knowledge of any person that such person or article has been brought within such limits he shall immediately give notice thereof to the said board, together with the location thereof. No person shall, within the built-up portion of a city or village, without a permit from the board of health thereof, carry or remove from one building to any other, or from any vessel to the shore, any person sick of any contagious disease. Nor shall any person, by any exposure of any individual sick of any contagious disease, or of the body of such person, or by any negligent act connected therewith, or in respect of the care or custody thereof, or by a needless exposure of himself, cause or contribute to, or promote the spread of disease from any such person. or from any dead body. And it shall be the luty 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

§ 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 lied; and it shall be the duty of householders and all persons concerned, where a death occurs from any contagious or pestilential disease, to prevent need-less 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 coom 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 cleansed 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, save 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 per mission of the board of health thereof. No animal having the glanders or farcy shall be kept, used or retained or be permitted within the said limits.

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

M. A. GREEN, Health Officer. H ISTORY OF CONFERENCE.—REV. JAMES
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Abstract of Time Table, adopted Dec. 19th, 1881.

EASTWARD. No. 8t | No. 12\* | No. 4\* | No. 6 STATIONS. Leave 1.05 PM ..... 7.15 AM Dunkirk Little Valley 2.52 " |..... 8.25 AM 3.50 PM ..... 4.33 " . 10.31 " 4.58 11.25 " 10.22 " 5.50 " 12.00 " 

9.11 AM Salamanca Carrollton 10.00 " Olean Cuba-Wellsville 11.43 PM Andover Alfred Leave11.40 AM 6.50 PM 12.15 AM 1.50 PM  ${f Hornells ville}$ Arrive at 1.58 " 1.25 рм 8.47 Elmira 2.59 " 10.53 " 3.44 " Binghamton 7.08 " 3.38 AM 8.15 " ...... Port Jervis 10.00 PM 7.25 AM 11.25 AM New York ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

WESTWARD. | No. 3\* | No. 5 | No. 29 | No. 1 STATIONS. Leave 7.00 РМ 6.00 РМ 7.15 РМ 9.00 АМ New York Port Jervis 8.10AM 5.10AM 12.50PM 8.55PM Hornellsville 9.13 AM 6.07 AM 2.15 PM 9.57 PM Wellsville 7.22 " 4.07 " 10.49 " 11.15 " 10.01 '' Cuba 7.50 " 5.02 " 11.39 " Carrollton 5.13 " ..... Great Valley Arrive at 8.00 " 5.17 " 11.50 " Salamanca 5.50 PM 12.20 AM 11.52 AM ..... Little Valley Arrive at

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornells-ville, stopping at Almond 12.36, Alfred 12.46, An-dover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M.

1.30 PM ...... 7.55 " 2.10 "

Dunkirk

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

\* Daily. ‡ Daily, except Monday. BRADFORD BRANCH

WESTWARD. STATIONS. 9.20, 8.30, 4.10 11.50, 8.22 11.30 Carrollton Arrive at Bradford 10.03 9.30 4.51 12.35 9.00 1.20 Leave 10.45 ..... 4.55 1.05 ..... Bradford 11.10 ..... 5.07 1.20 ..... Custer City Arrive at 12.25 .... 5.45 ..... Buttsville

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and exrives at Bradford 11 35 A. M.

EASTWARD. STATIONS. A. M. P. M. P. M. Leave 8.40 .... 1.10 .... 9.35 1.80 3.14 .... Buttsville Custer City Arrive at 7.35 .... 9.50 1.45 8.25 .... Bradford · Leave 7.45 6.20 10.93 2.40 4.15 6.60 Bradford Arrive at 8.30 6.55 10.45 8.20 4.55 7.20 Carrollton

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18. 20 and 21 run daily.

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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. April 22. Christ Warking on the Sea. Mark 6: 45-56. April 29. The Tradition of Men. Mark 7: 1-23. May 6. Sufferers Brought to Christ. Mark 7:24-37 May 13. The Leaven of the Pharisees. Mark 8: 1-21.

May 20. Seeing and Confessing the Christ. Mark 8: 22-33 May 27. Following Christ. Mark 8: 34-38; 9: 1. June 3. The Transfiguration. Mark 9: 2-13. June 10. The Afflicted Child. Mark 9; 14-32. June 17. The Child-like Believer. Mark 9: 33-50.

VI.—SUFFERERS BROUGHT TO CHRIST.

BY REV. W. C. TITSWORTH.

For Sabbath-day, May 6.

SCRIPTURE LESSON .- MARK 7: 24-37. (New Version.) And from thence

have no man know it : and

an unclean spirit, having heard of him, came and

devil out of her daughter

And he said unto her, Le the children first be filled

for it is not meet to take the children's bread and

8 cast it to the dogs. But she answered and saith

the dogs under the table eat of the children's

to her. For this saying go

devil gone out.

And again he went out

from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And

they bring unto him one that was deaf, and had an

vately, and put his fingers into his ears, and he spat, and touched his tongue;

he charged them that they should tell no man: but the more he charged them,

CENTRAL TRUTH.... For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that

DAILY READINGS.

GOLDEN TEXT.—"The Lord is good to all his tender mercies are over all his

OUTLINE.

QUESTIONS.

I. Distress. Who was in distress? Where did'she live

not succeed? Is Jesus long hidden from one who feels that

he needs him? What is all the fitness we need to come to

not discourage her? What kind of people are not discour

aged by things put in their way? What made this woman

earnest? What will help us to be earnest in seeking Jesus

Help. What help did she get? How was it given?

Where did she go immediately? What did she find there?

What would her feeling toward Jesus be? Would her grat-

trude make her loyal to him? What would you think of

one who would not be grateful for such a thing? Have

II. A sad case. What was it? Where did Jesus find

it? What did the friends wish Jesus to do? What did they

think would come from Jesus' hand laid on him? Do you

remember what the touching of Jesus' clothes did for one?

An astonished multitude. What did Jesus say to

them? Why? Did they obey? In what words did they

tell the news? Do you think they might wonder and be

astonished at Jesus and yet not obey him? Do people do

so now-a-days? Which does Jesus esteem more? Which

Help. Mark 1: 40-45.
A sad case. Luke 7: 11-17.
A perfect cure. Mark 2: 1-12.
An extensished mattude. Matt. 7: 21-29.

24. And from thence he | 24 arose, and went into the borders of Tyre and Sidon, and entered into a house, and but he could not be hid. 25. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his

26. The woman was Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27. But Jesus said unto her Let the children first be filled

children's bread, and to cast it unto the dogs. 28. And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs. 29. And he said unto her For this saying go thy way; the devil is gone out of thy 30. And when she was come to her house, she found the

devil gone out, and her daughter laid upon the bed 31. And again, departing from the coasts of Tyre and

Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his speech : and they be eech him to put his hand upon him.

83. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his

tongue;
34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be

opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He ure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Distress. Mark 7: 24-37.

Porks. ??—Psa. 145: 9

Distress. v. 24-26.

A sad case. v.-31, 32.

A perfect cure. v. 33-35.

An astonished multitude. v. 36, 37.

and in living a life of obedience to him?

be saved if we do not know we ought to be?

you nothing to be grateful for?

what he said. What was the result?

will make you his disciple?

Test. v. 27.

Faith. v. 28.

I. v. 24-30.

II. v. 31-37.

TIME.—The last year of Jesus' life.

PLACES.—Tyre and Sidon; Decapolis.

this place nor this purpose is specified. The incident of Christ. Jesus was seeking seclusion. He could not be hid. Tyre and Sidon. Chief cities of Phœnicia, north of Upper Galilee on the Mediterranean Sea. V. 25. From Matthew, it would seem that the woman had been following Jesus. Matt. 15:22,

Came out of the same coasts." Fell at his feet. It may be that she had many times tried to reach him, and when she succeeded her entreaty took this shape in her earnestness.

V. 26. A Greek, or Gentile in religion. Her race was Syrophænician. The Phænicians were descendants of the Canaanites. Cast forth the devil. Matthew says she was "grievously vexed with a devil." Such possessions were not then confined to the Jews.

V. 27. Children first be filled. A repetition of his saying that "he was seut unto his own." Matthew represents the disciples as beseeching Jesus to dismiss her before this was said to her, meaning that they wished Jesus would grant her the thing she asked for and let her go. "Children," of course, re. fers to the Jewish nation. "The Jews were to have the gospel offered to them for their acceptance or rejection. It was not yet time for the Gentiles.'

V. 28. The word translated dogs is that commonly used to distinguish tame dogs. "The woman, in her humility, accepts the appellation which the Lord gives her, and grounds her plea on an inference from it." The Lord does not express so much the "uncleanness of the dog as his attachment to, and dependence on, the human family; and the woman the borders of Tyre and Sidon. And he entered lays hold on this favorable point, and makes it her own; if we be dogs, then may we fare as such-be fed with the crumbs of thy mercy. She was, as it he could not be hid. But were, under the edge of the table, close on the confines of Israel's feast."-Alford. The woman showed is fell down at his feet. Now the woman was a Greek, a Syrophænician by race. And she besought him that he would cast forth the her faith and determination.

V. 29. As he spake, the miracles was performed. Matt. 15: 28.

V. 30. She was lying on a bed, a sign of dispossession. Uneasiness and restlessness were characteristic of those possessed of devils.

II. Healing of a deafand dumb person. This is peculiar to Mark. V. 31. "Sidon. Not the city, but a district thus named. His course was the children's And he said unfirst northward, then eastward, then southward or southwestward through the midst of the rethy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out gion of Decapolis, to the eastern shore of the Sea of Galilee."-Schaff.

V. 32. It is more probable that the man was deaf and dumb than a stammerer, though an actual and separate defect in the vocal organs is suggested by the words and the mode of healing. -Schaff.

V. 33. We may not know the reason for this secrecy, but it is in keeping with Jesus' way. There may have been some reason in the man or the people. and they beseech him to lay his hand upon him. And he took him aside from the multitude pri-They were probably more or less heathen in religion. The two parts affected were touched, as an outward chapters, and the days are paragraphs. Hap- (8. S. Griswold) of the 2d Hopkinton Church, at and Friday and prices higher than on any other day expression of the healing he was performing. Notice that Jesus has no one mode for all times. Cf. Isa. 35:5.

34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, 35 Be opened. And his ears V. 34. Looking up to heaven. Prayer. is good and true. + Our Bible Teacher. were opened, and the bond He sighed. Sympathy. of his tongue was loosed, and he spake plain. And

V. 35. He is cured in all respects. This verse does not of necessity imply that he was able to speak in some way before the cure.—Schaff.

so much the more a great deal they published it. 7 And they were beyond V. 36. The prohibition was mainly to prevent excessive zeal among these mountaineers. Cf. Matt. measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and 15: 30, 31 and elsewhere.

V. 37. They were not only very zealous, but greatly astonished. Done all things well. Gen. 1:31. There was power and also beneficence in his healing. This verse intimates that this was but one of many miracles.

#### TO BE THOUGHT OF.

1. The woman's address was, 1st. Humble, pressing, and importunate. She fell at his feet. He could not be hidden from her. She besought him. 2d. It was particular. She told just what she wanted. , Christ can only help the humble and penitent. He never puts any away that fall at his feet because they have not the confidence to throw themselves into his arms.

2. The greatest blessing we can ask for our children is that the power of Satan and sin should be broken in their hearts, and that these may be temples of the Holy Spirit.

3. Some things which look like hardness in our Father's treatment of us are but to try us. When he puts our faith to the stretch, the blessing will be all the greater. The Spirit of God is not bound. Prayers for friends far away may be answered.

4. There was nothing in putting his fingers into the deaf man's ears or touching the dumb tongue, but a sign. The power was in Christ. So there is nothing in baptism and professing religion but an outward sign of an inward work done by the Holy Why was Jesus in her country? What was the cause of her distress? What was Jesus trying to do? Why could he Spirit of God. But as signs and symbols, they are important and beautiful.

5. There is in this miracle a practical expression of the sympathy of Jesus. There was not only the Test. What was the test Jesus put her to? Why did it sighing and the praying; there was the helping. Christian sympathy should be as practical.

6. Let us all pray, "Open thou my lips, and my mouth shall shew forth thy praise."

Paith. Earnestness is only a great faith in operation and at work. What words show her faith? What words 7. Our inner impediments are removed by God's show her humility? Is there more hope for us when we Spirit as these outward impediments were removed think we are pretty good, or when we are willing to think by Jesus. of ourselves as sinners? Will we have any faith that we will

8. Most men will be fast to proclaim their own goodness; but we should take pleasure in doing good rather than in being known.

THE Superintendent of the Plainfield (N. J.) Sabbath-school, Bro. Geo. H. Babcock, in his annual report of March 26, 1882, made the following allusions to the past A perfect cure. Describe what Jesus did, and tell | history of the school:

"I have taken much interest in some old records in my hands of the early days of this school. There are no records anterior to 1854. . . . At that time, the school numbered 75 scholars and 17 teachers. Among decline. Then secure the compound and be once them I find only four who are now members

Syrophænician woman. V. 24. Arose, afterward Wm. Dunn is found in that office. and went. Probably from Capernaum, and for I. S. Dunn was secretary. About this time, the purpose of avoiding the Pharisees, though neither | the principal work of the school seemed to be learning and reciting verses from the shows the relation of the Gentiles to the kingdom | Bible, and this increased until 1857, when we find that one class recited in six months 10,840 verses, or an average of 170 each Sabbath for each one attending. During that N. Y. year it is reported that 55,560 verses were recited. It is evident that little else could have been done. That was twenty-five years ago, and at that time this was probably equal to any school in the land. One pleas ing item found in those old reports is the fact that one hundred copies of the Sabbath School Visitor were taken by the school. As we are just now starting anew with another Visitor of our own, this may remind us that 'there is no new thing under the sun.'"

> AT a Sunday-school convention in Illinois, a lawyer, with his limp-back Bible open in his hand, claimed that the teachings of the Holy Spirit were enough, and denounced all commentaries and notes as useless. A clergyman in the company said that doubtless the lawyer heard expositions of the Scriptures every Sabbath from his pastor; and if that pastor's expository sermons were printed and read, the reading might be no less profitable than the hearing. It is one of the incomprehensible manifestations of human stupid ity that some people will attempt to explain the Scriptures, claiming for themselves the guidance of the Holy Spirit, and at the same time will discredit the explanations of those who have put their thoughts in print, as though to such the Spirit had been entirely wanting.—S. S. World.

"GIVE ye them to eat," were the words of Jesus to the disciples when the multitude, refusing to obey the calls of hungry nature, lingered in his presence to hear the words of life. At this distance of time they have all the freshness of an utterance of but vesterday. To preacher and teacher is the command addressed. "Give ye them to eat." "Feed the flock of God." "Feed my sheep." "Feed my lambs." And let us see that what we give is real food; that for bread we do not offer a stone, for fish a serpent, or for an egg a scorpion. Let the food be that upon which the Master's blessing has been pronounced.—Our Bible Teacher.

THAT was a high encomium on the poet Longfellow when one said of his works, "The pure in heart need not pick their way through his pages." Of the works of many men eminent in literature this can not be

have ever known were such as made but few and Stonington boat, where they can obtain supper changes in their officers, especially in the and a good night's rest, and arrive at Westerly at 71 superintendent. If you have a poor super- | A. M., where carriages will be in readiness to convey intendent, and can not improve him, find a | them to Hopkinton City in season for a late breakbetter one and make the change. If you fast, and the opening session of the Association, at have a good one help him all you can to 101 A.M. make him still better; but do not by any means make a change simply for the sake of change, or because somebody else would like to enjoy the honor of the office. -Our Bible Teacher.

WHEREAS, Eld. S. R. Wheeler, after serving the Pardee Seventh-day Baptist Church with faithfulness and ability, as pastor for thirteen years, has, in response to what he recognizes to be convictions of duty, resigned the pastorate; therefore,

1st. Resolved, That we commend him for his earnestness and faithfulness, believing he has at all times had the welfare of the Church and cause of

2d. Resolved, That we have full confidence in him as a minister of the gospel, and earnestly hope and pray that success may attend his labors wherever they are bestowed. 3d. Resolved, That a copy of these resolutions be

sent to the Sabbath Recorder for publication. Done by order and in behalf of the Church April R. J. Maxson, Clurch Olerk,

To whom it may concern: There having been a difference of feeling existing between Luther Davis and others, that was brought about in 1875 in the matter of soliciting and adjusting aid sent to this place for those robbed by the grasshoppers, and that difficulty having been amicably settled, the parties request a statement in the RECORDER that there was a settlement with the Church about the middle of April of that year, due credit given, and committee discharged

J. G. BABCOCK, Church Clerk.

IRVING SAUNDERS will be at his Friendship Gallery from May 2d to 8th.

BILIOUSNESS.—Are you bilious? Do you suffer from sick headache, sick stomach, dizzines, 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. Parmeee's Blood Purifier will meet your case in every instance. It is simple but efficacious. Price \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WHY WE DO IT.-We offer you Parmelce'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 more restored to life and vigor. Price, \$1 per bottle: of the school. There is no record of who was superintendent at that time, but shortly and burdick, Alfred, N. Y.

sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Sanaders, M. D., Alfred Centre, and Wm. R. N. R. Truman, Alfred Centre, Burdick, Alfred, N. Y.

N. R. Truman, Alfred Centre, Mrs. F. E. Main, Alfred.

"A THING OF BEAUTY IS A JOY FOREVER."—That Mrs. C. Heseltine, Whitesville, thing of beauty" is Hamilton's Cough Balsam, and in every household where tried, it has proven itself I. P. Truman, Belmont, a thing of "joy" that will last "forever." It has | John Tallett, Otselic Centre permanently cured that beautiful young daughter you Mrs. W. C. Palmer, South Bolivar. thought a victim of that dread, disease, Consump- | Mrs. C. T. Hallock, Wellsville, tion. Price per bottle, 50 cents; sample bottles, 25 cts. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred,

\$1,500 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.

#### SPECIAL NOTICES.

SOUTH-EASTERN ASSOCIATION.—The next ession of this body is appointed to he held with the Ritchie Church, beginning on Fifth-day, May 25th, at 10 o'clock. The Executive Committee, in accordance with instructions given two years ago, made out a programme to be submitted at the opening of the session, subject to such changes as the circumstances may require. They have not allotted as much time as usual to the mere routine of business, and given more room for preaching, Bible school work, and devotional services. It will also be seen that the report | Miss Josie Higbee, Walworth, Wis., of the Committee on Resolutions, bringing up our great denominational enterprises, will come the first afternoon, when it is expected that the delegates from the other Associations who represent our different societies, will present the subjects of missions. Sabbath reform, education, and our publishing interests, in a manner that will make the first day the most important and profitable of all the sessions.

ORDER OF EXERCISES. Introductory Sermon, L. R. Swinney. Communications from Churches, corresponding bodies, and miscellaneous. Appointment of standing committees. Afternoon.

Report of committee on resolutions. Essays—S. D. Davis, "Temperance;" James E. Strawther, "Sabbath-schools, and their influence." Sixth-day morning.

Report of committees, standing and special, and business arising therefrom. Sermon, G. M. Cottrell, delegate from North-Western Association.

Afternoon. Bible school Institute.

Sabbath morning.

Sermon, 10 A. M., L. E. Livermore, delegate from Eastern Association. Communion, conducted by L. F. Randolph, Pastor Afternoon.

Bible school, conducted by L. R. Swinney. Prayer and conference, S. D. Davis and M. E.

First-day morning. Sermon, H. P. Burdick, delegate from Western Association, and collection for missions.

Afternoon.Sermon, J. J. White, delegate from Central Asso

EXECUTIVE COMMITTEE.

EASTERN ASSOCIATION.—Associational Dele said. They must be read electively, the gates, Church Delegates, and all persons intending judgment approving this and rejecting that. | to attend the Eastern Association, who reside west Our life is a book in which the years are of Rhode Island, are requested to notify the pastor 6,587 boxes. The market was enthused on Thursday py shall we be if they who read this book their earliest convenience of such intention, in order of the week Sales to-day 19 bbls. Indiana firsts at shall, when the end is reached, be constrained that sufficient carriage arrangement may be made 18c.; 25 cases Ohio firsts at 174c.; 20 bbls. Red B. at to say, This book; throughout all its pages for conveyance from Westerly to Hopkinton City. 184c.; seller next week 75 cases Iowa firsts at 16c.; Post Office address, Hopkinton, Washington county, | 16c. bid for 100 cases and offered at 161. We quote: THE most successful Sunday-schools we City will find the pleasantest route via New York Western S. S. GRISWOLD.

SOUTH-EASTERN ASSOCIATION.—This Association will meet with the Ritchie Church, on Fifthday, May 25, 1882, at 10 A. M. Ritchie is about Evaporated apples, ring cut, choice.......131@14 thirteen miles south of the Baltimore and Ohio Railroad. Persons coming by rail, and wishing conveyance to the Association furnished by the Ritchie Church, will leave the cars at Pennsboro, where passenger trains going East stop at 8:54 A. M. and 7:03 P. M.; going West at 9:13 A. M., and 3:34 and 10:20 P. M. Conveyance for foreign delegates will be provided on Fourth-day, May 24th, leaving Pennsboro, for Ritchie, at about 3:34 P. M. All other delegates and friends desiring conveyance will please give timely notice, of day and train of arrival at Pennsboro, to either Asa F. Randolph, Berea, Ritchie Co., W. Va., or F. J. Ehrett, White Oak, Ritchie Co., W. Va., who will provide, nearly our own account, and solicit consignments of prime as possible, for all wishing conveyance. L. F. RANDOLPH, Moderator.

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

#### LETTERS.

I. L. Cottrell, Edwin Daniels, Aura S. Carr, Mrs. Harriet A. Sweet, Joseph West, B. I. Teagul, James Mitchell, L. D. Bass, Albro D. Washburn, W. Macomber, J. Duane Washburn, A. J. Hill, C. S. Haswell, L. E. Livermore, L. E. Todd, M. Ayars, H. W. Babcock, S. H. Crandall, Mrs. M. E. Rich, Andrew North, I. J. Ordway, F. N. Ayars, L. Springer. Sue Saunders, Candace Ammons, R. A. Clarke, J. Dallas Simmons, J. Clarke, L. R. Swinney 2, A. H. Lewis, Geo. H. Babcock 2, G. G. Coon 2, Israel Christie, Wm. S. Leigh, Mrs. W. C. Palmer, C. D. Potter, Mrs. E. J. Van Horn, E. R. Crandall, Lucretia Conklin, Emma M. French, S. H. Babcock, H. A. Place, Mrs. C. T. Hallock, Alice L. Livermore, G. J. Crandall, R. W. Crumb, R. J. Maxson, S. P. Witter, O. Maxson, Thompson W. Saunders, B. L. Barber, A. B. Lawton, Martha M. Jones, C. S. Hood, W. S. Bonham, O. Pope, D. Hopkins, N. A. Seale, Varnum J. Saunders, A: H. Ingle, H. W. Randolph, L. A. Utley, Chas. Saunders, G. B. Dunn, G. H. Morse, H. W. Stillman, L. A. Rogers (where from?) Leach Paris L. A. Rogers (where from?) L. A. Rogers (where from?) Jacob Brinkerhoff, E. M. Dunn.

#### 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 Pays to Vol. No.

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Review of the New York market for butter, cheese etc., for the week ending April 22d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 22,235 pack. ages. The market is steadier and stronger at the close, the poor odds and ends generally well cleared up and stock light. Sales to-day on 'Change of ten tubs extra Delaware at 28c.; 28½c. bid for 20 more, offered at 29c.; 28c. was bid for extra half tubs all next week, and there was general confidence on account of the general opening of cheese factories.

Creamery, new much, fancy33 @34
" fresh, fair to choice28 @30
New Spring dairy butter, fancy28 @29
fair to choice23 @27
Dairy butter, sour, cheesy, poor
Imitation creamery, fine, fresh
Western factory, fine, fresh20 @2:
" poor to common10 @18
CHEESE.—Receipts for the week were 12.507 boxe

exports, 23,758 boxes. The market for old is going out well cleared, especially of fine late made, but without enthusiasm. New cheese are beginning to arrive, and selling for fancy full cream stock up to 13c. We quote:

	New cheese, fine full stock	@	18
-	Fancy full cream, late made	œ.	18
	Fall make, fair to choice10	Ø,	12
- 1	Early make 8	Õ.	1
١- ا	Factory partly skimmed 5	M	- 1
2	Poor miserable skims0	@	2
	Eggs.—Receipts for the week were 13.860 bl		

BEESWAY.-Good demand and prices strong, at

BEANS.—We quote: Marrows, per bushel, 62 lbs., prime. . \$4 00 @\$4 25

"fair to good, 3 25 @ 3 75 Mediums. " choice..... 3 00 @ 3 35 DRIED FRUITS.—We quote:

State and Western, quarter apples..... 51@-Apples, North Carolina, sliced...... 7 @ 7 Peeled peaches, evaporated......30 @33 BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for quality property. DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters.

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