#### SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Westassociation will convene with the Church at burg, on Third day, May 16th, at 10 A. M eductory discourse by Rev. I. L. Cottrell. Exes will consist of sermons, and discussion of tions pertaining to the minister's work and the ordering of God's house. Sessions open. All D. E. MAXSON, Chairman of Com.

REV. W. B. GILLETTE, D. D., wishes his coridents to address him at Shiloh, Cumberland N.J. as he now has his home at that place.

South-Eastern Association.—The next on of this body is appointed to he held with the hie Church, beginning on Fifth-day, May 25th o'clock. The Executive Committee, in accordwith instructions given two years ago, made out ogramme to be submitted at the opening of the on subject to such changes as the circumstances require. They have not allotted as much time sual to the mere routine of business, and given e room for preaching, Bible school work, and deonal services. It will also be seen that the report he Committee on Resolutions, bringing up our denominational enterprises, will come the first rnoon, when it is expected that the delegates the other Associations who represent our difnt societies, will present the subjects of missions. bath reform, education, and our publishing insts, in a manner that will make the first day the t important and profitable of all the sessions.

ORDER OF EXERCISES. itroductory Sermon, L. R. Swinney. ommunications from Churches, corresponding ies, and miscellaneous. ppointment of standing committees.

Afternoon

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

leport of committees, standing and special, and iness arising therefrom. ermon, G. M. Cottrell, delegate from Northstern Association.

lible school Institute.

Sabbath morning.

ermon, 10 A. M., L. E. Livermore, delegate n Eastern Association. communion, conducted by L. F. Randolph, Pastor. Afternoon

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

First-day morning. Sermon, H. P. Burdick, delegate from Western

sociation, and collection for missions. Afternoon. Sermon, J. J. White, delegate from Central Asso-

EXECUTIVE COMMITTEE.

EASTERN ASSOCIATION.—Associational Deletes Church Delegates, and all persons intending attend the Eastern Association, who reside west Rhode Island, are requested to notify the pastor 8 Griswold) of the 2d Hopkinton Church, at eir earliest convenience of such intention, in order at sufficient carriage arrangement may be made conveyance from Westerly to Hopkinton City. ost Office address. Hopkinton, Washington county. node Island. Delegates coming via New York ty will find the pleasantest route via New York d Stonington boat, where they can obtain supper id a good night's rest, and arrive at Westerly at 74 M., where carriages will be in readiness to convey em to Hopkinton City in season for a late breakst and the opening session of the Association, at S. S. GRISWOLD.

SOUTH-EASTERN ASSOCIATION.—This Assoation will meet with the Ritchie Church, on Fifth-Ly May 25, 1882, at 10 A. M. Ritchie is about irteen miles south of the Baltimore and Ohio silroad. Persons coming by rail, and wishing diveyance to the Association furnished by the itchie Church, will leave the cars at Pennsboro, here passenger trains going East stop at 8:54 A. and 7:03 P. M.; going West at 9:13 A. M., id 3:34 and 10:20 P. M. - Conveyance for foreign legates will be provided on Fourth-day, May 24th, aving Pennsboro, for Ritchie, at about 3:34 P. M. lother delegates and friends desiring conveyance Il please give timely notice, of day and train of rival at Pennsboro, to either Asa F. Randolph, rea, Ritchie Co., W. Va., or F. J. Ehrett. White nk, Ritchie Co., W. Va., who will provide, nearly possible, for all wishing conveyance. L. F. RANDOLPH, Moderator.

# The Sabbath Recorden.

PUBLISHED WEEKLY.

AMERICAN SABBATH TRACT SOCIETY.

FRED CENTRE, ALLEGANY CO., N. Y.

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is office is furnished with a supply of jobbing i, and more will be added as the busine mand, so that all work in that line can be execute s and dispatch.

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# Sabbath

# Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XXXVIII.-NO. 19.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 11, 1882.

WHOLE NO. 1944.

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All contributions for missions, and communica tions relating to financial affairs, should be sent to the Treasurer. Reports of labor, and other communications intended for the Board of Managers, or for publication in the Missionary Department of the RECORDER, should be sent to the Corresponding Secretary.

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## Nortonville, Kansas. The Sabbath Recorden.

DEALERS IN DRUGS AND GROCERIES,

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

For the Sabbath Recorder. SPRING-TIME.

BY IDA FAIRFIELD.

From sleep the brown earth springs, And robed in garments new, With lips all wet with dew, The rapturous song of life re sings.

Her myriad tongues upraise— In reseate flush of dawn And flower besprinkled lawn-The voiceless orisons of praise.

Her vast alembic fills,

And incense sweet distils.

From sea to farther shore. Through glossy feathered throats, Their liquid, m. llow notes Her choir of singing birds outpeur. To fringe and flower her trees,

Borne heavenward on each passing breeze. Shall not our souls awake, And germs of purer life With rarer beauty rife

When altar-fires are red. And praise from clay-cold sod Ascends to nature's God. Shall human hearts alone be dead?

Oh! fount of life supreme Whence earth and air are thrilled. And worlds uncounted filled. Awake us from our Winter's dream!

THE DUTY OF CHRISTIANS TO STUDY CHRIST

A Sermon preached at Five Corners, N. Y., April

BY E. A. WITTER.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1.

The Epistle from which this text is chosen is believed to have been written by Paul, perhaps to the Church of Cesarea, and in this Epistle, he is giving to the Hebrews the counsel of a friend, one who is greatly concerned in their spiritual welfare; and as such we are to speak of it. The kindness of a friend, the gifts of a benefactor, and the | Son of God. They become "holy brethren," forgiveness of the offended, are long cherished by the grateful heart. It would be ungrateful to forget the kindness of friends, especially in times of need, proving the presence of warm and sympathetic hearts. How do we, as a nation, remember the deeds of Washington, Lincoln, and others, who have given their lives and their all for the good of the country, for the sake of right, truth and justice, men in whose history we feel an interest, and whom we cherish in memory as benefactors! and how closely do we study their characters, that we may be able, not only to know them better, but that we may know more fully the mental and spiritual processes by which they became so noble and so true. Who is there that can study the life and character of such men, and not feel drawn more closely to them, as new excellences in their lives are unfolded? How carefully do we cherish the memory of those who have been the great benefactors of the church, who have sacrificed all personal interest and self-gratification, that the cause of truth might be advanced. The Scriptures teach us that Jesus is the benefactor of the church. What he has done for his people, no human mind can fully understand, no tongue can tell. But he "loved the church and gave his life for it;" but the sacrifice which he made was not for the church as a whole; it was for each individual member of the church. He thereby became a personal Savior to each one who would believe in him and accept him as their Savior. Should he then be forgotten? His character, his deeds, and his love ought to be studied constantly. His kindness has been so great, he has done so much for us all, that we should constantly have in mind one who has done so much for our welfare. It would indeed be ungrateful for one ransomed by the shedding of his blood, to forget Christ, his substitute, his

In the first place, we find the apostle ad dressing those whom he calls to consider Christ, as "holy brethren, and purtakers of the heavenly calling." Such language implies that they have become subjects of the renovating, forgiving grace of God. "Holy brethren" implies that they have become possessed of the Spirit of the Most High that they have been cleansed from their sins that they have put away the desires of the carnel heart, and have been clothed upon with righteousness. We are taught by the Word of God that all are lost in sin, except they are made whole, and pure, by the blood of the Lamb. Formerly, those to whom this Epistle was addressed, were not "brethren," but aliens. In Eph. 2: 6, and 19-22, we find these words: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly Sp rit," and the 11th, 12th, and 13th verses | most intimate, either in person or in thought. | Tract Society, Plainfield, N. J.

ransom. Hence the words of Paul to the

Hebrews, in the passage read, "Wherefore,

holy brethren, partakers of the heavenly

calling, consider the Apostle and High

Priest of our profesion, Christ Jesus." We

have thus recounted some of the reasons why

the apostle urged the Hebrews to consider

Christ as the Apostle and High Priest.

of the same chapter, this same thought is repeated. Those who are now brethren have been convinced of their dreadful state of aliena- servants indeed of the Most High, how tion from God, and have been reconciled to necessary it is that we should study the char-God through Christ, as is shown by the verses acter, and meditate upon the life of him who just read from the second chapter of Ephesians. Their sins have been pardoned, their souls have been cleansed, and they have been regenerated. These three things-pardon, justification and redemption-have come to of Christ, and in consequence of their faith in his saving power. In Col. 1: 21, 22, we read what Paul says to those alienated, concerning this matter of regeneration.

In the second place they have united with God's people, as we find from the text, "partakers of the heavenly calling." They are consecrated to this service, they have given themselves to the Lord. This will be the result of the change of heart which comes to those who believe upon the name of the not alone holy in profession and title, but in principle and practice, in heart and life. By their profession of faith in Christ they be hence it is, the greater our faith the more complete our consecration. Those who become thus consecrated are called by the apostle "partakers of the heavenly calling." To be a partaker of a heavenly calling, one heavenly; human instrumentality without heavenly aid, would be of no avail. "Paul may plant, and Apollos water, but God must give the increase." By this we are shown how it is that one may sow the seeds of truth by an earnest Christian life and faithful preaching. Another may water the seed pel truth, except God sends his Spirit with the spoken word, to convict and convert. Hence we see how weak is the effort of man, and yet it is necessary that man should make the effort, as it is through his instrumentalty that God sends his spiritual blessings. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Here again we are taught that "our weapons are strong to the pulling down of strongholds," to the overcoming of sin, through God, and only through him.

What a heavenly call that will be, "Come ve blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They who believe are partakers of all this. God has graciously remembered them; from heaven he calls them to heaven; from heaven he calls them to a position and life where they will be above sin and out of its reach. Jesus is the apostle of the Father; he gave to mankind the new covenant; the whole of Christianity came directly from him. Moses was the apostle in the Old Testament times, and Aaron the Priest. When Moses was removed, the prophets succeeded him, and the sons of Aaron succeeded him. That system has passed away; and Jesus is the prophet, who declares the will of God, and he is a priest

after the order of Melchisodee, who ministers in the things pertaining to God. As a prophet and teacher, he was infinitely wise, tender, benevolent, and faithful. He proved the divinity of his mission by miracles, by perfect holiness of character, and by the revelation of the plan of salvation. As that which is born of God is greater, more per-

Hence, if we would be Christ-like, if we would have our hearts pure, that we may be

#### WM. P. MAXSON.

Captain W. P. Maxson, who died recently each believer in God, as a result of the death | in Auburn, and whose remains were brought to this city for burial, was born in Friendship, Allegany county, N. Y., in 1837. At an early age he went with his father to the far west. Longing for higher culture, as soon as he was of age he came east and entered Alfred University, determined upon a thorough college course. As a student he commanded the esteem of teachers and pupils by his earnest faithful work. A ready writer and talker, he had early determined to make literature a profession. In 1860, while wet a student, in connection with his elder brother, Edmund, he started the New Era. The paper immediately took high rank among college papers and promised to become a succome consecrated, for the service of God; cess to the young editors as well as a help to the University. The war came, and, like thousands of others, he forsook all for his country. He was a member of the graduating class of '61, all the gentlemen of whom enlisted as privates in company K, New York volunteers. The elder brother, Edmund, must be accepted by the Divine One. The | was killed the first year of the war, but Willfirst call to these "holy brethren" is iam P. served his full time, returning from the army untarnished with its vices, and the noble Christian gentleman that had entered it. He was brevetted captain for his especial bravery at the battle of Bull Run. Duringthese years he wrote the "Camp Fires of the Twenty-third," a fine history of his regiment, and many letters that were published from the camp and field. In 1864 he was married by the Rev. A. C. George to Miss Elizabeth thus sown by tears of patient anxious wait- Norton, of Elmira. Glen Cathedral in Wating, yet there will be no increase, no souls kins Glen was chosen by the young people as saved, no heart brought to the light of gos- a fitting place for this lovely festival. The congratulations of many friends made glad the happy day. All will testify that through the many failures and renewed hopes financially of after years, he ever proved the faithful, loving husband and tender father. The Hedding Church bears testimony to his faithful work in the prayer-meeting, Sundayschool and all other labors that tended Godwise. The last year of his life was marked by uncommon spiritual growth—a ripening for the heavenly change. On reaching Auburn his first business was to report to the Wall street Church for membership for himself and family, and to his pastor for active duty. In the shop he won the esteem and confidence of all. In the church he was untiring in good works, visiting the poor and sick, (as his pastor, Rev. Mr. Munger, said) forgetting nothing for the bodies or souls of those he met, as though he knew he should not again pass that way. The first prayermeeting after his death was marked not only by uncommon solemnity, but by weeping testimony of what the church felt, their great The bereaved wife and children will soon return to Auburn to take up again the sad burden of life. We are glad to feel that in Master Eddie (a manly boy' of sixteen) they still have a strong support as he has already won the confidence of the proprietor of the shops. May the God of the fatherless give him strength for the burden.-Elmira

## THE OUTLOOK FUND.

In looking over the field of duty, and the demands of the hour, the Tract Board did not dare do less by way of advance movement, for the present year, than is involved in the publication of the Outlook. The plan, as already explained to the readers of the RECORDER, demands a special fund, over and above probable receipts, of at least five thousand dollars. If this demand is promptly fect and holy than that which is born of met by the friends of the cause, it is expected, flesh, so in the priesthood, Christ is superior on carefully considered business principles, to Aaron and his successors. As they were that the paper will be self-supporting after divinely appointed to the office of priest, so the first year. The fund is not asked as a was Christ, as is shown in Heb. 5: 4-6. | "sinking fund," but as an investment for We are taught by these and kindred passages establishing a grand missionary and reformof Scripture that Christ was appointed to atory work; one which the Board hopes to the work of redeeming the world, to the extend to English-speaking Europe at no position of High Priest on account of his distant day. The whole plan has been careworthiness. As he has withheld nothing fully formulated in view of well-established that should bring us into reconciliation with facts in the history of similar enterprises. God, as he has done so much for us, it seems | To this end the Treasurer hereby calls for to me to be a duty each one of us owes to volunteer subscriptions to the Outlook Fund. Christ, to himself, and to the world, to con- He would be glad to open the list with at sider him and his work, to study his charac- least a half dozen subscriptions of five hunter as it is revealed to us in the Scriptures, dred dollars each. Nevertheless, he will I amed together groweth unto a loly temple for by a well-known law of our being, we, accept any amount which the blessing of in the Lord: in whom ye also are builded to- in a great measure, copy into our own lives God may enable you to give. Address J. F. gether for a habitation of God through the the character of those with whom we are Hubbard, Treasurer American Sabbath

## Missions.

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

of a welcome addition to the foreign mission, and one of the richest of farming countries, by the birth of Theodore Carpenter Davis, | that our Board and the denomination look born February 18, 1882. That was New for help in holding the land already con-Year's day in China; and to have a son born on that day is regarded one of the greatest | that remain, and for aid in our efforts to of blessings to both child and parent. So | carry the battle for truth farther and farther Mr. and Mrs. Davis are accounted doubly into the enemy's country. The next session blessed by the Chinese, whose attention the of the North-Western Association is to be young missionary has already begun to win.

UNDER date of April 26th, Bro. S. R. Wheeler writes from Billings, Mo., as follows: Spent last night in a new neighborhood, about four miles from Billings, where a new meeting-house is nearly completed by the First-day Baptist Church of that community. The Sabbath is an interesting subject with them. They express themselves in a very friendly way, and wish me to preach for them when I have opportunity. I come to realize more and more that a friendly, Christian way of visiting will bring opportunities for effective Sabbath preaching in almost any community.

THE fifth session of the Chicago mission school was held on Sabbath afternoon April 29th, with an attendance of between fifty and sixty children. It can not be expected, we suppose, that this number can be maintained for a great length of time; but should the regular and average attendance be much less than this, it will still prove, we earnestly believe, to have been, in more respects than one, a wise and successful endeavor. The Sabbath Visitor is a valuable help in this work. After the school, the Corresponding Secretary preached to a small congregation. The meetings will hereafter be held at the corner of Van Buren St. and 4th Avenue.

A VENERABLE temperance worker says that if he were to begin his life's work again, he would labor more to prevent the children from becoming drunkards; an eminent minister, that he would bend his energies more unto the work of saving the children. We reform, and kindred efforts; but along with future of our churches and denomination depends, in no small degree, upon what we do to-day in our homes, Bible-schools, and churches, in our denominational schools, publications, and mission work, to save our children, our sons and daughters, from no-Sabbathism and irreligion.

THE Corresponding Secretary has secured the preparation of an original and excellent Missionary Concert Exercise, which will soon be published in some neat and convenient form. Copies will be furnished every school or Mission Band that will use them at a missionary concert or other missionary meeting, and there take a collection for missions, to be forwarded to our Treasurer. Exercises published by other boards have been used in some of our schools; but, so far as we know, this will be the first one written and published by Seventh-day Baptists. Promptness in ordering is earnestly requested, that we may know how many to print. There should be at least one copy for every two persons that would be likely to be in attend-

DURING Bro. L. F. Randolph's missionary pastorate at Ritchie, W. Va., some have grown stronger in denominational doctrines; the Bible-school has been continued through the Winter for the first time; the meeting- the Romans that there was no difference behouse has been entirely finished; and some unpleasant difficulties happily settled. This is a good record. The following resolution | shall be saved." The Jehovah of the prophwas recently adopted by the Church:

WHEREAS, the Missionary Board has assisted us in procuring and paying Eld. L. F. Randolph as our missionary pastor for the past year; therefore,

Resolved, That we tender our hearty thanks for their assistance in the past.

WHEREAS, we are few, and the finishing of our house of worship has been quite a tax on us; therefore we solicit their help in the coming year to procure the services of Eld. L. F. Randolph whose efficient labors and counsels we very much appreciate. By order of the Ritchie Church,

E. F. RANDOLPH, Secretary.

THE Secretary recently spent a few days with the Southampton Church, at West Hallock, Ill., preaching on Sabbath evening, Sabbath morning, and on the following

worked long and hard as a pioneer preacher of the gospel, and a successful farmer. His is now the privilege of counselling and cooperating with his young brother, Rev. W. H. Ernst, the present pastor of the Church. It is to this Church, too, with its thirty Our last letter from Shanghai informs us | families or more, with a good meeting-house, quered, and adding strength to the things held with this Church; may the gathering be one of very great profit.

> A PLAIN and intelligent farmer, who has lived long years in a plain home, has a new, large, and costly house nearly finished. While showing us around through the rooms, he called our attention to certain alterations that had been made, and to others that would have been desirable, because the man who had looked after the work, though a good carpenter, was, nevertheless, "fifty years behind the times." We were interested in this recognition of progress and improvement. There is progress in other things as well as in the building of houses. More is needed and expected from the pastors of our churches and the teachers in our schools, than fifty years ago. The methods followed in the carrying forward of our denominational work of different kinds a quarter or a half century ago, are not all adapted to the work now on our hands. Gratitude, not jealousy, becomes the past; humility, not pride, the present. The world moves; and, before long, the men and methods of to-day must give place to other ways and other workers.

ALL men are in need of spiritual freedom who have not found it; all can have the blessings of redemption; and there are for all the same conditions to be fulfilled. "Who. soever shall call upon the name of the Lord shall be saved." To call upon the name of the Lord means supplication, thanksgiving, worship and service. He who sees his danger, and feels his bondage; he who realizes that sin is a death separating him from a true life, a noble destiny, and from God, because believe heartily in temperance work, Sabbath | he walks in darkness, must call on the Lord to rescue and make him free, to recreate and these let us not forget, brethren, that the enlighten him in respect to moral life, power, and wisdom. When the answer to prayer shall have come, then will men call upon the name of the Lord in thanksgiving for the wonders he hath graciously wrought in their behalf. And from the day of our redemption to the end of our pilgrimage on earth, the life of the redeemed of the Lord ought to be one of continued worship in spirit and in truth, and of humble and grateful service. It was fitting, then, that the early Christians should have been designated as "those who call upon the name of the Lord." But how shall men call on him in whom they do not believe? They who need and wish for help, look to some being or some thing on which their trust is placed. Now we, in our evangelical, missionary work, at home or in other lands, are to set before men a definite object of faith, namely, a crucified and risen Savior; and a definite end of faith, personal righteousness. The prophet Joel comforted Zion with the prospect of future blessing, saying, "And it shall come to pass, that whosoever shall call on the name of the Lord [Jehovah] shall be delivered." On the day of Pentecost, Peter quoted this prophetic utterance respecting the "last days," and concluded his discourse by exclaiming, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And Paul wrote to tween the Jew and the Gentile, "For whosoever shall call upon the name of the Lord, et's message, the Lord and Christ of Peter's effective sermon and Paul's epistle, is the divine One in whom men are to believe, in order that they may call upon his name, and "save themselves from this crooked genera-

> VERY touching incidents are often reported at the office of the Treasurer of the Board, showing how the Lord brings his children into loving sympathy with himself in his work of redeeming men. He moves on the hearts of the rich as well as the poor; idea of the seventh-day Sabbath. It speaks and his wife's heart by his Christian words, great. deal when a merchant comes with a thousand dollars and says: "I want no one to know where it comes from." It means it is a physical necessity; but though physijust as much to the giving soul, when a little lad sends one dollar which "he had earned for the Foreign Missionary Society by raising into operation. The greatest hope of our children. And so they learned enough of

amounted to six dollars and came from a youth, the leader of his class in one of our foremost academies, who, when called to face death, asked that these six dollars, his whole property, which he had himself earned by a little labor, should be given, as soon as he was gone, to carry the gospel to the heathen. -Missionary Herald.

#### A LITTLE MISTAKE.

Such a funny thing is told to me, What a child as poor as you can be, For the missions tried to do.

The story of the widow's mite Has taught this lesson good: Each gift is blessed in the dear Lord's sight When we've done what we could

Next Sabbath-day said the little child, "I've dot two mice for you. "Two mice!" the teacher said and smiled; "What with them can I do?"

"I've brought my own two mice," she said, "My tontybution these; You said, you know, that with two mice

The dear Lord once was pleased!" Hushed was the rising merriment; The two mice soon were sold;

Freely for them the rich ones spent Their silver and their gold. Ah! how they raised and raised the price,

All for the mission store;

So big a price for two small mice

Was never paid before! Thus, sure enough, the gift was blessed The giver's heart made glad: And so grew "more than all the rest," That poor child's "all she had!"

#### BILLINGS, CHRISTIAN CO., MO.

-Children's Hour.

This place has been recently brought to the attention of our people, because of some who have embraced the Sabbath of the Lord. Last week, April 13th, I found the place. This was easy, for it is situated on the St. Louis and San Francisco Railroad, 260 miles from St. Louis. It is about fifty miles north of the line between Missouri and Arkansas, and about seventy miles east of the west line of Kansas. The Ozark mountains are here, and so the twelve miles from Billings out to the neighborhood of the Sabbath-keepers is a long distance. The roads are stony and hilly, and by no means adapted to fast driving. This section is covered with timber. Oak of every variety is found in large quantities. During the war, this country was the foraging ground for both armies. The Rebel General Price spent one Winter in Springfield, only about eighteen miles from this neighborhood. The inhabitants are largely from Tennessee, and many of them have been here a good many years. The soil is a light clay. It is stony, and not so pleas ant to cultivate as the lighter prairie soils free from stones, stumps and roots. But the splendid springs of clear, sparkling, and good water, the abundance of timber for all purposes, and the natural productiveness of the soil, make this not an undesirable place to live. The wild fruit trees scattered through the woods are giving promise of bearing plentifully. The crab-apple and the plum trees are loaded with blooms, while the oaks and the hazel are beginning to romise a supply of "mast" for the swine. There is no question about it, this country will support a good population, and just here as elsewhere, the man exercising intelligent industry and economy, thrives, unless as is the case more or less everywhere, unfortunate circumstances, as poor health, &c. beyond human control, beset the individual

I find the people social, friendly, and hospitable. Human nature is here as every where, and there are the same natural obstacles to leading a religious life. Also, some are earnest in their determinations to follow the teachings of God at whatever cost. Others would like to be Christians, but are not anxious enough to deny themselves or resist the things which oppose. As to the Sabbath, some are firm in keeping it. Many are convinced, but waver as to putting it in practice, while others are bitter in their feel ings towards it, and will favor nothing pertaining to it. In God we trust. Pray for the cause here. S. R. WHEELER.

#### FROM D. H. DAVIS.

I am busy at work with my teacher. I have been at work of late on some small I returned home on the 17th, a little time sheet tracts, and a calendar. I have already before the Sabbath. printed several hundred on my copying multiplier. I have also got out a small tract on the Sabbath.

I have been greatly interested to find in the Yuh Kiung, a Chinese Classic, the very of the seventh day as the day of rest, when all work should cease. Its argument is that Tuesday evening. Eld. Anthony Hakes and wife were the earliest Seventh-day Baptist its size but because it was freighted with the week and because it was freighted with the will all marry First-day Christians or heathen but by means of my writings they were consettlers in that community; and he has love and prayers of a bright young soul. It will all marry First-day Christians or heathen but by means of my writings they were con- month.

whereby I might put up a girls' building on love. the lot where we live, and I think it would be very convenient, and answer all purposes boys' school, but would be very good for a the new station, if one is started. I wrote you | from friend as from foe. at one time about the city of Ga-Dene as apin the boys' day-school told me the other serve him! day that he owned some over two mou, located about in the center, within the walls of Ga-Dene. To-day he said if I wanted to build a mission building on it to work there, he would give me the land. He says he could not sell it, lest the Chinese should make a fuss; but he can give it, and they can say nothing. I take this as a favorable indication. Some other missions have tried to get ground in the city but could not. The place is easy of access to Shanghai, and not far from Leoo. In several respects it is to be preferred to Leoo. I shall go to Ga-Dene within a few days to see the exact location of this land, and report further to you. case the Board think favorable of this, I hope | not with God. The event may be trying. they will grant me \$250 for building some small buildings at once, so as to commence a day-school at first, until we can enlarge. This is the city where I thought it would be a good place to have a hospital. I feel that we should make sure if possible of this opportunity. I can not but feel that the Lord has opened the way for us. We pray that this work may prosper and be greatly enlarged. We also pray for all departments of our beloved Zion. There is need of greater love and earnestness on the part of all.

With kindest regards to all, I remain your humble servant, DAVID H. DAVIS. SHANGHAI, Feb. 26, 1882.

#### FROM G. VELTHUYSEN.

of March is the following:

I had the privilege to perform my services as pastor of the Church here, and to visit such persons in this town as would give me opportunity to bring them the truth by conversing with them. I wrote and managed my monthly, till it was in the post office; 800 copies being printed. Further, I tried to spread the truth by posting almost the half of an edition of 3,000 tracts, four pages, entitled, "Sunday not the Christian Sabbath." I wrote that tract, because from all sides my countrymen are now pressed to first-day consecration by religious items in the papers, under the pretext that Sunday is the Christian Sabbath. I have dispatched no more of these tracts, because I have not money for the stamps. As soon as I have, the rest will go.

In the first week of March I went to Abconde, a village almost five hours from hence The minister of that place, Dutch Reformed, allowed me to express to him my feelings about baptism and the Sabbath, and I have since had some correspondence with him, not public but private. Further, I did what could there.

The 14th, I started off early in the morning, for Goes, intending to have a trip of four days. In Goes, where I had been some weeks before, I have hope that the truth will do its work; but I can not give any decisive particulars. One of the ministers of that place wrote me afterwards of his regret that he did not enjoy an opportunity to meet with me. He longed for it. When the Lord will have the kindness to open the way that I go there again, I hope to fulfill the wishes of the reverend gentleman. Further, I went to Meddelburg, Bergen op Toom, Wona, Dordrecht, Twyndrecht and Rotterdam, sowing the truth as much as I could

On the 21st, I went to Taandam, because an inhabitant of that town sent me a letter, to tell me his desire for getting acquainted. I found in him a believer, some years ago baptized by a Mormon, who had stolen his but did not at first tell anything about their particular and abominable doctrines. Unawares man and wife read in the newspapers cal, important. I am anxious to see both a of the death of one of their leaders, who left boys' and a girls' boarding-school soon put behind some wives and a great number of

men; but if we have a boys' school, then we vinced of the Sabbath, and therefore they can arrange this so as to keep those who may desired to see me. They do not keep the be converted, in our mission. I have a plan | Sabbath, and I have admonished them in

On the 29th I labored in Utrecht. There also are those who confess the truth of bapfor a girls' school. It would not do for a tism and the Sabbath, but till now only by word and not by deed, as so many others, girls'. I wish we might begin this work at | My other time I bestowed to studying, writonce. I have not made any estimate, but I | ing, etc. As a consequence of the new apthink that I could safely put up the building | pearance of my paper and the sending out necessary for \$450. You know about what of the tracts, my correspondence increased. it would cost per scholar, about \$18 a year. Believing that I may not despise little things My idea would be to have a boys' school at I willingly respond to every remark, as well

And now I have, as far as I know, told pearing to me a good place. It seems to me | you, dear brother, the Secretary, all I have that the Lord has opened the way for us to go to tell you. Pray, receive my salutation in into the very heart of that city. Our teacher | the Lord. The Lord bless you and all who Your brother in Christ,

G: VELTHUYSEN. HAARLEM, Holland, April 2, 1882.

#### GOD'S WILL IS LAW.

This is one of the most interesting principles of our holy religion. It must be believed with the powerful grasp of a living faith, and be realized in the inmost recesses of the Christian heart. Let but this principle pervade and inform our spiritual man, and it will effect a revolution in our whole nature. It will then be enough for us that God has spoken. Our Father must be true. It will be enough to know that he wills anything; it must be right. Mysterious as his providence may seem, we will know that all is well; for In he is too wise to err, and mistakes happen It may be almost more than flesh and blood can bear. Still submission is ours; patience is ours; resignation is ours. The hand that chastens is God's, and he doeth all things well. Perhaps the word revealed may be "hard to believe." It may conflict with our philosophy; it may go against our education; it may oppose our inclination; it may be veiled in mystery; it may even seem to involve contradiction; but it is the word of the Lord, and humility is ours, faith is oursnot the faith of the Rationalist, who believes because he understands; but the faith of the child, who believes his father's word because his father spoke it. Perhaps the duty enjoined is a difficult one. It may call for energy and effort; it may require sacrifices of ease and comfort; it may demand a high degree of moral courage. More than this, in performing it we may be obliged to encounter calumny, and meet with opposition, and face a frowning world. Nay more, we may be The report of my labor during the month | compelled to forsake father and mother, sister and brother, wife and children; to turn our back upon the home of our childhood, and our own home, the home of our children, who grew up like olive branches around our table, and the music of whose laughing voices made glad our tabernacle. But all this, and even life itself, is nothing when our Father bids us do his will. Duty is ours, obedience is ours. The consequences are his. And he who notices the sparrow's fall will see to them. Our times are in his hand, and he

will appoint the bounds of our habitation. In believing, obeying, and submitting to God, then, this great principle must be cordially received and practically acted upon by making it the ground-work of our personal Christianity. We must believe that the authority of God is supreme, and that his will is the Christian's law. Our convenience must be nothing, our comfort and ease nothing, our prejudices and wishes nothing, the opinions of others nothing. God must literally be everything. He is the Creator, we the creatures. He is the Potter, we the clay in his hands. He hath made us, and not we ourselves. And shall not he exercise authority over the work of his hands? Let us, then, believe, obey, submit. Let us yield a joyful allegiance in all things unto the Father of our spirits, and live. - The Workman.

A KIND WORD .- An encouraging and hopeful word often exerts great power over character. Even a bad child is touched by kindness and the better qualities of his nature, which had been repressed by ill-treatment, by an appreciative expression. kind word acts like magic. It touches, as it were, a secret spring of the soul. A new life, by this instrumentality, comes to the surface. Salem Towne, long a public teacher in an interior town in Massachusetts, was troubled with one of these proverbially bad voys. The bad boy was fortunate in having so wise and noble a teacher. The committeemen, on entering the school one day, and finding the bad boy there, advised the teacher to turn him out, as he would get no good himself, and would spoil the other boys. "No, sir," was his reply, "I will leave the school, if you say so, but I can not dismiss a boy so long as he behaves well." That word touched the lad's heart, and lent to him a new inspiration to do well. From that day the teacher found no occasion either to expel or reprove him. Obedient to all the rules of the school, he became diligent in study, and advanced rapidly in knowledge. That boy became a good citizen, an eminent lawyer, and a distinguished and honored statesman. He was thrice elected Governor of New York, and, later, was chosen United States Senator. He was also appointed Secretary of War under President Polk, and Secretary of State under President Pierce. The name of this man, made by a kind word, was Will-

Four thousand emigrants landed at New York April 30th, making 68,000 during th

**Education** Conducted by REV. J. half of the Seventh-day

> From the 2 PROGRESS AT

BY PRESIDENT

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people enjoy, depend

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intellectual and mora telligent people alway themselves abundant of life, and participa ments and socialities how to provide the the comfort of the physical have little skill and for tion, though they ma munity with the edu homes of the New En unlike the Indian w upon the lines of our of the conveniences tinguish the residence rectors of these lin vantages of education little above the ox hence the diversity tion. What makes dities, whose streets learned on the one hi by the unlearned, into narrow, ill-ven fill the very atmospl pestilencé? The ans ful. The educated houses than the igno ing, eat wholesomer how to enjoy the falling into excesses. personally neater, a

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mind is shaking off for liberty of though action. It is beatin its path. It is not the work of many tions, many reverses resist the arrogan priestly domination. the throne of Engla of our fathers on I sisted the encroachin It fought the battle Its victories have a convulsed Europe to giving security to the struggle, but not may not be sufficien masses to give a sp continued peace; b awakened, will not triumphs are achiev As a people, we a some commendable enterprises of the a

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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."

From the Alfred Student. PROGRESS AND EDUCATION.

The physical and social blessings that any

BY PRESIDENT WM. C. KENYON.

neople enjoy, depend, under God, upon their ntellectual and moral development. An in- moral conflicts of the age. telligent people always, as a whole, surround themselves abundantly with the real comforts of life, and participate largely in its refine attractive as companions.

in the intercourse of men with each other. to ignorance, the soul shall know its source stitutions. The asylum for the unfortunate, the house and destiny. Human passions shall be in of refuge, home for the friendless, the hos- subjection to a well developed reason. Each pital for the sick, and the chapel for the man shall know his place in society and act sailor, are not found but in a land of schools | well his part. There shall be no drones and Bibles. It requires a high order of cult- there, nor over-worked, half-fed, half-clothed ure, such as is the business of our pulpits ones. The brow, on which is the stamp of and schools to evolve, to develop the wealth divinity, shall not be furrowed by anxious for founding and sustaining these institu- | care. The cheek shall not be palled with tions of Christian philanthropy, and so disease, nor the lustre of the eye dimmed managing their affairs as to make them real with nightly vigils and weepings. Instead blessings to mankind. What a mighty influ- of deformity and decrepitude, the physical ence any man or woman can exert, who organs shall be attuned to perfect symmetry possesses the advantage of a well-developed, of form, combining all the elements of beauwell-balanced, and richly furnished intellect, ty in perfection, and the mind freed from sanctified by the grace of God.

attainment of knowledge is becoming more | what it now possesses, under the most faand more the settled purpose. Struggling | vored influences. mind is shaking off its fetters. It is asking for liberty of thought, of conscience, and of action. It is beating down the obstacles in must result from, and be accompanied by, its path. It is not a rapid operation. It is a corresponding change in his intellectual the work of many centuries, many revolu- and moral condition. No great advancetions, many reverses. It inspired Luther to ment in man's physical condition can come resist the arrogant and stupid claims of unless prompted by an enlarged intellectual priestly domination. It placed Cromwell on and moral activity. the throne of England. It planted the feet of our fathers on Plymouth Rock, and resisted the encroachments of foreign dominion. It fought the battles of our independence. Its victories have astonished the world. It convulsed Europe to its center. Instead of giving security to thrones, it wages a fearful

struggle, but not a doubtful one. There may not be sufficient intelligence among the masses to give a speedy victory, and ensure continued peace; but intellect, when once awakened, will not again slumber till its

triumphs are achieved.

As a people, we are evidently putting forth some commendable exertions in the varied enterprises of the age; but it is a question, well worthy of serious consideration, whether we are not, at the same time, neglecting some of the most efficient means of blessing the world. It is manifestly unwise to lay out our entire strength, to exhaust all our energies, on a few prominent objects of immediate interest, and neglect the mainsprings of action—those life-giving sources of supplying the active, working element, in foundation of all our present and prospective those interests so soon to be entrusted to him. schemes for doing the world good. If books are to be written which shall convince the intelligence, and move the deep sympathies of the soul for truth, men must wield the the Senior Wranglerships at Cambridge wil pen whose minds have been thoroughly disci- naturally entail the extinction of the honor

first attainments are required in devising efficient means, adapting them to the ends to be secured, and following them up, with unyielding assiduity to a successful issue.

The times have gone by—if, indeed, there ever was such a period—when unintellectual men may hope to wield an extensive influence. As men with intellectual endowments, without holy devotion, perfect consecration to God, are valueless as instruments in reforming and bringing back a world to its allegiance to God, so ignorance, however sanctified and consecrated, is nearly powerless, as an instrument, in securing victory in the great

But, again, the condition of man, individually and socially, intellectually and morally, is one of progress. Society to-day is not ments and socialities. The educated know what it was one year ago. An advance has how to provide the things that make for the been made. That advancement has widened comfort of the physical man; the ignorant the sphere of thought and action. Probhave little skill and foresight in that direc- | lems in politics and in morals that an age ago tion, though they may live in the same com- were darkly kenned, have been completely munity with the educated. The substantial | solved. Compare society now with what it homes of the New England yeomanry are very | was in this country at the beginning of the unlike the Indian wigwams. The shanties | century. The progress of the sciences and upon the lines of our public works have few arts, how rapid! Everything pertaining to of the conveniences and comforts that dis- the comfort, convenience, and improvement tinguish the residences of the owners and di- of man's individual or social welfare, how rectors of these lines. These have the ad- changed! Could one who died in 1800, one vantages of education; those have knowledge | who had been familiar with all the resources little above the ox that grazes the field; of his country for the previous half century, hence the diversity in their physical condi- have his sleeping dust reanimated, and again What makes the difference in large | behold the great advance in its agricultural, whose streets are thronged by the commercial, mechanical and educational learned on the one hand, and on the other, interests, would he know his country, could by the unlearned, who crowd by hundreds he credit his senses? He would find places into narrow, ill-ventilated tenements, and | that he had once known as mere wastes, fill the very atmosphere they breathe with changed to rich and populous cities. The pestilence? The answer can not be doubt- means for transporting merchandise and all ful. The educated everywhere live in better | kinds of productions to and from all parts houses than the ignorant, wear better cloth- of the continent, are unlike anything known odists, \$1 75; Baptist, \$3 82; Presbyterians, ing, eat wholesomer food, and know better to the world when he was an actor in its \$3 90; Congregationalists, \$6 93; Protest- on any Gentile, was the fourth command- ment by civil law to Constantine, but mishow to enjoy the luxuries of life without busy scenes. The transmission of messages ants Episcopalians, \$13 57. The ratio of ment, as a specific portion, ever imposed on takenly assumes that he was a Christian, falling into excesses. They keep themselves from city to city with the speed of lightning, students to membership is Methodist, 1 to them? The text has never been found which legislating for Christianity, whereas, at the personally neater, are more wholesome and how could be comprehend such a wonderful 1,000; Baptist, 1 to 830; Presbyterians, 1 to But socially, an intelligent people are as peculiar to his race, he would suppose that palians, 1 to 900; college students to the enmuch superior to an ignorant people, as they he had been awakened upon some other tire population, 1 to 1,600. The total bene-

netified by the grace of God.

By slow degrees humanity is learning that body shall have a clearness of perception and the mental is superior to the physical. The a comprehensiveness of grasp, far beyond

Now the point to be observed is that this physical change in man's condition has and

But what has this to do with the subject

under consideration? Much every way. The masses of the next generation will be in advance of the masses of the present. Their leaders, their spiritual guides, their educators, the sustainers of human interests and hopes, will require an intellectual training | purposes. far in advance of those of the present generation, if they are to have the respect and confidence of the people. The world is demanding better educated men and women, and let no one suppose that qualifications which may render him a successful and acceptable laborer in the world's vineyard this year, will render him such ten years hence. Daily observation may convince us that men in almost all the professions are, every year, crowded out of their places because they have not kept pace with the spirit and progress of the age. They have not diligently and faithfully used the means for mental discipline that might have rendered them popular and efficient, and they have, as a nat ural and necessary consequence, been super-seded by others. If these views be correct, perpetuating and enlarging the sphere of the noblest human exertion. Now it is quite he is doing anything proportional to the deobvious that education must lie at the mands of the age, in preparing himself for

THE WOODEN SPOON.—The abolition of plined, and who have learned the avenues accorded to the junior of the junior Optithrough which man's best affections can be mes—the presentation of the "wooden reached. If Bibles are to be translated into spoon." Last Saturday the presentation of the hundreds of languages and dialects the degrees took place in the Senate House, spoken by the millions of the earth, men and being the last occasion on which this must be employed to do it, who have had the traditional ceremony was to be performed, classical learning, as well as in everything something worthy of remembrance. Accordpertaining to Biblical science and literature. | ingly, one some four feet long was provided, If men are to "speak with tongues," preach the bowl measuring a foot each way, and the gospel to all peoples in the language being gorgeously emblazoned on one side possess that familiarity with the general recipient was a member, and the motto Cave structure of language, which can alone adsum. On the reverse was a sun-flower, be secured by an accurate knowledge of the and the legend "Quite Too Utter." It was ancient Latin, Greek, and Hebrew tongues. lowered as usual from the galleries to the in its full proportions and strength, the spirit | February 4th.

EDUCATION.

The following tables and figures show what the five leading denominations are doing in the aggregate, and by comparison for law." Surely, to get rid of the Sabbath of higher education, and they furnish food for Jehovah, and of his Decalogue, is too costly observe the first day of the week." In some reflection to all persons interested in the gen- | business! eral subject.

	Meth.	Baptist	Presy.	Cong.	Prot. Epis.	~ ~ !
No. Institutions	<b>ី</b> ខ	41	36	17	10	
No. Faculty	415	301	278	168	84	
No. Students	4,871	3,287	2,989	1,795	745	
No. vols. in Lib	287,300	263,553	257,400	245,850	110,725	
Val. grounds, etc	\$4,636,000	\$4,097,871	\$4,636,000 \$4,097,871 \$3,747,500 \$2,543,652 \$1,809,150	\$2,543,652	\$1,809,150	
Prod. funds	2,717,791	2,717,791 3,482,808	3,192,296	2,783,991	7,038,123	
In'em from funds	311,816	101,018	272,828	154,240	339,015	
In'em from tuition	113,186	258,996	107,014	122,531	35,822	
					-	•

lar each, and the membership of the denomi- over the land of Israel, limited, till the seed importance to the peace and well being of nations in 1880, he finds the total value of should come to whom the promise was made. society." The writer under review truly atcollege property per capital as follows: Methresult? But for the exhibition of passions 600: Congregationalists, 1 to 413; Episcofactions by private parties to education of all | the law are concerned, the Jews are still held | mise with the growing Christianity in his Emare physically. Go into a land abounding in planet than this.

factions by private parties to education of all the law are concerned, the law are concerned to the law are concerned. affections of men purified, the deep sympa- of bright-lighted faith to the "good time \$6,000,000 a year, most of which was to dethies of the soul stirred to beneficent action, that's coming," when we shall no longer, as nominational institutions. The total value the tender emotions rendered delicate, and now, see the glorious fragments of a soul of college property, estimating books at one the largest amount of all that can ennoble, immortal, "with rubbish mixed and glitter- dollar each, is about \$90,000,000, of which the Sabbath law, from the face of the Gen- pagan antiquity," as one historian calls it; elevate, and dignify humanity, maintained ing in the dust." Instead of being enslaved about \$37,000,000 is in denominational in- tile world, he seems to feel that he has left should be observed, instead of the Sabbath,

> The following table of averages of each institution of the denomination named, shows the relative work of each in higher educa-

42,000		42,000	15,000	10,000	8,500	Ave. income
703,800	70	703,800	140,000	85,000	54,000	Ave. pro. funds
<b>\$</b> 180, <b>9</b> 15		<b>\$</b> 180,915	\$87,500 \$102,446 \$150,000 \$180,915	\$102,446		Ave. val. grn's, &c
11,000		14,462	5,150	6,600	5,400	Ave. volumes
		165	88	80	83	Ave. Students
oo		ဗ	<b>∞</b>	œ	<b>&amp;</b>	Ave. faculty
Epis.	Prot. Epis.	Cong.	Presby.	Baptist Presby.	Meth.	

The Methodist Episcopal Church proposes in 1884 to raise \$10,000,000 for educational

Sabbath Reform.

troversy, is, on the one hand, back to the So, indeed, in every scheme for developing, recipient, amid loud cheers.—London paper, down to the somber night of stark atheism, obligation of Christians to observe the first- me is against me." "Who is on the Lord's and loud cheers.—London paper, down to the somber night of stark atheism, obligation of Christians to observe the first- me is against me." "Who is on the Lord's and loud cheers.—London paper, down to the somber night of stark atheism, obligation of Christians to observe the first- me is against me." "Who is on the Lord's and loud cheers.—London paper, loud cheers.—Lo for if there be no moral law, there can be no day of the week, grows out of the oft en-1 side?"

government, there can be no moral governor, nance of man, for the Lord's sake." If,

The old masters of thought, and advo-

prove a change of the day of the Sabbath, Sabbath, and enforce its observance, then it while the law of the Sabbath remained invio- some peripatetic should happen to move inlate in the Sinaitic code. The weakness and to each of these states, and tarry a week, failure of this effort has become too obvious he would have incurred the obligation to to be much longer continued. Standard sabbatize on each of the seven days of the authorities break down under it, as shown in a previous number; and recent and less nance of man for the Lord's sake?" weighty authorities accept the break-down, and try their skill at alternatives, and very this movement, from the futile effort to few of them keep out of the currents that place the Sunday upon the authority of converge to the awful malstrom of no-lawism. | Christ and the apostles, down to the base of The latest of these is Dr. Litch, in a pamph- secular authority as its sole authority, is but let entitled, "The Law of the Sabbath," poorly concealed: Such expressions as the issued by the American Millennial Associa- following of Dr. Litch, too plainly indicate tion, 74 Kneeland St., Boston. This author | the animus of the secular Sunday-law moveswings fearlessly out upon the shoreless sea | ment. "Nor do I see how any Christian can, of no-lawism, for the sake of no-Sabbathism | with good conscience toward God, in a by Divine authority. He takes the bold | Christian land, set at defiance all authority of stand that the Decalogue was entirely Jewish, law, and Christian custom, and pursue their and passed away with that economy. "The secular callings on that day, to the scandal whole Mosaic code, embracing the ten com- of society and annoyance of their Christian Estimating volumes in libraries at one dol- mandments, was national, to the Jews; local neighbors. This is a matter of no small If the law, as a whole, was never enjoined | tributes the beginning of Sunday enforceteaches so. This is a bold assertion, but time of enacting the Sunday law of 321, true. Disprove it who can." The author | Constantine was a most devoted pagan, and claims that "so far as the moral claims of the law was only a crafty effort at comprocode have become "null and void." Having pagan power, and so he enacted that the thus swept the whole moral law, including | pagan Sun-day, "the wild solar holiday of all us, poor Gentiles, quite afloat without some | by the portion of his Christian subjects dwellsort of guide to our moral natures, and rest | ing in cities and large towns; nothing less to our physical, and so goes to work to patch | than a mean attempt to popularize paganism, up some sort of a substitute for that he has | by forcing its favorite holiday of Baalism upswept away. Looking the New Testament | on the most popular portions of the Christian through he finds no substitute put by Di- | communities growing up within his kingvine authority in place of the Sabbath of the dom. This act our author quotes as a legitidefunct Decalogue. "There is not, nor has mate and praiseworthy act, and as the lightthere ever been, a divinely ordained legal | ful origin of all subsequent Sunday legisla-Sabbath under the new covenant. Neither | tion. "From that time, Christian rulers Christ nor his apostles ever enjoined such an | have in all lands done the same thing, as ordinance to be observed by his followers." | they have a sacred right to." Feeling how sadly humanity suffers by this forgetfulness of "Divine authority" to rowed itself: Civil authority, the all-suffithe Lord's sake."

then, this Sabbath law tumbles down from its God-ordained and infinite consequence as the fixed and immutable law of human life, based in the very nature and necessity of take a far-seeing eye to discover whither this human beings, as held by Edwards and the old Sunday advocates, and by all soundly thinking men, down to be at the caprice of whatever human government may be pleased to meddle with it. He says, "It is the pre-The obvious tendency of the Sabbath con- rogative of the civil authority to, enforce so salutary and sanitary a provision," "the Sabbath of Jehovah, as instituted in Eden, church is to be subject to all worldly governand enacted on Sinai, or, on the other hand, ments, everywhere subject to the governoff into the wild chaos of no-sabbathism by ment under which they live." Now, since Divine authority, and this on the wilder, there is no Divine law fixing the time and fearfuller plea of no-lawism. With none the duty of Sabbath-keeping, it rests entirely of the hesitancy of Dr. Hall, as to whether with the caprice of human lawgivers to the Decalogue enjoins rest upon the first or enact a Sabbath or not, and to fix it if enthe seventh day of the week, the common acted, on which day of the week they may mind sees at a glance that it was the seventh | please, and, according to our author, "the day that was by Divine enactment set apart | church" being a pilgrim body, "are to be for Sabbath uses; while all the other six were subject to all worldly government, to be subset apart to secular uses; and it is seen in the ject to the government under which they same glance that the Sabbath commandment live," and hence it follows, that if a person, is an integral, and indispensable part of the professor of religion or not, happens to live code, so that if that be not valid and of univer- in a country or state which happens to have sal authority, no part of the code is. The enacted a Sunday law, he is bound to keep "ten words" are so related to one another, Sunday, while there; and if he happens to to their Author, and to their object, that to move into another country or state which discipline of many years of hard study in it was resolved that the spoon should be destroy one, destroys all. "For whosoever happens to have enacted a Monday or a Frishall keep the whole law, and yet offend in day law, or both, he is equally bound to keep one point, he is guilty of all." (James 2: 10.) the day or days enjoined by the law of the Now, what shall be done? If there is no Sab- | country, and if perchance he should become "wherein they were born," they must with the arms of Clare College, of which the bath, there is no law; and conversely, if there a citizen of a state which happened to have is no law, there is no Sabbath. Now, with our | enacted no-Sabbath law, he would have no feet in this fearful tangle of alternatives, it obligations to keep any day for Sabbath, for, is scarcely possible not to pitch headlong according to our author, Dr. Litch, "the

of universal brotherhood, men of the very THE RELIGIOUS DENOMINATIONS AND HIGHER moral government, and if there be no moral joined duty of being subject to every ordino God; and if there be no law there can be then, there should happen to be no Sunday no sin, since "sin is the transgression of the ordinance of man, there could not possibly grow out of a nonentity an "obligation to countries there are Sunday laws, in some there are none; and so Sunday obligation decates of Sunday stood by the Decalogue, and | pends upon the country one is in. And, if, held to its universal application with stal- per chance, seven different states should enwart grip, and did the best they could to act each a different day of the week into week, for is he not "subject to every ordi-

The true animus and ultimate outcome of

To this, then, has the Sunday claim nar-

give it a Sabbath, feeling that "a weekly cient basis of the Sunday observance, and rest is essential to human welfare, as well as | that rightfully enforced by civil pains and that of laboring brutes," the author goes not | penalties. Something is gained when the long in search of the needed benefaction, enemies' batteries are unmasked, and their and finds that in a kind of second-hand true aim is discovered. Would it not have way, Divine authority does, after all, ordain | conduced to a more speedy and God-honora Sabbath for man, and here it comes: "The | ing conclusion of this Sabbath controversy, legal obligation of Christians to observe the | had the advocates of the theory of Divine first day of the week as a day of rest (Sab- authority for a change of the day from the bath) grows out of the oft enjoined duty of | seventh to the first, as soon as the untenabeing 'subject to every ordinance of man for | bility of that theory had been found out, accepted the Sabbath just as Jehovah him-In the conception of this learned divine, | self instituted, and enacted it, the rest-day of the Creator—the day accepted and ho-u ored by Christ and his apostles, and by the early christian Churches for the first five centuries of the Christian era. It does not cumulating stream is tending. The greatest blunders and crimes of history have been committed in just this attempt of human governments to assume the prerogatives of the Divine. The Sabbath commandment, just like all the other nine of the Decalogue, had its beginning and has its perpetual authority in the Divine word. It was "made for man" by him who made man and who knew his ever recurring need of it. And it "was made for man" just as soon as man was made; he was not left to live a day in the world without it; and in just the right. time it was made a central and indispensable part of that immortal code of laws, written by Jehovah's finger on the tables of stone, given as the one great charge of God's chosen nation, to be borne by them in the ark, under the mercy seat, behind the great vail in the tabernacle, and thence to be placed in the holy of holies of the temple beneath the overshadowing shekinah, and thence to be written on the ever-enduring tablets of human hearts, made meet for its holding by the blood of atonement, and whence "not one jot or tittle of it should in any wise pass till the transpiration of all things." Not made void by faith, but "established" by it. "The law of the Lord is perfect, converting the soul, more to be desired than gold, yea than much fine gold." "Blessed is the man whose delight is in the law of the Lord, and in it doth he meditate day and night. He shall be like a tree that is planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither. and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaft which the wind driveth away." . "No man can serve two masters. He that is not with The Sabbath Recorder.

All communications, whether on business of for publication, should be addressed to "THE SAB-BATH RECORDER, Alfred Centre, Allegany Co., N.Y.

#### RELIGIOUS AND SECULAR.

We are apt to divide our duties into religious and secular, our literature and history into sacred and profane, a classification not altogether arbitrary, but yet a mistaken one. What has to do with the Bible, the church and religion, we call sacred; and history which is not of the church, we call profane: not that it is by any means wicked, but secular. This classification arises from a disposition to view things outwardly, rather than in their inner nature and spirit. We speak of man's religious duties, his political, his social and his secular, as if all duties, when viewed in the spirit in which they should be performed religious. And then we come to think of a man's religious duties on the one hand, and his secular on the other, as if the two were were not incompatible; praying, reading the Bible, attending churches incompatible with voting and attending political meet ings, and buying and selling laboring and trafficking, as if the former must be attended to with a religious, devotional, and the latter in a worldly spirit; whereas all duties,-political, social, secular, and religious-should be performed with the same spirit of integrity, and the same purpose to honor God, and bless our fellow-men.

Again we are impressed with the incompatibility of a religious with a secular life, because we find our secular duties necessarily occupy so much of our time; none is left to think of God, to study his Word, and to en gage in devotional exercises; forgetting that it is possible for us to have an undercurrent of thought and feeling which is continually toward God, while occupied with the varied secular duties of life, making all these duties sacred and religious. The earth has a motion around its axis and another in its orbit around the sun, yet there is nothing inharmonious in these two movements; there is an undercurrent in the ocean and an upper current in the opposite direction, or there may be a tumultuous storm on the surface, and a deep, quiet calm below; so with us, while performing the duties of the earthly, we may in heart and spirit be living and breathing the life of the heavenly; while tempest-tossed with the cares and perplexities of the temporal, in our spiritual nature there may be deep and abiding trust and peace. Thus it is possible for us to obey the seemingly incompatible injunction of Paul to be "not slothful in business; fervent in spirit, serving the Lord."

#### ARE THESE THINGS 80?

Religious people affirm that religion affords them certain joys of a very high order. They declare that in the worship of God they have precious spiritual experiences in which they hold communion with God and receive his gracious approval. They seem not to doubt the reality of these experiences. They often declare that they value them above any worldly consideration. Such is the concurrent testimony of nearly all professing Christians. The essential agreement of so many different witnesses should certainly be suf ficient to convince the doubters of the truth and value of religion. But there are very many convincing evidences of the vitality and power of religion in its fruits. But we can not now enter into the question of what it has done for the world-a question of the utmost importance it is true—because it will be readily seen that it has done almost every thing to ennoble the human race. But here is a fact worth considering: There is no other subject, or system of ideas, offering no prospect of worldly advantage, that will draw people together week after week for years, as will the religion of the Bible. A man may have a pet idea which he will follow up for many years, but how many others can he interest to go with him for any great length of time? But multitudes assemble weekly all their lives to hear expounded the teachings of that old book, the Bible. They pay their money to hear explained doctrines and truths which they already understand and accept. They meet often to pray with and for each other and tell the same old story of Jesus and his love. A superficial observer might easily conclude that all this was but an endless routine, a useless repetition but the Christian says I find great profit and satisfaction in these services. Though they be repeated over and over week after week, my soul is fed and refreshed by them, as my physical nature is by my daily food. Can any philosophy explain this course of Christian people upon any other theory than that | in our calling."

expressed in the testimony of these people, that there are blessed spiritual experiences of which the world of unregenerate sinners knows nothing. The direct testimony of the devout child of God is, therefore, not to be impeached, because it is supported by his character and life. And, indeed, if the character and life do not corroborate the pro fession, the world will not accept our testimony though we affirm it never so positively.

#### PULPIT SCIENCE.

Science is classified knowledge. There is no great difficulty in finding sufficiently well defined characteristics of plants, minerals and animals on which to base the sciences of botany, geology, and zoology. Writers on homiletics have attempted to distribute ser mons into well-defined classes, such as textual topical, expository, according to the method of treating the subject. Others have classed sermons according as they are addressed to different faculties of mind, and a still more general classification has been into doctrinal and practical, or dogmatical and experiential. All such efforts to bring sermonizing into the terms of exact science must always fail of entire satisfaction, from the obvious fact that texts and topics, doctrines and duties, as they are enunciated in the Bible, so overlap and permeate each other, that neither of them can be extracted from the others without drawing blood. Take for example the doctrinal and the experiential. No Christian doctrine can be fully set forth in pulpit teaching which does not so grapple with some point of human experience as to be inseparable from it except by violence to both. A doctrine is only the theoretic statement of a latent duty, while a duty can only be enjoined as the perceptive form and natural fruitage of a doctrine. There can be no duty without a doctrine for its root, nor can there be a doctrine which does not push up into injunction and necessitate a duty. All most elegant rhetoric and stateliness of pulpit eloquence would waste on the desert air if they should expend themselves in expounding doctrines that have no touch down upon the life of man to help him on toward his destiny. Christian doctrines are vital truths adapted to quicken the soul it and set out upon the road that "leadeth unto life."

There has been a time even in he history of the American pulpit when its occupants treated doctrines very much as the clynical professor treats his dead body upon the dissecting table, and the result was a bare, long skeleton, staring at you with empty eyesock ets. "There were giants in those days," and such analytical experts in dogmatical theology as Taylor, Bentham, and Emmons filled a large place in the pulpit department of church edification. But their method has passed away, given place to methods of pulpit utterances which set life aglow with bounding blood, and clothe it with the beauty of adaptation to useful ends, out on the great battle-fields where living forces are struggling for mastery.

The sermon that does not come vivid from some soul experience of the speaker can hardly be expected to go with much power to the heart of the hearer. He can but imperfectly know a truth who has not lived it, and very feebly can he impress a truth upon another who has not himself been deeply impressed by it. Dr. Robinson, in his "Yale Lectures," utters the following pertinent thoughts on this subject:

"But if the doctrinal can not be justly divorced from the practical, nor yet the experiential from either of them, is it possible to unite them? Can a requisite degree of each be combined in one and the same discourse? Can the sermon that builds on experience, both instruct the understanding and impel the will to action? Let the example and experience of the apostles instruct us. We have brief sketches of their sermons in the Acts; we know how they combined the three in their epistles. At the outset, they manifestly had only the words of Jesus, and the facts of his life. Out of these, by aid and guidance of the Holy Spirit, they evolved, each in his own consciousness, the great doctrines which they preached in their sermons and unfolded in their epistles. Every doctrine came like a living truth from the depth of their own hearts. Every word was big with religious emotion—they spoke out of the fullness of their own experience; and every word was supplemented by its correspondent action. They were always instruc tive, inwardly illuminative, and intensely practical. He who would preach as the bright little children were left to the mercy apostles did, must have something of the of a drunken father. Meeting him on the same experience that they had. Guided by the same Spirit that animated them, we must live over again the great truths of Christianity as they lived them. No doctrine can be fully understood by us, much less ef- with a wealthy friend, it was decided to do fectively preached, until we have worked ourselves out into a clear apprehension of its meaning and power through Christian experience. We must know, both by experience and action, what we preach, or we shall fail

#### WE, THE PEOPLE.

Much has been written of late about the minister. The nature and responsibilities of his high and holy calling have been faithfully portrayed. The proper matter and methods of his work have been much discussed. Even the minister himself has been variously served up to the reading public, as pastor, preacher, evangelist, and teacher. This is as it should be. It would be difficult to overstate the importance of the minister's work. If, by this frequent discussion of the theme, the minister shall be stimulated to better work, and, if by the same means, the people shall be helped to a better understanding of his holy office, and to a higher appreciation of its true dignity and worth, it will be well worth the while to continue the discussion. But why is it that we hear so little about the people? We are intensely congregational in our polity. We would be greatly alarmed at the possibility of a Presbytery, or a bishopric in the administration of church affairs, either in the individual church, or in the denomination, among Seventh-day Baptists. But do we not invite a greater danger when we accustom ourselves to think so exclusively of the minister, whenever the question of church work is under consideration? Why, for example, must the question of the pastor or evangelist be the first to be considered, when the church, or any considerable portion of it, sees the need of a revival? A score of earnest, devoted, praying men and women in almost any church may be instrumental, in God's hands, in the promotion of a gracious revival without an evangelist, or even without a pastor, while both pastor and evangelist would be comparatively powerless without the devoted band in the church. Or, why must it be expected of the minister that by far the greater part of his efforts, both public and private, shall be put forth in an unequal endeavor to keep the membership of his church somewhere within the limits of Christian propriety? Is it for his own good, or for theirs, that the pastor labors thus among, and for, his people? Manifestly for their sakes. Why, then, should they not be, at least, as anxious as he, that his labors be successful? And they certainly have the power to make such labor a success or failure as they will. Or, again, why must the church regard the pastor and | found themselves at their country home. It his labors as their exclusive possessions to such an extent that he may not listen to the Macedonian cry that greets his ears from far and near, lest he should be thought to be neglecting his regular duties? Why should it not rather be considered the duty and privilege of the church. hear this many-voiced cry, and say to its pastor, Go to the needy and perishing with the messages of life and love, while we keep up the fires on the home altars, and then return to us that we may rejoice together in

Yes, let us magnify the office and work of the Christian ministry in all its forms. Then let us remember that the church is before, and greater than the ministry. To her i was said, "Ye are the light of the world, and, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' These good works will be seen when the church, in the person of her individual members, recognizes her true place and calling, and addresses herself to her noble work of bringing men to Christ. She could hardly fit a bushel to her light more effectually than to address herself, in her individual members, to all manner of worldly pursuits, and delegate all her Christian labors to her ministry. It might be good for the ministers. It would be bad for the world. It would be worse for the church. L. A. P.

the blessed fruits of our common work?

#### THE JOY OF A HIGHER LIFE.

While engaged in mission work in New York City, I was sent by Dr. Kittredge to visit an old wooden tenant house on 49th Street, near Second Avenue. On the upper floor and back room, I found a family busily engaged in stringing beads for parasols. Their looks showed that they had seen better days, but poverty, and as I soou learned, drink, had reduced them to wretchedness and want. From working all day and much of the night, the frail mother broke down and was laid away in the cemetery, while the street some time after, he begged me to take the four children and provide for them for their dear mother's sake. After consulting so, and we started to look them up. Two of them were running the streets, one was in the police stationhouse, and the oldest, scarce twelve years of age, had been smuggled

ing the motherless children from these haunts of vice, they were taken to his mansion in Waverly Place. I shall not soon forget how happy they were when they were once more all together. I can see the little boy yet, how he looked when I took him to the pawnbroker's and redeemed the little coat and pants his mother's hands had fixed for him, and how glad they all were when he put them on again. How I loved to go around to Waverly Place and see them in their new home, for they seemed perfectly happy. But the adversary could not rest and let them enjoy that mansion, for the father, now his children were gone, gave himself up to drink, and, in his spells of madness, attempted to get them away. One day, in his fury of delirium, he rushed into the house and tried to catch up the baby; but the girl, taking it into her arms, ran out around the block and he after her, shrieking in his madness, but God helped her, and she reached the door and swung it to with its spring-lock on the inside. How the precious children cried for joy when they found they were safe from their delirious parent. It was now deemed best to send them to the country, safe from their father's reach, and away from the influences of their early surroundings, where they could be trained up for usefulness and heaven. The adopted father had a Summer residence in northern Vermont, at the foot of Mount Mansfield, and he asked me to start immediately with them. With the four children and an Irish nurse, we left the city on the Connecticut Valley train, and stopped over night to rest at Springfield, Mass., at the Massasoit House, then one of the finest in New England. I shall never forget that night. How happy the little ones were in that great hotel, where everything was so strange and wonderful. How many questions the little boys asked in their childish joy. It was to them like Pilgrim in the "Palace Beautiful." Oh, I thought if these children from that filthy garret in New York are so happy to reach a better life, what will be the joy of the redeemed from sin when they enter the mansion above? The next day, passing Bellow's Falls, we sped our way up into the Green Mountains, and their the happiest day of their lives when they seemed to me they only began to live then, for they were so unspeakably happy. could but thank God that four little ones had been rescued from a life of sin, and quickened with the new joy of a higher life. I think, too, I could realize some little of that joy which the blessed Savior must experience as he sees the sinful and erring of earth putting on the white robes and entering into the mansion of heavenly joy. feel to thank God that in city and country, earth's sinful children are being sought and lifted up to a higher life and to spiritual en-

SINGING ON THE WAY, is the title of a new music book by Mrs. Belle M. Jewett of New York, designed for Sunday schools and soc al worship. D. W. Carroll & Co, Pub lishers, Cincinnati, O., price 35 cents. This is the first work of the kind that has come to us from a female musician, but there is no reason why others should not have preceded it, and this specimen would indicate that others might properly follow.

THE Brookfield Courier comes to us dressed in a new Spring suit, and enlarged to a nine column paper. We rejoice in the prosperity of the Courier, always one of the most acceptable of our exchanges. Give us your Bro. Spooner, and continue on in your prosperous march.

S. H. Coon, the first compositor employed on the RECORDER, after its establishment at Alfred Centre, now editorially connected with the Cattaraugus Republican, came in for a hearty shake all around on Sunday morning. He was most cordially greeted.

CHANGE OF TIME.—Attention is called to the change of time of the Ministerial Conference of the Western Association to 8 o'clock in the evening of Third-day, May 16th, instead of in the morning, as previously no-

ELD. Todd requests it stated that a misunderstanding caused the delay in forwarding the obituary notice of Dr. Saunders, which appears in this number of the RE-

TENT WORK .- A private letter contains the information that the Tent Board of the just as positive and authoritative as any North-Western Association has concluded others which he ever uttered. If such titles into a bad house as a waiting girl. Gather- not to try to man the tent this season.

## Communications.

#### GROWTH OF CHRISTIANITY.

Our pastor has recently preached three sermons upon the evidences of progress in Christ's kingdom, which have been listened to with much interest. Under the head of "The Mathematics of Christian Progress," he showed that since 1804 at least one hundred and sixty million copies of the Bible have been put in circulation; that modern missions have been developed almost entirely since 1800; that in the year 1800, there were in the United States about 2,500 ordained ministers in the evangelical churches, and about 365,000 communicants; in 1880, there were about 70,000 ministers, and over 10,000. 000 communicants; that in 1800 the ratio of communicants to inhabitants was one in 141; in 1880, one in five, making an actual increase of over 9,000,000, in eight years.

Under the head of "Progress in Faith," it was shown that the law of Christian life is "growth in grace." By the law, the church has passed from the cold intellectual creedmaking period to that of a deeper and richer heart-experience; to a conception of God as a loving Father, of Christ as a divine Elder Brother, of the Bible as a rich and exhaustless mine of truth; to a period of practical goodness, benevolence, charity in material and in spiritual things; that the tendency is toward faith in pure living rather than in

fine-spun theories of what ought to be. "Progress in Moral Reforms" was shown by three salient points of comparison. First, the terrible state of morals in the Pagan world when Christ came. Second, the corruption within the Papal Church at the opening of the Lutheran Reformation. Third, the reaction in England after the time of Cromwell. In reference to specific reforms, it was shown that at the opening of the present century, human slavery was widespread, Hungary had 9,000,000, the peasantry of the present German States were practically slaves. Even in England a man might sell his wife into slavery. It took twenty years of agitation to suppress the slave trade, great blue eyes seemed filled with delight at | and twenty-six more to obtain emancipation all they saw. But the next day after was in England, it being decreed in 1833, 600,-000 being then liberated. In the United States the evil had died a terrible death within the memory of this generation. He showed that the consumption of foreign wines and distilled liquors of all kinds in 1810 was 4 3-5 gallons to each inhabitant; in 1823,  $7\frac{1}{2}$ ; in 1880,  $1\frac{1}{2}$ . The use of beer has increased from  $1\frac{1}{2}$  gallons in 1850, to  $8\frac{1}{2}$ in 1880. Notwithstanding which, there is a real gain over drunkenness, though it is still a monstrous evil. Other specific points were discussed, and the general conclusion reached that the promises made in the text (Isa. 9:6, 7,) were being fulfilled, and that the gospel is conquering its way among

#### PLAINFIELD, May 5, 1882.

"WHAT IS THERE IN A TITLE?"

A query has been raised by reading an

article with the preceding caption in the

RECORDER of April 20th, as to whether the teachings of Christ to his disciples, in their private interviews, are to be considered of equal authority with his more public utterances. The writer of the article takes the ground that titles are proper and right, if "conferred judiciously" upon those who are really entitled to them for their learning and piety, giving emphasis to his words by the remark that, "D. D., is a grand title." Now there is a record of what Jesus once said on this very subject to "the multitude and to his disciples." Matt. 12:1-12. In alluding to the character and conduct of the scribes and Pharisees, which he criticises very severely, he said, among other, things, that they "loved to be called of men "Rabbi, Rabbi." This expression I believe is considered to be equivalent to either Doctor or Master, both of which Christ positively forbids his disciples, or any body else, to assume, for he was speaking "to the multitude," as well as to the disciples. "But be not ye called Rabbi, for one is your Master, even Christ." "Neither be ye called masters, for one is your Master, even Christ." Are such utterances entitled to any consideration by the followers of the "meek and lowly" Jesus, in these days? The utterances of the Master quoted above, very clearly imply that no one, but himself, however learned or good, was ever to have such titles bestowed

upon him. They were given to him, on

several occasions, by those who addressed

him, and he made no objection, because he

was entitled to them. These commands are

were entirely withheld, the evils of which

"E. M. D." complains, every man would then si merits, and be estimated A person's learning, abili if really possessed, would ognized just as readily, w of "A. M.," "D. D.," or omission of any, or all take from the individual. he really possessed. O people of the Lord be a that they may be perfect the plain teachings of C this, as well as "the w the law," not being world, but transformed the mind, proving the go perfect will of God." WHITEWATER, Wis.

### ASSOCIATIONAL.

In an article over the

Rhoda," in the Record to which the reader is re a severe criticism in refer delegates. I have often feelings of those delegat thinks they ought not to programme unless they What might be a "dry, her would be food, life a Some are content to be that fall from the Mas thankful, while others n or be dissatisfied. I do-I ever heard a sermon so but what I have found in it. If the Association cause they are smart and of oratory while "spea just to please the people by them, to me is not in ments or requirements. thus spent would certain the "Missionary and Ti uries." And with refer ing these delegates we s Golden Rule: "Whatsoey should do unto you, do I think if Aunt Rhoda gates we would not wish nored, because we were others, and could not quite so well. I always pleasure to these assoc and if the delegates sen not be as talented as oth my prayers and not my

Error.—The SABB please allow me to corre adjourning clause of Eastern Association of fore the second Sabbath

fore the first Sabbath in

commences on Thursda

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If you can not pr You can tell the lov You can say he d

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With the Judgme You can lead the li

To the Savior's w

# Dome.

INDEPEN April 27th, a goodly middle-aged and young and vicinity assembled Bassett's, and spent the antly. The weather w it did not prevent the the pastor and family is and later it was ascertai ary circumstances had extent of some \$54, fo

have hearty thanks. April 30th, the treat committee paid the pai sented him money enou vidual pledges to liquid ary for the year ending 2 commences the new va arrears to the minister. are usually in debt are and do likewise. It ve

the cares and perplexit Mr. Berry and 14 (who lately came from see), are regular attend service. They also not members of a family in embraced the Sabbath three or four miles in brethren coming that portunity to preach week, to those along the faithfulnese.

Pays to Vol. No.

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incly withheld, the evils of which

"E. M. D." complains, would not exist; for every man would then stand on his own true merits, and be estimated at his real worth. A person's learning, abilities and goodness, if really possessed, would be known and recognized just as readily, without the addition of "A. M.," "D. D.," or "LL.D."—and the omission of any, or all of these would not take from the individual one particle of what he really possessed. O may all the true people of the Lord be saved to that extent that they may be perfectly willing to follow the plain teachings of Christ in relation to this, as well as "the weightier matters of the law," not being "conformed to this world, but transformed by the renewing of the mind, proving the good, acceptable and perfect will of God." J. T. HAMILTON. WHITEWATER, Wis.

#### ASSOCIATIONAL DELEGATES.

In an article over the signature of "Aunt Rhoda," in the RECORDER of May 12, 1881 to which the reader is referred, there is quite a severe criticism in reference to associational delegates. I have often wondered what the feelings of those delegates might be. She thinks they ought not to have a place on the programme unless they are especially smart. What might be a "dry, lifeless sermon" to her would be food, life and power, to others. Some are content to be fed with little crumbs | that fall from the Master's table, and are thankful, while others must have richer food or be dissatisfied. I do not remember that I ever heard a sermon so "dry and lifeless" but what I have found some spiritual food in it. If the Associations send delegates beeause they are smart and can make a display of oratory while "speaking their pieces," ments or requirements." And the money thus spent would certainly better be put into the "Missionary and Tract Societies' treasuries." And with reference to complimenting these delegates we should remember the Golden Rule: "Whatsoever ye would that men should do unto you, do ye even so to them." I think if Aunt Rhoda or myself were delegates we would not wish to be entirely igquite so well. I always look forward with and if the delegates sent this year should not be as talented as others, they shall have my prayers and not my criticisms.

"If you can not speak like angels, If you can not preach like Paul, You can tell the love of Jesus, You can say he died for all. If you can not rouse the wicked, With the Judgment's dread alarms, You can lead the little children To the Savior's waiting arms."

AUNT LUCY.

S. S. GRISWOLD.

ERROR.—The SABBATH RECORDER will please allow me to correct an error in the adjourning clause of the minutes of the Eastern Association of last year. For "before the second Sabbath in June," read before the first Sabbath in June. The session commences on Thursday, June 1, 1882.

## Home Mews.

New York.

INDEPENDENCE.

middle-aged and young people of this place in Jackson. and vicinity assembled at Brother J. C. Bassett's, and spent the evening very pleasantly. The weather was unpromising; but it did not prevent the good cheer reaching the pastor and family in large installments, and later it was ascertained that his pecuniary circumstances had been improved to the extent of some \$54, for which the donors have hearty thanks.

April 30th, the treasurer of the ministerial committee paid the pastor a visit, and presented him money enough with a few individual pledges to liquidate all claims for salary for the year ending April. So the Church commences the new year without being in arrears to the minister. Other churches that are usually in debt are recommended to go and do likewise. It very materially lessens

the cares and perplexities of pastors. Mr. Berry and family, of Whitesville (who lately came from the oil field of Genesee), are regular attendants on our Sabbath service. They also usually bring one of the members of a family in Whitesville who have embraced the Sabbath. Whitesville is some three or four miles from the church, but brethren coming that distance have an onbrethren coming that distance have an opportunity to preach a long sermon every week, to those along the way who see their ever be in my mouth. I was first received as a member of the A. M. E. Conference last was \$14,415,823 74.

Rhode Island.

WESTERLY.

Miss Nancy B. Hinckley, aged 52 years, daughter of Elias B. and Catharine Hinckley, formerly of Westerly, died in San Francisco, Cal., on the 22d ult. Miss Hinckley went to California in January last with the family of Dr. J. D. B. Stillman, to visit her two brothers, and has been sick ever since.

Mr. Sanford P. Stillman, who had one of his feet recently amputated, is recovering as Thuet's Hall on the evening of March 1st, fast as the nature of his injuries will allow.

Last Sabbath at 10 o'clock A. M. we gathered at the water to witness the baptism of a young man. From the water, we repaired to the church to celebrate the Lord's Supper it being our regular communion season. Many partook of the emblems of the Lord's body for the first time; to them and to all of us it was a precious season.

The following evening the children's missionary society held a fair and festival, preceded by an excellent literary entertaiment. The net receipts of the evening were about thirty-seven dollars.

The weather is remarkably cold, considering the time of year.

JACKSON CENTRE.

It is a cold, backward Spring. Fruit is | during the past year. much injured by frost. The indications for the wheat crop are fair.

Jackson Centre has improved much within few years. Many nice and comfortable dwelling-houses have been built; several more are going up this Summer.

Dr. McBurney, an old student at Alfred, who has been practicing medicine in Logan iust to please the people and be applauded | county, has moved into our midst. The by them, to me is not in the "divine arrange- | Doctor is spoken of as an able physician and an excellent citizen. His wife is a working member of the Seventh-day Baptist Church. We have some fears for the Doctor, as this country has become so healthy. There has not been a case of sickness in the vicinity for

The Seventh-day Baptist Church and society have built a neat and comfortable house of worship in the village. Its steeple towernored, because we were not as talented as | ing above the surrounding buildings, and others, and could not "speak our pieces" | the little grove of trees in which it stands, painter, is giving the outside of the church a coat of white paint, and the masons are putting the finishing touch on the inside. The people are desiring to get the house completed, and have Eld. Main help them dedicate it the first week in June.

Eld. J. L. Huffman is now holding meetings in the old church, with large congregations, and a good interest. Some nights the crowd is so great that at least one-third of the people are unable to get even standing room inside of the house. The Church here is in great need of a pastor. Is there not some one in the denomination that can come and help this people? They are now to have a new house of worship. They have a comfortable parsonage-house, a nice lot with barn and other outbuildings upon it.

Bro. Seager is superintendent of the Sab bath school, and is doing a good work. The congregations on the Sabbath are good.

a half, and did much good for the people; but for some reason he did not feel it to be his duty to remain. Although gone, he has April 27th, a goodly number of the old, many warm friends and traces of good left MAY 5, 1882.

Illinois.

CHICAGO.

The following letter received by Bro. I J. Ordway of this city, explains itself: PITTSFIELD, Ill.

Dear Sir and Brother, -Do you remember accosting a young colored man in the "tab ernacle," during Mr. Moody's revivals in Chicago, who was struggling under a conviction of sin, and to whom you addressed yourself in words of counsel and encourage-

Mark the growth and development of the precious seeds sown in that hour.

To be brief, it will suffice for the present to say, that from the hour I first felt that indescribable peace, my motto was "On-ward." I applied myself to intellectual and spiritual culture, in which, praise God! my dear Master was ever near, guiding me, leading me; yea, sweetly instructing me. A little while, and then, an irresistible impulse moved me to call others; to warn them to "flee from the wrath to come," and by the grace of God, I am to-day endeavoring to do so important a service. He has indeed exalted his unworthy servant and his praises shall

September in Chicago, from which place, I was appointed to my present charge. I am, dear sir, your friend and brother in

THOS. R. GRIFFIN. Thus are we encouraged to sow in the morn our seed, and at evening to withhold not our hand.

An oyster donation supper was given at for the benefit of Eld. Cottrell, and, considering the condition of the roads, there was a

DODGE CENTRE.

the ordinance of baptism, as the result of the meetings which were held, and we hope there will be others to follow during the Summer.

our Sabbath-school, with a membership of twenty-six, which we expect to see largely | increased. The school is taking fifty copies of the Sabbath Visitor, and consider it an interesting and highly creditable paper.

Our pastor and wife have already gone East on a visit preparatory to his trip as delegate to the Associations. During his absence, Sabbath services are conducted by the Assembly by a plurality of 394. He was Presi brethren of the Church and some of the First-day ministers.

Additions have been made to our society by two or three families that have moved in

## Condensed Aews.

THE FATE OF LIEUTENANT DE LONG and his immediate companions has been discovered. Engineer Melville has sent a dispatch to the Secretary of the Navy, from Lena Delta dated March 24th, saying that De Long and party were found dead. All the books and papers were found. The bodies of ten men were with that of De Long, and the whole are supposed to have died of star-

The third boat containing Chipp and some sailors has never been heard from, and is supposed to have capsized, and all hands

Lord Frederick Cavendish, the newly apretary Burke, were assassinated by stabbing, promising of our scholars. points the passer-by upward. A new bell is in Phenix Park, Dublin, on the evening of pleasure to these associational gatherings, engaged. Joseph Babcock, our village May 6th. Though the assault was seen by various persons the assassins succeeded in making their escape, and at last accounts no clue had been found to indicate who they were or where they had gone. There were four persons engaged in the affair. The land league leaders express great horror at the crime, and regard it as particularly prejudicial to their cause.

> The President, in view of all the circumstances in the case of Gen. Fitz John Porter, has issued an order remitting the continuous part of the sentence of the court martial disqualifying Gen. Porter from holding any office under the government. This removes mained a member until her death. She was a use the only legal obstacle to congressional action, and exhausts all the President's powers under existing laws. Gen. Porter has a memorial before Congress asking to be restored to the positions which the court martial deprived him of.

The steamer Rogers which was sent out under command of Commodore Berry in search of the lost Jeannette, was destroyed by fire, Nov. 30th. The people were landed safely. There was a report last week that Eld. V. Hull was here about one year and | thirty of the thirty-seven persons on board were lost, but it was subsequently contradict-

> It is reported that government detectives have captured from a gang of counterfeiters in New York, an engraving of a \$1,000 bond plate abstracted from the bureau of engraving and printing, and by means of which large amounts of spurious bonds were manu-

Hon. Horace Maynard died at Knoxville, Tenn., May 2d, of heart disease, aged sixtyfour. He served several terms in Congress and was minister to Turkey and post-mastergeneral under President Haves.

The black small-pox is killing thousands of inhabitants in the states of Sinalo and Campeachey, Mexico. All the doctors are treating the people without compensation. A perfect panic prevails.

A fire at Racine, Wis., on the night of May 5th, destroyed property valued at \$350,000 A fierce gale was blowing at the time, and a dozen blocks were burned before the fire was

Capt. Jack, of the White River Utes, imprisoned at Fort Wassakie, Wyoming, in attempting to escape, killed a sergeant. The guard shot and killed Jack.

There was great rejoicing in Ireland over the release of Parnell, Dillon, and O'Kelly from Kilmainham jail. Five suspects were released from Nass jail.

James Owen, a life-long friend of Longfellow, and the publisher of some of his writings, died at Cambridge, Mass., April 23d.

A bill allowing women to vote for Presidential Electors has been defeated in the House of the Massachusetts Legislature.

The reduction of the public debt for April
was \$14,415,823 74.

West, W. J. Haight, Wesley Wilson, L. Springer, village of Belmont day of June, 1882.

L. A. Platts 2, A. H. Lewis 2.

#### MARRIED.

In West Genesee, N. Y., April 30, 1882, by James H. Crandall, Esq., Mr. Charles S. Austin, of Ilion, and Mrs. NETTIE ARMSTRONG, of West Genesee.

At the residence of the bride's parents, in Utica, Wis., May 3, 1882, by Rev. Geo. W. Burdick, Mr. GEO. W. COON and Miss MAY ADELLE WHITFORD, both of Utica.

DIED.

In Brookfield, N. Y., March 24, 1882, of paralysis

his age. Dr. Saunders was first stricken with the dis-

ease of which he died in December, 1879; and from

that time he gradually went down, until the final ending, as noticed above. His funeral was largely attended on the 26th, at the family residence, where good attendance, \$55 being the gross receipts. | appropriate services were held, conducted by Elders J. M. Todd and Joshua Clarke. The subject of this April 1st, six candidates went forward in | notice was born in this town, Oct. 30, 1814. He was the son of Augustus and Eunice L. Saunders, who came from Rhode Island. Dr. S. attended three courses of lectures at the Medical College at Geneva, N. Y., graduating there in the year 1839, and securng the Rogers Prize Medal for the best thesis, his An Excel Band was recently organized in subject being "Effect of mind on the body." His practice has been, three years in DeRuyter, six years in South Brookfield, and in our village and vicinity since 1848. Dr. S. has been prominent and successful as a physician, and has earned and secured the confidence and respect of his fellow-citizens. In the performance of the duties of the various offices of trust and responsibility that have been bestowed upon him, he has ever manifested an honesty of purpose, and a fidelity to principle, that is now remembered with pleasure. He was Superintendent of Schools four years, and was Supervisor of the town four years. In 1878, he was elected a Member of dent of the Brookfield Agricultural Society several years, and also its Secretary for many years. He performed the duties of all these responsible positions with marked integrity. In politics, he was a Republican; in religious sentiment, a Seventh-day Baptist. Now that he is gone, it is a pleasure to say that he passed through life without a stain upon his character. The writer believes that his last days were marked with an earnest faith in the precious Christ. There is a lonely residence on Main Street in our village, and lonely ones living there. His wife survives him, and is waiting in hope for the "better

In Scott, N. Y., March 31, 1882, from membraneous croup, Lucy May Cobb, in her 7th year, only child of Brother and Sister Calvin Cobb. She was as a golden thread entwined around every heart who knew her: and when it was suddenly and unexpectedly said "Lucy is dead," every one seemed to feel that they had lost a child. A very large concourse attended the funeral. As an expression of regard and sympathy the church was draped in mourning. A sermon was preached upon the theme "God's mysterious Providences." It was certainly a house of mourning, and an occasion when all truly wept with those that wept. The following resolutions were adopted by the Sabbath-school of which Lucy was an enthusiastic member:

WHEREAS, in the providence of God, we, as a Sabbath school, are called upon to lose, through leath, Lucy May Cobb, one of our members, and WHEREAS, her death is to us a very sore affliction on account of the place she had won in our estimation and affection; therefore,

Resolved. That in Lucy's death we consider that we have lost from our Sabbath-school, though one pointed Secretary of Ireland, and under sec- of the youngest, yet one of the most faithful and for old cheese, with heavy sales of some long held

Resolved. That we take this occasion to give expression to our great sorrow in this affliction; and that we extend our heartfelt sympathy to Bro. and Sister Cobb in this their great bereavement.

Resolved, That a copy of these resolutions be sent to Lucy's father and mother, and a copy with a short obituary notice to the SAABATH RECORDER, and to the Sabbath Visitor. In behalf of the Committee,

SARAH WHITE,

At Rockville, R I., April 23, 1882, of old age, ELIZA-BETH B. KENYON, relict of Jedediah Kenyon, in the 82d year of her age. She made a profession of re-

ligion in early life, and joined the old Hopkinton Church, and became a member of the Rockville Church when it was organized, of which she reful member of society, a good wife and mother, and a faithful friend. While she could remember the words, she often sang, "There'll be no sorrow there." Now sorrow with her is past. A sermon was preached from Ps. 90: 10-12. At Lost Creek, W. Va., May 1, 1882, SARAH GEN EVIE, oldest daughter of Edgar S. and Jane Davis

aged 16 years, 3 months, and 13 days. Three years ago, with a large company of her young friends, she made a public profession of religion and joined the Lost Creek Church, and till death she beautifully adorned that profession. For some months her health has been failing gradually, developing into dropsy, and then she failed very rapidly. During all this time, her young friends and relatives were constantly with her, and when death drew near, she most tenderly encouraged them to continue faithful and meet her in heaven. With a sweet and peaceful countenance she passed away to be forever with the Lord whom she trusted and loved. A large congregation gathered at the Brick church, on the 3d, to listen to a discourse from John 14: 1-3, and then we laid her fair form away in the old grave-yard to rest till the resurrection morn.

In Edgerton, Wis., April 26, 1882, Mrs. RACHAEL SHEPPARD SHINTS, wife of Henry J. Shints, in the 86th year of her age. She was born in Cumberland county, New Jersey, in June, 1796; was married in August, 1840. In 1844, came to Walworth county, Wis., and in 1854 to Edgerton, where she has since resided; being one of the first settlers in this place. She experienced religion and joined the Seventh-day Baptist Church in Shiloh, N J., in 1844. Was member of the Albion Church at the time of her death. She lived a devoted Christian life, and was known only to be loved, by both old and young. Shiloh papers please copy.

LETTERS. Wm. Hill, J. Greene, S. H. Babcock, Elias Ayars,

E. D. Coon, H. W. Randolph, S. L. Herrick, J. E. Parker, Mrs. J. A. Bond, F. F. Randolph, A. K. Crandall, W. A. Babcock, W. F. Place, Mrs. L. I Lyon, A. A. Langworthy, D. N. Meredith, R. G. Gilbert, O. G. Stillman, G. J. Crandall, Mrs. E. E. Kellogg, Mrs. A. B. Pierce, Mrs. M. T. Jones, C. H. Covil, Mrs. E. P. Williams, D. W. Cartwright, Lyman Pratt, S. H. Platt, S. V. Simmons, O. Maxson, Mrs. S. Cawood, C. V. Hibbard 2, Mrs. S. H. Crandall, G. W. Hills (all stopped—no charges), L. M. Cottrell, B. E. Habersham, Robert Anderson, E Henderson, Alling & Cory, W. M. Jones, Z. Bee, O. U. Whitford, O. W. Babcock, U. M. Babcock, T. B. Collins. W. H. Ernst, L. B. Davis, G. W. Stillman, P. F. Randolph, Mate Saunders, James Pierce, A. W. Coon, L. E. Livermore, J. J. White, R. D. Burdick, D. H. Davis, B. F. Stillman 2, W. & W. Davis, I. L. Cottrell, G. M. Cottrell, J. T. Davis, J. B. Whitford, Geo. Gath, G. H. F. Randolph, E. B. Saunders, C. A. Burdick, Perie F. Randolph, R. T. Burdick, Mrs. T. H. Spencer, J. H. Crandall, Morell Coon, H. Stillman, A. M. West, N. B. Lewis, L. C. and Terminer, to be held at the Court House in the

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

١	Mrs. J. C. Eaton, Alfred Centre.	<b>\$</b> 2	00		13
١	E. M. Tomlinson,		00	38	52
1	P. K. Shaw, Alfred,	2	00		
1	F. Frank, "	1	00	38	52
1	Mrs. S. A. Champlin, Portville,	2	00	38	52
1	J. H. Crandall,	2	00	38	52
١	J. B. Whitford, Nile,	2		39	17
l	Mate Saunders, Alden,		50		30
1	C. M. Crandall, Obi,	2	00	39	17
1	F. H. Stillman, Brooklyn,	1	68	39	18
1	W. A. Babcock, Leonardsville,		00	38	52
1	Martin Dunn, New Market, N. J.,	$\tilde{2}$			52
1	Micajah Ayars, Shiloh,	2	00		52
I	L. C. West, Kalamazoo, Mich.,	2			
١	L. Pratt, Howell,	$\tilde{2}$			
١	B. F. Ensminger, Crab Orchard, Ill.,	$\tilde{2}$			12
١	J. M. Spain,	$\tilde{2}$	00	39	8
١			00	39	8
١	James Lowery, H. D. Burdick, West Hallock,		ŏŏ	39	13
İ	Surila Saunders, "		00	39	9
1	A. C. Burdick, Albion, Wis.,	$\tilde{2}$		38	52
1	A. C. Burdick, Albion, Wis.,		00		48
Ì	D. Maxson, "		00		
١	A. B. Campbell, "	2	00	38	
1	Mrs. L. Clarke, Walworth,		00	39	
.	J. S. Little, Cartwright,		,00	38	
ŀ	B. H. Stillman, "	9	00		52
3	R. H. Emerson, Hebron, Pa.,	ĩ		38	
	Mrs. J. A. Bond, Smethport,	_			17
	Mrs. A. B. Pierce, North Loup, Neb.	, 6	00		17
	N. Bee,		00		17
•	A. H. Davis,				43
L	A. L. Clarke,	1			
•	J. H. Babcock, "		00		43
-	Mrs. J. E. Methrell, Wallace, W. Va.	,	00		17
1	J. M. Batten, Lost Creek,	1			26
3	Mrs. C. 'S. Burdick, Nortonville, Kas	٠,٠	46	38	15,

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 6th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 22,577 packiges; exports, 125 packages. Receipts have been clean taken and market well sustained all the week, closing to-day (Saturday) 30c. bid for extra creamery or dairy butter, and with sales of Welch dairy firsts at 27c. The feature of the day's market was the sale in twenty-five and fifty tub lots of 425 tubs extra Western creamery, June make, seller June at 24c., and 25 extra Delaware dairy tubs seller June at 25c. 24c. was bid for 200 more extra June creamery deliverable in June, but further offerings were withdrawn.

	<b>1</b>	4 (4 ) 1 (4 )
	Creamery, new milch, fancy30	@33
	" fresh, fair to choice28	@30
	New Spring dairy butter, fancy28	<b>@31</b>
	fair to choice23	@27
	Dairy butter, sour, cheesy, poor10	
	Imitation creamery, fine, fresh25	@30
	Western factory, fine, fresh20	@25
1	" poor to common10	@13
	a n 1 a 1 a 1 a 1 a 1 a 1 a 1 a 1 a 1 a	

CHEESE.—Receipts for the week were 18,794 boxes; exports, 17,742 boxes. The market is quiet but firm Summer makes at 10½ @ 11½c., and most of the old stock has been cleared. New cheese are selling for best factories at 12c. for the basis, with the fractions added for specials. Liverpool cable was 64s. @ 65s. We quote:

New cheese, fine full stock	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
Eggs.—Receipts for the week were 14 8,301 boxes. The market has ruled firm with sales to-day (Saturday) of 110 bbl	n all the week

firsts at 18c., 10 bbls. Red B. mark at 181c., 50 bbls seller to have to May 10th to deliver at 174c., and 50 same at 18 cents, and 150 to May 12th at 174 cents. Near-by marks, fresh eggs......18 @184 BEESWAX.-Good demand and prices strong, at

BEANS.—We quote:

Marrows, per bushel, 62 lbs., prime...\$4 00 @\$4 25 "fair to good, 3 25 @ 4 00 Mediums. " DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice......18 014
'' fair to good......10 613 State and Western, quarter apples. 542 64 Apples, North Carolina, sliced. 7 2 8 

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters."

THE ATLANTIC TEA COMPANY.

Wholesale and Retail Dealers in

## TEAS AND COFFEES.

SOAPS, BAKINGIPOWDER, STARCH, SPICES, ETC., All goods Warranted to give satisfaction or money refunded. Connected with Telephone Exchange. Nos. 96 Broad and 86 Canisteo Sts., Hornellsville, N.Y.

G. W. Coon, formerly in the employ of the Great Atlantic Tea Company, of Elmira, is a member of this company, and gives his personal attention to so-liciting and filling orders.

DRAWING OF JURORS.

BELMONT, NEW YORK, ALLEGANY COUNTY,

CLERK'S OFFICE. Notice is hereby given that a panel of Grand and

Trial Jurors will be drawn at the above office, on Friday, the 19th day of May, 1882, at 10 o'clock A. M., to serve at a Circuit Court and Court of Oyer village of Belmont, commencing on Monday, the 5th

GEO. H. BLACKMAN, Clerk

#### LINES TO A CHURCH BELL.

The morn has broken, O glorious token Of what was spoken long years ago. The grave's dark slumber, that death encumber. Shall burst asunder for weal or woe. And 'tis the warning I hear at dawning, Each Sabbath morning at break of day, As o'er each number I deeply ponder, And often wonder if it doth say—
"For prayer—for prayer—'tis time for prayer—
"Tis time for prayer—'tis time for prayer—
Then gently sinking, it sets me thinking,

And often linking with by good days."

And often linking with by gone days Each solemn number that wakes from slumber The sheeted phantoms of childhood's ways.

'Tis cruel treason to break my spell;— And science bids thee, some day you'll guide me, Come sit beside me and hear the bell For oh, 'tis charming, each Sabbath morning, To hear this warning flung out in air; Aloft now rolling, then sweetly falling,
As thus 'twas calling mankind to prayer "For prayer—for prayer—'tis time for prayer—'Tis time for prayer—'tis time for prayer'—
Till with emotion, like swelling ocean, My heart's devotion with raptures swell: And loving kindness through tears of blindness

Still fondly clings to the magic spell.

O, star-eyed reason, wait for a season-

O, sacred tower, long be thy power Ere storm and shower shall end thy days; Till future ages and other sages On snow-white pages record thy praise; Long, long defend thee, those that attend thee, While I befriend thee in simple song; And future nations and generations Come hushed in silence to hear thy tongue— "For prayer—for prayer—'tis time for prayer—'Tis time for prayer—'tis time for prayer"—Thus softly tolling and gently rolling, It holds my soul in a magic spell,

While with attention and wrapt in suspension, My heart still turns to the chiming bell.  $-Sacramento \ Bee.$ 

#### MISS PRUE'S HAPPINESS.

· The afternoon sunshine crept lazily along the west side of the house, until it reached the sitting-room window. Passing it unhindered it found Minnie's head directly in its path, and lingered lovingly on the gold-brown braids of hair, turning them into a moment. The room was long and low, but brown braids of hair, turning them into a crown of glory. She sat on a low ottoman, her fingers lost in the meshes of some bright | secretary at one end was covered with papers. worsteds, and her face unusually grave and thoughtful. Mrs. Ray was near by with her knitting-work, and in an easy chair close to the window sat Minnie's handsome brother Tom. Profound silence reigned for some Tom was absorbed in his book, Mrs. Ray was planning economy for the coming Winter, and Minnie - where were her work was among the poor. She gave the raveling, and leaned her head on her hand, | wicked, reading the Bible to them and pray- | nie hastened homeward. Willie was in the | be heartily welcomed. call girlish pretty; but something impelled a sad face was brightened by her presence; lines about the mouth and chin, and the face, which had felt its first blush of shame, with youthful happiness; but there were voted to something which should take her darker depths, like the still places in a river, which told of something below the surface. Tom, coming to the end of his chapter, threw down the book, and looked up to find | bright, cheery things at home." his sister in a brown study.

cy-work too deep for you? Does it take as time to write for the papers, to paint, to read,

push, which sent them to the floor, as if to some dainty tidy or pin-cushion. With her show that they were far from occupying her usual quick perception, Miss Prue saw that thoughts. The deep garnet and pale-blue her guest had come for some special purpose, threads found an excellent background in and, like a wise woman, gave her time to tell the shaded browns of the carpet, and the it. She chatted to her about her visitations. sunshine stole on and touched them softly, showed her the painting she was at work on, as if to solace them for their exile.

and her mother spoke in a rather reproving | "I want to tell you about the young couple

I'm sure we have given you every advantage, their mutual love some five years ago; but and I try the best I can to make your home misunderstandings and lovers' quarrels sepapleasant."

swered the girl, stopping the course of the Young people think too lightly of such needles long enough to imprint a kiss on one things in these days. If an engagement was

There's your Sabbath-school class, and the ry should be well settled in business. When young lady about here who visits the poor, to his complete surprise Mamie suddenly and sympathizes with those who are in troub- broke off the engagement. I was deeply inle, as much as you do."

Minnie made no reply, and her face still wore its grave expression.

"Just how would you define happiness?"

reached for his book. "Here it is: 'That it. Of course I saw Mamie. She was mis-

overcome; we have, in fact, no other concep- very sensitive, conscientious girl, and, a short | young man of not over 34 years of age. tion of human happiness."" knit, and her face more puzzled than ever.

Be careful, young lady, how you apply been guilty of some indiscretion in order to the accelerated speed of the fast east bound and destroyed the trees. To keep the price that word to so profound a philosopher as Kant," soid Tom, laughing at her perplexed expression. "And now think if it is not married, which, of course, puzzled him very manly features and well-knit physique of ure did not sympathize with such meanness. expression. "And now think if it is not true, are you not unhappy when you are in pain? If you have the means by which that pain can be instantly overcome, does it not banish your unhappiness?"

married, which, of course, puzzled him very manly features and well-knit physique of Uncle Lute, "Paul Hart, or The Love of the second time, with renewed interest; while an irrepressible had determined should not sympathize with such meanness. Uncle Lute, "Paul Hart, or The Love of the second time, with renewed interest; while an irrepressible had determined should not sympathize with such meanness. Which was as big as a church. Nature of the second time, which, of course, puzzled him very manly features and well-knit physique of Uncle Lute, "Paul Hart, or The Love of the second time, with renewed interest; while an irrepressible had determined should not sympathize with such meanness. Which was as big as a church. Nature of Uncle Lute, "Paul Hart, or The Love of the second time, with renewed interest; while an irrepressible had determined should not sympathize with such meanness. It is a should not sympathize with such meanness. Which was as big as a church. Nature of Uncle Lute, "Paul Hart, or The Love of the second time, with renewed interest; while an irrepressible had determined should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a should not sympathize with such meanness. It is a banish your unhappiness?"

synonymous with happiness?"

"Then, all Kant has done for me is to tell me what the trouble is. I knew that before, only I should not have dignified it by the name of a 'mental pain.' He doesn't furnish the means to overcome the pain, and that is the present necessity. Enough of definitions, Tom! They do very well in books and for school-children. I want something

living."
"You know," interrupted Mrs. Ray,
"what the Word says, 'Whoso trusteth in
the Lord, happy is he."

"Yes, mother, my trust is all right. Do not think I am faltering in that direction" for Mrs. Ray's voice had in it a hint of anxiknow just what."

After a moment more of grave meditation, she sprang to her feet, saying:

"I'll go and ask Miss Prue." As she came to the door ready to start, Tom caught up his hat and walked out with | full of gladness from beginning to end. | the country, proving to the world that New her. Mrs. Ray watched them from the | And I said to myself, Aren't my girls rich! | England air is not absolutely essential to the window.

"I don't just understand either one," she murmured. "They are more like their father than they are like me. If he had lived," and she paused a moment to brush away a tear, "he could have helped them as I don't know how. What is happiness to me doesn't | seem to content them. There, I knew Tom would turn that corner! I don't know what will come of his going so much to see Maude to think of giving up my first-born so soon. He is only twenty-two."

And she turned from the window to answer some question of eight-year-old Willie, who had not yet grown beyond her compre-

Minnie's light tap had been speedily answered, and she soon found herself seated in gave one a feeling of cozy brightness. A which seemed to indicate some amount of literary work. There was a book-case in one corner, and near the window stood an easel with a half-finished picture on it. There were pictures on the walls, and brackets with bright lambrequins, while fancifully worked tidies adorned the chairs. Miss Prue's real thoughts? Suddenly she dropped the tangled | greater part every day to visitations among skein which her slender fingers had been un- | the needy, the wretched, the sorrowing, the partly shading her eyes. She had a sweet, | ing with them, as well as finding material mobile face, which, at first glance, one would | aid for those who were deserving. Many a | grass. second look, which would discern the earnest | many a tear she wiped away; many a fair thoughtfulness of the broad forehead. It was turned from the path of sin to righteouswas the same way with her eyes. Clear, ness and truth, by her earnest, pleading simple brown eyes they seemed, sparkling words. Her spare minutes at home she dethoughts quite in an opposite direction.

"I see and hear so much of the dark side of life," she often said, "that I must have

She lived alone, took care of her own rooms, "What is it, Min?" he asked. "Is fan- and still, besides her regular work, found much thought as that sober face of yours in- and to make various articles of fancy work Many of her friends treasured the work of her She gave the worsteds a little impatient | hands in the shape of a little painting, or

"I was wondering what it really means to be happy." Tom looked at her curiously, tage across the street?" she asked at length. who have lately moved in there. They have "Why Minnie, child, aren't you happy? known each other for a long time, and pledged rated them from time to time, only to be for-"I was not complaining, mother;" an- gotten in the renewal of their affection. of her mother's hands. It seems as if I looked upon as being as sacred as a marriage, wasn't making as much out of my life as I more happy hearts. Well these friends of "I'm sure you do a great deal, dear. mine were delaying their marriage until Harmission work; and I'm pretty sure there's no | he determined that he was ready for a wife, terested in it all, for I have known Mamie since she was a little girl, and I was kneeling close by Harry the night he was converted, life we may call happy, which is furnished erable and unhappy, just as I had left Harry. ly it sounds, the fact is, Uncle Lute is not for seventy or eighty years, having ripe fruit with all the means by which pain can be She told me all about it, finally. She is a silver haired old myth, but a handsome upon them all the seasons. A fine tree in time before, a gentleman, of whom she had "Nonsense!" ejaculated Minnie, her brow thought merely as a friend, had asked her to marry him. She thought that she must have zephyr had wafted unto the writer, aided by Islands and conquered all the other traders,

"Tell me some more," she said, softly. "There's another one of my girls," went not know which was the right one to follow. came into my mind, which I quoted to her: his prose writings. Commit thy way unto the Lord; trust also A bit of their wealth belongs to me. I like evolution of genius. to live with those I love, especially in their

nate as to find me in a talking mood." a light over all.

"You have given me just what I wanted, without my even asking you for it. And now

know I must have my bit of it."

ing about what real happiness was. Tom child." quoted Kant, and mother quoted Scripture, I know now."

first, but to love our fellow-men is like unto he is preparing other works for the press;

front yard, turning somersaults on the soft

"Oh, Minnie, he called out, "I have won the first prize at school."

"Have you, dear? Well, I am ever so proud of my little brother."

Will stopped his preparation for another turn, to look after her. "She never said anything like that before.

I'll get the prize next time, too, if she's proud of me-you bet I will,"-and over went his heels, more emphatically than before. At the door Minnie met her mother. "Mr. Johnson was here while you were

away, and he can invest that money for me at eight per cent."

"How fortunate!" cried Minnie. "Now don't worry any more, will you, mamma?" and with a caress added to the endearing word, Minnie went on, while her mother's eyes moistened as she murmured, "She is a good daughter."

Tom noticed the glad, bright eyes, and the sweet expression of his sister's face. "Happiness—that reminds me.

you solved your problem, Min?" "Yes, Tom. It is to "rejoice with them that do rejoice," as well as to "weep with them that weep."—North-Western Advocate.

#### "UNCLE LUTE."

We clip the following article relating to a native of this village from the Detroit Commercial Advertiser:

plume taken by the author of one of the most original books published in many years. Uncle Lute is a name suggestive of gray hairs, and wrinkled, yet kindly features of old age. It is a name which one repeats to himself, and unconsciously comes to love the dear old man who so feelingly recounts the sorrows and joys, the trials and triumphs of Paul Hart and his charming sweetheart, beautiful Lisette Lawrence. And yet to those who, like the writer, thus imagine the the valley. They are pale and very fragrant. which somehow gave me a claim to him. venerable appearance of Uncle Lute, when The nutmeg is the seed of the fruit; and Moreover, they both trusted me with their perusing Paul Hart, would come a certain mace is the thin covering over the seed. The "I—don't—know," answered his sister, trials, as well as their joy. I have a sister and undefinable degree of disappointment living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded the pleasure of living in the town where Mamie's parents should they ever be accorded to go there for a vis-

story, and they were married six weeks after. idea possessed the reader, that the story of those nuts, which are their food, into all the Paul Hart's life had its origin in the life exsurrounding country, and trees grew again. with each other, and devoted to their little periences of Uncle-Lute himself.

"You are thinking only of physical pain. home. And when I am very weary, and I It seems impossible that such an attractive er's Journal.

Remember that there are other varieties have been where I have seen only wickedness story, so true to nature and so full of those much more difficult to endure. Let us say, and crime, I stop in there, on my way home, noble sentiments which commend themselves for instance, that you are in pain now be- to steal a bit of their sunshine. And when to the liberal minds of the present day, cause you can not answer the question which they say, 'If it hadn't been for you, Miss could be wholly the result of the imagina- collar, should be discontinued. It may be puzzles you. That is a mental pain, but it causes you suffering of a certain kind. Now, if you have the means by which that pain can be banished, will you not be happy?"

The finall to been for you, miss could be when the result of the final to the fin stool by her side, and laid her head in her take Uncle Lute made was in not having It will be necessary to keep the parts of the his publishers insert his portrait as a frontis- harness that comes in contact with the horse, piece in the book.

on the gentle voice, "in whose happiness I for a number of years has been a citizen of water. This should be done every evening: do so rejoice. She came in one day to tell Michigan; and that as an author, he has but in Winter too much water should not be me how perplexed she was. A number of brought credit to the State as one of her used. When thus cleaned, the parts should paths seemed opening before her, and she did adopted sons, as well as to himself, will re- be wiped dry with a piece of soft cloth or main an undeniable fact. He is also the chamois skin. Thereafter apply a portion After she had told me all about it, a verse author of meritorious poems in addition to of the following preparation: To about two

"Paul Hart" has had, and is still having cold water, and, after they have intimately in him; and he shall bring it to pass.' The a great sale; and the Petersons are to be combined, let it stand until settled; then very next day she came in with a radiant | congratulated upon introducing its author | pour off the clear liquid into a dish or pot, face to tell me how she did commit it all to to the public. It is pleasant to know that (The lime is not to be used.) Add to the ety-"but I want something, and I don't him the night before, and in the morning the genius and talent of the Northwest is fluid a pint of linseed oil and two ounces of she saw the way clearly; and, moreover, a well appreciated by the East, whose people sugar of lead, previously dissolved in a gill letter had come to her, which assured her begin to understand that out of Michigan's of water. Stir well together, and when not that she had made the right decision. So she training school have come, and can come, used, keep it corked. If the shoulders are is teaching now, and has made a home for some of the most prominent public men, ac raw or badly galled, the horse should be kept her widowed mother, and her last letter was complished scholars and talented authors of from work until fully recovered.—Prairie

joys. In fact, I have become so habituated any book, that of a little Canadian girl, who ing remedy for exterminating moths in carto living with others, that I really question lately read "Paul Hart" is the most unique pets and furniture. After some years of whether I have much life of my own. I have and demonstrates the true naturalness of experience with the troublesome pests, says thought, lately, that if an angel should come this living story of real life in America; and the writer, I found a sure preventive of to me as to Abou Ben Adhem, and ask me also the high ideal of the author in his choice moths in pitch paper, the same as roofers the same question, I should have to answer of characters. Writing to the editor of this use. The moth will live and grow on cayenne much as he did. Though I think that I paper to thank him for the book, awarded as pepper and tobacco, while I could never see should say, 'Write me as one who loves his a prize in one of the letter-writing contests, that the use of these articles kept the moth Reynolds. She is a nice girl, but I can't bear | fellow-men, and loves above all to find God | in which the young people participated, this | miller out. The plan for the furniture in their lives.' There, my dear, have I tired little lady said, "I wish Uncle Lute would dealer or housewife is to cut the paper in you with my stories? You were so unfortu- | send me the photographs of dear Paul and | slips and place about the room, under and sweet Lisette." The dear child, for the time | behind sofas, chairs, etc. This should be Minnie lifted her face, the brown eyes being, under the realistic fascination of the done as early as the middle of April, and in looking very deep, and the thoughtful lines story, thought that the hero and heroine warm climates earlier. If the dealer wishes most prominent in her whole face, but with were real living persons, and doubtless with to make parlor suits moth-proof, he should her, as even with the writer, this impression | place on the inside of backs of chairs and so unconsciously formed, will always remain. seats small strips of the pitch paper, and rest In a communication to the writer, referring assured that the miller will not select these to this young reader's request, Uncle Lute places to deposite eggs. It is the miller that truly said, "Of all the compliments I have is the foundation of all the mischief. "But this is not fair," and Miss Prue laid | truly said, "Of all the compliments I have her hand detainingly on the girl's arm. "You | received from cultured critics, there is not one so beautiful, and which speaks such "Well," Minnie answered, "I was think- volumes, as do the words of this simple

> Lucius C. West is the real name of the but neither one answered my questionings. author of "Paul Hart." He is a professional gentleman, and resides in the fa-"There are two great commandments," mous and cultured "Big Village" in the said Miss Prue, earnestly. "To love God is | central portion of this State. We understand and it is safe to say that if Uncle Lute again With a light step and lighter heart, Min- appears before the public as an author, he will

WHERE BOULDERS COME FROM. -All have seen the immense boulders called "lost rock," in some sections, scattered over the northern part of the United States, which have little or no resemblance to any mass of rocks anywhere in the vicinity, and have perhaps asked the question: Where did they come from? Also the heaps of sand, gravel, and cobble-stones of various sizes, which form many of our ridges, knolls and hills, and which are totally unlike any fixed rock near them. All these phenomena are attributed to a single cause, and that is the great sheet of ice which nature stored up ages ago without the necesssity of protecting it in an icehouse. According to Agassiz, the sheet of ice extended in this country so far south as South Carolina or Alabama, and was thick enough to cover all the mountains of the eastern part of North America, with the exception of Mt. Washington. This peak projected, a lone sentinel on that vast waste of ice. two or three hundred feet. In the latitude of northern Massachusetts, he conceives the ice to have been two or three miles thick. The boulders were all torn off by the advancing ice sheet, from the projecting rocks over which it moved, and carried or pushed as "bottom drift," scratching and plowing the surface over which they passed, and being scratched and polished themselves in return, till they were finally brought to rest by the melting of the ice. They were not carried as far south as the ice sheet extended, seldom beyond the parallel of forty degrees "Uncle Lute" is the euphonious nom-de-lume taken by the author of one of the was drifted four or five hundred miles south; and the pudding stones of Roxbury, Mass., were carried as far south as the Island of Penikese.—Scientific American.

How Nutmegs Grow.—Nutmegs grow on little frees which look like little pear trees, and are generally not over twenty feet high. The flowers are very much like the lily of The fact is, Uncle Lute—how grandfather- | Asia and tropical America. They bear fruit Jamaica has over four thousand nutmegs on This revelation first came from an inspec it every year. The Dutch used to have all and the world had the benefit. - Confection-

SHOULDER GALLS.—Galled shoulders are generally a consequence of an ill-fitting collar. The use of a too large or a too small necessary to use pads, so arranged as to prefree from sweat and dirt, by the use of warm Uncle Lute is a native of New York, but soap-suds, afterwards sponging off with cold pounds of unslacked lime, add two quarts of Farmer.

MOTH PREVENTIVE.—A correspondent of Of all the criticisms yet pronounced on the Furniture Gazette commends the follow.

> BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1 25. Church Clerks will find them both convenient and economical.

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Novular &

THE CORROSION of iro immersed in salt water, as periments lately made in materially different, when connected together, or too when an iron and a steel r cally connected, under t stances, the corrosion of th doubled, while that of the 73 per cent.

TEST FOR ABSOLUTE A absolutely free from water permanganate of potash, a mains colorless if this subs the same. This has been test for absolute alcohol; will be found to stand t alcohol absolutely free from absorb enough from the at solve some of the permanga

THE Edison system of e fairly inaugurated in Lond present in use 161 street lan in hotels, offices, &c. The Babcock & Wilcox boiler e and an Armstrong & Sime direct to the largest "dyni to practical use. Six sin being put into the Pear York, where they will soo

"Fossil Meal," compo shells of diatomaceæ, is be siderable extent in Englai ducting covering for boiler from mines in Germany, a cined-which process is ac combustible in the mater of pure silica in the form A layer of an inch in thick about 90 per cent. of this hair or gluten, is said to fo protection against loss of

Some curious experimen heated metals in receivi charges were recently in Guthrie, F. R. S. At a h ball would not discharge machine, either positive cooling the ball, a point it would discharge the ne but not the positive one. temperature, but still glov charge both. A platinum candescent by the curren the negative more readily electricity.

H: BECHAMP has demo doubt the presence of alco tissues during all stages of the stages of death and experiments were made horse-meat, with the br oxen, as well as with the b a she-drunkard who had t hours before her death. presence of alcohol was s troversy. In order to pro ing it is not sufficient, t show the presence of alcol but the amount also.

CHLORATE OF POTASH are extensively employed i of fireworks, and their u great danger. Before puly are moistened with alcoholic wet. The following met avoids that inconvenience ger to the workmen. solved in hot water until solution is obtained, when dipped into the solution out, is is found covered w crystals of the salt. The with a paper card onto a form a kind of meal. A the salt is thus readily tively short time and wit venience.

PRESERVATION OF TEL —In the course of a recen the society of Telegraph I concerning the best met decay in wooded telegr stated that an experient with hop-poles had sho lower ends were simply vessel of creosote, the worserved from decay. The od of creosoting wood as under a pressure of 120 ill square inon. This involvatus, but the wood this indefinitely. It was all painting the bottoms of a hastened decay, as the sat that point; when the potter application of sar was ful.

toulder Galls.—Galled shoulders are rally a consequence of an ill-fitting col-The use of a too large or a too small r, should be discontinued. It may be ssary to use pads, so arranged as to preany bearing or friction on the sore es; or some of the stuffing may be reed at the places where the collar hurts. ill be necessary to keep the parts of the less that comes in contact with the horse. from sweat and dirt, by the use of warm suds, afterwards sponging off with cold This should be done every evening: in Winter too much water should not be When thus cleaned, the parts should iped dry with a piece of soft cloth or iois skin. Thereafter apply a portion ie following preparation: To about two ds of unslacked lime, add two quarts of water; and, after they have intimately uned, let it stand until settled; then off the clear liquid into a dish or pot. lime is not to be used.) Add to the a pint of linseed oil and two ounces of r of lead, previously dissolved in a gill ater. Stir well together, and when not keep it corked. If the shoulders are or badly galled, the horse should be kept work until fully recovered.—Prairie

TH PREVENTIVE. —A correspondent of furniture Gazette commends the followremedy for exterminating moths in carand furniture. After some years of rience with the troublesome pests, says writer, I found a sure preventive of is in pitch paper, the same as roofers The moth will live and grow on cayenne per and tobacco, while I could never see the use of these articles kept the moth et out. The plan for the furniture er or housewife is to cut the paper in and place about the room, under and nd sofas, chairs, etc. This should be as early as the middle of April, and in n climates earlier. If the dealer wishes nake parlor suits moth-proof, he should e on the inside of backs of chairs and small strips of the pitch paper, and rest red that the miller will not select these s to deposite eggs. It is the miller that e foundation of all the mischief.

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## Popular Science.

THE CORROSION of iron and steel plates, immersed in salt water, as was proven by experiments lately made in England, is not materially different, when the two are not connected together, or to other metals. But when an iron and a steel plate were electrically connected, under the same circumstances, the corrosion of the iron was about doubled, while that of the steel was reduced 73 per cent.

TEST FOR ABSOLUTE ALCOHOL.—Alcohol absolutely free from water does not dissolve nermanganate of potash, and, therefore, remains colorless if this substance is added to the same. This has been recommended as a test for absolute alcohol; but few alcohols will be found to stand this test, as even alcohol absolutely free from water will soon absorb enough from the atmosphere to dissolve some of the permanganate.

THE EDISON system of electric lighting is fairly inaugurated in London. There are at present in use 161 street lamps and 773 lamps in hotels, offices, &c. The plant consists of a Babcock & Wilcox boiler of 150 horse-power, and an Armstrong & Sims engine, attached direct to the largest "dynams" ever put into practical use. Six similar dynamos are being put into the Pearl St. plant in New York, where they will soon be in operation. Wednesdays, Thursdays and Fridays, every other week.

"Fossil Meal," composed of the silicious shells of diatomaceæ, is being used to a considerable extent in England for a non-concined—which process is accomplished by the combustible in the material itself—consists of pure silica in the form of minute shells. A layer of an inch in thickness, composed of (Introduction by Thomas Power O'Connor, M. P.)

neated metals in receiving electrical discharges were recently made by Prof. F. ball would not discharge a glass electrical utfit free. G. W. INGRAHAM & CO., Boston, Mass. machine, either positive or negative. On cooling the ball, a point was found at which it would discharge the negative conductor, but not the positive one. At a still lower HIRES IMPROVED ROOT BEER 25c. package temperature but still clowing it would die temperature, but still glowing, it would discharge both. A platinum wire rendered incandescent by the current, also discharged the negative more readily than the positive

H. Bechamp has demonstrated beyond a doubt the presence of alcohol in all animal experiments were made with mutton and horse-meat, with the brains of sheep and oxen, as well as with the brain and muscle of a she-drunkard who had taken alcohol twelve hours before her death. In all cases the presence of alcohol was shown beyond controversy. In order to prove alcoholic poisoning it is not sufficient, therefore, merely to show the presence of alcohol in the tissues, but the amount also.

CHLORATE OF POTASH and other chlorates are extensively employed in the manufacture of fireworks, and their use is attended with great danger. Before pulverizing them, they are moistened with alcohol, and pulverized wet. The following method of Gowalovski avoids that inconvenience, as well as all danger to the workmen. The salt is dissolved in hot water until a perfectly saturated solution is obtained, when a pane of glass is dipped into the solution, and on taking it ont, is is found covered with a layer of fine crystals of the salt. These are scraped off with a paper card onto a sheet of paper, and form a kind of meal. A large quantity of the salt is thus readily prepared in a rela-tively short time and with very little incon-

PRESERVATION OF TELEGRAPH POLES, &C. -In the course of a recent discussion before the society of Telegraph Engineers, London, concerning the best methods of preventing decay in wooded telegraph-poles, it was stated that an experience of several years with hop-poles had shown that, when the lower ends were simply boiled in an open vessel of creosote, the wood was greatly preserved from decay. The more perfect method of creosoting wood is to boil in creosote under a pressure of 120 lbs. to 150 lbs. per square inch. This involves expensive apparatus, but the wood thus treated will last indefinitely. It was alleged that simply painting the bottoms of green poles with tar hastened decay, as the sap was sealed up at that point; when the poles were well dried, the application of tar was believed to be use

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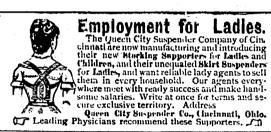
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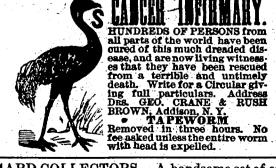
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Leave				
)unkirk	1	1.05 рм		7.15 AM
ittle Valley		2.52 "	•••••	8.54 "
alamanca	8.25 AM	3.50 рм		9.11 AM
Carrollton	8.35 "	4.06 "		9.25 "
Dlean	9.00-"	4.33 "		10.00 "
Suba	9.25 "	4.58 "		10.81 "
	10.00 (	5.50 "	• • • • • • • • • • • • • • • • • • • •	11.25 "
Vellsville	10.22 "	5.50		
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Alfred	• • • • • • • • • • • • • • • • • • • •	• • • • • • •	• • • • • • •	12.00 "
Leave				
Hornellsville Arrive at		1		1.50 PM
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton		10.53 "	3.44 "	7.30
Port Jervis	7.08 "	3.38 AM		1
OL SELVIS	1.00	0.00AM	0.10	
New York	10.00 РМ	7.25 AM	11.25 AM	d ·

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.28, Forestville 5.40, Smith's Mills .57, Perrysburg 6.80, Dayton 6.55, Cattaraugus 7.58, 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,

	WEST	WARD.		A Charle
STATIONS.	No. 3*	No. 5	No. 29	No. 1
Leave New York Port Jervis	7.00 PM 10.55 "		7.15 рм	
Hornellsville	8.10 AM	5.10 ам	12.50 рм	8.55 PM
Wellsville Cuba	9.13 AM 10.01 "		3.30 "	9.57PM 10.49 "
Olean Carrollton Great Valley	10.29 " 11.09 "	7.22 " 7.50 "	4.07 " 5.02 " 5.13 "	11.15 '' 11.39 "
Arrive at Salamanca	11.20 "	8.00 "		11.50 "
Leave Little Valley Arrive at	11.52 ам		5.50 рм	12.20 AM

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

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.

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

		D.T. M.	ard.			<u> </u>
STATIONS.					21.	75
Leave Carrollton Arrive at	A. M. 9.20	P. M. 8.30	P. M. 4.10	P. M. 11.50	P. M. 8.22	P. M. 11.80
Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20
Bradford Custer City Arrive at	10.45 11.10		4.55 5.07	1.05 1.20	••••	••••
Buttsville	12.25		5.45			

6.55 A. M., and 6.00 P. M., daily, except Sundays. from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and arrives at Bradford 11 35 A. M. EASTWARD.

Leave

Buttsville

Bradford

**Custer City** 

STATIONS. A. M. P. M. P. M. 7.18 .... 9.35 1.80 8.14 .... Arrive at

7.35 .... 9.50 1.45 8.25 .... A. M. Leave 7.45 6.20 10.03 2.40 4.15 6.00 Bradford Arrive at Carroliton 8.30 6.55 10.45 8.20 4.55 7.2 3.30 P. M., daily, except Sundays, from Bradford stops at Kendall 3.34, Limestone 3.44, and arrives at

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.80 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and

arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7,30 P. M. Through Tickets to all points at the very lowest rates, for sale at the Company's offices. Baggage will be checked only on Tickets purchased t the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

## S. S. Pepartment.

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

President-A. B. KENYON, Secretary—E. M. Tomlinson, Alfred Centre, N. Y. GEO. H. BABCOCK, Plainfield, N. J. Vice Presidents L. R. SWINNEY, Lost Creek, W. V. A.B. PRENTICE, Adams Centre, N. Y. E. M. DUNN, Milton, Wis.

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 Walking 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

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. June 24. Review.

VIII.—SEEING AND CONFESSING CHRIST

BY W. R. POTTER

For Sabbath-day, May 20.

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the

blind man by the hand and brought him out

had spit on his eyes, an laid his hands upon him

and said, I see men; fo I behold them as trees

eyes; and he looked stead

and saw all things clearly And he sent him away to

And Jesus went forth and his disciples, into the

pi: and in the way he asked his disciples, saying unto them, Who do men asy that I am? And they

told him, saying, John the Baptist: and others, Eli

jah; but others, One of the prophets. And he asked

them, But who say ye that

and saith unto him, Thousand art the Christ. And he

charged them that they

and the scribes, and be killed, and after three 32 days rise again. And he

spake the saying openly And Peter took him, and

he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee

behind me, Satan; for thou mindest not the things of God, but the things of men.

CENTRAL TRUTH .- Jesus of Nazareth, the

DAILY READINGS.

GOLDEN TEXT .- "Thou art the Christ, the

OUTLINE.

QUESTIONS.

What miracle had Jesus recently performed? In what

country? What territory do you understand Decapolis to

Jesus perform another similar miracle? Was it before or

after this? In what place? Relate the circumstances of this

I. Healing the blind. v. 22-26. Where was Beth-

healed? How did they request that he be healed? What

did Jesus do preparatory to the healing? Why did he lead

him out of the village? What was the process of the heal-

ing? What was the effect of the first application? How

did he complete the cure? To what place did he send him?

Where do you conclude he lived, in the country or village?

Why did he request him not to tell? Was it his habit to do

great things to be seen of men? Can you mention one of

II. Teaching the disciples. v. 27-33. Into what

towns did Jesus and his disciples go after the healing?

Where was Cæsarea Philippi? On the way, what question

did he ask of his disciples? What several answers did they

make? In the 29th verse, what other question did he ask?

Was this a specially important question? Why? Has it

any importance to us, who live 1800 years later? Why

What answer was made to his last question? Who an-

swered? Why did he charge him to tell no man? In the

31st verse, what did he teach them? What proph et told of

his death? In what chapter do you find it? Which of the

evangelists tells of his res urrection? (John 2: 19.) Who

"rebuked" him for this? Define the word "rebuked."

What did Jesus then say? What is the meaning of the word

"Satur" as here used? From what standpoint did Peter

look upon this revelation to thus judge of it? Do you see

how you can be a hindrance to the prosperity of Christ's

NOTES.

Jesus had just before shown his wonderful power

by adding another miracle to the already long list.

Four thousand people had been fed by him with

V. 22. And he cometh to Bethsaida.

Not the Bethsaida of Galilee, the city of Peter, An-

drew, and Philip, but on the east side of the lake,

known as Bethsaida Julias. They touched at this

point. And they bring a blind man. Not

always blind, from verse 24. And besought

him to touch him. An evidence that his fame

V. 23. Led him out of the village.

was universal, even to his manner of healing.

to remind them of their need of spiritual bread.

h s parables wherein he illustrates such a spirit?

Was the term confined to the ten cities? Did

Who was brought to Jesus there that he might be

Son of the living God. "-Matt. 16: 16

Places.—Bethsaida and Cæsarea Philippi.

I. Healing the blind. v. 22-26.

II. Teaching the disciples. v. 27-33.

4. John 7: 25-53. 5. John 14: 1-12.

villages of Cæsarea Philip

Then again h

hands upon h

he asked him, Seest tho 4 aught? And he looked up

SCRIPTURE LESSON.-MARK 8: 22-33. (Old Version.) (New Version.)

22. And he cometh to Bethreaida; and they bring a blind man unto him, and besought him to touch him. 23. And he took the blind man by the hand, and led him out of the town: and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24. And he looked up, and said, I see men as trees, walk-

After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw 26. And he sent him away to his house, saying, Neither go into the town, nor tell it

to any in the town. 27. And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them Whom do men say that I am 28. And they answered, John the Baptist: but some say Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am?
And Peter answereth and saith unto him, Thou art the 30. And he charged them that they should tell no man

31. And he began to teach must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32. And he spake that say-ing openly. And Peter took and began to rebuke

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but

John 1: 1-14. John 1: 15-34.

TIME.-A. D. 32.

separation, as in the case of the deaf man in the pre- providence to chance. By this means we make faith vious chapter, only more complete. The design in this we may not know. It may be that he thought it best, since men were trying to bring him into conexhibition of his power, and thus facilitate the trouble that awaited him. When he had spit on his eyes. A similar procedure to that in the cure of the man who suffered from an impediment in his speech, but quite different from the instantaneous healing of the nobleman's daughter, the paralytic at the pool, Jairus' daughter, etc.

trees walking. The natural inference from this | ity will one day startle into activity the drowsiness comparison is, that the man had once seen, and became blind years after his birth. He saw faintly those who were around him, like shadows moving Peter when he tried to rebuke him, is only a faint

V. 25. Then again he laid his hands as know the truth and do it not. upon his eyes. The second time he had done this; an evidence that his cures did not come through set forms or stereotyped ways-at one time a word of command, at another a contact with the part affected, at another the healing was done at a distance, as with the nobleman's son-thus it could not easily be attributed to magical power.

V. 26. And he sent him away to his home. It is evident from this that he did not live in the village. Jesus was seeking an opportunity to be more alone with his disciples, that he might more thoroughly prepare them for the near events of the future. He did not wish to create any commotion that would divert them from this object.

V. 27. Into the villages of Cesarea Philippi. This locality should be distinguished from the Cesarea where Paul was imprisoned on the seacoast of the Mediterranean. It is in the northern extremity of Judea, near the source of the Jordan, as the foot of Mt. Hermon. It is now called Banias. It has about two hundred houses, the inhabitants consisting principally of Turks. In the way. On the journey to Cesarea. Who do men say that I am? The public life of Jesus thus far should have been sufficient to convince the world of his Sonship. The time had now arrived when his disciples, especially, should have positive knowledge of his true mission and how his kingdom was to be established in the earth. That they did not correctly apprehend is clear, from the manner in which he proceeded to teach them, as well as their astonish ment at the teaching. There is no question as to their belief in his Messiahship, only as to the man ner of its fulfillment.

V. 28. John the Baptist. Herod's belief. John 6: 14. One of the prophets, Elijah, etc. John 6: 15. Forerunner of the Messiah.

V. 29. But whom say ye that I am? This was the real question, the important one. Soon they were to stand for him in the world, and it was all important that they fully understood him, or they would fail to comprehend their own work, as well as should tell no man of him. 31 And he began to teach his. Thou art the Christ. Matthewadds, the a number besides the teachers. Upon the Son of the living God. Luke says, the Christ of character and permanence of the teachers and be rejected by the elders, and the chief priests.

God. V. 30. That they should tell no man. 'Until our Lord himself announced his Messiahship before the Sanhedrim. Chap. 14: 62. The Christian acknowledgment was to be kept separate from the carnal expectation of the Jews."-Riddle.

V. 31. And he began to teach them. The announcement which follows of opposition, of suffering, of disgrace, and even death itself, was in strange contrast to the brilliant career which they had pictured for their beloved leader as the Messiah who was to come to set up a kingdom of righteousness in the world, and to their minds, was to draw all men to him by the brilliancy as well as the righteousness of his administration. Rejected of the elders. By the Sanhedrim and through it by the whole peo ple. Be killed. A startling statement, long before announced by Daniel. Chap. 9: 26. After three days. Matthew and Luke have it "the third day," also his previous statement of "three

days and three nights," in Matt. 12. V. 32. And he spake the saying openly. So that they all heard. Began to rebuke him. Interrupted him. We are not to suppose that Peter would indulge in such presumption as to upbraid

V. 33. Get thee behind me, Satan. Adversary, hindrance, an opposer. "A rebuke for all | many of the classes, a longer time would be who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to the the time too short make the preparation things of God."-Schaff.

#### PRACTICAL THOUGHTS.

1. Healing the blind. In Isaiah 35: 5, in refeiring to the Messiah, we are told that "then the eyes of the blind shall be opened." The literal fulfillment of this prophecy had taken place. Several times, in his public life, was he called upon to fur nish this direct proof of his Messiahship. This lesson furnishes one of those instances. It teaches us, as do all others of his miracles, of the omnipotence of God and his readiness to do us good. In no instance did he turn away such as came to him suffering however much his attention and presence were needed elsewhere. His ear was always open. We do and H. P. Saunders, M. D., Alfred Centre, and Wm. well to remember that all such as are spiritually blind | R. Burdick, Alfred, N. Y. have access to the same healer-Jesus of Nazareth. As we need and must have spiritual food, so we must have spiritual sight. Sin has blinded us. On this account we wrong the Master, wrong our neighbors, wrong ourselves. The teaching of sin is selfishness. The teaching of the Spirit is charity. One is spiritual blindness, the other the bright effulgence of the Sun of Righteousness.

2. Teaching the disciples. Since the Sav ior's work in the world was to introduce a new gospel, it was quite natural that he should ask his disciples what the world really thought of him by this time. His works were now known, therefore an inseven loaves of bread and a few fishes. Later, when telligent judgment could be formed. That he was the disciples were without bread, he took occasion thought to be other than the Son of God, shows how

slow the world is to believe truths it does not wish to. And so, to-day, men refuse to recognize the sure evidences of God's fatherly care and concern for Get a box of Parmelee's. Worm Candies or Lozenges them. That spirit is abroad to-day. It is not confined to the world. It is a great hindrance to the success of the gospel within the church. As Christians, we pray for results. When results come, if they are according to our prayers, we are frightened at our temerity. If they do not come just as we ing for E. G. Rideout & Co., 10 Barclay street, New

doubts, and fears, and uncertainty. The question of "Whom say ye that I am?" was now the important tempt, that he should not at this time make a public | thing with Jesus. He was fitting these men for the armor which he was to lay off so soon, that they might efficiently do his work. If it was important that Jesus should know as to his disciples, so is it equally important that Jesus should know as to us, to whom he looks for discipleship. Whom say ye that I am? As this solemn interrogation comes ringing down the ages, do you realize that its mission is V. 24. I see men for I behold them as to you? It is the voice of the Son of God. Its realof spiritual torpor. "He who is not for me is against me." The summary manner in which he dealt with type of his execution of final judgment upon such

#### OUR BLACKBOARD.

I hope that all the readers of the RECORD-ER remember that the lesson for last Sabbath (April 29th) contained something about the traditions of men. Well, our blackboard also illustrated the subject in a most striking and forcible way. The efficient artist, Miss E. S. Saunders, placed on the board the two tables of God's law, and then to illustrate how this law is made void by men's traditions, drew an open scroll that was rolled right across both tables of the law, and on this scroll was written in large letters, "The traditions of men." Below this was placed in large letters the Recorder's suggestions for the blackboard for that lesson. It was a rich repast for those who aspire to be pure in heart, and put God's holy law above the traditions of men.

I am glad to say that our Sabbath-school is in a prosperous condition. Forty copies of Our Sabbath Visitor are taken here, and I hope that we shall be able to increase the number. The little folks are much pleased with it, and when they are pleased, the older ones are pleased too. Let us go on in our J. M. T.

Brookfield, N. Y.

THE following is taken from the last annual report of the Superintendent of the Plainfield (N. J.) Sabbath-school:

"The teachers' meetings have been generally interesting, and have been attended by meeting depends, in a large measure, the success of the school, so far as the one great object of the school is concerned. Unity of plans and unity of teaching are essential, and can not be secured in any other way than through an efficient teachers' meeting. Teachers who habitually absent themselves from these are not only far behind in their duty, but deprive themselves of one of the most efficient means of preparation. The prayer meetings which have been held following the session of the school, for the most of the past year, have been seasons of much profit and comfort, as well as of spiritual growth. I consider this one of the most valuable adjuncts of the Sabbath-school and Church. Our aim is to lead souls to Christ, and to feed them when within the fold. Our little prayer meetings, with their variety in leadership and methods, must exert a permanent influence toward securing an active church membership in the coming years."

THE best teachers always feel that the thirty-minute period allotted for the lesson is too short. But would it be better to lengthen the time? It is fairly doubtful. For too long. Rather let the teacher who finds more thorough, condense more, arrange better, and throw out irrelevant matter. Let the lesson be methodical, direct, solid .- Bible Teacher.

A Common Mistake.—To consider as consumption what is really an affection of the liver. To keen your liver healthy and your blood pure, and thus avoid many distressing complaints, use Parmelee Great Blood and Liver Purifier. It cures sick and nervous headache, and indigestion, and removes al unhealthy bilious secretions of the stomach and bowels. For costiveness, no medicine is so effectual also for bad breath, sour stomach, etc. A positive guarantee of no cure, no pay. Price per bottle, \$1 sample bottles, 15 cents. Sold by G. W. Rosebush

THE HUMAN LOCOMOTIVE should be carefully engineered, otherwise it may run off the track of life any moment. To keep its delicate internal ma chinery in perfect trim, or put it in good working condition, use Parmelee's Dyspepsia Compound. The tone and vigor which it imparts to the stomach, its appetizing effects, the relief at affords in headache. its anti-bilious properties, and its superior merits as a general corrective, makes it the most valuable family medicine of the age. Price per bottle, \$1; sample bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

Worms! Worms! !- Children having worms require immediate attention, as neglect of the trouble often causes prolonged sickness. In children worms are indicated by paleness, itching of the nose, grinding of the teeth, starting in sleep, irregular appetite, bad breath, swelled upper lip, and other symptoms They are a safe, pleasant and effectual remedy. Price, 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

\$1,500 per year can be easily made at home work. wish, we turn a cold shoulder and ascribe God's York. Send for their catalogue and full particulars. | O. D. Sherman, Rec. Sec.

HAMILTON'S ORIENTAL BALM, or Magical Beautia cheat, and weave for our consolation a covering of fer, removes all pimples, freckles, and skin blemishes, and gives a clear, transparent complexion, while its naturalness of operation is such that the use of a cosmetic is not suspected. It is the only preparation that meets the wants of refined ladies. Price, 50 cents per bottle. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

#### - SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Western Association will convene with the Church at Richburg, on Third day, May 16th, at 8 P. M. Introductory discourse by Rev. I. L. Cottrell. Exercises will consist of sermons, and discussion of questions pertaining to the minister's work and the well ordering of God's house. Sessions open. All D. E. MAXSON, Chairman of Com.

SOUTH-EASTERN ASSOCIATION.—The next session 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 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 odies, 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 rom 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.

SOUTH-EASTERN ASSOCIATION.—This Association will meet with the Ritchie Church, on Fifth day, May 25, 1882, at 10 A. M. Ritchie is about 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 as possible, for all wishing conveyance. L. F. RANDOLPH, Moderator.

THE SEVENTH-DAY BAPTIST EASTERN ASSO-CIATION.—The Forty-sixth Annual Session is to be held with the Second Hopkinton Church, Hopkinton, R. I, commencing Fifth day, June 1, 1882.

> ORDER OF EXERCISES. Fifth day, 10 A. M.

> > T. L. Gardiner

L. A. Platts

Introductory Sermon. Appointment of Committees

Communications. Our Missionary Interests,

Evening.

A Layman's View of the Revised Version, Wm. A. Rogers Discussion.

Sixth-day Morning. Interests of the Tract Society. L. E. Livermore Discussion.

Afternoon.

Reports of Committees. Spiritual Interests of the Sabbath-school Work. L. R. Swinney, Delegate S. E. Association Discussion. Evening.

Prayer and Conference Meeting.

Sabbath Morning. A. H. Lewis Communion. Collection for Missionary Society. U. M. Babcock Overflow Meeting—Sermon, Afternoon.

Sabbath-school Service, Wm. L. Clarke Evening after Sabbath Historical Sketch-Second Hopkinton Church.

First-day Morning. Business. Sermon, J. J. White, Delegate Central Association

The Deacon and his Office. S. S. Griswold Sermon—"Where are the Reapers?" G. M. Cottrell, Delegate N. W. Association Evening.

Sermon—"Temperance." H. P. Burdiek, Delegate W. Association Time of opening and closing sessions will be determined by the Association. Each session will be opened with devotional exercises

B. F. Rogers, Moderator.

EASTERN ASSOCIATION.—Associational Delegates, Church Delegates, and all persons intending to attend the Eastern Association, who reside west of Rhode Island, are requested to notify the pastor (S. S. Griswold) of the 2d Hopkinton Church, at their earliest convenience of such intention, in order that sufficient carriage arrangement may be made for conveyance from Westerly to Hopkinton City Post Office address, Hopkinton, Washington county, Rhode Island. Delegates coming via New York City will find the pleasantest route via New York and Stonington boat, where they can obtain supper and a good night's rest, and arrive at Westerly at 71 A. M., where carriages will be in readiness to convey them to Hopkinton City in season for a late break. fast, and the opening session of the Association, at S. S. GRISWOLD.

THE CENTRAL ASSOCIATION will meet with the Church at Adams Centre, N. Y., on Fifth-day, June 8, 1882, at 10 o'clock A. M. Persons coming by rail can leave Rome at 6.10 A. M., 1.05 P. M., or 5.15 P. M.; or they can leave Syracuse at 5,55 A. M. 12.55 P. M., or 8.05 P. M. An effort will be made to secure reduced rates on return tickets.

C. D. POTTER, Clerk of the Association.

REDUCTION OF FARE TO THE NORTH-WEST. ERN Association.—Persons attending the Association, to be held at West Hallock, Ill., June 22, 1882. and having paid full fare from any point on the Chicago, Rock Island & Pacific Railway, will be returned from Chillicothe for one third fare, making the round trip cost one and one-third fares. Fare from Chicago to Chillicothe \$4 20; return, \$1 40; total, \$5 60. IRA J. ORDWAY, 205 West Madison St., Chicago.

THE next Quarterly Meeting of the Southern Wisconsin Churches will commence at Milton Junction, on the evening of May 26th, at 8 o'clock. At 9.30 on First-day morning, a Sabbath-school Institute will be held, and at 2 P. M. the Ministerial Conference will hold its session. N. WARDNER.

A SABBATH-SCHOOL MEETING will be held at Milton Junction, in connection with the Quarterly Meeting of the Churches of Southern Wisconsin, on Sunday morning, May 28, 1882, beginning at 9.30. At this meeting the following papers will be

1. "Ought our Sabbath-schools to be graded, and the pupils graduated, for merit, from one grade to another, until the highest grade is reached?" N. Wardner, D. D. 2. "What is the best method of conducting the

Sabbath school?" Rev. O. U. Whitford. 3. "Relation of the Sabbath-school to the Church?" Clayton A. Burdick.

[Each paper is to occupy ten minutes, and to be followed by ten two minute speeches. 4. Question Box. Conductor.

W. F. Place, Chairman S. S. Ex. Com.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend

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