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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XXXVIII.-NO. 20.

EASTERN ASSOCIATION.—Associational Dele-Church Delegates, and all persons intending end the Eastern Association, who reside west ode Island, are requested to notify the pastor

Griswold) of the 2d Hopkinton Church, at

earliest convenience of such intention, in order sufficient carriage arrangement may be made

onveyance from Westerly to Hopkinton City.

Office address, Hopkinton, Washington county. le Island. Delegates coming via New York

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stonington boat, where they can obtain supper

good night's rest, and arrive at Westerly at 74

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to Hopkinton City in season for a late break-

and the opening session of the Association, at

THE CENTRAL ASSOCIATION will meet with

hurch at Adams Centre, N. Y., on Fifth-day,

8, 1882, at 10 o'clock A. M. Persons coming

il can leave Rome at 6.10 A. M., 1.05 P. M., or

P.M.: or they can leave Syracuse at 5,55 A. M.

P. M., or 8.05 P. M. An effort will be made

C. D. POTTER, Clerk of the Association.

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ASSOCIATION.—Persons attending the Associa-

to be held at West Hallock, Ill., June 22, 1882

saving paid full fare from any point on the Chi-

Rock Island & Pacific Railway, will be re-

d from Chillicothe for one third fare, making

bund trip cost one and one-third fares. Fare

Chicago to Chillicothe \$4 20; return, \$1 40;

THE next Quarterly Meeting of the Southern

onsin Churches will commence at Milton Junc-

on the evening of May 26th, at 8 o'clock. At

n First day morning, a Sabbath-school Institute

e held, and at 2 P. M. the Ministerial Confer-

A SABBATH-SCHOOL MEETING will be held at

n Junction, in connection with the Quarterly

ng of the Churches of Southern Wisconsin, on

y morning, May 28, 1882, beginning at 9.30.

his meeting the following papers will be

Ought our Sabbath-schools to be graded, and

ipils graduated, for merit, from one grade to er, until the highest grade is reached?" Rev.

What is the best method of conducting the

Relation of the Sabbath-school to the Church?"

ch paper is to occupy ten minutes, and to be

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

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WHOLE NO. 1945.

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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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The Sabbath Becorden.

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

For the Sabbath Recorder. GOOD CHEER.

BY ANNIE L. HOLBERTON.

If your life is full of care, Do not linger to regret it; By the way are blossoms rare That will teach you to forget it.

Then if fortune fails to smile, Smile yourself, the clouds will scatter; Make your own joy for a while, Sadness will not mend the matter.

Have you foes who basely strive By their falsehood to disarm you? Truth and justice yet shall thrive; Trust in God, they can not harm you. Does the way seem long and drear,

And your toil still unrewarded? Though it meet no fullness here,
"Tis by angel hands recorded. Firm in duty, true to right

Still preserve a cheerful bearing: O'er the cross discern the light From the crown that waits your wearing.

Work with courage. Give with cheer. He knows all our spirit yearning; Never falter; help is near; Heaven's light is always burning.

AN APPEAL.

BY J. L. HUFFMAN.

"When and how shall Jacob arise?" by this question, we inquire concerning the cause as represented by our people, as a whole, I think there are undeniable evidences of a noble uprising. Not being a leader, nor even a helper in arranging and carrying out the plans of the denominational work, I have withheld, at least publicly, all opinions as to those plans. I have not been without thought or interest. For at least ten years, I have watched every move so closely that I have really felt each throb of the beating pulse of the denomination. Sometimes a shiver has for a moment passed over the entire body as we have felt the chilly breath of sectional jealousies and local factions.

Then there has come the warm gush of heart-life that has inspired confidence and hope. That was indeed a heavenly life-tide that landed three of our noblest workers in attending other Associations "up in Allega-China. Not an impulse of the moment, but of real life, that is seen in so nobly fitting up the Mission-house, and maintaining the workers there.

Then came, as we now believe, the heavenborn inspiration of many souls that threw the wise head and warm heart of Brother Main out upon the bosom of the denomination, receiving its inspiration; and being thus connected to the entire body, he is infusing is not healthy nor hungry if he is not satisfied new life-currents into all its weaker mem-

rays of last July's sun, Geo. H. Babcock, with a heart palpitating with life, and pockets full of money, by visiting Alfred and my simple way of thinking, rather small Milton, touched another chord in our educa- business, and doesn't pay. tional work, that started a tidal wave that of every lover of our institutions.

And last, but not least, from the bowels of the earth came gushing forth the oil influence of Richburg. Flowing into the warm our hearts and homes felt a new warmth as we saw the faces of the little ones brightened by the incoming of our own Sabbath Visitor.

Thus it is, by these warm currents of lifetide, flowing into and out of unselfish, holy, consecrated hearts, that Jacob is to arise.

The question to me is not so much as to comes another deep felt need, that must find a response. The appeal in the RECORDER of last week by the Theological class. These young men do not ask for individual help, though some of them greatly need and deserve it, but their plea is for the department. Have we not another oil well, the manufacturing, commercial, or farming interest, that can set another current of life streaming through the denominational veins? The fields are white for the harvest. We need men. I have before me now, two earnest calls of two churches to settle as pastor, and many to come and labor. We must have men or we will suffer. We must have educated and trained men. Nine or ten ready to enter the class next year. Noble young men God bless them. A number of them I had the privilege of leading to Christ; one from the strong-holds of infidelity. Nearly all of them I have encouraged and urged to enter the ministry. We need them in the field now, but they must tarry-and where? I all means. Give them the best men we have as teachers. Pay these teachers so they can give their entire energy to the work. Some of the boys need help, individually. Give them means. Lend them money, if you have money to lend. Theological students pay their debts. Don't let them stay out to get means. We need them.

THE GREELEY TRIBUNE, published at Scotia. Greeley Co., Neb., in its issue of May 6th, announces its intention to move to North Loup, Valley county, as a much more favorable location, regarding it as the probable metropolis of the Loup Valleys, and a railroad town of great promise. We are glad to know that our people are so well located, and hope they may be able to impress their sentiments upon those who are settling with them. The increase in population brings increased responsibility.

TO "AUNT LUCY."

My Dear Sister, -I haven't the article to which you refer; and have, it may be, for gotten what I said in it; but, really, I do not remember of thinking that the delegates "ought not to have a place on the programme unless they are especially smart." Did I really say that, Lucy? Did I advocate that the "Associations send delegates because they are smart, and can make a display of oratory while 'speaking their pieces,' just to please the people and be applauded by them?" Did I also state that such would be in accordance with the "divine arrangements or requirements?" Did I, my sister, say such things, or have you misquoted me, and put my article in a mistaken light? Certainly, any one reading yours who had not read mine, would understand from you that I had made these statements and ad vanced these ideas. How would the "golden rule" work here?

As to the sermons then referred to, I don't remember of saying that they were preached at Sabbatarian Associations at all. If I remember rightly, I had some experience in ny," for instance, and also in other places. And as to the possibility of those discourses being "food and life and power," upon reflection, I rather guess they were. At all events, some were considerably moved, others quite overcome, and all thoroughly satisfied. As to "crumbs," I do not think I despise them. I like crumbs better than dough, any way. But still, it is no evidence that a man with a crumb. Is it a sin to desire a feast, or to feel disappointed when one expects a And then, notwithstanding the scorching basketful, and gets only a little crumb? Besides, for delegates to be sent hundreds or thousands of miles with a "crumb" is, in

To be given a place in a programme simply warmed every heart, and brightened the face on the grounds of complimenting, may be acceptable to you, dear Lucy, but to me such a position, if I were a preacher or delegate, would be exceedingly humiliating and very undesirable. To be given a place in any and child-loving hearts of Brother and Sister | Associational programme simply as a compli Bliss, was transmuted into life, and again ment is certainly no compliment at all. What is needed, and what the majority of the people rightfully expect at such gatherings, is heart and thought, not compliments and

In my article I did not mean to make criticisms, but to state facts, and if I made a mistake, it was there. I, with you, my when, as to the fact and how. Now there sister, look forward with pleasure to the As- illegal date of the execution, to the highest sociational gatherings, but it is because I tribunal in the country for final adjudication. look forward to a feast of good things; and I most heartily pray for the delegates this year that they may come to us with baskets full of good thought and life. I fully expect they State which culminated in another, as in the will. From your affectionate sister,

AUNT RHODA.

THE PRESS AND THE OUTLOOK

Favorable press notices and private letters have been received from every direction concerning the Outlook. We make room for the following from the Lamp of Life, a neat and vigorous religious monthly of Bay City, Michgan.

"Cheap Papers."

"This is an age of 'cheap papers.' The Outlook, a new religious monthly, on a sheet three-eighths the size of the Advocate, published at Alfred Centre, price twenty-five cents a year, comes to us. At the same rate, our paper would be worth \$2 75 per annum. answer, at Alfred, at our own institution, by So much for a cheap monthly paper."—Michigan Christian Advocate.

The Outlook, published at Alfred Centre, New York, is, "devoted to general reform Christian culture, and a better observance of the Sabbath." It promises well, and if the subsequent numbers are equal to the first, it deserves the patronage and encouragement of the public, and should receive a hearty, generous welcome from the religious press. The value of a religious paper is to be

estimated not by quantity, but by quality. Judged by this rule, The Outlook is richly worth all it costs, and—so is the Advocate. Also the following from the Episcopal Recorder and Covenant, an able exponent

of Reformed Episcopalianism, Philadelphia, April 8, 1882: In these days of rapid drifting from the only | soul's welfare.

true anchoring-ground, we gladly bid 'Godspeed' to any journal bold enough to say, that 'It will base all conclusions upon the Word of God, and test all theories thereby. We shall aim to lead our readers into the higher and broader realms of Christian faith. and experience, which are reached only through obedience to truth and God; realms where faith and hope neither fear nor waver.,

"The Outlook is a bright eight-paged: paper, published in Alfred Centre, New Tork, which makes its first appearance in a very attractive issue. It is solid on the Sabbath, temperance and tobacco questions, and promises to be so all the way through. We: believe its spirit is good. Success to The Outlook."-The Altar and Fireside, Cambridgeport, Mass., May, 1882. "The second number of The Outlook, a

monthly periodical issued by the Tract Society of the Seventh-day Baptist Church, is at hand. No name appears on its editorial. page, but it is an open secret that Rev. A., H. Lewis, D. D., of this city, is the editorin-chief. It is devoted to moral reforms, but especially to Sabbath reform. The last number is particularly strong on this question. No thoughtful observer can fail to see that the Sabbath question is one of growing importance to this country, in face of the unnumbered influences that are at work to Europeanize what has come to be known as the American Sabbath. Every protest against such a tendency is to be encouraged, and The Outlook promises to be an important one, like the denomination out of which it has grown. An edition of 50,000 was is sued to begin with, and it is the purpose to run it up to much larger figures:"—Central (N. J.) Times, Plainfield, May 11th.

WASHINGTON LETTER.

WASHINGTON, D. C., May 13, 1882. The State Department and the Government of Mexico are in correspondence looking to an arrangement to prevent successful Indian outbreaks on the border. The Government of Mexico seems disposed to grant the privilege of crossing into Mexican territory in pursuit of the hostiles, practically as was done under the famous "Ord order," but they want the right asked for, through diplomatic channels, and granted in due form and not taken by force. The correspondence now in progress also looks to the establishment of a mutual arrangement by which the Mexican troops may also follow hostiles into the territory of the United States.

It is understood that Charles H. Reed, Guiteau's counsel, will fight it out to the end. If the Supreme Court of the District, in General Term, now hearing the arguments upon the bill of exceptions, shall refuse to set aside the verdict, he will apply for a writ of habeas corpus in the Supreme Court of the United States. He will carry the question of jurisdiction and the alleged Lawyers are looking with special interest for the decision of the Court in banc on the question of the jurisdiction of a court trying a criminal for an offense committed in one case of Guiteau. It looks as though the disposition of Guiteau might be still some distance in the future.

The convention of the United States Brewers' Association concluded its sessions for 1882 to-day. Resolutions calling upon the government to encourage the production of lighter drinks, because they are less harmful than heavier beverages, by releasing manufacturers from illiberal restrictions. were passed. The resolutions also declare that while the association is adverse to mingling politics with business, its members pledge themselves to overlook party affiliations and act together in defeating the candidates of any party that panders to faraticism by supporting prohibitory laws. August.

YOUNG MEN FOR THE MINISTRY.

It is claimed that there is a great lack of

young men for the ministry. There are causes for this, and by proper attention to them, the difficulty may be greatly lessened. To call the mind to any branch of labor, there must be some labor to perform to show that there is ability for that kind of labor. In most of the large churches, there is a pastor, and he is expected to do all the labor, such as leading and directing the religious meetings; and about all that is expected of a young man is to say a few words, or offer a prayer, when called upon by the pastor. If the young men were required to do more religious work, there would be more for the ministry. Another reason that intimidates young men is the discouraging insinuations of so many people of great self-esteem. The "We have received the first number of The | way to encourage young men to enter the Outlook, a monthly published by the Amer- ministry is to encourage them to work for ican Sabbath Tract Society. It is a very the Master. Get them to lead in prayermeeting, to explain passages of Scripture, to neat, eight-paged paper; attractive in its appearance and of the true ring in its style. exhort, and to talk with sinners about their

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

ORDERS for the Missionary Concert exercise may be sent to the Corresponing Secre-

'A LETTER from Harvard, Neb., says: "] think we, as a Church, are more united than ever before, in the work for the advancement of the Master's cause here; and there are good reasons to expect that if we could have some one to help us a part of the time, much good would result from his labors, and I think all would be willing to give according ever firm and faithful."

new year, the pupils in the three day-schools an attendance, respectively, of 23, 17, and 12, or a total of 52. They attend very reguyear; some of them are bright, well-behaved boys of 13, 14, and 15 years of age. We can long become in very deed children of the one true God."

It is a matter of great interest and an occasion of gratitude that nine or ten young men have consecrated themselves to the Master's service, in the preaching of his gospel, and that they will be ready to begin a course of theological study at Alfred this Fall. The work of building up our schools is weighty with importance and grand in possibilities; and the cause of theological education is vitally connected with our denominational strength and growth. May appeals for larger endowments not go unheeded. Not only in our churches, but on mission fields, are men needed who have made the best possible preparation for the great work.

EARLY in April, Bro. H. P. Burdick visited the Church at Portville, N. Y., holding four evening meetings and one on the Sabbath, and calling upon most of the families. On the evening after the Sabbath, the Excel Band had a very interesting meeting. They have here, he writes, a good country, a good house of worship, good singing, and an excellent class of young people. On Sabbathday, April 15th, a lady living in Roulette, Penn., a recent convert to Christ and his Sabbath, was baptized, and united with the Hebron Church. Her own perseverance, says Bro. B., shown in walking four miles to the meeting, and the generosity of Bro. Laroy Lyman and wife in perfecting the arrangements, added greatly to the interest of the occasion.

Ir was our great privilege, recently, to hear Mrs. Bainbridge, of Providence, R. I., speak in the Second Baptist church, Chicago, upon Christian women's work for women in heathen lands. She dwelt specially upon two points: first, that the influence of woman in the customs and religion and homes of heathenism is great; secondly, that she is to be raised to a higher place in society, and to at their homes except myself, in Shanghai. a purer and nobler influence in religious worship and domestic life, very largely by the efforts of her fellow-women. These facts were forcibly illustrated by some of the experiences and observation of the speaker. in a tour round the world, made with her husband. We wish the spirit and power of the address could have been felt by the young on her way to visit a great lady, the wife of women of our churches, some of whom are perhaps wondering what they can do for Christ and the world.

WHOSOEVER shall call upon the name of the Lord shall be saved." How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? In order to believe in Christ, one must first have received a knowledge of him. "I should still have been without God and the Christian hope, if you had not come and told me of Jesus," is the grateful testimony of converts and of multilating or selling them, have in heathen lands. Men who helped to make up an enraged mob, in a heathen town, that threatened to put to death a missionary who told them of another God, became believers in the Lord, because he persuaded them to Nazareth, a crucified Savior, a risen and

Lord of life and glory; how shall they get it without a teacher? Truth and error are both advanced through the living speaker; the printed tract, paper, and book, though things of power, are not enough. Error sends forth its apostles to gather the people together and seek to persuade them to accept as true what they believe and teach. Truth, in order to find its way to men's minds and hearts, must have its teachers as well as tracts, its preachers as well as papers, its apostles as well as books. Christ had healing power, and manifested divine love in the sacrifice of himself; but how often do we read, too, about his preaching and teaching! His apostles were clothed with power that they might be witnesses unto him. Their use of as we are prospered. Pray for us that we be healing power was to make them more successful in leading men to him, whom and whose doctrines they preached, for the heal-Miss Nelson writes that since the Chinese | ing of their souls. Paul wrote to Titus that God "hath in due times manifested his word have increased in number, until there is now | through preaching, which is committed unto me." Medical missionary work has here its greatest value and use, in that it is a wonderlarly both on week days and on the Sabbath. | ful help to the manifestation of the word "I have been pleased and thankful," she | through preaching. The divine plan is, by says, "that all of Fong-sen-Sang's (the the "foolishness of preaching," to save them teacher of the largest school) old pupils, with that believe. And how shall they preach one exception, have returned for the present except they be sent? Missionary preachers and teachers must be sent, as Barnabas and Saul were, first of all by the Lord through not but earnestly hope that they may ere | the Holy Spirit, and then by men who, in one capacity or another, represent the Church of the Lord. See Acts 13: 1-4. Missionaries are "called" by the Holy Spirit, and "separated" unto their work by the Church, whose duty it is to faithfully follow them with prayers, sympathy, and support. In the days of Isaiah, the Lord looked down upon the people and said, Whom shall I send, and who will go for us? Then the prophet answered, Here am I, send me. In mercy, not for judgment, the Lord looks down upon our feeble and struggling churches, our unsaved neighbors and fellow-citizens, the millions who are coming to our favored land from foreign shores, the opening fields for missionary work in our own country, and the millions on millions of heathen nations who know not the only true God and Jesus Christ his Son, and ask again, Whom shall I send, and who will go for us? other girls do, but their standard of educa-O that many more of our young men and women might hear the divine voice, and hearing it, answer, Here am I, send me. Praying brethren and sisters, our Lord is saying unto us to-day, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he

WOMEN MEDICAL MISSIONARIES.

send forth laborers into his harvest.

As the result of correspondence with several other Secretaries of Missionary Boards, both men and women, and with missionaries and others, we are convinced that there is a great field in China for women missionaries who possess a knowledge of diseases and their remedies. Miss Nelson writes:

"I seldom go among the people but that I meet the sick and afflicted, and often my heart goes out to them, and I long to help them. Nearly always I am asked to give them quinine, and often do so, although fear it is not the best plan to follow. Many times I have wished I had studied medicine a year or two. Since the return of Miss Bear to England last year, with the exception of Mrs. Lambuth, there is no other foreign woman missionary who visits the people Mrs. Davis intends to do so soon. So you see there is plenty of room for other workers here. There are many medical women missionaries in other parts of China who are doing a great work. I am acquainted with Miss Doctor Bushnell in Kin Kiang. Miss Doctor Howard, of Tien-Tsin, has become very noted in treating the wife of the viceroy. She left Shanghai last evening for Hankon the viceroy's brother, I think.'

The discouragements and trials would not be few, as our missionary writes; and one would need great strength of body and mind, as well as faith in God. But the sustaining grace of the Lord is abounding, and the reward is great.

GIBLS IN CHINA.

Our young people may like to hear about the real condition of girls in China to-day. Perhaps they suppose that the heathenish customs, such as binding the feet of girls, passed away in the light of these latter days. But China still sits in great darkness.

A few months ago there lived near Swatow a girl of thirteen, named A Na. Her father and two married sisters were Christians, while her mother remained a heathen. One hear about the Babe of Bethlehem, Jesus of School at Swatow. She was taken sick there, and A Na was sent for to take care of is my shirt that the wife is often washing; others, but whereas they were lined with who have infidel husbands. The Lord saw

our fellow-men have no knowledge of the the missionaries soon found that she had village where she lives have the little misly in early life. It is a torturing process, set their faces against it as unchristian. Poor A Na declared that she would not submit to it, and that she wished to follow her father, and do as a Christian should. However, her mother consulted a fortune-teller, and he fixed upon the twenty-seventh day of the 12th moon as a lucky day to begin the binding. At that time she sent for A Na, who refused to go. The mother then came herself, but when A Na saw her, she threw herself into the matron's arms, and clung to her till she was pulled away by main force. Her mother dragged her down stairs, scolding and raving as only a heathen woman can. So the poor child was carried off, weeping bitterly as she went. Her last words to her sister were, "My heart is fixed. I will be a Christian, and will not have my feet bound.'

The Peking Gazette of March 15th, in the year of grace, 1881, states that the Governor-General of Sze-chuen asks imperial honors for a girl of eighteen who starved herself to death, after the burial of her betrothed. He also asks honors for other females who have "displayed their filial piety by mutilating themselves." The honors were granted.

Miss Safford, of Foochow, writing for Woman's Work in China, says that parents do now sell their daughters, and husbands their wives. When a man sells his wife, the sale paper is stamped by the woman herself. The palm of her hand is smeared with ink, and makes on the paper a full, clear mark that could not be obtained without her consent. A paper thus attested proves that the woman was not stolen from her husband.

CAN CHINESE GIRLS READ, AND WHAT DO THEY READ?

Chinese books for women are mostly stories of ancient discreet heroines, or "Rules of Propriety." In these books, industry and reverence for parents are commended, but so is suicide. Devotion to a husband's memory is enjoined, and widows are entreated to disfigure themselves by cutting off their ears and noses, rather than marry a second time.

As to the number who read, Miss Safford says that she kept for some months a careful written record of all the women who could read, within a given number. Out of eight hundred there were only eight who could read at all. Of the eight only two could read well, and of the two the best reader did not understand the meaning of the classics, though she knew the characters very well. Of course Chinese girls differ in capacity as tion has left them as a whole in a low and dull mental condition. In one of the Methodist mission schools the girls said that Moses created the world, Adam was the true God, and Pilate was an apostle. On the other hand, Miss Porter, who reports this, found in a tour through villages south of Pekin, a girl who had read the catechism and the whole New Testament. She had asked help of any one who could tell her the characters, and studied her lessons by night, after the family had retired and the house was quiet. She had read the New Testament till she had become familiar with it, and above all had learned to love it and to treasure special portions. "She came to my room alone one night, and read passage after passage, giving with each selection some reason why she enjoyed it. Her eyes filled while reading of the crucifixion, and she soon stopped, saying she could not read that without crying. Such progress on the part of the few," says Miss Porter, "strengthened hope for all and enlarged our vision of the whole work among

WHAT IS THE DAILY LIFE OF GIRLS IN

Girls of the better classes are not expected to go beyond the doorway after they are ten years old. One lady is held up as a model because she never even went near a window to look out. This custom is now observed to some extent in Foochow. The little daughters of wealthy families who used to visit Miss Safford, come no longer, nor do they play around their front doors. She inquired for them, and was told, "They are too old to go out now, it is not proper." was not allowed to go to the front door during my husband's lifetime," said a mandarin

The amusements of the wealthier women consists chiefly of smoking, gossiping, card playing, and fancy work, while some few use musical instruments. They make occasional visits to female relatives. Perhaps an afternoon jaunt is allowed once in a great while to some pleasure garden. Of course they can not walk thither with their deformed and weakened feet; they must ride in the palanquin, which has the merit of screening them from sight. Shall we not come to the rescue of these poor souls without God and without hope?-Missionary Herald.

mon, was it not, that we heard last Sabbath?"

one! It done me a power of good, intirely." have satisfied the taste of any one except such particularly struck you? What was it about?" "Sorra a bit of me knows what it was about at all."

"And you say it did you a power of

"So it did, sir; I'll stick to that."
"I don't see how."

gone through it. But not a drop of 'em all of a Parisian palace, the chandeliers of the great trials. Her mother was determined to -water, or soap, or starch, or blue-has purest cut glass. If this tent was empty it bind her feet, as nearly all the women in the stayed in, d'ye see? And that's just the was not because his Khedevial Highness takes same with me and that sermon. It's run no interest in meetings of this sort. Earlier shapen feet produced by binding them tight- through me, yer honor, an' it's dried out of in the evening, attended by his court, he had me; but all the same, just like my Sunday been out to give the encouragement of his and the missionaries and Chinese converts | shirt, I'm the better and the cleaner after it."—Fifty Years and Beyond.

A MOHAMMEDAN CAMP-MEETING.

BY CHARLES WOOD.

"Our prophet Mohammed was born long before this or any other Egyptian temple was built," said our dragoman, in the beautiful temple of Philæ, after he had told us what he knew—which was not much—about the edifice and the time when it was erected He believed-sincerely, apparently-that Mohammed was as old as the Wandering Jew or the pyramids. But the better educated Moslem would look upon the over-faith or this credulous dragoman very much as ar educated Christian looks upon those brethren who maintain that even the commas and semicolons of the Bible are inspired. They make no effort to push back the birthday of their people into the pre-historic eras. They not only acknowledge that he was born about the year 570, in Mecca, but they celebrate the event annually in Cairo by an enormous camp-meeting. Formerly this celebration, of which the Egyptian capital has the monopoly, was held in the heart of the city. near the Ezbekiyeh Garden and the great hotels, but the noise was so disagreeable that this year, by general request, the camp was placed on a sandy plain three or four miles away. The meeting lasts four evenings, from eight to eleven o'clock, and on the last the enthusiasm reaches such pitch that nothing but fireworks of the mos enormous size and the most dazzling bril liancy can properly express it. We went the first evening. As we came down the steps of the new hotel the donkey-boys slewed their little beasts in front of us and velledan Arab never speaks in low voice-"Good donkey; best donkey in Cairo; want to go to the fantasia?" We vaulted some three feet into the saddle, and shot off amid a volley of shouts and perfect torrent of whacks that descended upon the rear of our poor brutes.

It was half-past nine. The moon was nearly full, and as we rode through the narrow streets of the old city the light fell as softly as dew through the latticed windows of the tall houses. The first warning that we were near the camp came from a procession made up of about a hundred men and boys carrying torches and beating a drum in that peculiar oriental way which always e wonder if some human victim i not being led to the sacrifice, whose groans would be heard if it were not for this wild drum-beat. We worked our way slowly, the donkey boys shouting to clear the road "riglak"-look out for your foot; or "shemalak "-look out for your left side; and, without looking around, the person whose corns or shoulder were in danger would squeeze up near the wall for us to pass. The camp was arranged on a different and much better system than any I have ever seen in America. One glance took it all in, as there was but one row of tents around an enormous hollow square. The tents, too, were far better than those used in American camp-meetings. They were immense oblong affairs, lined with cloth covered with the most gorgeous and eccentric oriental figures. Persian rugs hid the floor of sand, and European chairs, lined with satin or silk, stood ready to receive any noted guest, whether Mohammedan or Christian. In the first tent before which w stopped, some twenty dancing dervishes were wriggling themselves into every imaginable position. There were dervishes also in the tent, but these were the how There were a hundred them, I should think, sitting cross-legged on the rugs, swaying their bodies to and fro. and howling as if innumerable pins had been stuck in the rugs by mischievous Christian boys. But why call this a Mohammedan camp-meeting, when nearly every tent was in the possession of come sort of dervishes A dervish, as perhaps every one knows, is among Mohammedans what a monk is among Romanists. He is the product of the same phase of thought. He is, or ought to be, an ascetic who has reneunced even the permissible things of the world, to attain to a greater degree of sanctity. Because of his more complete emancipation from the conditions which govern other men's lives, the dervish may, if he chooses, perform acts which would be fatal to a less saintly personage. He may not only thrust iron nails into his eyes, and swallow big pieces of glass, but he may, with corporosity of either a Christian or Pagan. He is the delight of the tourist for whom the have no attraction. The only tents in the camp-meeting that drew a crowd belonged

to dervishes. They were of all sorts. After we had seen the dancers and the A GOOD SERMON .- "That was a good ser- howlers we thought the varieties must be exhausted, but this was only the beginning. "True, for you, yer honor; an illigant There were enough others unclassified to "I'm glad of that. Can you tell me what epicures in dervishes as we had become. The tents increased in gorgeousness as we went on. The figures on the lining were more fantastic, the rugs were softer and richer. The chandeliers were more massive, the wax candles more numerous and brilliant. In about the middle of the camp we-came to glorified Lord and Mediator. And how shall her. So A Na came, and went about her and clean and white it is, by reason of all cloth; the lining of this was satin, the rugs that woman's faith, and answered her they hear without a preacher? Millions of duties with a pleasant, cheerful face, though the water and soap, and the starch that is were the finest Persian, the chairs like those prayers.—Moody's Child Stories.

presence and to say his prayers in his satin tent. The present Khedive, Tufik, unlike his spendthrift father, Ismail, is a devoted Mohammedan. Some call him a fanatic, and vet he has done more for religious liberty in Egypt than his indifferent, luxurious father. One of the few Mohammedan converts vet made by missions in Egypt was brought before Tufik only a short time since. The convert's life had been in danger up the Nile from the fury of his former friends, and by order of the government he had been sent to Cairo. The Khedive asked him if he had become a Christian, and if he was fully determined to remain one, and on an affirmative answer to both these questions, instead of ordering him to prison, the Khedive said: "Every man shall have what religion he chooses here; you may go." It is because Tufik is such a devoted Mohammedan that he used his influence to put an end to the doseh, with which the camp-meeting used to end. Few tourists will thank him for this.

as it was one of the sights of Cairo.

On the closing day of the meeting it has

long been the custom for a certain kind of dervishes, called Sa'ardiyeh, to excite themselves with prayers and hashish till they were nearly, if not quite, mad, and then encouraged by their friends—who were careful not to do it themselves—they would throw themselves into the dust that their chief might ride in a triumphal procession over their backs. This was the doseh. The doing of it insured a particularly pleasant place in the Mohammedan paradise. According to the theory, every one was miraculously preserved from being hurt, but actually, some were so badly injured every year as to die, or to be paralyzed for life. Tufik saw that this was one of the arguments, and by no means a weak one, used against Mohammedanism. and he brought to bear so much influence upon the sheik who has charge of this particular ceremony that the custom has been permanently abolished. As we walked slowly around, stopping for a few moments before every tent that seemed specially attractive, we were quite as much objects of curiosity as some of the dervishes. The crowds around the door-ways appeared to think it the most natural thing in the world that a hundred or more able-bodied men should sit cross legged on the floor of a tent, howling and squirming around hour after hour as if St. Vitus's dance had become an epidemic among them, but that any one should wear a hat instead of a fez, and should be a European instead of an Arah made it worth their while to stare and look

as American boys do when a circus goes by. It is true that in Cairo they have become somewhat used to foreigners, but this campmeeting draws scores from all parts of Egypt, for some of whom a European is still a great curiosity. Yet these same men, in whose curiosity there seemed to be no large element of hate, would not have hesitated an instant -changing the scene from Cairo to Meccato cut us down as infidel dogs. The uneducated Mohammedan is the most intense of religious aristocrats. He may be your dragoman, or cook, or bootblack, he may beg of you with a hundred flattering titles on the end of his tongue, but at heart he considers himself and every other Mohammedan your superior. He does not try to convert you. He is the favored child of Allah. He has no longing to share his paradise with you. Your soul is an object of no interest to him. He cares only for your pocket-book. Among the higher classes in Cairo there are some. and the number is increasing every year, who care very little for such excesses as are annually exhibited at this camp-meeting, who have associated so long with Europeans in London and Paris that they have come to consider them as equals, and to prize their friendship even more highly than that of their fellow-religionists. I had the pleasure of meeting one or two of these in Cairo, and the impression they made upon me was quite different from that produced by the campmeeting held in honor of the prophet's birth-

day. - Christian Union. A WIFE'S FAITH.—In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by an infidel. He had a praying wife, but he would not listen to her, would not allow her pastor even to take dinner with them, would not look at the Bible, would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, impunity, strike a sharp sword against his that every day she would pray to God at chest, with force sufficient to segregate the twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At ordinary services of Mohammedanism would the end of twelve months there was no change in him. But she did not give it up. Six months more went past! Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead he will answer my prayers." When she had got to that point, it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he didn't come in. She waited some time, and finally looked for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was praying at the same bed with agony, where she had prayed for so the climax of all this splendor—the Khedive's | many months, asking forgiveness for his "Well now yer honor, look here. There tent. It was no larger than some of the sins. And this is a lesson for you, wives, Education

Conducted by REV. J. A helf of the Seventh-day I

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all these have the tions, their pleasur of mentality by wh that conceals from the scope, the design the "hand that The soul that is in of God, is alone the presented in the r monies, and adapt and its furnishing It shall be our o to some of the triv show the important development of its It is the mind o

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Education Department.

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

"LET THERE BE LIGHT."

THE OAK. CHARLES W. HUBNER.

Grand and grim, a mail clad Mars. Clutching at the burning stars With his huge-palmed Titan hands, King of all the world, he stands. Green in burley bole and bough Though a hundred years, I trow-Years that bless and years that blast-O'er his haughty head have passed. Winds may howl, and lightnings flare, Thunders rock the fumid air, Yet he fronts the raging storm Lear-like, with unbending form; Though the Furies of the gale Torture him with fire and hail. Smite him, bruise him, wrench and rack, Not one hair's breath gives he back; Made of rude, heroic stuff, Never cries he "hold, enough!"

HoaryDruid! unto thee would rather bend the knee Than to any sceptered king Neath the welkin's sapphire ring; For thou art the type and sign Of what maketh man divine, Aye, of that which giveth him Rank above the Seraphim— Heavenward strivings for the Good, Courage, firmness, fortitude— Hope, forever held in view, Flaming in the empyrean blue; Courage, that shall soon or late Win its spurs in jousts with Fate; Firmness, standing for the Right With inexorable might; Fortitude, that through all ill Smiles serene, and triumphs still— These, O priest-browed king of trees! These the seer eyed spirit sees Typified and manifest From thy tap-root to thy crest; Iron-fibered bough and bole Symbolize the hero soul!

> From the Alfred Student. DOMINION OF MIND.

BY PRESIDENT WM. C. KENYON.

On every page of the world's history, no less than in revelation, is inscribed the grand truth that mind shall have dominion over matter. There is a universe of spirit and a universe of matter. Matter comprehends nothing. Mind comprehends itself and mat- to be sought for by the mysteries of the ter too. Spirit, in its connection with a black art. It is under the impulse of educaphysical organism, may be so hampered in its | tion. The primary signification of this word, activities, and so blunted in its susceptibili- education, means the art of leading out, in ties, as to have only an imperfect compre- just proportion, all the elements of mind. the sensuous it is, so subtile and so ethereal, such marked attributes, unmistakable char- and discipline which is intended to enlighten acteristics, as distinguish it from not only the understanding, correct the temper, and matter, but also from all forms of animal life form the manners and habits of youth, and delightful carols in the bright morning, the manners, arts, and science, is important; to brief existence in the balmy air, at the set- sable; an immense responsibility rests upon all these have their sports, their gratifications, their pleasures, but have no elements that conceals from them the knowledge of the scope, the design, the end of life, or that ent systems. the "hand that made them was divine." The soul that is in the image, the similitude of God, is alone the interpreter and appreciator of the beauty, grandeur, and sublimity presented in the relations, proportions, harmonies, and adaptations of this fair earth and its furnishings.

development of its power and functions.

organism, that gives him the supremacy and tory of the comforts and even luxuries of life labor, obey its will. See these slaves of renders him the undisputed lord of terres- found here, and compare with them a like mind making the busy earth tremble and trial things. However necessary the body inventory of the wigwam. Or compare the hum with the din of their wheels and enmay be to the development of the powers of wealth and prosperity of this whole land at gines. How true it is that mind is more the soul and to its triumphs, yet it is only this day with what it was prior to the landing powerful than all these; and that power inthe casket which contains a gem of infinitely of the passengers of the May Flower, and if the casket which contains a gem of infinitely of the passengers of the May Flower, and if the spiritual, proving that all power resides more value than all bodies. Not by the fleetness of the horse, the penetrating eye of that time, we may then have an adequate in the Unseen. the eagle, the watchfulness of the tiger, the conception of what education has done for a strength of the mastodon, the venom of the portion of our race. Why has superstition, serpent, the instinctive mechanical skill of vileness, and brutality settled down in a long, the bee, does man awe into subjection the dreary night of wretchedness and woe upon brute creation, but by the God-like capabili- all the continent of Africa? Why are the ties of his mind. It is the deathless spirit sunny plains and palm-growing hills of India beaming from his eye upon which they can filled with habitations of cruelty, and sending not gaze. How frail a thing is man in his up one vast wail of desolation? And why do bodily organism, yet, under the impulse of the millions of the Celestial Empire tread mind, he subdues the rugged earth and the same round of degrading idolatry that causes the solitary places to blossom as the their ancestors did a thousand years ago? their place to the luxuriant vegetation, the noble powers, its deathless energies are forripened fruits and the golden harvests. Un- bidden to rise. Or, again, what has been der that impulse, the beasts that prowl and | shaking the old dominions and principalities | prey give up their domain to the quiet of Europe for the past few years? It is mind pasturage of domestic herds. Under its im- struggling to throw off its cringing servility, pulse, the curling smoke ascends from and be free. It is mind, however, uninmillions of cottage homes full of domestic structed, unenlightened, mind penetrated by blessedness and surrounded with neatness, a few glimmerings of light only, a mass of even elegance, rich with inviting comforts. agitation trembling and heaving like the Under its impulse, the church-going bell earth convulsed by its central fires, and echoes the announcement that man has scarcely less horrible in its wide-spread desorecognized his divine origin and obligation. Under its impulse, the mighty forces of nature have been seized upon and rendered sub- the cords that bind it to earth, and soar in servient to man in supplying, in abundance, freedom; but the star of its destiny has not human toil; bridges are spanning rivers; hills are leveled; roads constructed; obstruction to navigation removed; the iron-ribbed the people set about remodeling their forms horse is making neighbors of lands that had of government, correcting abuses, preparato- procession and a marble mausoleum after a else been strangers; men are united by the ry to the full enjoyment of their blood- loveless, selfish life.

ties of commercial interests; the forked bought rights? Simply because there is not lightning is tamed, and, as an electric dove, intelligence enough among the masses. is commissioned to carry the messages of business and affection with the celerity of cess and prosperity of this republic so far thought. Under its energizing impulse, surpassed the republics of Mexico and South cities are built upon a scale of magnificence | America? The answer is found in the differthat almost equals the creation of a new ent classes of men that settled those several world, where but a few years ago the night | countries. This portion of America was of undisturbed centuries brooded over the fortunately settled by a well-educated peoforests; floating palaces connect continents | ple, whose first concern, after they had proby closer ties than bound cities of the same cured shelter from cold and storm, was to state a half century ago. Thus men are provide churches, school-houses, and compelinked in the brotherhood of common interests, agricultural, mechanical, and commercial—all the industrial enterprises through for law and order. And thus was laid upon the improvements and inventions of the age. | a solid and permanent basis the foundation oped, intellectually. All men have not felt of the civilized world. The people in other it he rested from all his work which God the spark of light divine burning within their | parts of this Continent, emulous of our illussouls. Those mental developments upon trious example, demanded liberty, republican which depend the grand discoveries in the governments. What could not be denied, sciences and the arts, which have so multi- was granted. But they have proved themunder all governments. Mind is not given ed. And why such signal failure of selfby its author in perfection of development, government? Because of the ignorance of but in germ with the conditions for awaken- | the multitudes! The reason is to be sought ing, unfolding and maturing. These germs | nowhere else. may be warmed into healthful life, vigorous

for the deaf, the blind, the sick, the poor, and the orphaned; constructed sciences; measured the circuit and magnitude of his

Under what impulses, let the inquiry be repeated, has mind secured these glorious triumphs? The reply is at hand. It is not ting sun, the swarming life of ocean depths, those parents and guardians who neglect these duties." With this definition of education before us, it will help us more clearly of mentality by which to penetrate the veil to appreciate the importance of education, and contrast the state of society under differ-We lay down this proposition, that it is

and disarmed him of his terrific majesty?

education which constitutes the chief distinction between savage and civilized life. Let visible appearance is but the flash of its eye our own land furnish the first lesson upon in death. Step again, one flight more up, this point. Contrast, if you will, the green and we enter the realm of mind, altogether this point. Contrast, if you will, the green pastures, the waving grain, and the quiet and substantial homes of the industrious youman- it; ear hath never heard it; hand hath never It shall be our object first, briefly to advert | ry of these hills and valleys, with what these | touched it; it is back of and above all the to some of the triumphs of mind; secondly, were when the Indian roamed here in his successes. But oh, how powerful! Materishow the importance to be attached to the wilderness. Contrast his frail canoe with ality is its servant. Mineral, water, air, and the noble steamer; or look into the happy steam, caloric, chemical affinity, attraction, It is the mind of man, not his corporeal homes on every hillside, and take an inven-electricity; all do its bidding. perform its Under that impulse, the forests yield Ignorance has chained down the mind. Its lations. It knows that it has wants that are unsupplied and unsatisfied. It would burst the necessaries, the conveniences, and the yet arisen. It can not rise in utter darkness. luxuries of life, with the least practicable Tossed by violent, unsubdued, and undirectexpenditure of vital power. Machinery is ed passions, it is like a ship at sea, in a night devised that multiplies production a thousand | of storm, without helm, chart, or compass, fold beyond what could be produced by surrounded by rocks and quicksands. And why such fearful agitation? Why, when conquests for liberty have been won, do not

Let the inquiry be made, why has the suctent instructors. With learning was established a love of liberty, joined with a respect But men everywhere are not equally devel- of institutions that are now the admiration the seventh day and sanctified it, because in plied the blessings of the age, are not made | selves incompetent to use what they demand-

Here permit the remark that in our panegrowth, efficient activity, coming forth in gyrics on the beauties of liberty, and the completeness of structure, in proportion, in superior efficiency of democratic institutions, symmetry and in beauty; or they may be | we have quite often overlooked or forgotten chilled and crushed, coming forth deformed, the conditions upon which their perpetuity unsymmetrical, and destitute of beauty. It | rests. When we have seen the poor, crushed is important, then, to inquire by what means and misgoverned millions of Europe, and the soul may be fully and perfectly developed. | have compared the working of aristocratic The inquiry is worthy of consideration. and democratic institutions, we could scarce- enth day holy instead of any of the other Under what influences and impulses has ly restrain our anathemas against despotism, mind subjugated the beasts of the forests; and our appeals for a larger liberty for man subdued and beautified the earth; unfurled the wide world over. Yet, as warmly as to the wheel, and steam to the piston; con- and as enthusiastically as I love our own restructed roads, bridges and rivers too; made | publican institutions, I can not bring myself | the lightning ride post; built cities, and to believe that the conditions of the peoples stirred up the hum of mechanical and com- of Europe would this day be bettered by the mercial industry; dotted dangerous shores establishment of democracies after the model and reefs with beacon lights; built the asylum of our own upon the utter ruin of the nowexisting royal governments. Nothing is hazarded in the declaration that for any peopenetrated the mysteries that dwell in the ple to enjoy the full fruitions of liberty, they dewdrop and upon the delicate flower petal; must have a much larger share of intelligence brought down the distant heavens for inspec- than is possessed by most of the nations of tion and analysis; laid hold of the comet's the earth at the present time. And I have mane, taken the dimension of his parts, greatly mistaken if a prominent business of rulers and all who would secure for man more liberal principles of government, is not orbit, estimated the period of his revolutions, to provide a practicable means for waking up mind, and diffusing a greater amount of knowledge among all classes of people.

THE UNSEEN POWERS.—Last in the material scale, at the very top of the region of sense, we approach the mysterious and awful power of electricity. So far removed from of matter and spirit mearly approach each other, if they do not meet. Who shall utter doubt the secret spring of animal and vegecountless millions of insects that sport their give them a religious education is indispen- table life, the balance-wheel of creation, the secret wand by which mind, both finite and infinite, rules over the realms of matter. Electricity we can not see, feel, or taste. In its ordinary movements it is all beyond the region of sense-still silent and grand. At times, it is true, in some disturbance of nature, it becomes visible, but the moment it does it loses its power. The moment we see the lightning's flash its force is wasted, its and always invisible. Eye hath never beheld

> COLD AS A PROMOTOR OF MORTALITY .-The effect of low temperature on mortality was recently discussed by the Scottish Meteorological Society, the statement being made, among others, that during December, January and February the mortality in the case of females rises to 11.2 above the average, but not more than 7.8 per cent. among males. According to Dr. Buchanan, one of the participants in this discussion, there are not the excess is due to sex, how much to occupation, and how much—say to their boots and other fashions. And further, he states that a comparison of the meteorological with the mortality returns shows, in a striking manner, the influence of particular types of the number of deaths from particular diseases. Periods of unusual cold, for instance, combined with dampness, in the end of autumn, have a proportionally increased mor-tality from scarlet and typhoid fevers; of cold with dryness in spring, have an increased mortality from brain diseases and whoopingcough; of cold in winter, have an enormously increased fatality from all bronchial affections; and of heat in summer, present a death-rate from bowel complaints.

Better a cheap coffin and a plain funeral after a useful, unselfish life, than a grand

Sabbath Reform.

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

TALK WITH THE BIBLE.

Who instituted the Sabbath-day, and at what time? Gen. 2: 1-3. "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made: and he rested the seventh day from all the work which he had made. And God blessed created and made."

For whose benefit did God institute the Sabbath-day, at the close of the first week of time? Mark 2: 27. "The Sabbath was made for man."

By whose authority is the keeping of the Sabbath, the seventh day, made the duty of man? Exod. 20. "And God spake all these words, saying, Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work."

Why did God command to keep the sevdays of the week? v. 11. "For in six days the Lord made the heavens and earth, the the canvas to the breeze; applied the water every pulsation of my heart beats for liberty, sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

For how long a time is the Sabbath thus 'made for man," at the beginning of his existence, and enacted into law on Sinai by God, to be binding upon man? Matt. 5: 18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all things shall have transpired."

Is not the law made void by the gospel? Rom. 3: 31. "Do we then make void the law through faith? God forbid: yea, we establish the law."

In what estimation ought the law of the Lord to be held? Psa. 19: 10. "More to be desired than gold, yea, than much fine gold. Sweeter also than honey and the honey

What shall always be the result of cheerful obedience to all the law of the Lord? Psa. 19: 7, 11. "The law of the Lord is perfect, hension of either mind or matter. Never-hension of either mind or matter. Never-theless, even under such disadvantages, has tion comprises all that series of instruction itual. We doubt not that it borders closely converting the soul." "Moreover by them on the spiritual world. Here the realms is thy servant warned; and in keeping of them there is great reward." Psa. 119: 1, 2. "Blessed are the undefiled in the way, and brute instinct. The cattle "upon a fit them for usefulness in their future sta- a voice that shall declare the extent and 2. "Blessed are the undefiled in the way, thousand hills," the birds that warble their tions. To give children a good education in mightiness of the electrical agency? It is no who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart."

What shall the man whose delight is in the Lord be like? Psa, 1: 3. "And 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."

What are those like who reject the law of the Lord? "The ungodly are like the chaff which the wind driveth away; therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

How long shall the word of God and his judgments endure? Psa. 119: 160. "Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever."

How does the pious man look upon these righteous judgments? "Seven times a day do I praise thee, because of thy righteous judgments. Great peace have they which love thy law, and nothing shall offend them."

THE THEOLOGICAL DEPARTMENT AND ITS NEEDS.

In last week's RECORDER was a manifesto of the Theological Class of ten or more young men and young women, who have been patiently and bravely working their way through the college courses of studies, preparatory to entrance upon the Theological course at the sufficient data as yet to decide how much of opening of the College year, (Sept. 1, 1882). They set forth for themselves, that they importance to be circulated by the American recognize the needs of our opening fields of denominational work, for cultivated and devoted workers, and that they are ready and willing to consecrate themselves to such cultweather in largely increasing or diminishing ure and work. They also set forth the needs ence has been steadily declining for many of the Theological Department for more endowment funds, by the income of which it may be able to keep the professors of the in the way of the divine. 'We look only to Department all the while in their chairs, the State, and do not see the great Father and hard at work, to make our Theological who first gave us the Sabbath and taught us Seminary instruction equal to the demands to keep it sacred to him.' It is a conclusion of our cause upon it, and equal to those of other Christian denominations. They call startling, and, in many cases, an appalling upon the pastors of all the churches to interest themselves in this work, by presenting the needs of the Department to their people, and collecting such funds as they The church must obtain its share of the may be willing to give.

sympathy with the movement of the class; they have appointed a committee "to reorganize the Theological Department," and an agent to solicit the funds necessary to set itin full working order at the beginning of the next year. The intention of the founders of this Institution has always been to establish three Chairs of Theology, and to keep them filled with men who shall devote themselves, all of their time, to the work of the Department. To support these three Chairs, sufficient endowments funds are needed to pay the entire salaries of the teachers, as no tuition fee is to be charged to the students. If we expect customers, we must keep our shops open and all the while stocked with such goods as they need. For want of this endowment fund, our present Theological professors have been compelled to vacate their chairs, and accept positions elsewhere, and this has been a discouragement to the work, for a shut door never invites visitors, especially if the latch string be pulled in. With the enthusiasm of the large class now knocking for admission, and with the three chairs well filled, and with an equal interest on the part of the people demanding welltrained ministers for their pulpits, there can be no doubt of the success of this department of our educational enterprise, a department which was foremost in the purposes and hopes of the founders of Alfred University. Each of the chairs, viz., the chair of Doctrinal Theology, the chair of Church History, and the chair of Pastoral Theology and Homiletics, should have twenty thousand dollars endowment. This calls for only sixty thousand dollars, and of this about twenty thousand is already in hand. Hoping that the remaining forty thousand dollars would be cheerfully furnished, the trustees have appointed the subscriber soliciting and collecting agent to raise the fund so much needed. Friends of our blessed cause, workers in our glorious field, don't wait for the agent, don't necessitate the expense of traveling. Let the agent stay at home and keep at work in his own field while you make him only the medium by which your donations find their proper place in the treasury of the trustees. Do we seem to demand a large sum? Figure a moment: Twenty thousand dollars invested at government rates will only produce eight hundred dollars per annum, paying no premium on securities; surely you would not expect to engage competent men for less. Large sums and small will be thankfully received and sacredly devoted to the uses for which they are subscribed.

D. E. MAXSON, Agent of the Trustees. Address Alfred Centre, Allegany county,

"SUNDAY LAWS, PAST AND PRESENT."

"Sunday Lays, Past and Present,' is the title of a lecture delivered at Chautauqua, last Summer, by Rev. A. H. Lewis. It goes over some new ground, but reaches conclusions which are quite opposite to those generally held. The author's aim is entirely good, but we are quite sure that in this matter the civil law is required, and that the question can not be remanded solely 'to the realm of religious thought and duty."-Illustrated Ohristian Weekly, Feb. 18, 1882.

"Rev. A. H. Lewis, of Plainfield, N. J.. lectured last Summer on Sunday Laws, Past and Present,' at Chautauqua, N. Y., and his discourse has been reissued in pamphlet by the American Sabbath Tract Society. It is an able presentation of the historical argument for a seventh-day Sabbath, the keeping of which he regards as a religious duty, whereas the day ordinarily observed for Christian worship he claims has become by law a holiday, and can never be made anything higher. The speaker does not refer to the argument from Scripture respecting the practice of the apostles, and practically ignores the fact that millions of men are following their inspired example with, doubtless, the approval of God."—Christian Cnyosure, Chicago, March 2, 1882.

"Rev. A. H. Lewis, of Plainfield, N. J., recently delivered an address at Chautauqua, upon Sunday Laws, Past and Present. The discourse was considered of sufficient Sabbath Tract Society. The great point in it is a frank acceptance of the fact that the day for enforcing the holiness of the Sabbath by law is past. Sunday laws, he says, are practically powerless. Their influyears. Legislation has made Sunday to be a public holiday, but can never make it anything higher. Human law, he thinks, stands ing by adopting. Reverence for the day can only be obtained by inducing love for the cause the day represents. That can not be obtained by harsh enactments or arbitrary proceedings. With a great class the Sabbath day's events by moral sussion."-Port Huron The trustees of the Institution are in full (Mich.) Commercial, Feb. 27, 1882.

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, May 18, 1882.

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

A WORKING CHURCH.

About fifteen years ago, more or less, a Baptist clergyman took up his residence in the city of Providence, R. I. He soon began a little mission in a somewhat neglected portion of the city. At first a small chapel was built, and a little Sunday-school gathered. Then a church was organized. In the course of a year or two, the chapel was found to be too small and was enlarged. Again and again this experience was repeated until now the little chapel has grown to be one of the largest and most commodious houses of worship in the city. The church now numbers over six hundred members, and the Sundayschool about one thousand, with an average attendance of seven hundred. There is one thing which, under God, has contributed to this marvelous success more than all things else—it is work.

It may be admitted that the field was well chosen—a portion of a city somewhat densely populated, and unoccupied by any other Christian workers, that the minister starting the enterprise had a genius for organizing unorganized elements, that he was a pleasant and attractive man in the pulpit and out, that he had personal friends who had money with which to forward his undertakings. But these things are not true in any very pre-eminent sense. Equally favorable opportunities are open to scores of other men, in almost every city in the land, and, in a smaller way, in country places; and there are multitudes of men as learned, and earnest, and personally as attractive in speech and address. As to the organizing genius, the secret of it is in that emphatic monosyllable, work—not work for the minister while the people sleep, but work for man, woman, and child, from the day the name is placed upon the church book until it is erased by death, removal, or lazi-Every applicant for membership, whether by experience or letter, is given his or her option as to the kind of work to be done. One chooses to make the work of the prayer-meeting a specialty, another the Sunday-school, another the visiting of the sick, another care for the poor, &c., and no person is admitted until some pledge of personal work is given. Many a man of good standing in society, with a letter of commendation form some Sister Baptist Church, who has knocked at the door of this Church, but who was not willing to pledge himself to some kind of special religious work, has been kindly but frankly told that there was no room for him there, and advised to go to some other Church where they would be glad to get him. Under such conditions, it goes without saying that the prayer-meeting is invariably full and interesting, with or without the pastor, that the Sunday-school does not go on a weary search every year or two for an unwilling superintendent, that the superintendent does not plead in vain for teachers for some of his most important classes, that the church poor and sick are cared for, and that strangers coming among the people are welcomed to their places of work and worship. The large, beautiful, and commodious house of worship, the great congregation, and the largest Sunday-school in the city are natural fruits of such sowing and culture. It is the fructifying genius of work that brings forth such fruits. It is systematic work—work for, and by the people, every one of whom is willingly pledged to some specific duty, that duty, that gathers bountiful harvests. It is a pity that all our churches are not organized on some such basis.

Baptists, one of the most discouraging things is that we have so much unused, and apparently unusable, talent in them. Why do not our pastors lay hold upon this napkined talent, organize, and set it at work? Partly, it may be, because they do not know how to go about it, and, partly, because they do not fully appreciate the importance of having amazed, and human society has grown anx- him was turned about and you read "I love everybody at work, but, more than all else, because they find the great mass of the church membership so unwilling to be used. Consecration to God is a nice thing to talk | about in the prayer-meeting, and many Christians, no doubt, long for it theoretical of men, the most gigantic of the giant foes was present, and felt deeply impressed by ly, but when some practical Christian work of God, and of the progress of his humanity, this ingenious object lesson, with the imis pointed out to them, it is much easier to has made a mighty effort to throw off the portance of carrying his light out and meltfind excuses for not doing it, than to do it. Sicilies under which the Goddess of Wisdom, ing and lighting and bringing back the cold, It seems to them that some one else were the Minerva of history, has been burying dead professors whose lights have been exbetter suited to such work than they, or they him. In our own country, so fierce were the tinguished, and who have long remained out haven't the time now, or, &c., etc., until the fires of the upheaval, that not less than the apart from the church, and bringing them minister becomes disconraged and gives it up. blood of six hundred battle fields could back to emit a new light in company with There are always, in every church, a faithful | quench them, and not less than the scorn of | God's dear children.

have me to do?" And when the answer comes, through the direction of the pastor or otherwise, plead not, "Have me excused," but go into the field and work.

NATURE'S GARMENTS OF BEAUTY.

The happy month of May has again returned, and all around us are the green meadows and still greener hills of West Vir- | globe; and therefore was it iniquitous. It ginia, and they look more attractive than was opposed to the genius of the Christian ever in their Spring robes of beauty. As I look beyond these green hills, I think of Delaware, all brilliant and fragrant with its wilderness of peach blossoms; of New Jersey, with its orchards and flower gardens; of New York, with its wide-sweeping valleys and cry out against it, and danger to our commerlovely homes embowered among the trees; | cial prosperity cries out against it. All thanks and of the Great West, with its prairies now all variegated with a thousand wild flowers. It seems to me our heavenly Father has spread his garments of beauty all over our | have supported him in his timely and judifair land, and set the month of May as the | cious interference with the measure. brightest of the year. But I remember that in Spring time, nature enters upon another year's labor. Dressed in her brightest colors, amid the song of birds and the fragrance of flowers, she goes forth to another glad year's work. Would that every Christian as he goes forth to work in the shop, the field, or household, would put on the beautiful robes of righteousness, and shed upon his pathway the fragrance of a pure and holy life. Though his outward garb be plain and homely, the loving heart within shall lend a charm and sweetness to all his words and actions. But while May is the brightest month, it is also the busiest. Every bud and leaf and flower is growing with rapidity. So the Christian is happiest when he is busiest. Every chord of his being seems to vibrate, every talent is continually expanding, and the quickened energies of body, mind, and spirit resound to a diviner symphony. But while Spring is so bright and beautiful, and so full of activity, all these are but preparatory to the coming harvest. The flowers must bloom and fall before the seed matures. the fragrance all be spent before the golden grain appears. So kind words and gladsome smiles and gentle actions ripen the spiritual being, and make it ready for the heavenly garner. While the bright days of May shall come and go, let us imitate nature and put on the garments of spiritual beauty, the brightest and the best, and go forth to our labors with praise and thanksgiving.

ANOTHER TURN OF THE GIANT.

L. R. S.

In the mythology of Ancient Greece, En-Minerva, to avenge the affront to her sire, celadus, and on through the long ages he had eruption of Mt. Etna.

and is cheerfully and faithfully performing There are giant wrongs in the world, and "I have not been inside of a church in With the work before us as Seventh-day good. More than once have they been bur- tians, for with it he lighted all the rest. the red glare of which men have stood by some arrangement the card tacked on giant. False assurance. Not yet dead. valuable lessons to the children, and to

few who can be relied upon, but it is true the whole civilized world could crush the church with any definite idea that there is in an unexpectedly short time he has turned fixed purpose to do it. Uutil this great evil | he holds on to his exhaustless vitality. The is remedied, and the heart of the people anti-Chinese action of the American Conas a people, will not go forth to the glorious | the hypothesis that the hatred of races, guilharvests which God is ripening at our very ty of a skin not colored like their own, has doors for our reaping. Brethren of the min- | been a large factor in the strangely unnatistry, let us give heed to this important mat- | ural and palpably unamerican and impolitic ter. Brethren of the churches, take up the procedure. Not even the century-long osold, earnest inquiry, "Lord, what wilt thou | tracism and oppression of the African race, was more opposed to the genius of our National Constitution than this ill-omened out rage upon the Mongolian race. Besides being in every impolitic and damaging to the commercial prosperity of the nation, it was worse than that: it was in palpable violation of sacred treaty obligation, lately entered into with a nation whose population constitutes well-nigh one-third the population of the civilization, and the divine doctrine of human equality of rights, of which our Republican government professes to be the chief exponent among the nations. Christianity cries out against it, Republican institutions to our President for arresting it by his veto, and to so many of the leading merchants. bankers, and manufacturers of the country as

KINDERGARTEN.

D. E. M.

word to express my thought, I resorted to Worcester—but lo! the word was not there, dictionary out of the window. It is not the first time I have looked for a modern name, and have not found it in Worcester. If any one has a Webster published as late as 1879 change even. Not finding my word, I a new dictionary! But here, I find it in my that he proposed." It is the natural way to | truth." teach children; they learn from objects which they have to look at. "Up to Froebel's time the method of educating has been to drill, a process properly applicable only to stone, but which well expressed the hard mechanical method of proceeding from the outward inward, instead of from the inward outward. as the growth of all living organisms must

We had a fine illustration of this Kindergarten method, last First-day evening, in a brief lecture given by Prof. N. Wardner Williams celadus, one of the giants, went into rebel- to the children of our Sabbath-school, on the lion against the rule of Jove, whereupon occasion of its annual meeting for the election of its officers. His subject was Light. flung the island of Sicily upon the rebel En- Among other things, he wished to illustrate how the Christian was a light; how his light to lie supinely under its mighty mass; but might go out; how he might light others, ever and anon, as the weary years went by, etc., etc. He had say a dozen candles of he would seek alleviation by turning from different lengths; some had been lit and side to side, and that was what caused an gone out; one only was lighted, had been burning all the evening; he was the constant This myth has its interpretation in the on- | Christian. One stood off quite aloof from goings, mutations, and eruptions of history. the rest with a card tacked on him, saying not unfrequently they gather their forces for fifteen years." The lighted candle was one an assault upon the high battlements of truth, of the shortest ones; from this he taught justice, and human liberty, and progress in that children even might be useful Chrisied under the mighty weight of public con- This short lighted candle took the trouble God may enable you to give. Address J. F. demnation, at the hands of God's anointed, to travel way out and put his arms around as Minerva, Jove's daughter, flung Sicily up- the neck of this bitter skeptic who had not on Enceladus, and more than once has the been "inside of a church in fifteen years", restless monster turned himself, and sent up and lighted him, and brought him back unthe scintillating lava of a mighty eruption, in | til he took his place with the rest-when lo! ions with dread expectancy, till at length the the church, its prayer meetings, and its Sabupheaval would cease, and the assurance be bath-school." Thus by this simple arrangefelt that it was the last turn of the buried ment of the dozen candles, he taught several

Would it not be well for us to cultivate that comparatively few persons come into the giant back to his sub-insular supineness. But | the object method of teaching in our Sabbath-schools? Would it not be well for Sabanything there for them to do, or with any again, and displayed the tenacity with which bath-school teachers and ministers to cultivate word-picturing, so that their ideas will take form and shape in the minds of their made willing to work, our churches, and we | gress can hardly be explained, except upon | hearers, as clearly outlined as if a picture were sketched upon the wall?

CHARACTER.

Perhaps nothing marks more clearly the distinction between body and soul, the material and the spiritual, than the fact that character is affirmed of the latter and can not be of the former. No one would think of holding chemical activities accountable, or of look ing for moral qualities in vegetable and animal life. Mind is the only responsible agent in the universe. If character belonged to bodily powers, it could have no element of permanency, but would increase, and fail, and die with the body. The decrepitude of disease, or of old age, would mark the decay of moral character. If character outlasts this life, it must belong to a substratum as enduring. The intelligence which we hold morally accountable can not, then, be the product of matter, nor the result of physical organization. It is the spiritual nature that knows and is accountable. "What man knoweth the things of a man, save the spirit of man which is in him?" "It is the spirit that quickeneth."

All character building must have to do with that which pertains to the spirit, the thoughts and the feelings. These, silently working in the mind, or agitating the soul, determine the purity or turpitude of the character. Back of, and beneath the exter-To be sure that the above was the correct | nal, is the character. Deeds are but the offspring of thoughts. If the heart be pure the life will be right. Every voluntary act, and I was at first tempted to hurl my new | whether right or wrong, fixes its character upon the soul, when it is determined there, before it is carried out in overt action. Indeed, if opportunity fail for carrying out the intention, in the sight of God the same year as my Worcester-I will ex- the good is done, or the sin committed. "Man looketh on the outward appearance, walked a block to see what it meant in Web- but the Lord looketh on the heart." The ster, when lo! it was not there. Let us have | proprieties of life, or regard for the opinions of others, may restrain one from grati-Johnson's Encyclopedia, and I was right. | fying his impure desires and his bitter vin-It is the word I wanted. It means literally | dictive spirit; but, if cherishing these unholy garden of children, a word applied by one feelings, what better is his character? Let Friedrich Froebel to the modern improved such remember that "he that hateth his method of object teaching for children. It is brother is a murderer." Indeed, who can said that this German, Freebel, may be tell the final out-come of such feelings? Ah! "called the Capernicus of education, from we need to guard well the traitor in our the new point of view that he took; or its hearts. This we should seek "through Newton, from the new character of method | sanctification of the spirit, and belief of the

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 move ment, 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 met by the friends of the cause, it is expected, on carefully considered business principles that the paper will be self-supporting after the first year. The fund is not asked as "sinking fund," but as an investment for establishing a grand missionary and reformatory work; one which the Board hopes to extend to English-speaking Europe at no distant day. The whole plan has been care fully formulated in view of well-established facts in the history of similar enterprises. To this end the Treasurer hereby calls for volunteer subscriptions to the Outlook Fund. He would be glad to open the list with at least a half dozen subscriptions of five hundred dollars each. Nevertheless, he will accept any amount which the blessing of Hubbard, Treasurer American Sabbath Tract Society, Plainfield, N. J.

Cash and Pledges for Outlook Fund to Date. Mrs. A. K. Witter....

Rev. A. E. Main.... Rev. L. E. Livermore..... F. S. Wells.... Geo. H. Babcock.... Peter Wooden.... Mrs. M. L. Gowen....

MAY 12, 1882.

NANCY HARTSHORN AT CHAUTAUQUA is the title of a recent publication by J. S. Ogilvie & Co., 31 Rose St., New York. It into the market choice business locations on is written in the style of Josiah Allen's Depot Street, or more retired sites on Main Wife's works, and like other imitations, seems and other streets incog. The inevitable

having the genius to originate the style. It will probably have a liberal patronage.

FROM a business letter from Eld. Swinney, in relation to canvassing for our denominational publications, specially marked, "not for print," we extract the following, trusting to Bro. Swinney's known generosity, to pardon the unauthorized liberty:

"Everything is done here by personal appeal, so you see that this of all countries needs pastoral work. But the more I get used to this country and its people, the more I can see their splendid qualities. I can see so many changes for the better in five years. Eld. Livermore and Eld. Hiram P. Burdick are to be here a week before Association. and if they don't get to see West Virginia. its hills and valleys, small barns and big houses, big hearts and bigger tables, roast chicken and fat mutton, warm meetings and attentive listeners, it will be because I can't introduce them."

HARPER'S MAGAZINE for June, the first number of the Sixty-fifth volume, fully sustains the well-earned reputation of that periodical, both by the interest of its reading matter and the charm of its illustrations.

CHATTERBOX, the original English work, as published by Estes & Lauriat, Boston, at \$1 a year, is one of the most attractive magazines for children which can be had for the

Home Meus.

New York. ALFRED CENTRE.

"Wonders will never cease," at least so thought we last Fifth-day evening, when, on returning from a day's visit, we found our humble habitation occupied by a large number of the ladies of Alfred Centre; and when Mrs. President Allen opened the door, and bade us welcome, insisting upon our feeling quite at home, and remaining for the night, we really began to question whether it was our home, or whether we had not, through mistake, called at the wrong house. Being assured that no mistake had been made in that direction, and having collected our senses sufficiently to look up and around, a still greater surprise greeted us, in the shape of a beautiful new carpet upon the parlor floor which we had left bare in the morning; curtains and beautiful houseplants at the windows; fancy brackets and pictures upon the wall, among which is an excellent photograph of the late Rev. N. V. Hull, D. D., and a beautiful Scripture chromo motto; and then, when we were invited to take seats in the easy chairs which had been prepared for us, and made the further discovery that the room had been completely furnished with stove, table, chairs, lounge, etc., during the few hours of our absence, and the truth flashed upon us, that the entire affair, including the invitation to visit during the day, had been planned and successfully carried out by the ladies, as their welcome to us as new-comers among them, we said in our minds, surely "wonders will never cease," so long as such Christian hearts and willing hands exist in Alfred Centre. We have truly been made to feel that it is good to receive, and thanking those who so kindly planned, and successfully carried out, this genuine "surprise," we trust that they have found it even "more blessed to give." By the way, we shall be suspicious of sewingcircles, and rag-parties at Dr. S---'s here-JAMES E. N. BACKUS. LUCY A. BACKUS.

Enterprising men feel a lively interest in the building of a good house. The house represents the man and family, as the public buildings represent institutions or public interest. A large number of persons have a deep interest in the public buildings in this place. For the past five years there has been a number of good houses built in this town, and probably as many more will be built for five years to come. Several are being planned for this season. The Brick Block is an ornament to the village. It is one hundred and nine feet long and eighty feet deep and three stories high, divided into four stores. They hope to occupy the building with goods about the first of September. To a devout mind these buildings are all consecrated to the Lord. As a rule they are to be occupied by those who fear integrity. ALFRED.

LITTLE GENESEE.

The real estate speculators who have faith in the "manifest destiny" of this as an oil town, have anticipated the boom by putting hardly to come up to the standard of writers | boarding-house has come to stay, and so has

the saloon, but whether problem for our Law and solve. With two railroa the third in constructi head of our three valleys "gusher" at our very ge er send-off. If the next in dry," we may possible tending evils that always of an oil excitement. If want the sympathies of their prayers that our may not be our spiritual

The past/year has bro

not only to our town, bu community as well. Of through all these distu only knows, but we cher his hand has been guidin for the future, we can a him. During the past F. Randolph has efficient word and deed for our spi though we have had no thankful that the attend Sabbath-school has been interest so good. If we live but are really de and influences of an o make all manifest. Pra be "watchful, and str that remain."

In two eloquent lect Prof. A. C. Dixon, theil our minds have been div "Great Pyramids," the enduring work of man, angles are so replete wit whose inner chambers an a profound mystery, are meaning. How foolish Science," when this, the spired by God, "an alta midst of the land of E such startling exactness comprehensible to "all Egyptians," even putt vaunted skill of this m "Miracle in Stone" w signed to refute the in this, the only age capabl its teachings; and to those who believe in Cl coming.

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The young people hav cel Band, which meets e business and literary exc organization within the are other Bands which h Sabbath Visitor, but sin and pledge. If anythin in its pledge and inter present officers are: Pro President: Myra St. Joh Hattie Sisson, Secreta Treasurer, Allie Whitfo ers, Directors. MAY 12, 1882.

> Penneyly CLIFFO

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spoke at the Baptist ch find that God blesses in the singing of the go out to the meetings who attend. I desire to that field for their interest

MAY 12, 1882.

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estate speculators who have faith manifest destiny" of this as an oil re anticipated the boom by putting market choice business locations on reet, or more retired sites on Main streets incog. The inevitable house has come to stay, and so has

want the sympathies of our fellow-men, and | for the church parlors. their prayers that our worldly prosperity may not be our spiritual ruination.

interest so good. If we have a name that we weeks hence. live but are really dead, the vicissitudes and influences of an oil town will surely make all manifest. Pray for us that we may be "watchful, and strengthen the things that remain."

In two eloquent lectures this week, by Prof. A. C. Dixon, the learned Egyptologist, whose inner chambers and passages, so long | were presented by different individuals. a profound mystery, are now luminous with Science," when this, the type of Christ, inspired by God, "an altar to the Lord in the midst of the land of Egypt," shows with such startling exactness scientific truths in-"Miracle in Stone" was undoubtedly deits teachings; and to give added faith to those who believe in Christ and his speedy

by baptism, and one by letter, making seventeen additions this Spring. The Church is prospering, and hopes to induce many others to follow the Lord, in the keeping of his

The young people have organized an Ex- | have recently made public profession. cel Band, which meets every two weeks, for organization within the Sabbath-school, as J. P. Palmer clerk, for the year ensuing. are other Bands which have reported in the President; Myra St. John, Vice President; Hattie Sisson, Secretary; Clara Rogers, Treasurer, Allie Whitford and George Rogers, Directors. MAY 12, 1882.

Pennsylvania.

This is an interesting field. The people are hospitable, sociable, and spare no pains in making one's visit most pleasant. I have been here two weeks, and preached sixteen times; expect to remain three days longer. The Sabbath-keeping families are very much scattered, some coming eight miles to the meetings. The attendance has gradually increased with the interest, and has been good, considering the distance they have to go and the time of year. Some have arisen for prayers, and expressed a desire to follow Christ. We hope they may go on, taking up each duty as presented to them, even though the evangelists do not remain. Bro. A. W. Coon is on this field, supplying three churches. Though not as strong in body as in the years past, he is striving to build up the Redeemer's kingdom in these parts. Bro. L. C. Rogers has been laboring here, at Greenfield, Clifford Corners, Benton, Abbington, and such points as were open for the preaching of truth.

On First-day, the 7th inst., I sung and spoke at the Baptist church in Elkdale. find that God blesses in a wonderful manner the singing of the gospel, and many come out to the meetings who would not otherwise attend. I desire to thank the friends of this field for their interest and faithful attend-H. D. CLARKE.

MAY 12, 1882.

Rhode Island: WESTERLY.

in the Pawcatuck church in this village, on on the Hughes and West Fork Rivers. The ceptions in Guiteau's case has been heard by ence will hold its session.

problem for our Law and Order League to of the Ladie's Society. It consisted of select | Lewis counties, except that the water is | will be announced May 22d. Since the close with two railroads in operation and readings by Miss S. A. Dodge, of Providence, purer, hills higher, and plateaus broader. I of the argument rumor has been busy with the third in construction, and oil at the and of some musical selections, instrumental believe when this country is improved, it the probable decision, but the latest we have head of our three valleys, all we need now is a and vocal, rendered by home talent. The will equal the above-named counties for graz- seen, dated midnight, May 14th, says the their earliest convenience of such intention, in order "gusher" at our very gates to give the prop- readings were, however, the principal feature ing and raising most all kinds of grain, judges are agreed in overruling the exceper send-off. If the next test well "comes of the entertainment, and were truly enter- fruits and cereals. Coal, limestone, iron tions, and affirming the sentence of the court for conveyance from Westerly to Hopkinton City. in dry," we may possibly be spared the at- taining. The net proceeds were a little oar, and other minerals abound, all of which below. tending evils that always keep to the front more than \$21 which go into the fund re- will be valuable when the railroad, which is of an oil excitement. If it is otherwise, we cently started for the purchase of a piano being located through this county, is com-

The project for the enlargement and improvement of our house of worship moves The past year has brought many changes, on apace, albeit it may seem to some like the not only to our town, but to our church and pace of the tortoise. At a public meeting, community as well. Of the final outcome held last evening, May 7th, a committee through all these disturbing elements God previously appointed to solicit funds for the only knows, but we cherish the belief that work, reported about \$3,500 pledged, with a his hand has been guiding us thus far. As fair prospect for \$500 more, and several for the future, we can also leave that with parties yet "unheard from." The various him. During the past Winter, Bro. G. H. | plans of the proposed improvements which F. Randolph has efficiently labored both in have been discussed, were referred to the word and deed for our spiritual advancement; | building committee, with instructions to obthough we have had no revival, yet we are tain, from a competent architect, plans and thankful that the attendance at church and drawings, and submit the same at a meeting Sabbath-school has been so large, and the of the church and society to be held two

ASHAWAY.

Thursday evening, May 4th, the celebrated McGibeny Family gave a concert in Ashaway Hall. The hall was crowded, the entertainment fine, and the audience well pleased.

Friday evening, occurred our regular monthly missionary prayer-meeting. our minds have been diverted from oil to the | torical sketches of our foreign missionary "Great Pyramids," the grandest and most movements, reports from various home enduring work of man, whose very lines and | fields, and items of general missionary interangles are so replete with God's truths; and est, all very interesting and instructive,

On the evening after the Sabbath, the meaning. How foolish the "Oppositions of regular monthly session of our Excel Band was held. The programme consisted of recitations, essays, remarks, music, etc.

Sunday evening, at an adjourned churchmeeting, it was decided to turn the church comprehensible to "all the learning of the one half of the way around, to build on to Egyptians," even putting to shame the the front (what is now the back end) fifteen vaunted skill of this marvelous age. This | feet, and to erect upon the new part a spire. The estimated amount required to make the signed to refute the infidelic sophistries of proposed changes has been nearly, if not this, the only age capable of understanding | quite all subscribed. Operations will doubtless begin soon.

> The young people's prayer-meeting, held Sunday evenings, is well attended.

The weather is still cold enough to make a Two more have united with the Church | glowing fire comfortable; and I am almost inclined to date this March 11th, instead of

ROCKVILLE.

On Sabbath, 29th ult., two more young people were baptized, making in all ten who

At the annual meeting of the Church business and literary exercises. It is not an | C. N. Chester was elected moderator, and

At the reorganization of the Sabbath Sabbath Visitor, but similar in its by-laws school, which occurred last Sabbath, the and pledge. If anything, it embraces more following officers were elected: Superintendin its pledge and intent than others. Its ent, J. N. Barber; Assistant Superintendent, present officers are: Prof. W. E. Phillips, and Musical Director, A. S. Babcock; Secretary, C.-A. Saunders; Organist, Marietta E. Kenyon; Treasurer, S. C. Saunders; Librarian, Geo. F. Charuley.

May baskets are in order. We understand that there was one left at the door of the parsonage a few evenings since, with a new carpet in it.

Uncle Benjamin Burdick, now the oldest resident here, has recently had a severe attack of pneumonia, but we are glad to report him again able to be out.

West Virginia.

WEBSTER C. H.

There are now eleven of us along the Gau ley River, Bro. Lewis M. Ehret and family having removed here last Autumn from near Berea, seven of whom have professed faith in Christ. We are trying to maintain the cause of truth by keeping the Bible Sabbath and circulating Sabbath truth. We, have semi-monthly union prayer-meetings with First-day Baptist and other brethren. Meetings are held alternately on Sabbath and First-day. They have become very interesting. There appears to be very little prejudice against Sabbath truth. If some able Sabbath vindicator would come and preach the Sabbath and other gospel truths, there might be much good done.

I wish to say to any of the brethren who would like to locate in a healthy climate, that good timber lands can be bought along the Gauley River and its tributaries from \$1 50 to \$3 per acre. Farms, with small acre—a grand opportunity for persons with a small amount of money to secure the means of becoming independent farmers in a few years. After a residence here of two years, I am prepared to say that the ice does not freeze as thick on the Gauley and its A very pleasant entertainment was given tributaries, nor the earth to deep, as it does

pleted.

APRIL 30, 1882.

Wisconsin. BERLIN.

Our meetings are indefinitely postponed, am sorry to say, as in reorganizing it was determined to have only Sabbath-school at 10 o'clock. I think it was a great mistake. Although I know that the consequences of mistakes are inevitable, and that the penalty things shall work together for good to them that love the Lord," because they do our mistakes. Our trials are often dear teachers, but the lessons will be better learned, perhaps, and longer remembered.

MAY 8, 1882.

Iowa.

GARWIN, May 8, 1882.

H. F. CLARKE.

Garwin still has reason to rejoice in the fact that God is gracious to his people. On Sabbath, the 29th ult., two more were baptized and united with the Church; again, May 8th, we rejoiced to lead four more willing candidates down into the liquid grave; also two more united with the Church by letter since our last writing; for all these blessings we give God the praise, praying ter. that his care may still be over this dear people, and that others that are now ready, as soon as health and other circumstances will admit, may be brought into the fold.

We start to-night for Long Branch to labor.

GRAND JUNCTION, May 10, 1882. Enroute for Long Branch, we stopped here, where there are some twenty-five Sabbath-keepers. Last evening we preached to a very interesting congregation. We are informed that this people are largely Seventhday Baptists, desiring Seventh-day Baptist | influences. This looks to be a very interesting field for our people. (I hope it will soon J. T. DAVIS. be cared for.

> Arkansas. DE WITT.

The interest in this country is not diminishing, and our number is increasing. All express themselves well pleased with the prospect of a home in this mild climate and beautiful country, and it is beautiful at this time: timber and prairie a living green, prairie dotted with flowers, the grass from eight to twelve inches high. Even stock that had neither grain nor hay during the Winter are thriving. There has already been one shipment of fat cattle. We are enjoying products of the garden: lettuce, radishes, strawberries, etc. Peas and potatoes are now in bloom; peaches the size of walnuts, and promise an abundant crop. The high waters so frequently mentioned in the RE-CORDER do not affect this section.

APRIL 28, 1882.

Condensed Mews.

A. S. DAVIS.

BURGLARS made an entrance into the store of A. E. & W. H. Crandall, in this village on the night of May 13th, blew open two safes, and ransacked the change drawers, but with very little profit, as the amount of money obtained was small. The principal loss was the damage to the safes.

Since the business of the town has become sufficient to invite the attention of cracksmen, our business men have not been in the way of keeping much money on hand, preferring to have their funds in bank, rather than locked in unsafe safes. The only use of the ordinary safe is to protect its contents from destruction by fire.

THE POWER OF EXCISE BOARDS.—An important decision in regard to the power of excise commissioners has been rendered by Judge Pratt, of Brooklyn. The proprietor the commissioners, and his counsel appealed improvements, at four or five dollars per for a writ of certiorari to review the proceedings of the board in refusing him. Judge Pratt refused to issue the writ, holding that the power to grant or refuse a license was vested in the board of excise, and the court had no power to review the discretion so possessed.

the saloon, but whether it will succeed is a the evening of May 4th, under the auspices climate and country resemble Harrison and four justices, whose decision, it is understood,

THE new Chinese bill has received the immigration is ten years. The words "Chinese laborers" have been construed to mean skilled and unskilled laborers wherever ased in the treaty.

The assassins of Lord Cavendish and Secretary Burke have not yet been captured, though it is believed they remain in Dublin. A car driver has been arrested on suspicion must be paid, yet I fully believe that "all of being the one who drove for the assassins. It is now admitted that the assassinations were planned for a distinct political purpose, and that other accomplices were in the imlove the Lord. Sometimes we learn most by mediate vicinity to render assistance in case of arrest.

> The House Committee has completed the Pension Appropriation Bill. The amount appropriated is \$100,000,000, the exact sum recommended in the estimates. The appropriations for the same purposes for the current year amounted to \$50,000,000. It is estimated further that an appropriation of \$20,000,000 will be necessary to complete the service for that period.

The Postmaster-General directs that after the 13th of July all letters on which full postage has not been prepaid, instead of being forwarded to the dead letter office, shall be held by the postmasters, letter-carriers or free delivery offices, and the addressed informed by postal card that it is only necessary to remit postage due to receive the let-A cyclone at Cherokee City, Kan., May

12th, demolished forty houses, killing two persons, and injuring thirteen. Another, at Shreveport, La., on the same day, destroyed a number of buildings, killed an old man and two children, seriously injured many others, and killed a large number of cattle. It is stated that the Navy Department doc-

uments show that \$22,500,000 is needed to fit out sixty-eight steam vessels to engage in battle with an enemy. Of the same class are

The heirs of Mr. Longfellow have decided to carry out the plain intent of his will, notwithstanding the fact that the Probate Court as declared certain legacies without binding force on account of technical irregularity.

It is reported that the Secretary of the Interior has decided to adopt the policy of disarming all Indians in the Western States and Territories, subject to the effective control of the Government.

Two hundred Sioux at the Rosebud agency, recently voluntarily surrendered their arms, and requested that they be sold for the benfit of the tribe.

It is reported that Mr. Blaine intends to spend a year or two in Europe.

· SPECIAL NOTICES.

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.

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.

Time of opening and closing sessions will be determined by the Association. Each session will be opened with devotional exercises.

B. F. Rogers, Moderator, O. D. SHERMAN, Rec. Sec.

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.

THE WESTERN ASSOCIATION.—The Fortyseventh Session of the Western Association will be held with the Second Church of Alfred, on Fifthof the "Abbey," on Fulton Street of that day, June 15, 1882, at 10.30 A. M. Introductory city, was refused a renewal of his license by discourse by D. E. Maxson. Essay on "Church Discipline," C. A. Burdick; "How to keep our young people faithful to the Sabbath," B. E. Fisk: "Practical means of interesting the members of the churches in the Bible-school "J. Summerbell: "How best to meet the attacks of infidelity," I. L. Cottrell.

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 GUITEAU.—Argument on the bill of ex- will be held, and at 2 P. M. the Ministerial Confer-N. WARDNER.

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 that sufficient carriage arrangement may be made 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 President's signature, and become a law. and a good night's rest, and arrive at Westerly at 71 The time fixed for the suspension of Chinese | A. M., where carriages will be in readiness to convey them to Hopkinton City in season for a late breakfast, and the opening session of the Association, at 10½ A. M. S. S. GRISWOLD.

> ORDERS for Missionary Concert Exercises should be sent to the Corresponding Secretary, A. E. Main, Ashaway, R. I.

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.

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?" Rev.

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

Question Box. Conductor. W. F. PLACE, Chairman S. S. Ex. Com.

ollowed by ten two-minute speeches.

SOUTH-EASTERN ASSOCIATION.—This Association will meet with the Ritchie Church, on Fifthday, 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 the forty-five other vessels reported worthless, or not worth repairing.

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.

LETTERS.

H. F. Clarke, C. W. Babcock, A. B. Prentice, Mrs. A. L. Holberton, G. H. Washington, W. F. Place, A. L. Hyde, Mrs. A. S. Quinton, E. N. Guyn, Wm. W. Hennion, E. H. Johnson, J. N. Andrews, A. H. Lewis, Lois Babcock, A. E. Main 2, J. W. Fox, E. R. Clarke, A. M. Graham, H. A. Chase, Jacob Gillespie, W. C. Ketner, J. P. Palmer, Hattie Champlin, Z. Bee, L. C. Rogers, B. F. Titsworth, A. B. Burdic, 2d 2, L. J. Briggs, J. M. Maxson, Lulu Spicer, C. G. Widen, H. E. Babcock, Wm. F. Hills, I. L. Cottrell, M. Babcock, J. L. Shaw, D. W. Cartwright, J. A. Potter, Mrs. C. Wheeler, Geo. N. Brown, P. M. Green, John Congdon, Mrs. Sarah Burdick, J. Clarke, T. L. Gardiner, C. R. Lewis, A. H. Burdick, D. Ecker, Postmaster, Little Genesee, B. G. Stillman, J. F. Hershiser, M. Weigle, O. D. Green, S. L. Bates, Mrs. C. S. Crumb, Mrs. Seth Curtis, A. F. Barber, T. B. Cleaveland, W. S. Logan, S. S. Griswold, L. A. Platts, Mrs. N. A. Brightman, C. A. L. Richards, Mrs. H. R. Johnson,

BECEIPTS.

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

	Omission.	Pays	10	Vol.	No.
١.	B. E. Fisk, Alfred Centre,	\$2 0		38	20
•	D. M. Place. Alfred,	1 0		38	30
;	Vertie Willard, Nile,	20		39	18
	D. C. Willard, "	~ 5 5		· <u>==</u> .	
	A. J. Allen, Friendship,			38	4
۱	Mrs. B. A. Barber, Portville,	20			52
1	B. Vincent, Allentown,	$\tilde{2}$ $\tilde{0}$	Ŏ.	39	16
٠	Mrs. C. S. Crumb, East Otto,	2 0	Ň.	38	52
	Diana Hubbard, DeRuyter,			39	Ĭ
	C. H. Mayson.	2 0		38	52
	Mrs. Sarah Burdick, Andover,	2 0		38	52
'	E. D. Stillman, Independence,	2 6			14
1	L. Mundeback, Adams Centre,	2 (00	38	5
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٠	M. E. Malthy.	2 0		38	5
,	Mrs R Wright "	1 (38	5
	Mrs. Ida Kellogg.	2 0	0	39	19
	Jav Hodge.		00	38	4
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•	Z. J. Scriven.	.1 (
	G. C. Babcock, North Loup, Neb.,	2 (00	38	5
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	W. A. Prentice.	2 (ວວ :	39	1
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• .	May Torracon		Ю.	38	4
•	Mrs. S. C. Stevens, Clifford, Pa.,	2 (00	39	
Š	O. D. Greene, Wilkesbarre,	2	00	38	5
r	Sarah Saunders, Potter Hill, R. I.,	2 (00	38.	5
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3	Mrs. H. Tawney, Adel,	2	00	39	
	W. R. Potter, Farina, Ill.,	2 (00	39	
	J. M. Maxson, Chicago,	2.	00	39	2
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e.	Mrs C. Osborn, "	2		38	5
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Agents Wanted for Sullivan's

IRELAND OF TO-DAY. (Introduction by Thomas Power O'Connor, M. P.) Centuries of English oppression set forth. It de-

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Selected Miscellany.

LAST UPON THE ROLL.

BY HUGH M. MCDERMOTT.

She sits at the open window, on a calm September And out on the mead before her she watches the

girls at play; A gentle breeze blows on her face, and kisses her locks of snow. And she thinks of the days when she was young,

The fields are green as they were then, and the big

old rocks as gray, The land and sky as fair to see, the sun has as mild a The drowsy kine rest on the hill, the sheep skip to

Just as they did when she was young, seventy years

The sturdy youth, with dancing eyes and the vigor Jumps on the colt and o'er the fence, to show no fear restrains; Full well he knows that a neighbor's rose is watching behind a tree,

And her maiden pride, at love's full tide, follows him over the lca. The lowly cot, the mansions high, cover hill and

dale the same. And wealth's the pride of old and young, and poverty the shame. And the bright blue eyes of the cottage maid are cast

demurely down, As she bends before a sister proud who wears a silk-

Better the maid in kersey frock and glow and bloom of health. Than the pale and sickly farthingale arrayed in brutal wealth; Alas for honest industry, which has the load to

Alas for the dust from which we're made! alas for common sense!

Where manhood's true and blood is blue, there's need of no pretense. If none there were to envy wealth or gape in stupid

More worthless would its jewels be than a donkey's wisp of straw.

Sho looks at her shriveled fingers and she smooths her wrinkled hand, And the old, old love comes back to her as she stud ies the golden band:

That dear old ring is loose and thin since first he father and similar men say that it was an placed it there, And at love's shrine he said "Be mine!" and knelt with her in prayer.

And still she hears in memory's cars a once familiar

In long, sad notes to her it floats, and it tells of the When love was strong and life a song, and hope was

in its prime. A little beyond the playground, on the slope of yonder hill,

Her dim eyes mark the gravestones where those she loved lie still; And her thought has silent nursing, and her soul silent grief, But her tears are the bier on which her sorrow finds

Now her heart's as light as the morning, with wings of a soul made free, And away, away to her loved ones she's now all love And the God she adores so humbly and the Christ

she loves so well Will take her soon to the waiting ones, beyond life's weary spell.

And her staff is lifted slowly, and she moves around For her darlings now are sleeping—she might wake And she gropes around to find them, and to bless them in her soul.

When a whisper comes: "We're dead, mother; you are last upon the roll."

-N. Y. Ulipper.

GOOD AT THE BAT.

BY IRVING L. BEMAN.

"Throw it up! give me a fair ball!"

shouted Ray Benson to Dennis Calton. titude, balanced the ball an instant in his he passed into the hole and disappeared from good right hand, and away it went straight | view. toward the spot where Ray held the bat | A few of the lookers-on had taken a popoised in air ready to strike.

school, and had taken the roundabout way as his light was dim and he did not seem to by River Avenue because it was broad, level | find any rattlesnakes or other dreadful things and smooth, and without the drawbacks to near the entrance, they joined the general their plays of frequent teams and numerous | rush to the river end, where they might withouses. River Avenue was the pride of a ness his exit, if he should ever come out thriving village in Maine; skirting the town, it followed the river for more than two miles, giving those who drove or walked there a breath of bracing air and many lovely views.

At one point Swift Brook had obstructed the way with its deep and rocky channel; but money had overcome it by constructing a stone culvert two hundred feet long, arched and solid as if built for eternity, and then filling in with an immense amount of earth, until the road-bed ran wide and level over the little stream.

It was just at this place that Ray and Dennis attracted our notice. On came the ball, only to meet Ray's sturdy stroke and fly whirling away up the course of the brook. Ray was good at the bat, sending the ball a long distance, and when it began to descend the boys saw that it was falling into the stream. With a cry of alarm, Dennis mountboy was the possessor of anything so nice. His father was a miserable drinking man, abode of trial and privation. How in the discovery as Ray made. world Jock Calton obtained his liquor, his wife and friends could not imagine, for there | end of the tunnel, and uttering their droll | dealers had a stock on hand, and they con-

another. Dennis was a good boy, obedient to his mother, attentive to school duties and his sake, many a useful present came to his mother and little sisters from people who knew of them only through this twelve-yearold boy. A lady had given him the ball as a token of her kindly interest, and because she felt the force of the old saying: "All work and no play makes Jack a dull boy." Hence he valued it not only for its own sake but as a gift. But though he ran at full speed, and Ray after him, before they could clamber down the rocks to the mouth of the culvert it had floated in on the current and disappeared in darkness. When Dennis saw that it was gone he turned to his companion with a grieved look, while tears moistened his handsome hazel eyes. Like a flash Ray wheeled and ran back over the avenue to the river end of the culvert, Dennis at his heels. Here they waited and watched a long time, but as the ball did not make its appearance they turned away with the certainty that it had lodged within. Now Ray, though a year younger than Dennis, was a different sort of a lad in many respects: bolder, more reckless and venturesome, while his father was rich and gave him all playthings and privileges his boy heart could wish. But he was generous and kindly, and particularly fond of Dennis. On the impulse of the moment he put his hand on Dennis's shoulders and looking him straight in the eyes, said:

"Don't feel bad about it; I'll make it al right. I won't offer you another to take its place, for that is Mrs. Scott's present. But to-morrow morning I'll come here and go through that old culvert and find it for you. It is to sneer at poverty that fools their diamonds And you and some of the other boys shall stand below and wait for me."

At this, Dennis started in surprise, and

"No. vou needn't either! I wouldn't have you go into that hole for forty balls."

The boys of the village had some startling notions about the culvert. The rumor had gone afloat among them that it was a dangerous place, abounding in water-snakes at the river end and rattlesnakes at the other, while the water was poisonous and full of blood-suckers. Dennis had often heard his awful spot, threatening death to any one who should enter it. And to strengthen this rumor, the culvert was completely dark as Eighty years of joys and tears through Time's sad one looked into it from either end; this rechambers moan, sulting from the fact that, in order to follow the descending and rounding surface of the bed rock toward the river, the line of mason work curved downward at the lower end. In addition, it was noisome and unclean from anybody is hurt or you get yourselves into the village drainage. But Ray, once possessed with a generous purpose, especially if it was coupled with adventure, could not be scared out of an undertaking until he had at least tested its danger. Not another boy of his age in town had the wild courage of Ray Benson. And so the boys parted that evening with the understanding that next morning, it being Saturday, and no school to hinder, Dennis would be there, with all the other lads who wished to come, to witness Ray's desperate venture to recover the ball.

> When the time arrived, some twenty youngsters were on hand, every one of them, however, too cautious to join the hero, or assume any role but that of spectator. Ray wore a pair of rubber boots reaching to his thighs, and carried a cane and a lantern. The lantern not having been lighted, the question was asked no doubt as many times as there were boys in the eager throng: "Why don't you light up, Ray?"

But the cane received the lion's share of attention. Ray having named it the "snake killer," every fellow gave it a thorough inspection, and finding it heavy, stiff, and tipped with a sharp iron point, pronounced it a "buster," a "stunner," and the like.

In due time, Ray clambered down to the upper end of the culvert, stood the cane against the stone wall, and lighted the lan-Dennis squared himself in the pitcher's at- terh. Then with a merry "Good-by, boys!"

sition on a rock at a safe distance, where The boys were homeward bound from they could watch him for a little way; but alive. Various remarks might have been heard while they waited:

"Cur'us where all the rattlers was, 't they didn't bite 'im soon's he stepped in."

"Ain't waked up yit; don't wake up an' git 'round t'll afternoon.' "The blood-suckers can't git at 'im through

them rubber boots." "Huh! they'll suck holes right through

them boots in no time." "If he gits safe by the rattlers an' the suckers, 'taint likely the big black water-snakes 'll let 'im off so easy."

During this wise talk, born of fear, plucky Ray is trudging on through the culvert. Success crowns the main object of his venture, for he finds the ball in good order, only rels, casks, and other objects pertaining to a a little soaked.

But, though the place is dark and unwholesome, not a sign of snake or sucker boys: ed the fence and ran toward the spot to save does he see. But something he does find, it, for it was a new ball—and a present at and that is what I am writing to tell you that—and it was not often that the poor about. Any boy might lose a ball and find suckers." it again; any boy might take a lantern and go through a long culvert; but probably no

While the boys were watching the river up the dens of the dram-sellers, these two had not been a dram-shop in the town since remarks, all at once the rays of the lantern ceived the idea of concealing it in the culvert there are sinners in the world.

the "Maine Law" came into force; yet some- became faintly visible and the splash, splash and selling it out as they might, so as to save how, in spite of law and poverty, he contrived of the hero's feet was heard, and the next themselves from financial loss. They placed to be half drunk from one week's end to instant out came Ray, bright as a dollar and strong planks for shelves crosswise of the sound as a nut, and flung the ball at Dennis | passage above high-water mark, wedging the with a good-natured, "Here you are, old ends into the crevices of the mason work, home chores, and so much esteemed that, for | fellow!" And then such a volley of questions | and in the night, by aid of willing topers,

as his mates fired at him. "How'd ye 'scape the snakes, Ray?" "Suckers eat yer boots off?"

"How many rattlers did ye kill?" "Wasn't ye scared to death?"

exclaiming in reply to all the questions at | did their plan succeed that when the old

"I'm all right, boots an' all. There ain't supply. And thus was explained the mystery a living thing in there, now 't I've come out.

'But there's something worse'n living things!" Ah! how the boys' eyes started at this last | town; and also why they had kept the rumor

town repeating everywhere: "Ray Benson's found something awful in the long culvert."

boots for each were taken from the carriage and donned, the lantern, which also they had walked into the tunnel. Soon they came legal proceedings; and then, accompanied An' I mean ter train here ez long ez I live." by a constable and several other men, they returned to the culvert.

But just as they were arriving, five other enter the dark place, and when the officer appeared at the entrance, a rough voice growled out at him:

"Better keep out o'here! The first feller 't sets a foot in here is a dead man."

The constable hesitated and parleyed a little, trying to open the way by means of words; but the reply came back, hollow and threatening.

"We're armed, an' if need be 'll make it hot fer anybody comin' in here. So go 'way! There's no call fer ye in here.'

The men outside, now increased to nearly a score in number, counseled together, and then the officer sent his voice into the dark hole again as he read his warrant, and the law in such cases made and provided. But it made no difference; the parties within showed no sign of yielding.

Another consultation outside, and the constable turned once more toward the culvert

'Say, men, you are causing trouble for no good. You'll have to let us in there sooner or later, and you might better do it before jail. Suppose I call down a posse and fire a volley of lead in there; how would you like

The reply indicated what sort of men they had to deal with and how useless it was to

"S'pose we pay you the same compliment out there? We can see you there in the light an' hit every time, but you can't see us nor hit us; so fire away; we defy a rij'ment on ye to harm us. So go 'way an' mind yer

Further deliberation occurred outside, and within fifteen minutes a party of men supplied with picks and shovels went up the ravine around the short bend, and by use of a couple of large stable doors, some strong braces and a quantity of cedar-brush, straw and earth, stopped back the water of the brook, and in half an hour had constructed a temporary dam of some dimensions. Within an hour quite a pond had gathered, and the Yankee constable was prepared to execute his warrant in a novel way, thus avoiding bloodshed; a resort for which New England officials have no taste.

Meantime, the occupants of the culvert gave no indication of a purpose to surrender, though they must have mistrusted what was going on by the stoppage of the water.

By this time half a hundred men and as many boys had collected at the spot, and the prospect was lively for a bit of excitement such as Maine villages do not witness every

At length the pond was full, and the constable, having attached ropes to the braces that held up the stable doors, mustered several men to each rope, gave the command to pull with a rush, and sooner than it takes to tell it the dam was hurled away and the mass of water was pouring through the culvert like a Niagara, filling it to the very top of

The people ran to the other side of the avenue to see this execution of the officer's warrant in its outcome. First, out dashed the five men who had garrisoned the tunnel, consisting of two former rum-sellers and three of their toughest customers, stumbling, tripping over each other's heels, rolling in the filth, skurrying on hands and feet like quadrupeds, any way to escape the swiftly-coming flood; one of them, Jock Calton, actually tumbling into the shallow river.

At their heels came the plunging waters, shot out of the culvert almost like the charge from an immense gun, bearing several bardram-shop. This explained Ray's expression to the

"Something worse than living things! Worse than rattlers, water-snakes and blood-

and the hovel Dennis called home was the other boy would be likely to make such a to operation three years before, prohibiting bition exists," say the friends of license. the sale of intoxicating drinks and shutting

transferred barrels and casks to this place.

It was visited by them and their customers very cautiously, usually in the night and with dark lanterns, and their path was the bed of the brook where their footprints would But Ray blew out the light in the lantern, | never betray them. So well and profitably stock was sold out they smuggled in a new how Calton and so many of his wretched cronies obtained drink in that prohibition expression, and they scattered through the afloat among the boys that the culvert was infested by snakes and blood-suckers.

What a disgrace for the channel of a coldwater brook, or even a foul sewer, to be used Ray hurried to his father's office and was | for such a business! But Jock Calton never closeted with that gentleman a few minutes. | drank any more rum after his tumble into Soon Mr. Benson and another man were the river, and Dennis's home was as peaceful driving toward the culvert in a carriage, and as Ray's thereafter. One day a former com-Ray sat between them. Reaching the place panion in the bad way, one who had fled with they hitched the horse to the fence, rubber | Jock out of the culvert, rallied him on his temperance principles and practices.

"Wal," said Jock, "when I got shot brought along, was lighted, and all three out'er that 'ere hole by sech a cold water charge, an' landed plump inter the cold water out and proceeded immediately to a magis- river, I was soundly convarted to cold water trate's office, where Ray's father took some principles an' j'ined the cold water army.

And this is how Ray batted a ball through the heads of the whisky-barrels, and "tallied one" for the cause of sobriety and good men, among them Jock Calton, were seen to morals in that lovely village in Maine.—The Christian Union.

"MY MOTHER IN JAIL."

"Did you put my mother in jail?" asked a little tot of a girl, while she pushed her sun bonnet back, and looked from one officer to another, as she stood in the Philadelphia Central Police Station. She was but a child, so young that she could hardly speak plainly, and so small that a policeman had to help her up the steps at the station house.

"Did you put my mother in jail?" The officer stared at the little waif; they had arrested a tangle-haired woman who spoke four languages in her rage, and fought the officers like a fury, and they did not dream that this was her child; but it was.

The little thing seemed so innocent and pure, they did not want her to see her mother caged like a wild beast behind iron bars; but the mother heard her voice and called for her, and so they swung open the door and let the little creature in. She went to the cell door, looked in and cried:

"Why mother, are you in jail?" The mother shrank back ashamed, and the child dropped on her knees upon the stone floor, clung to the iron door, and prayed:

"Now I lay me down to sleep, and I hope my mother will be let out of jail."

The strong men had a strange moisture about their eyes as they gently led the little thing away, and when the case came into Court, his honor whispered to the woman to go home, and, for her child's sake, behave as a mother should. Perhaps she will do so-unless she will meet with some one licensed to deal out for "the public good" that which makes fathers act like brutes, and mothers forget the sucking child. Perhaps she will prove a true mother—unless some honored and respected citizen gets her crazy on a dram, on which he makes a profit of six cents. Strange things are done in this world; but few are more strange than the wonders few are more strange than the wonders 16 pp. wrought by this devil's draught, which in an No. 11—Religious Liberty Endangered by Legislative hour turns love to hate, calmness to frenzy, quiet to confusion, and a mother to a fiend. The Watchword.

ABOUT SWEET CORN.—Strange as may seem to those accustomed to sweet corn, there are parts of the country where it is yet unknown. In many places in the West and South people still content themselves with the "roasting ears" of the common field corn. The history of sweet corn is obscure, but there are facts which point to its origin with the Narragansett Indians in Rhode Island. There is the same difference between sweet and field corn that there is between wrinkled and common peas. The conversion of the contents of the grain into starch is arrested, and the seed in both remains much wrinkled. The writer can recollect when a Massachusetts man living in Rhode Island, sent annually by stage, as an acceptable present to his friends in Boston, a basket of sweet corn. It is within comparatively recent times that sweet corn has become common. The American Agriculturist no doubt reaches many who are not familiar with the varieties of corn known as "sweet," and we do a good service to these when we call attention to its superiority to any common kind of corn. The mail now allows every one to procure seeds from dealers anywhere at a mere trifle for postage, and the seed are within reach of all. Among the earliest varieties "Early Minnesota" is one of the best; for the main crop, we used "Triumph," and "Excelsior," and consider whichever one of these happens to be on the table at the time as the best. Besides these, there are a dozen or more varieties, all good, and vastly better than any field corn.—American Agriculturist for May.

"Prohibition doesn't prohibit, because It seems that when the Maine law went in- men sell liquor and get drunk where prohi-Suppose we use the same argument in oth-

er matters; for instance: Christianity doesn't Christianize, because

Wisdom doesn't cultivate, because fools are still to be found.

Cultivation doesn't cultivate, because weeds still come up in the field.

Education doesn't educate, because it doesn't exterminate the ignorance that persists in such silly arguments as the above. West Virginia Freeman.

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THE coal mined in England last year amounted to 154,184,300 tons, the product of the labor of 495,000 men employed in this vast industry. Sir Henry Bessemer estimates that this coal would make fifty-five pyramids of the size of the great pyramid of Gheza, or more than one a week; or that it would build a wall exceeding the great wall of China, by a mass sufficient to add 346 miles to its length. To carry this immense quantity of coal it would require one continuous railway train extending three times around the earth, or passing a given point continuously at the rate of over ten miles an hour.

EXPLOSIVE DUST.—Several mysterious explosions in flour-mills have called attention to the fact that organic dust will cause explosions when mixed with air, acting very much like a mixture of gasses. It has been found also that in coal mines the presence of dust in the air materially enhances the danger of explosion from "fire-damp," a mixture in a proportion not usually explosive, being rendered so by the presence of the fine particles of dust. Prof. Tobin recommends that the air in flour mills, and other places where such fine dust is likely to exist, be kept moist by a steam jet, and thus lessen, if not overcome, the danger.

THE NERVES OF TASTE.—M. Lussana shows from pathological cases that the sense of taste in the forepart of the tongue is not derived, as has always been supposed, from the fifth nerve, since the branches of this nerve may be entirely paralyzed, and yet the taste be perfectly preserved. He likewise refers to cases in which the taste was entirely lost, while the sensitiveness to tactile impressions was undiminished in all parts supplied by the fifth nerve; on the other hand, the sense of taste in the forepart of the tongue is lost after section of the facial nerve near its origin. He concludes, therefore, that the gustatory nerves of this part are due to the fibres from the facial contained in the chorda tympani, which joins the gustatory branch of the fifth nerve, and not to the fifth itself.

THE TUBERCLE PARASITE.—Perhaps the most important discovery of the nineteenth century is that the contagium of infective diseases consists of specific microsm, which, in many instances, if not all, are capable of modification by cultivation so as to produce a milder form of the disease, and thus protect the person from the more virulent form. This has been practiced for a century in regard to small-pox, which was supposed to be an exception. Splenetic fevers and diphtheria have already been traced to these parasites, and the former successfully modified. But the most important link in this chain has recently been discovered by Koch, of Berlin, in separating and determining the contagium of tubercular diseases. This is the most important because these diseases cause far more deaths than any other, cholera and plague not excepted. It is estimated that one-seventh of the human race die of tubercular diseases, while fully one-third of the deaths in active middle life are from the same cause. Koch finds, in all cases, tubercles are infested with a rod-shaped parasite, and he has succeeded in cultivating this outside of animal life for long periods of time and through many generations, without the intervention of disease, and then with them infected healthy animals and produced in them the original tuberculosis. Consumption has long been considered communicable. Koch's experiments show that while it is not possible to transmit it by inheritance, it may readily be communicated by the matter expectorated from the lungs of diseased persons; nor did drying destroy its virulence, for after it had keen kept dry for as much as eight weeks, it was quite as infective as when fresh. There is grave danger, therefore, in inhaling air in which particles of the dried specta of consumptive patients mingles with dust of other kinds. Though the bacillas tuberculosis has not yet been produced in the

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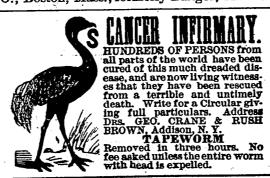
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Abstract of Time Table, adopted Dec. 19th, 1881.

EASTWARD.

STATIONS.	No. 8‡	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 PM 2.52 "		7.15 AN 8.54 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "		9.11 AN 9.25 " 10.00 " 10.81 " 11.25 " 11.43 PA 12.00 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 PM 2.59 "	6.50 PM 8.47 " 10.53 " 3.38 AM	1.58 " 3.44 "	1.50 Pa 4.80 " 7.80 "
New York	10.00 рм	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.58, Little Valley 8.48, 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, Day 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Seio. 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 arriv-

ing 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 10.81, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdell 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at TO A WTDTO

n	MEDIATIO.						
••	STATIONS.	No. 3*	No. 5	No. 29	No. 1		
_ [:	Leave New York Port Jervis	7.00 PM 10.55 "	6.00 гм	7.15 РМ	9.00 AM 12.13 PM		
- -	Hornellsville	8.10 AM	5.10 AM	12.50 рм	8.55 РМ		
e o t o t ad	Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	7.50 "	3.30 " 4.07 " 5.02 " 5.13 "	9.57 PM 10.49 " 11.15 " 11.39 "		
8, 8-	Leave Little Valley Arrive at Dunkirk	11.52 AM 1.30 PM		1	12.20 AM 2.10 "		

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 7.85 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and

Dunkirk; Train 29 will make the stops of Train 9.

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

STATIONS.		•			21.	1 1 4 1 4 1	
Leave Carrellton Arrive at	A. M. 9.20	P, M. 8.80	P. M. 4.10	P: M. 11.50	P. M. 8.22	P. M. 11.30	
Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20	
Bradford	10.45		4.55	1.05			
Custer City Arrive at	11.10	• • • •	5.07	1.20	••••		
Buttsville	12.25		5.45		••••		

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.

STATIONS. Leave . M. P. M. P. M. 8.40 1.10. Buttsville 9.85 1.80 8.14 Custer City Arrive at 9.50 1.45 8.25 Bradford Leave 7.45 6.20 10.93 2.40 4.15 6.99 Bradford Arrive at 8.80 6.55 10.45 8.20 4.55 7.20 Carrollton

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.85 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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

E. M. DUNN, Milton, Wis.

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 8: 22-33. May 27. Following Christ. Mark 8: 34-38; 9: 1. June 3. The Transfiguration. Mark 9: 2-13.

June 10. The Afflicted Child. Mark 9: 14-32. June 17. The Child-like Believer. Mark 9: 33-50. June 24. Review.

LESSON IX.—FOLLOWING CHRIST.

BY REV. L. R. SWINNEY. For Sabbath-day, May 27.

SCRIPTURE LESSON.-MARK 8: 34-38; 9: 1.

(New Version.) (Old Version.) And he called unto him the multitude with his disciples, and said unto them

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gos-

pel's, the same shall save it.
36. For what shall it profit
a man, if he shall gain the
whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul? 38. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man

be ashamed, when he cometh in the glory of his Father with the holy angles:

1. And he said unto them,
Verily I say unto you, That
there be some of them that
stand here, which shall not
taste of death, till they have seen the kingdom of God

shall lose it; and whoso-ever shall lose his life for my sake and the gospel's
36 shall save it. For what
doth it profit a man to gain
the whole world, and for37 feit his life? For what should a man give in ex-8 change for his life? For ashamed of me and of my words in this adulterous and sinful gener ation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy an-

If any man would come after me, let him deny him

self, and take up his cross.

5 and follow me. For who soever would save his life

And he said unto them, Verily I say unto you There be some here o them that stand by, which shall in no wise taste of death, till they see the kindgom of God come

CENTRAL TRUTH.-The cross of Christ.

6. Gal. 6: 12-17. 7. Heb. 12: 1-6.

after me, let him deny himself, and take up his cross and follow me."—Mark 8: 34.

TIME.—Summer of 782 A. U. C. 29 A. D. PLACE.—Region of Cæsarea Philippi. RULERS.—Herod, Tetrarch of Galilee, and his brother Phil

OUTLINE.

I. Bearing the cross Giving up the world. Trusting to him. II. Following Christ, Through suffering, Through shame, Through death,

ip. Tetrarch of Iturea. Luke 3: 1.

QUESTIONS.

Give the subject. Central Truth, Golden Text, and Outline of the last lesson. What important truths contained in it do you remember? In what part of the Holy Land did the facts of the present lesson occur? Who was tetrarch of Iturea and Trachonitis? Luke 3:1. I. Hearing the cross. Tell what you can about the

cross. Who bore it? Must we bear one? If the cross was bound to the shoulders of Jesus, how could Simon help carry it? What four points does the cross represent? What is it to deny? What does the word in the original denote? In the Christian's denying self, what three words express the character of his surrender? Why must the Christian give up the world? Is the loss of the soul necessarily involved in gaining the world? To whom can we look for help in this irrepressible conflict with self? II. Following Christ. What is it to follow? How

can we follow Jesus? Can we avoid suffering in so doing? Must we expect trials? Acts 14: 22. Who shall wear the white robes? Rev. 7: 14. If Christ suffered the shame of the mock trial and the disgrace of the cross, can we expect to escape them? Give some good reasons why we are sometimes ashamed of Christ? Will he ever be ashamed of us? Having followed through tribulation and death, where will the ransomed meet? Will you be there?

WORD STUDIES.

1. Gross. This instrument of torture and death came down from remote antiquity, but was used by the Romans for the lowest and vilest. It was fastened with cords upon the back of the condemned, so that he must bear his own cross, just as at the present time, the condemned rides to the gallows upon his own coffin. But the warlike Rossiss knew how to get the greatest amount of torture out of the human body, so in crucifying, they drove the nails through the tender part of the hands and feet, and left the victim to hang and die in the extremest agony. The cross, therefore, represents extreme disgrace, extreme suffering, slow torture, and

2. Whoseever. One of the precious words of the gos pel. Any person, at any time, in any place.

3. Life. In the Revised Version, the word soul is cor rectly changed to life all through verses 35-37. In the Scripture, the original carefully distinguishes between the three words, body, soul, and spirit.

4. Exchange. Ransom. In the ancient markets it was common to see the captives of war bought and sold, and sometimes they were bought back or ransomed by friends. The ransom money depended upon the captive's worth wealth, or position.

EXPLANATIONS.

Called unto him the multitude. sing, Christ had been privately giving the disciples a plain statement of the fearful sufferings and death that awaited him at Jerusalem. But it differed so much from their idea of the Messiah, that even Peter, who was ready for almost anything, was so shocked at the thought that he began to rebuke the Lord. Christ in a word showed what kind of a spirit Peter had manifested, and rebuked him, saying, "Get thee behind me, Satan." He then came forth with the disciples from the solitary places, and called unto him the multitude who were only too eager to listen to his words and behold his miracles. When they had all books, a book thoroughly furnished. Wm. R. Burdick, Alfred, N. Y.

approached him and assumed the oriental attitude of listeners, the Lord opens his address by propounding the fundamental principle of his kingdom, If any man would come after me, let him deny himself, take up his cross and follow me. Here three things are clearly laid down as the condition of discipleship. 1st. Deny self. This word translated deny is one of the strongest words in Greek, and signifies to quarrel irreconcilably, to disown once and forever. In the text it reaches the climax in the thought that self must be completely and forever renounced, and the allegiance given to Christ. It is a surrender that is full, fixed, and final. 2d. The cross is the only thing that will hold down self, and the crucifixion the only thing that will destroy it. Hence the cross must, according to Roman custom, be bound fast to the bended shoulders; and the only release from it is when self is nailed fast upon it and released by death. Hence Paul says (2 Cor. 4: 10), "Always bearing about in the body the dying [cross] of the Lord Jesus." And again (Gal. 2: 20), "I am crucified with Christ: nevertheless I live; yet not I [self] but Christ liveth in me.

> "Must Jesus bear the cross alone, And all the world go free? No! there's a cross for every one, And there's a cross for me. The consecrated cross I'll bear,

Till death shall set me free, And then go home, my crown to wear; For there's a crown for me."

3d. "Follow me." Sublime words. Comprehending all that is in the perfect pattern, Christ, in life and death. For. Christ now proceeds to illustrate and prove the fundamental proposition just stated. It was so startling and so utterly at variance with all their ideas of the Messiah's kingdom, that his hearers really needed the proof to believe it. Whosoever would save his life shall lose it. This paradox can only be understood by accepting what some deny, yet what the Bible continually insists upon, that man has a two fold life, the outward and the inward life-the carnal and the spiritual. "Life worldly, selfish, fleshly is here opposed to life eternal, Christian, spiritual."—Dr. Riddle. And this is given in both ways, positive and negative-saving his life and yet losing it, losing his life and yet saving it. And to make this more plain, Christ illustrates it by the question which none could but feel the force of, What doth it profit a man, to gain the whole world and forfeit his life? If he get possession of all there is in this life, but which goes no farther than the present, what advantage when life itself is gone? and then to make it still more decisive, Christ adds the awful question, For what should a man give in exchange for his life? What ransom can he lay down when all is gone, even life? But if to this is added, what the Lord most assuredly meant, that the gaining of this world involves the loss of life eternal, then the loss reaches its true proportions as real irretrievable and final. Having given life eternal for life temporal, al interests, all the eternal possibilities, what has he then to ransom himself with? Nothing. Through all eternity, nothing but a great empty cipher. Ashamed of me. It seems incomprehensible that any one should be ashamed of the great and holy and glorious Son of God. Yet strange as it may seem, and like all sin unaccountable, it is none the less true that Christ's own followers are sometimes ashamed of him. Such was the case when Peter denied his Lord and Master, and his cowardly example is still followed in private and sometimes in public But Christ looked upon Peter and he went out and wept bitterly. He repented, and was forgiven. and so may we be. But whosoever shall finally and fully reject him-and that word whosoever reaches as wide as the gospel-of him, says Jesus, The Son of man shall be ashamed, when he cometh in the glory of his Father with the holy angels. As the eye of Christ swept on into the future, and caught sight of that blessed vision of glory, he added, for the comfort of his disciples. There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power. The bitter cup will not be tasted by all till Pentecost comes with heavenly power, Jerusalem be overthrown, and the kingdom of God begin to fill the world with its glory.

THE SABBATH-SCHOOL IN THE HOME

BY MRS. MARY B. DAVIS YORK.

No Sabbath-school worker of to-day needs be told, that the interests of the Sabbathschool should be considered the interests of the home as well; and that no meagre amount of time and attention should be given them there. He who is well initiated in Bible-school work, knows and feels it too: to others it may not seem so clear. These interests are of the greatest importance to each member of the home, who can read or hear the lesson and who can understand its illustrations. How important that the aged pilgrim, "whose days have dwindled to the shortest span," should constantly review his chart, to keep his spiritual vision clear concerning the waymarks laid down therein, by which his feet have been guided in the way of life, while his eye has been fixed on the prize at the end of the race; so, like David, his feet shall not slip, and he can

"Tho' my weary steps may falter, And my soul athirst may be, Gushing from the Rock before me, Lo! a spring of joy I see."

How important that the young, who have made but little progress in the voyage of life, and consequently have but an imperfect of the teeth, starting in sleep, irregular appetite, knowledge of the chart, which by this time you

From its teachings you may learn your need of a Savior; and that a Savior has been provided, who can save to the uttermost all who avoid many distressing complaints, use Parmelee's Great Blood and Liver Purifier. It cures sick and will come to God by him. Yes, it tells of the Pearl of great price, and how to obtain it. | unhealthy bilious secretions of the stomach and It tells how to live, and how to die, and how to live again and never die. Dear youth, is there aught you need more to be interested

The Christian lives by the Word of God or

he does not live, but is dead while he has a

name to live. The sinner is in the greatest need of the life which Christ only has to give, as revealed by his Word. He is exposed to God's displeasure, and is condemned already because he believes not on the Son of God, who is revealed in the Word, as the sinner's friend, bidding all welcome who will come and take of the water of Life. So to the unconverted there can be nothing of more importance than a good understanding of the blessed Word. And to none more than to parents, the natural guides and guardians of children and youth, are these Bible- that meets the wants of refined ladies. Price, 50 school interests important, both for their cents per bottle. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. own sakes and for the proper training of Burdick, Alfred, N. Y. their households; for as thinks the parent so thinks the child, and if the heart of the parent is full of love for the Word, and seasoned with the grace which it imparts, that love will be distilled like the dew or the fragrance of flowers upon the household. But if the parents be uninterested in the Word, they will surely fail to create an interest for the same in the minds of the children; and it is very difficult for superintendent and teacher to hold scholars to the school and its duties, when their efforts are not seconded at home. Nor is a mere consent to the importance of the Sabbath-school sufficient. An every-day interest should be shown in the weekly lesson. It is not too much to say that there should be read daily in the family, the lesson, or a portion of its context or illustration. And how beautiful and profitable, too, if each home hold within its sacred precincts a miniature Sabbathschool, where the lesson is read, studied, commented on, compared with other passages, with questions from any, even the youngest, and the whole sanctified by the family devotion and prayer for God's blessing upon heaven, she triumphed gloriously in death through where can a ransom be found? Having bartered all efforts to understand his Word. And away the infinite for the finite, given up all the eter- should the parents ask the children a few uestions daily concerning the lesson, would tend greatly to impress them with the Review of the New York market for butter, cheese importance of the Bible and of the school where its truths fre taught and enforced. This done, and we should find the habit of leaving the preparation of the lesson till the evening before the Sabbath or the Sabbath morning among the things of the past, as being utterly unworthy of this enlightened

> WHAT YOU ARE.—Many persons are possessed with a desire to do or to say, while they forget that what they are is far more important than what they do. Doing is the result of being! God sees what a man is, men see what he does. There are persons who wonder that their words have no power. They need not wonder. When Napoleon was asked which was the best style of rifle, he replied, "It depends a great deal upon the man who stands behind it." The same thing might be said of a sermon, an exhortation or an admenation. A thought largely derives its importance from the character of him who has uttered it. Our first duty is to | tion of circumstances which may not recur again in be what we should be; then comes the obli- many years, but gold was the power behind the in--The Armory.

Sabbath-school era.

UNANSWERED HEAVERS.—We sometimes near Christians lament that their prayers are not answered, and wonder whether it is because of their sins or of God's unwillingness to hear. May not the truth be that it is for neither of these reasons, but that God deals with them in such all-seeing and loving wise as shall some day lead them to join in 'Jean Ingelow's" remark, "I have lived to thank God that all my prayers have not been answered?"-Examiner.

THE following excerpt is translated from an evangelical weekly newspaper published n the Greek language at Athens:

"A mother, returning home one clear evening with her little son, noticed that he kept looking intently towards the heavens. She asked him what he was thinking about. side of heaven is so bright, what must the inside be!""

Worms! Worms! 1-Children having worms require immediate attention, as neglect of the trouble bad breath, swelled upper lip, and other symptoms. Get a box of Parmeles's Worm Candies or Lozenges must know is the blessed Bible, should become They are a safe, pleasant and effectual remedy. It is the Book of Price, 25 cents per box Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and

A COMMON MISTAKE.—To consider as consump tion what is really an affection of the liver. To keep your liver healthy and your blood pure, and thus nervous headache, and indigestion, and removes all 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; samplé bottles, 15 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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MARRIED.

In Niantic, R. I., May 6, 1882, by Rev. Horace Stillman, Mr. CHARLES C. GEER, of Hopkinton, and Miss HARRIET T. HOLEWAY, of Charlestown. At the home of the bride, in Atchison county,

Kansas, by Eld. S. R. Wheeler, May 9, 1882, Mr. D. E. HUMMEL, formerly of Marlboro, N. J., and Miss Maggie Stillman, daughter of David M. and

DIED.

In Bolivar, N. Y., May 5, 1882, at the residence of his daughter, Mrs. E. W. Cowles, Mr. G. W. Kenyon, in the 83d year of his age.

In Lincklaen, Chenango Co., N. Y., May 8, 1882 Mrs. Susan Finch Burdick, widow of the late Ed ward H. Burdick, of dropsy of the heart, aged 74 vears and 5 months. She was born in Schoharie county, and at the age of four years her parents settled in Pitcher, Chenango county. At the age of twenty, she married E. H. Burdick, and settled up on the old farm in Lincklaen, where her husband died in 1847, and where she resided till death, rearing a family of eight children, five sons and three daughters, all of whom with numerous other kindred and friends attended her funeral. She made a pro fession of religion at the age of about 30 in Christian baptism, administered by Eld. S. M. Burdick, and so lived that after giving final Christian messages to each of her children, with request to meet her in the precious blood, and passed on to the heavenly

WHOLESALE PRODUCE MARKET etc., for the week ending May 13th, reported for the RECORDER, by David W. Lewis & Co., Pro

duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 23,572 packages; exports, none. The season '81-'82 has been a memorable one, the Winter months butter markets having averaged a higher price than ever before known in gold. The market run through May, June and July at about 22 @ 24c. for choicest dairy and regular creamery make, gradually stiffening up in August to 25 @ 28c. On the first of September the top grades of butter came in at 30 @ 32c., and went out the last of the month at 35c., again advancing to 35 @ 38c. in October. In November the market took a rest and run evenly through that month, but boomed into the first half of December up among the 40's. Then 42 @ 43c. was the current top through one of the mildest Winters ever known until February, when absolute scarcity carried the price of fancies to 45 @ 47c. (almost to half a dollar per pound) where it was steadily maintained until the arrival of the new make. It is conceded that there was a great drought and small crop and a combinagation to say and do the things which God requires at our lands. Being must go before deing, as the king must precede saying. The Lord begins by making a new creature, and when a man comes a new creature it it is not difficult for him to live a new life. ment. Instead of gold gravitating to this country and having here the greatest exchange power, all our products are now dear as compared to foreign markets and gold leaves us, seeking those markets where it can buy the most. Twenty-five millions of gold have gone since the new year came in, and the outflow must continue until its depletion here tightens money and thereby reduces the plethora of prices as related to the world's markets. We quote:

Dairy butter, sour, cheesy, poor......10 @18 Western factory thirds..... 9 @11

CHEESE.—Receipts for the week were 21,393 boxes: exports, 22,804 boxes. Liverpool, cable 61 to 63s for finest-market here about one cent lower. Old cheese nearly out of stock. Offerings of fine New York State factory cheese, deliverable from depot next Monday or Tuesday, were made at 111; 11c. was bid for same to-day. Fine Western cheese was offered at 104. We quote:

good to prime...... 9 $@10\overline{4}$ poor to fair..... 6 @ 8 Skimmed cheese as in degree...... 2 @ 8

Eggs.—Receipts for the week were 12,914 bbls. and 6.378 cases: there has been a strong, steady demand, and a N. E. storm for past three days, and prices 1 to 2 cents higher, closing to-day at 194 @ 20 cents for choice marks of Western first. 181c. was bid buyer June. We quote:

Near-by marks, fresh eggs................20 @-Western firsts......191@20 BEESWAX.—We quote: 23@25c.

BEANS.—We quote: Marrows, per bushel, 62 lbs., prime. . \$3 90 @\$4 10 "fair to good, 3 70 @ 3 80 choice..... 3 00 @ 3 50

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice......13 @14 fair to good..........10 @12 State and Western, quarter apples...... 510 61 Peeled peaches, evaporated......30 @33 Peeled peaches, sun dried......16 @18 Unpeeled peaches, halves and quarters..... 5 @ 51 Raspberries, dried......26 @28

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our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

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