

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXVIII.—NO. 22.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 1, 1882.

WHOLE NO. 1947.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

SILAS C. BURDICK,
Books, Stationery, Drugs, Groceries, etc.
Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER,
AND DEALER IN
WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of
Tinware, and Dealers in Stoves, Agricultural
implements, and Hardware.

VOICE CULTURE BY LETTER.
Address, for particulars,
J. G. BURDICK.

LANGWORTHY & DAVIS, IRON FOUNDERS,
Manufacturers of, and Dealers in AGRICULTURAL
IMPLEMENT. Job Work to Order.

Hornellsville, N. Y.
ELIAS AYARS, ARCHITECT.
PRIVATE AND PUBLIC BUILDINGS.
Citizens' National Bank Building, Hornellsville.

Berlin, N. Y.
E. R. GREEN & CO.,
DEALERS IN GENERAL MERCHANDISE,
Drugs and Paints.

E. R. GREEN,
Manufacturer of White Shirts.
THE "BERLIN CHAMPION SHIRTS" TO ORDER.

Adams Centre, N. Y.
M. D. TITSWORTH,
DRUGGIST.

HANDY PACKAGE DYE COMPANY.
Best and Cheapest, for Domestic Use.
Send for Circular.

Leonardsville, N. Y.
**ARMSTRONG HEATER, LIME EXTRACTOR, and
CONDENSER for Steam Engines.**
ARMSTRONG HEATER CO., Leonardsville, N. Y.

New York City.
THE BABCOCK & WILCOX CO.
Patent Water-tube Steam Boilers.
Geo. H. Babcock, Pres. 30 Cortlandt St.

THE N. Y. SAFETY STEAM POWER CO.
Vertical and Horizontal Steam Engines & Boilers.
Geo. H. Babcock, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS.
Analyses of Ores, Minerals, Waters, &c.
40 & 42 Broadway.

**R. M. TITSWORTH, MANUFACTURER OF
FINE CLOTHING. Custom Work a Specialty.**
A. L. TITSWORTH. 80 Walker St.

**C. POTTER, JR. & CO.
PRINTING PRESSES.**
12 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.
HYDRAULIC JACK AND PRESSES,
PUNCHES AND SHEARS for Iron.
E. LYON & Co., 470 Grand St.

Plainfield, N. J.
AMERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
I. D. TITSWORTH, Pres., J. F. HUBBARD, Treas.,
L. E. LIVERMORE, Sec., G. H. BABCOCK, Cor. Sec.,
New Market, N. J. Plainfield, N. J.

**THE SEVENTH-DAY BAPTIST MEMORIAL
BOARD.**
CHAS. POTTER, JR., President, Plainfield, N. J.,
L. E. LIVERMORE, Treasurer, Plainfield, N. J.,
E. R. LIVERMORE, Secretary, New Market, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

**C. H. RANDOLPH, DEALER IN GRAINS, FLOUR,
MEAL, FEED, BALE HAY, STRAW, &c.**
Bet. Elm and William Sts. 126 Front St.

**CLOTHING MADE TO ORDER OR READY
MADE, from Samples. Agent for WANAMAKER & BROWN, Philadelphia. Rubber Goods a
Specialty. 10 per ct. discount to Clergymen.**
41 W. Front St. ALEX. TITSWORTH.

**J. C. POPE & CO.,
FIRE and LIFE INSURANCE AGENTS.**
14 E. Front Street.

POTTER PRESS WORKS.
Machinery, and Builders of Printing Presses.
C. POTTER, JR., Proprietor.

**O. M. DUNHAM, MERCHANT TAILOR, and
Dealer in Gent's Furnishing Goods.**
Next to Laing's Hotel. 44 W. Front St.

**POPE BROTHERS, DEALERS IN
Dry Goods, Notions, Hosiery, Gloves, Carpets,
Oil Cloths, Mats, &c.**

**SPIGIER & HUBBARD,
PLANING MILL.**
Sash, Blinds, Doors, Mouldings, &c.

**T. H. TOMLINSON, M. D.,
PHYSICIAN & SURGEON.**
Residence, 2d Street.

**W. M. STILLMAN,
ATTORNEY AT LAW.**
Supreme Court Commissioner, etc.

**GREEN & CO., DEALERS IN FURNITURE, BED-
DING, Curtains and Shades. Goods Shipped
from New York if desired.**
URSON C. GREEN. FRANK C. GREEN.

New Market, N. J.
**H. V. DUNHAM,
MANUFACTURER OF CLOTHING.**
A store to Let. Best in the place.

Dunellen, N. J.
GORTON'S HOUSE-HEATING STEAM GENERATOR.
—Cheapest and best. Satisfaction guaranteed.
Send for Circular to N. J. STEAM HEATING CO.

Daytona, Florida.
DAVID D. ROGERS, CIVIL ENGINEER.
U. S. Deputy Surveyor for the Dist. of Fla.
DAYTONA, Volusia Co., Fla.

Westerly, R. I.
MAXSON & CO., BUILDERS.
DEALERS IN LUMBER.
SUCCESSORS TO C. MAXSON & CO.

L. T. CLAWSON, TAILOR.
CLOTHS, CLOAKINGS, and TRIMMINGS.
Samples sent by mail.

**A. L. BARBOUR & CO.,
DRUGGISTS AND PHARMACISTS.**
No. 1, Bridge Block.

**E. B. CLARKE,
DEALER IN FURNITURE OF ALL KINDS.**
Orders by mail promptly filled.

**J. F. STILLMAN & SON,
MANUFACTURERS OF FINE CARRIAGES.**
Orders for Shipment Solicited.

**THE SEVENTH-DAY BAPTIST MISSION-
ARY SOCIETY.**
GEORGE GREENMAN, President, Mystic Bridge, Ct.
L. A. PLATTS, Recording Secretary, Westerly, R. I.
A. E. MAIN, Corresponding Secretary, Ashaway.
Geo. B. UTTER, Treasurer, Westerly.

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

Ashaway, R. I.
**THOS. A. BARBER,
DRUGGIST AND PHARMACIST, and DEALER IN
Dry Goods, Boots and Shoes.**

O. LANGWORTHY & CO., GENERAL STORE.
Books, Hardware, and Glassware, a Specialty.
Send for Catalogue of Garden Seeds.

**O. I. WELLS,
Maker of Fine Carriages and Wagons.**

Chicago, Ill.
**ORDWAY & CO.,
MERCHANT TAILORS.**
205 West Madison St.

E. STILLMAN BAILEY, M. D.
3084 Michigan Avenue.

**FREDERICK D. ROGERS,
DRUGGIST.**
2406 Cottage Grove Avenue.
Office and Residence, Hyde Park.

**N. O. MOORE,
Job Printer. Publisher SABBATH CHRONICLE.**
Office by mail. 1439 State St.

**C. B. COTTRELL & CO., CYLINDER PRINTING
PRESSES, for Hand and Steam Power.**
Factory at Westerly, R. I. 112 Monroe St.

Walworth, Wis.
**E. A. WALTERS,
PATENT HAY ELEVATORS AND CARRIERS.**
Best in use. Agents wanted.

**F. D. READ,
DRUGS, GROCERIES, DRY GOODS, &c.**

Milton, Wis.
**PROF. N. WARDNER WILLIAMS, MUSICAL
DEPARTMENT, MILTON COLLEGE. Piano, Voice,
Organ, Harmony, &c. Send for circular.**

**W. H. CORY,
DEALER IN
Dry Goods, Groceries, Boots & Shoes, Crockery, etc.**

**W. W. CLARKE, DEALER IN BOOKS,
Stationery, Jewelry, Musical Instruments,
FANCY and HOLIDAY GOODS. Milton, Wis.**

**DAVIS BROS., MANUFACTURERS OF
HAND and POWER PRESS and SHEARS.
TIRE-SHRINKERS and AXEL-SETTERS. Circulars.**

**W. P. CLARKE,
REGISTERED PHARMACIST.**
Post-Office Building. Milton, Wis.

Minnesota.
ELLIS AYRES, PHOTOGRAPHIC ARTIST.
COPYING IN INDIAN INK, OIL, CRAYON, &c.
Dodge Center, Minn.

Kansas.
**GRIFFIN & SON,
DEALERS IN DRUGS AND GROCERIES,
Nortonville, Kansas.**

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

INCENTIVES TO PRAISE.
BY REV. H. F. DARNELL.

"All thy works praise thee, O Lord; and thy
saints shall bless thee."—Psa. 145: 10
"Bless the Lord, O my soul, and forget not all his
benefits."—Psa. 103: 2

Why do I praise Him? Go, ask you flower,
So fresh and so lovely in bloom,
Why it breathes on the air, from my gay little
bower,
Its fragrant and lucid perfume.

Why do I praise Him? Go, ask you stream
Why it murmurs its grateful song
As its bosom reflects the sun's fair beam,
And it joyfully ripples along.

Why do I praise Him? Go, ask you choir
Why they warble their soul-thrilling lays
From the thicket, the brake, and the moss-covered
spire,
Through the long and serene summer days.

Each flower with fragrance and brightness of hue—
Each stream with its murmuring sound—
Each bird with its song—tell their gratitude due
To the Source whence all blessings abound.

And shall flowers, and streamlets, and birds of the
air,
Be full of God's glory and praise,
Whilst I, who his love more abundantly share,
Not a strain of thanksgiving can raise?

Oh, no! 'tis He guides,—He lightens my way;
He aids me in every strife;
And therefore I praise Him by night and by day
And wait till the close of my life.

**ORIGINAL TRUTHS OF CHRISTIANITY;
OR,
The Seven "Bibles of the World."**

Delivered at the Ministerial Conference held in Rich-
burg, N. Y., May 17, 1882, and published by re-
quest of Conference.

BY REV. G. M. COTTRELL.

"All Scripture is given by inspiration of God."
2 Tim. 3: 16.

There is another difficulty which meets us,
when we attempt to establish the truthfulness
of Christianity and the inspiration of
our Scriptures, besides those which arise
from a consideration of the internal eviden-
ces of the inspiration of Scripture. It is the
fact that we have, in all, some seven Bibles
in the world, nearly all of which lay claim to
a Divine revelation, and several of which
agree in a general way with many of the fun-
damental doctrines of our own Scriptures.
We have, for instance, among the Chinese
and Japanese, a firmer belief in the doctrine of
immortality than we find even among Chris-
tians, and there is also to be found in the
religions of the East, the belief in an incar-
nation and atonement for sin. What, then,
are we to suppose in reference to these vari-
ous Bibles? Are they all of equal authority?
Are they revelations from so many different
gods? And shall we have, in fact, a differ-
ent religion for different peoples; a separate
god for each separate nation; a different sys-
tem of morals for the differently colored races;
and a different heaven and hell for the good
and bad? Or shall we suppose that they are
all false; nothing but a delusion arising from
highly wrought imaginations of minds cast
in a similar mould? Or shall we say that the
Bibles of those nations of the East, which are
reputed to be the oldest nations, are doubt-
less the most remote and authentic Bibles, and
that the rest are copied largely from them?
Or shall we say that the Christian Bible is
the original one; that all of these truths held
by the different Bibles are original truths of
Christianity? Originality supposes two
things: 1st. Priority of time; and 2d. Ex-
clusiveness of possession. What we wish to
show, then, by a comparison of our own with
the other Bibles of the world is, that the
Christian Bible is before, and above, and be-
yond them all, and that they were written
after our Bible. And let me further say,
that the essence of the thought and argument
which I shall present on this topic, is not
original with me, but from the lips of Dr.
Newman, who was sent by President Grant
on an expedition of discovery around the
world, and therefore had ample opportunity
of studying the different religions, and draw-
ing his conclusions.

First, we go over to Arabia, and begin
with the Koran, the Bible of the Mohamme-
dians, and what do we find? We find a book
written seven centuries after Christ, re-
vealed to Mahomet, the prophet, by piece-
meals, and copied down by him in bits
through twenty-three years, and thrown to-
gether by his successor into one volume, and
committed to Haphsa, the widow of Mahomet,
in order to be consulted as an original;
and forthwith sprang up the Koran. This
book is held in the highest reverence by the
Mohammedans, who claim that it is a direct
revelation from God; nay, that it remains in
the very essence of God; that the first trans-
cript has been from everlasting by God's
throne, written on a table of vast bigness;
that a copy of this in a single volume, upon
paper, was given to the angel Gabriel, who
carried it down to the lowest heaven, and on
a certain night of a certain month, revealed
it to Mahomet in parcels, through the space
of twenty-three years. And then once each
year he showed the whole volume to him,
which, they tell us, was bound in silk, and
adorned with gold and precious stones of
paradise.

The central doctrine of the Koran is, that
there is but one God, and Mahomet is his
prophet. They seem to believe in Moses,
David, Jesus, and Mahomet as prophets.
Jesus they believed was nothing more. In
many of its doctrines there is a wonderful
correspondence between the Koran and the

Bible, and its friends especially admire it for
its teachings on the attributes of God. Yet
false as it is as a whole, it may have had a
mission to perform. It was monotheistic,
based on belief in one God, an uncreated
spirit; and so far aimed a death-blow at idol-
atry and polytheism, which was prevalent in
Arabia and the surrounding countries. Yet
the book itself shows no signs of originality,
genius, invention, or revelation. It is a
mere bundle of scraps, chapters thrown to-
gether having little connection, giving un-
mistakable evidence of having been borrowed
from the Jewish and Christian Bible, the
Talmud, apocryphal writings, and the tradi-
tions and fables of Arabia, and we therefore
do not hesitate to pronounce it one of the
biggest examples known of plagiarism.

Next to the Koran we come to the Eddas
of the old Scandinavians, which are found in
both the prose and poetic form, and consist
of two books of mythology and legends.
Those which treat of mythology give a rapid
account of the origin and final destruction of
the universe. These books can not date far-
ther back than 800 years B. C. If we had it
we would read you a passage from these
works in which God is called "Father," and
which is remarkable as being the only place
outside of the Christian Bible where he is
represented by the attribute of fatherhood.

We will now go over to the Burman Em-
pire and look at the Buddhas, their sacred
books. Buddha was born 600 years B. C., and
the religion founded upon him is, in reality,
Atheism. The Buddhists do not believe in a
First Cause; they consider matter as eternal;
that every portion of animated existence has
in itself its own rise, tendency, and destiny;
that the condition of creatures on earth is
regulated by merit and demerit; that works
of merit not only raise individuals to happi-
ness, but as they prevail, raise the world
itself to prosperity; while on the other hand,
when vice is predominant, the world degener-
ates till the universe itself is dissolved.
These books contain five commands for the
common Buddhists, as follows: The first for-
bids the destruction of animal life; the sec-
ond forbids theft; the third adultery; the
fourth falsehood; the fifth the use of spirit-
uous liquors. There are other commands for
the superior classes which forbid dancing,
songs, music, festivals, perfumes, elegant
dresses, elevated seats, &c.

As to the future of the Buddhists, they
believe in a series of heavens and hells; but
the highest state of glory they consider to be
absorption. But since they have no infinite
or divine being, nothing but deified saints,
their absorption, which they consider the
highest glory, is equivalent to annihilation.
It was to this benighted land, and among
these benighted people of Burmah, that the
Judson family went as heralds of the cross
of Christ. The Buddhistic sacred books were
composed 94 years B. C., but not committed
to writing till 512 A. D.

Next we will go over to China, and to their
sacred books, called the "Five Kings of Chi-
na." Here we find a land full of ancient
landmarks. It is here that the great wall
around the Chinese Empire astonishes us,
bearing, as it does, the embodied efforts of
nations of great strength and antiquity. We
here listened to the legends and traditions of
their early history and origin, and if you
would believe these they would take you back
thousands of years, and make their history
as old as creation itself. Indeed, infidels
tell us that our Scriptures, and Moses' ac-
count of creation is proven false by Chinese
history and civilization, which they say date
back of Moses' time of creation. But what
are the facts in the case? The Chinese Em-
pire, as such, did not exist 2,000 years B. C.,
and it is proven that they had no written
language in China 1,600 years B. C., and
their sacred books, "The Five Kings of Chi-
na," are of a later date than this by several
centuries.

Let us next go to India, or Hindoostan,
and we shall find a population of 240,000,000
people. Here we have the Vedas, which are
four in number, of which the Rig Veda is the
oldest, and from which we extract the follow-
ing hymn, which is expressive of a longing
desire for salvation and immortality, and
which might be quite appropriately used by
any one:

Where glory never-fading is,
Where is the world of heavenly light,
The world of immortality,
The everlasting, set me there.

Where Yama reigns, Vivasvat's son,
Where is the inmost sphere of heaven,
Where those abounding waters flow,
O make me but immortal there.

Where there is freedom unrestrained;
There, in the triple vault of heaven,
Where worlds of brightest glory are;
O make me but immortal there.

Where pleasures and enjoyments are,
Where raptures and abiding bliss,
Where all desires are satisfied;
O make me but immortal there."

"According to the Hindu theology, Brah-
me the great Being, is the supreme, eternal,
uncreated God. Brahma, the first created
being, by whom he made and governs the
world, is the prince of the beneficent spirits.
He is assisted by Vishnu, the great preserver
of men, who at nine different times appeared
upon earth, and under human form, for the
most beneficent purposes. This prince of
benevolence has for a coadjutor, Seeva, the
destroying power of God. And this three-
fold divinity armed with the terrors of al-
mighty power, pursues through the whole
extent of creation the rebellious demons, head-
ed by Mahasoor, the great malignant spirit
who seduced them, and darts upon their
flying bands the fiery shafts of divine ven-
geance." We have here the doctrine of an
incarnation, a trinity, and a devil, all of
which bear a close resemblance to those of our
own faith. They likewise believe in the
transmigration of souls; that is, that degener-
ate spirits migrate through various spheres,
in the bodies of different animals. They al-
so believe in the final absorption of the soul
into the divine essence or the great spirit of
Brahme. As to the date of their Bibles, the
Rig Veda, as I said, is the oldest, but how
old? The best scholars declare that the Ved-
as are not older than 1,100 years B. C., and
there is no record of any alphabetic writing
in India farther back than 1,300 years B. C.,
and we dismiss the sacred books of the Brah-
mins with the simple statement that they are
not older than 1,100 years B. C.

We next and finally go to Bactria, to the
Zendavesta, written by Zoroaster, the Bible
of the Persians, the oldest and the best next
to Moses. "It was Monotheistic, and prophe-
sied of a coming One who would slay death
and raise the dead. The Zendavesta con-
tains a reformed system of Magianism, and
teaches that there is one Supreme Being,
eternal, self-existent, and independent, who
created both light and darkness, out of which
he made all other things; that these are in
a state of conflict, which will continue to the
end of the world; that then there shall be a
general resurrection and judgment, and that
just retribution shall be rendered unto men
according to their works; that the angel of
darkness with his followers shall be consigned
to a place of everlasting punishment; and the
angel of light, with his disciples, be intro-
duced into a state of everlasting light and
happiness, after which light and darkness
shall no more interfere with each other."
But what is the date of the Zendavesta, and
when did its author, Zoroaster, live and
write? Zoroaster lived 1,200 years or 1,300
years B. C., but the book was not written at
that time. What are the facts? It was
handed down from Zoroaster's time, and was
not written until 521 B. C., when it became
the Bible of the Magi of the East.

We have, thus, no doubt, been surprised to
find these several sacred books scattered
about in different parts of the world, but
perhaps still more surprised to find such a
correspondence between some of them and
the Christian Bible. And what are the in-
ferences which we are to draw from this ex-
amination? By its faith in our own Bible
must be strengthened or weakened according
to our comparisons and conclusions are com-
plete and correct. Moses wrote the Penta-
teuch 1,500 years B. C., and as the oldest of
the other Bibles was the Zendavesta by Zoro-
aster, who lived 1,200 B. C., we have here,
between the time of Moses and that of Zoro-
aster, a margin of 300 years, which can not
be challenged. Moses had the first specimen
of alphabetical writing known to man, and
it was given to Moses when the command-
ments were given him from Mount Sinai.
So that God is not only author of the Bible
of our fathers, but is also author of the first
alphabetical writing of the world. What is
the origin, then, you ask, of the Zendavesta,
the Five Kings of China, the Buddhas and
the Vedas of India? and how did they get
such accurate notions of the doctrines and
facts which they state? We will answer.
After the flood, the whole earth was re-

duced to a single language, and all men
spoke the same tongue. But as they
multiplied, God separated their languages,
and scattered them abroad upon the face of
the earth. It is here that the great wall
around the Chinese Empire astonishes us,
bearing, as it does, the embodied efforts of
nations of great strength and antiquity. We
here listened to the legends and traditions of
their early history and origin, and if you
would believe these they would take you back
thousands of years, and make their history
as old as creation itself. Indeed, infidels
tell us that our Scriptures, and Moses' ac-
count of creation is proven false by Chinese
history and civilization, which they say date
back of Moses' time of creation. But what
are the facts in the case? The Chinese Em-
pire, as such, did not exist 2,000 years B. C.,
and it is proven that they had no written
language in China 1,600 years B. C., and
their sacred books, "The Five Kings of Chi-
na," are of a later date than this by several
centuries.

Let us next go to India, or Hindoostan,
and we shall find a population of 240,000,000
people. Here we have the Vedas, which are
four in number, of which the Rig Veda is the
oldest, and from which we extract the follow-
ing hymn, which is expressive of a longing
desire for salvation and immortality, and
which might be quite appropriately used by
any one:

Where glory never-fading is,
Where is the world of heavenly light,
The world of immortality,
The everlasting, set me there.

Where Yama reigns, Vivasvat's son,
Where is the inmost sphere of heaven,
Where those abounding waters flow,
O make me but immortal there.

Where there is freedom unrestrained;
There, in the triple vault of heaven,
Where worlds of brightest glory are;
O make me but immortal there.

Where pleasures and enjoyments are,
Where raptures and abiding bliss,
Where all desires are satisfied;
O make me but immortal there."

"According to the Hindu theology, Brah-
me the great Being, is the supreme, eternal,
uncreated God. Brahma, the first created
being, by whom he made and governs the
world, is the prince of the beneficent spirits.
He is assisted by Vishnu, the great preserver
of men, who at nine different times appeared
upon earth, and under human form, for the
most beneficent purposes. This prince of
benevolence has for a coadjutor, Seeva, the
destroying power of God. And this three-
fold divinity armed with the terrors of al-
mighty power, pursues through the whole
extent of creation the rebellious demons, head-
ed by Mahasoor, the great malignant spirit
who seduced them, and darts upon their
flying bands the fiery shafts of divine ven-
geance." We have here the doctrine of an
incarnation, a trinity, and a devil, all of
which bear a close resemblance to those of our
own faith. They likewise believe in the
transmigration of souls; that is, that degener-
ate spirits migrate through various spheres,
in the bodies of different animals. They al-
so believe in the final absorption of the soul
into the divine essence or the great spirit of
Brahme. As to the date of their Bibles, the
Rig Veda, as I said, is the oldest, but how
old? The best scholars declare that the Ved-
as are not older than 1,100 years B. C., and
there is no record of any alphabetic writing
in India farther back than 1,300 years B. C.,
and we dismiss the sacred books of the Brah-
mins with the simple statement that they are
not older than 1,100 years B. C.

CHICAGO MISSION.—Mission Bible-school at
the Garden Mission Rooms, corner of Van
Buren and 4th Avenue, every Sabbath afternoon,
7 o'clock. Preaching at 8 o'clock. All Sabbath-
school in the city, over the Sabbath, are cordially
invited to attend.

ORDERS for Missionary Concert Exercises
sent to the Corresponding Secretary, A.
Ashaway, R. I.

QUARTERLY MEETING.—The Quarterly Meet-
ing of the Friendship, Scio, Richburg, West Genesee,
Sixth Churches, will meet with the Portville
Church on Sixth-day evening, at 7 o'clock. Preach-
ing by Eld. George Kenyon, following
conference; Sabbath morning, 11 o'clock,
by Eld. C. A. Burdick; evening after the
conference, by Eld. Summerbell, with con-
ference; First-day morning, preaching by Eld. J.
if present; if not, other arrangements will
as may seem best.
WM. E. HORNBLLOWER, Church Clerk.

THE Ministerial Conference of the Seventh-
day Churches of Southern Wisconsin will
be held at Milton Junction, on First-day, May 28th,
in connection with the Quarterly Meeting. The fol-
lowing programme has been arranged.

Do we need any change in our denominational
constitution to promote greater unity and harmony;
if so, what change is to be recommended? W.

Church discipline." L. T. Rogers,
and Coming of Christ." T. R. Williams,
"What are the present needs of the church?"
A. Brightman.

Comparative advantages of sermons delivered
serenely, with those delivered from manu-
script. Chas. B. Hull.

The works of creation, because they are won-
derful in their design, prove a designer, and there-
fore, how will we avoid the same conclusion
in God who is more wonderful in his nature
than anything ascribed to him as Creator? N.

are invited to attend.
E. M. DUNN, Secretary.

REDUCTION OF FARE TO THE NORTH-WEST-
ERN RAILWAY, BY THE CHICAGO AND NORTH-
WESTERN RAILWAY.—Persons who pay full fare on
Chicago and North-Western Railway, from any
said line to Chicago, and attending the
conference at West-Hallock, will be returned for
the full fare, up to June 30th. Reduced tickets
obtained at the Chicago Depot

pled again by Noah and his three sons. If the ark rested on Mount Ararat, this spot became the center from which emigration took place. The earth was divided up between the three sons of Noah: Shem, Ham, and Japheth. The general direction of these was as follows: Shem was to have and inhabit central and southern Asia; Africa was set off to Ham, while Europe became the possession of Japheth. He also was to dwell in the tents of Shem, and subdue Canaan, which would necessarily bring a portion of his tribe through Asia. In the migration from Mount Ararat, it is more than probable that Noah himself traversed to the East over Asia, settled in China, and so became the founder and first governor of the Chinese Empire. "The language, the literature, the policy and the history of the Chinese combine to sustain this idea. Their language appears not to have changed from its primitive character by the confusion of tongues at Babel. Their literature is as ancient as any whatever. Their government retains the patriarchal character; and their history evidently reaches back to the time of Noah. The first king of China was Fohi, who was undoubtedly the same person as Noah. The Chinese say Fohi had no father, and so Noah beginning the world anew after the flood was the same as fatherless. He is said to have come into existence encompassed by a rainbow, an evident allusion to the rainbow in case of Noah. Fohi is said carefully to have bred seven kinds of creatures, which he used to sacrifice to the supreme Spirit of heaven and earth. Noah took into the ark clean beasts and fowls by sevens, of which he offered burnt offerings to the Deity on the subsiding of the deluge. Add to this the circumstance that the Chou King represents the monarch of China as occupied in drawing off the waters which had deluged the earth, and little doubt indeed can remain that Noah must have been the founder of the Chinese Empire." Once a year the Emperor of China offers a prayer, which is monotheistic, and would do for you or me to offer, and being handed down, as it doubtless is, by tradition from Noah, does no discredit even to its author. As a nation, we may regard the Chinese as descendants of Shem. The people of India likewise descended from Shem or Japheth, or both, and get their doctrines, like the Chinese, from tradition. This is one source. The other is from Solomon, who extended his empire to the valley of the Euphrates; and if the Vedas were not written until after Solomon's reign, we have a very satisfactory explanation of the origin of their doctrines of a trinity, of an incarnate Creeshnu, whose office was that of a preserver, and thus closely agrees with our Christ and Savior. If these views had crystallized into permanent form before Solomon's time, why then we must trace them back to Mount Ararat, the eden and cradle of the new world. In any event, at that time when men lived so long that all American history now could be collected into the evening years of their life, we can see how full and comparatively accurate tradition must have been. But we leave India and come to Persia, to look at the Zendavesta, the oldest of these Bibles yet examined, to see whence Zoroaster derived his inspiration or revelation. Persia is on the eastern side of the Persian Gulf, and perhaps a thousand miles from Palestine. If Zoroaster lived 1,200 years B. C., as we have placed him, he could not have derived his information from Daniel and the captive Jews at Babylon, nor indeed from Solomon, who reigned 1,000 years B. C., but he could have learned it through Balaam; for Balaam lived in the time of Moses and 300 years before Zoroaster. And Balaam knew the Jews, and Balaam knew the Jewish Scriptures, and if Balaam lived on this side the Persian Gulf, as some say, with the Persians on the east, they were but a short distance apart; or if he lived in Mesopotamia, as generally claimed, he even then could reach Persia by modern rail in a single day's travel; and so we discover how Persia and India and China could, and probably did, come by their sacred books and religious beliefs. They were all subsequent to the Jewish Scriptures, and derived by tradition and otherwise from the Jews, Jewish Scripture, and the Jew's God, while the Pentateuch of Moses is proven to be the oldest record, and the ten commandments the first alphabetical writing. We have also learned one other important thing from this study. With a single exception, we found no mention in these various Bibles of God as our Father; so that the fatherhood of God and, then through Christ the brotherhood of man, are original truths of Christianity. And this is one of the grandest pillars of our faith. Christ has taught us who is our brother, and told us who is our neighbor. Other nations and religions represent all outside people as

gentile, heathen, and barbarian, while the golden rule of Christianity embraces all in its charity. The nearest approach to this in other religions was its negative form as stated in the silver rule of Confucius in China, which simply teaches us not to do to others what we would not wish them to do to us. The Christian Bible, then, recognizes and teaches the fact that God made of one blood all nations and races of men, and hence a universal brotherhood; and hence those nations founded upon Christianity throw an open door before mankind, and invite the oppressed of every land to their shores; and therefore America to-day, as a Christian nation, and the land of Christian Bibles, with the single exception of the recent disgraceful act in Congressional Legislation, is gathering together and sheltering the three sons of Noah as they've come from the three quarters of the globe. For we have the descendants of Shem in the Chinese upon our Western coast; the sons of Ham in the negroes; the grand artisans of the world and the children of Japheth in the white race, which contains the world's intellect. Grand trinity of brotherhood, sons of God, and joint heirs with Jesus Christ: where you are, and what you are, as the result of the power of this revelation. Well may you bow to its sway, and clasping it to your bosom, search it as for hidden treasures. For, as says the poet:

"'Tis a mine of precious jewelry,
The Book of God; a well of streams divine!
But who would wish the riches of that mine
To make his own, his thirst to satisfy
From that pure well, must ear, eye, soul apply;
On precept precept scan, and line on line;
Search, ponder, sift, compare, divide, combine,
For truths that oft beneath the surface lie.
Yes, there are things that he who runs may read,
Nor few there are which yield a harder part,
To mark, discern, and know. With cautious heed,
'Tis God's command, survey thy safety's chart,
Lest arduous things distorted, deathward lead
The mind unlearned and the unstable heart."

Missions.

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

THE *Gospel in All Lands* for May is devoted chiefly to articles relating to missionary work in Africa.

IN the missionary schools of Syria and Palestine, there are 14,624 children—7,149 girls, and 7,475 boys.

A MISSIONARY writes from Burmah, that there is a general turning to God among the wild tribes of the Karens.

SIAM, with a population eight times that of Kansas, has eight churches; while there are more than 1,870 evangelical churches in Kansas.

WE are glad to be able to give our readers, from time to time, the words and counsel of such veteran soldiers as Rev. Dr. Gillette, who has fought a good fight, and is near the crown. May they be an inspiration to many unto greater zeal and devotion.

THERE are quite a number of Churches that are without regular preaching on the Sabbath; and quite a number of Theological students will soon have a vacation. We suggest that some of these students be invited to supply vacant pulpits. This would be profitable, we think, for the Churches, and encouraging and helpful to the young men.

AMONG the Kabyles in Northern Africa, a wife is purchased at about the same price that would be given for a mule—500 francs. She is not the companion of her husband and family, but a kind of slave. It is not strange that untruthfulness, gluttony, deceit, bitterness, and general moral wretchedness abound.

NORTHERN AFRICA, comprising Egypt, Nubia, Abyssinia, and the Barbary States, is a most needy field of missionary work. The population is very mixed, there being Copts, Arabs, Greeks, Jews, Syrians, Armenians, Turks, Moors, Negroes, Europeans, and others. The most common form of religion is Mohammedanism; but there are those who profess Judaism, and also Christianity, the latter being, it is said, of a very spurious kind. As a rule, ignorance, superstition, and great depravity, are very widespread. In Egypt, the most successful missionary operations have been by the United Presbyterians of America. Little or nothing has been done to spiritually enlighten the people of Nubia. The Abyssinians claim to have received Christianity from the Ethiopian Eunuch whom Philip baptized. Their religion is a sort of Christianity, mixed with some Judaic ceremonies and Romish superstitions. The people are said to observe

both the seventh and first day as a Sabbath. Various efforts for their evangelization have not met with much success; nor has much been done to spread the gospel in the Barbary States. From a human point of view how uninviting this whole field of Northern Africa; but oh how needy!

THE following statistics relating to missionary work in Japan, are taken from the *Gospel in All Lands*:

- Number of missionaries, 136—an increase (in two years) of 19.
- Organized Churches, 83—an increase of 19. Of these 15 are self-supporting.
- Baptized adult converts, 8,811—an increase of 1,110.
- Baptized children, 601—an increase of 336.
- Schools for boys and girls, 57—an increase of 28.
- Scholars, 2,191—an increase of 1,110.
- Theological schools, 6—an increase of 2.
- Theological students, 99—an increase of 6.
- Sunday-schools, 101—an increase of 38.
- Scholars, 8,784—an increase of 1,253.
- Native ministers, 38—an increase of 22.
- Unordained native preachers and catechists, 124—an increase of 30.
- Colporteurs, 10—an increase of 8.
- Bible women, 20—a decrease of 4.
- Hospitals, 4—an increase of 2.
- Dispensaries, 4—a decrease of 1.
- Bibles, New Testaments, and portions of the Scripture sold—115,000 copies.
- And one of the two committees of the American Tract Society, and the agent of the London Religious Tract Society, together, report for 1881, 138,000 books and tracts.

MISSIONARY PROGRESS.

Many look upon the little they have done to support missions, as a sacrifice they have made for God and humanity. Is it not true that no law in nature can be obeyed without equal advantages in return? The same is true as to the laws of the church; and do we not know that we can see this in her past history? When the law of disinterested benevolence has prevailed in the church, prosperity has abounded; but when selfishness and covetousness have prevailed, barrenness and spiritual poverty have abounded, "and the love of many has waxed cold." In the beginning of the gospel age, prosperity was apparent in every land where the gospel had been preached. It was not by the power of eloquence, or learning, wealth or arms. Its triumph was marked by the fall of idol temples, and the acknowledgment that Christ was the Son of God. After oft rebelling and wandering through the dark ages, on the part of the church, modern missions had their origin in the eighteenth century. The missionary spirit had slumbered in the church and still she lived. Mr. Harris says, in his history, that in the third century some impulse was given to it, but it was in the fourth that the gospel was carried into Persia, and was more generally received in Armenia; from there it was carried into Iberia. It spread rapidly throughout Ethiopia, where it had been carried by Fumentius, and was published about the year 350 by Theophilus under the government of Constantine. In 314, it had evidently found its way to England, for at the council at Arrelate there were bishops present from the Island of Great Britain. Giesler suggests that in all probability the gospel was carried there by Ulphihas in the second century. During the fifth century, some of the German nations received the gospel; in 432, the Scots and Irish; in 496, the Franks adopted the Christian name, and in the sixth century many of the barbarous nations embraced religion and cast away their idol gods. Space will not admit of a full history. We find that Christian missions in England, Scotland, and Ireland were at work in the following centuries in carrying the gospel and the work of civilization to the surrounding nations of the earth.

The eighteenth century began to more especially fulfill the command, "Go into all the world," but how slow were her movements. God was with them who went of a truth, for in the brief period of ten years the gospel had been preached in Greenland, in Tartary, and to the Indians in North America. O. Brainard went out among the Indians in New Jersey, at Crosswicks, Crambury, and the forks of the Delaware in 1743, where many embraced religion, and churches were organized; and Elliott and others, were faithfully engaged in working among the natives in New England and on Long Island; and their work was not in vain in the Lord. To the honor of the small Moravian Band be it known, that they sent out their first missionary when they numbered only six hundred in their church membership. The missionary character of the present century is yet to be known, and placed upon the pages of history.

We pass by what has been done and is now doing in the East, among the churches of the old world, and inquire what is the church doing in our own land. Here is a wide field from the Atlantic to the Pacific. Surely, there is much land to be possessed. Africa is already here with her teeming representatives, and Europe and the millions of Asia are here, and are still coming. Is there not

a Providence in this, and shall we attempt to turn the current of this stream, Uncle Sam has land enough to give them all a farm. And what mission department will be more effectual and successful in carrying out the great commission, than to take some of these children who come to us, educate them, teach them the way of the gospel, and let them go to their own people either here or in their father land, where they will scatter the seed, that will bring forth fruit to the glory of God? It deserves the consecration of the best talent in the land. The future, in my opinion, is full of promise, when the last talent that the church can command is willing to consecrate itself to this work, and I trust the time is near when this will be. The church must be brought to look this matter in the face, and learn that if they are God's church, they are a missionary society, organized, armed and equipped for this great work, to fight the devil and win the world to Christ. O for a generation of holy men and women, who will understand that they are not their own; they are soldiers for Jesus, and they must fight the good fight of faith, and lay hold upon eternal life.

W. B. GILLETTE,

SHILOH, N. J.

MEDICAL MISSIONS.

We have long been of the opinion that medical missionaries who give themselves strictly to the Lord's work, are among the very best instrumentalities for reaching the heathen. I would not have them make the practice of medicine the principal feature of their work, but use it as an auxiliary to the work of teaching and preaching the gospel. The Savior healed the body, but as a means of reaching and saving the soul. A medical missionary will gain access to people, where others will be utterly unable to reach them, and if they have a heart to lay hold of the soul, and know how to do so, they can not fail to be very useful. Furthermore, a medical missionary in a mission, is a great help to his or her associates, relieving them often of great care and solicitude, and of many heavy burdens. I was obliged to practice medicine, and I often had hard cases, and the consciousness that I was not fitted for such work, overwhelmed me with solicitude. All foreign missionaries have to practice medicine more or less; they can not help it, unless they are willing to see people die when a little attention will save them.

I think favorably of sending out lady-missionaries, where there is already a mission established, where they can work, not under the control of the brethren, exactly, but in conjunction with them. First the man, then the woman. Still we have some successful missions managed wholly by women, like Mrs. Ingalls of Burmah; but she is a woman of rare strength, courage, and executive abilities. I do not think very favorably of setting up a medical mission by itself; make it a department of a truly gospel mission. I have no doubt a lady physician who is willing to teach the gospel, as well as practice medicine, whose whole heart is in the missionary work, would be of great service to any existing mission. I think in many places, such a physician could carry on her work with very slight additional expense. It would be possible and right to charge for services and medicines, where the people are able to pay, but there must be more or less gratuitous work. I think a hospital would be too expensive, and without large spiritual results. The Savior sometimes left the multitudes who came simply and only for healing, and went through the towns and villages to preach the gospel. A free dispensary is possible to a Government with ample resources, but hardly practicable for a missionary society. But medical knowledge and a good supply of instruments and medicines, to use as a means of saving men, would be a great help to any missionary; and since all can not have these things, I would put a medical missionary at every station if I could.

M. H. BINBY, D. D.

HEATHEN ENOUGH IN AMERICA.

Dr. Philip Brooks in an able sermon entitled "The Heroism of Foreign Missions," pleads for the foreign missionary idea "as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lies in its missionary life." He then goes on to handle a chief objection. "I know what some of you are saying in your hearts whenever you talk together about foreign missions. 'There are heathen here in Boston,' you declare; 'heathen enough here in America. Let us convert them first, before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Chris-

tianity at home an excuse for not doing our work abroad? It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer asking the judge to have pity upon his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is. The minister who does what they bid him do, feels his task of preaching to such men perhaps all the more necessary but certainly all the less heroic, as he sees how utterly they have failed to feel the very nature of the gospel which he preaches to them."

We hope these earnest and truthful words will be carefully read and pondered by our readers. "This ought ye to have done, and not to have left the other undone."—*Gospel in All Lands.*

THE English Church Missionary Society supports a girls' school in the very center of Jerusalem and another for boys on Mount Zion. In the latter, young men are trained to be pastors, catechists and school-masters for their countrymen. It is found wiser to educate them on the spot than to send them to England. The German deaconesses, also, have a girls' orphanage, and there are various other agencies at work in this city around which cluster so many sacred associations.—*Gospel in All Lands.*

CHRISTIAN work among the natives [of Japan] consists chiefly of preaching, the dissemination of the truth by means of the press, and teaching; the last of these embracing common school education for both boys and girls, education preparatory to a theological course and theological education. The extensive work of preaching and teaching is now carried on by 18 Foreign Missionary and Educational Societies, the earliest of which entered the field in 1859.—*Gospel in All Lands.*

OUR GUIDE.

BY REV. ALEXANDER MACLAREN, D. D.

Moses sought to secure Hobab for a guide because he was a native of the desert and had traveled all over it. His experience was his qualification. We have a Brother who has himself traveled every foot of the road by which we have to go, and his footsteps have marked out with blood a track for us to follow and have trodden a foothold through the else pathless waste. He knows "how to encamp in this wilderness," for he himself has "tabernacled among us," and by experience has learned the weariness of the journey and the perils of the wilderness.

His life is our pattern. Our marching orders are brief and simple; follow your leader, and plant your feet in his footprints. This is the sum of all ethics, and the *vade mecum* for practical life. However diverse our duties and circumstances are, the principles which come out in the divine record of that fair life and wondrous death will fit with equal closeness to us all; and so divine and all comprehensive is it that it abides as the sufficient pattern for every class, for every stage, for every variety of character, for every era, and every land, till the end.

Our poor, weak hearts long for a brother's hand to hold us up, for a brother's voice to whisper a word of cheer, for a brother's example to animate as well as to instruct. An abstract law of right is but a cold guide, like the stars that shine keen in the polar winter. It is hard even to find in the bare thought of an unseen God guiding us by his own unseen Spirit within and his unseen providence without, the solidity and warmth which we need. Therefore we have mercifully received God manifest in the flesh, a Brother to be our guide and the Captain of our salvation.

To him, then, transfer all those feelings of confidence and affection too often lavished on men. The noblest use for the precious ointment of love, which the poorest of us bears in the alabaster-box of the heart, is to break it on his head.

Thus loving and following him, we shall be set free from undue dependence on human helpers whilst they are with us, from eagerness to secure them, from dread of losing them, from despair when they depart. Perplexities will disappear. Duty will become plain. Life will not be a weary march through an unknown land where we have to choose our path by our own poor wisdom, and death is often the penalty of a blunder. All our duty and joy lie in the one command: "Follow me;" and if we only ask him to be with us "instead of eyes," and accept his gentle leading, we shall not walk in darkness, but may plunge into thickest night and the most unknown land, assured that he will "lead us by a right way to the city of habitation."—*Baptist Weekly.*

TRAINING YOUNG CONVERTS.—Young converts are to be instructed respecting Christian labor. Ordinarily young Christians are active, at least for a time. In this they need direction. They are to be instructed in the sphere of practical benevolence, incited to active interest in missions, and the various Christian philanthropies. They are to be saved from holding narrow views of a religious life. And they are to be shown that while for promoting their own spiritual labor for Christ is efficient, it is not sufficient. It is but one means of soul growth. It has been said that the analogy of the body holds here. The wants of natural life are first breath, then food, then exercise. So the wants of spiritual life are first breath, prayer; then food, the truth; then exercise, "Go work in my vineyard." In these is a divine order.—*Congregationalist.*

Education

Conducted by Rev. J. Allen
half of the Seventh-day Baptist

"LET THERE BE LIGHT"

BENEATH THE

BY M. E. H. EV

A door, with secret spring
The banquet hall of old
Above it carved a blooming
Its petals set in gold;
The guests but touched it
And silently they hastened
From the high windows,
Like startled pure and
The prying winds an odor
From some delicious wine
But never did mortal lips
The joys they shared here
Not in more faithful fellowship
Olympian gods were
Than they who gathered.
That old board around
The crumbling walls have
The golden rose still glow
Within my heart's most
The banquet waiteth
The outer rooms are over
By feast and dance and
Not one of all the many
The portal hid beneath it

But, they for whom my
Doubt not but soon or
Shall come each well-beloved
Whose loitering steps
They touch the mystic
And enter here beneath it
What monarch's richest
The golden fruits we
What poets praise the
With subtlest fragrant
And, pure as watching
Our watch fires burn

SELF EDUCATION

Elihu Burritt—the Legend

The mere fact that an
ing ten hours a day at
without the aid of a tea
and understand fifty dif
sufficient, not only to
astonishment, but to ca
upon the frittered momen
gret. To many, not ac
rit, nor having studied
processes, he has appear
lectual phenomenon, pr
can history, as an encou
youth, and a standing r
lazy ones; but to those
with his history, he is
earnest, diligent man
child, and guileless as
lived simply to make th
living.

The following letter
discloses a resolute purp
under obstacles and diffi
ry kind, which awakene
veneration, in the read
make one, who has go
education, hang his hea
him with enthusiasm an
diligence. To all earn
ers, his example is full
says:

"All that I have acco
or hope to accomplish
be, by that plodding
process of accretion w
heap particle by partic
fact by fact. If I was
bition, its highest un
reached no further than
for the young men of
ple in employing those
of time called 'odd mo

MR. BURRITT

"I was the youngest
and my parents were p
education were limited
a district school, and I
cumscribed by my fat
prived me, at the age
scanty opportunities w
enjoyed. A few mon
I apprenticed myself to
native village. Thith
itable taste for reading
ouly acquired through
social library, all the
which I had at that t
expiration of a little
prenticeship, I sudden
of studying Latin." T
of an older brother wh
a collegiate education
I completed my Virgil
of one winter. After
Cicero, and a few o
commenced the Greek
necessary that I shoul
daylight, and a part
duties of my appren
my Greek grammar in
found a moment when
large iron; when I cou
before me, against the
and go through with
unperceived by my fel
to my confusion of
detrimental effect to
At evening I sat down
to the Iliad of Homer
measured my progress
ing the evenings of an

Education Department.

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

"LET THERE BE LIGHT."

BENEATH THE ROSE.

BY M. E. H. EVERETT.

A door, with secret springs, made fast The banquet hall of bloom; Above it carved a blooming rose, Its petals set in gold;

From the high windows fell a light, Like starlight pure and fine; The prying winds an odor caught From some delicious wine;

Not in more faithful fellowship, Olympian gods were bound, Than they who gathered, one by one, That olden board around;

Within my heart's most secret hall, The banquet waiteth long; The outer rooms are overthrown By feast and dance and song;

But, they for whom my feast is spread, Doubt not but soon or late Shall come each well-beloved guest, Whose loitering steps I wait;

What monarch's richest hoard could buy The golden fruits we share? What poet's praise the wines we quaff With subtlest fragrance rare?

SELF EDUCATION.

Elihu Burritt—the Learned Blacksmith.

The mere fact that any man, while working ten hours a day at the anvil, could, without the aid of a teacher, learn to read and understand fifty different languages, is sufficient, not only to awaken interest and astonishment, but to cause one to look back upon the frittered moments of life with regret.

The following letter, written by himself, discloses a resolute purpose of improvement under obstacles and difficulties of no ordinary kind, which awakens admiration, almost veneration, in the reader, and enough to make one, who has good opportunities for education, hang his head in shame, or to fill him with enthusiasm and spur him to greater diligence.

"All that I have accomplished, or expect or hope to accomplish, has been, and will be, by that plodding, patient, persevering process of accretion which builds the ant heap particle by particle, thought by thought, fact by fact."

MR. BURRITT'S LETTER.

"I was the youngest of many brethren, and my parents were poor. My means of education were limited to the advantages of a district school, and those, again, were circumscribed by my father's death, which deprived me, at the age of fifteen, of these scanty opportunities which I had previously enjoyed."

"I next turned to the modern languages, and was much gratified to learn that my knowledge of Latin furnished me with a key to the literature of most of the languages of Europe."

"This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation and affinity of the different European tongues. I could not be reconciled to limit myself in these investigations, to a few hours, after the arduous labors of the day."

"At the expiration of two years, I returned to the forge, bringing with me such books in those languages, as I could procure. When I had read these books through, I commenced Hebrew, and an awakened desire for examining another field; and by assiduous application, I was enabled in a few weeks to read this language with such facility, that I allotted it to myself, as a task, to read two chapters in the Hebrew Bible before breakfast each morning; this and an hour at noon being all the time that I could devote to myself during the day."

"After becoming somewhat familiar with the Hebrew, I looked around me for the means of initiating myself into the fields of Oriental literature, and to my deep regret and concern I found my progress in this direction hedged up by the want of requisite books. I immediately began to devise means of obviating this obstacle; and after many plans, I concluded to seek a place as a sailor, on board some ship bound to Europe, thinking in this way to have opportunities for collecting, at different ports, such works in the modern and Oriental languages as I found necessary for my object."

"I left the forge and my native place, to carry this plan into execution. I traveled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound for Europe. In this I was disappointed; and while revolving in my mind what step next to take, I accidentally heard of the American Antiquarian Society, in Worcester. I immediately bent my steps towards this place. I visited the hall of the Antiquarian Society, and found there, to my infinite gratification, such a collection of ancient, modern, and Oriental languages, as I never before conceived to be collected in one place; and, sir, you may imagine with what sentiments of gratitude I was affected, when, upon evincing a desire to examine some of these rich and rare works, I was kindly invited to an unlimited participation in all the benefits of this noble institution."

"The forty years of active life that succeeded the achievements so graphically recorded, were given to great philanthropic movements, such as 'The Brotherhood of Nations,' 'Ocean Penny Postage,' and Compensated Emancipation, in the agitation of which Mr. Burritt kept two continents in active remembrance of him while he lived. He was a man of uncommon industry; of clear, logical mind, using plain words to express his meaning, and having strong convictions on all public questions. Although the nation chose to blot out slavery by fire and blood rather than pay for the slaves and set them free, and although the peace movement has not yet made war unknown, yet slavery is no more. International Arbitration has become an established fact, and the existence and beneficent operations of the 'Universal Postal Union' is a suitable response to the agitation of 'Ocean Penny Postage.'"

CLIPPINGS.

No one is so blind to his own faults as a man who has the habit of detecting the faults of others.

The total sale of the Moody and Sankey Gospel Hymns, Nos. 1, 2, and 3, up to July 1, 1881, was 9,337,700 copies.

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unraveled.

Doctors say that the gout may be inherited. If any fellow were to leave us the gout, we should contest his will on the ground of insanity.

Laws and customs have not changed much in a hundred years, after all. In 1765 the English Parliament forbade the celebrating of marriages in America without stamps. Now the laws of society as effectually prevent it.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to him he does not abridge your liberty; he only defends you against the evil.—J. M. Ludlow.

A peculiar kind of worm, grublike in form, about an inch long and partly encased in a silicious shell, has been found burrowing its way through stiff clay in the Lord Lorne mine, near Gold Hill, Nevada, 300 feet below the surface.

The peppermint crop of the United States reaches about 70,000 pounds per year, of which 30,000 pounds are exported. Two-thirds of the peppermint oil of this country is produced in New York and about one-third in Michigan.

One twenty-fifth of the whole population of the United States resides within a radius of ten miles from the City Hall of New York.

A banker once found this sentence written upon a one-dollar note: "The last dollar of a fortune of \$150,000; all squandered for drink!"

That quaint old proverb manufacturer who wrote, "All work and no play makes Jack a dull boy," forgot to add that all play and no work makes Jack a professional sport at twenty years of age, and lands him in the penitentiary at thirty.

Not merely to know, but according to thy knowledge, to do, is the destiny of man. "Not for leisurely contemplation of thyself, not to brood over devout sensations, art thou here. Thine action, thine action, alone determines thy worth."—Fichte.

A young lady was talking very earnestly about her favorite authors, when one of the company inquired if she liked Lamb. With an indignant toss of the head, she answered that she "cared very little about what she ate, compared with knowledge."

Genuine piety is symmetrical and rounded. It makes shoes faithfully in a shoe shop, makes prayers earnestly in the house of God and contributes a penny, if it has no more, with a sense of Christian dignity; and if it gives large gifts, does so without ostentation.

Every man, however good he may be, has a yet better man dwelling in him, which is properly himself, but to whom, nevertheless, he is often unfaithful. It is to this interior and less mutable being that we should attach ourselves; not to the changeable every day man.—Wm. Von Humboldt.

Tyndall's theory that heat is simply motion in another form must be true. Strike a piece of iron and it becomes hot. Strike a man and he immediately boils over. There is, however, one exception to this rule—strike a warm friend for a short loan and he immediately becomes as cold as an iceberg.

An inquisitive old gentleman of a botanical turn of mind inquired of the gardener in one of the public places of promenade, "Pray, my good man, can you inform me if this particular plant belongs to the 'arbutus' family?" when he received for reply: "No, sir, it don't. It belongs to the Corporation."

Nine-tenths of the quarrels in this life would be averted if we would never take the doubt against charity. Never accept an insult. Men who go about looking for men to kick them are seldom disappointed. Men who accept only the best interpretation of every act are sure to have always the best acts to interpret.

Whatever your sex or position, life is a battle in which you are to show your pluck, and woe be to the coward. Whether passed on a bed of sickness or in the tented field, it is ever the same fair flag, and admits of no distinction. Despair and postponement are cowardice and defeat. Men are born to succeed, not to fail.

Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady and good Hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that Hand they will be brought.—Jeremy Taylor.

An every-day religion—one that loves the duties of our common walk; one that makes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a church and the power of the gospel.—Bushnell.

He that knows how to pray has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss to gain. He has the power of soothing every care; of subduing every passion, and of adding a relish to every enjoyment. Many things are good for me, but none so good as to draw nigh to God.—Jay.

When an Austin, Texas, school-master entered his temple of learning a few mornings ago, he found on the blackboard the touching legend: "Our teacher is a donkey." The pupils expected a combined cyclone and earthquake, but the philosophic pedagogue contented himself with adding the word "driver" to the legend, and opened the school as solemnly as usual.

A story is told of a member of a certain theological seminary who was so sensitive as to any suspicion of plagiarism that he never allowed himself to make the slightest quotation without giving his authority. On one occasion he commenced grace at breakfast thus: "Lord, we thank thee that we have awakened from the sleep which a writer in the Edinburgh Review has called 'the image of death.'"

To a pretty young girl, Sidney said: "Do you ever reflect how you pass your life? If you live to be seventy-two, which I hope you may, your life is spent in the following manner: An hour a day is three years; this makes twenty-seven years sleeping; nine years dressing; nine years at table; six years playing with children; nine years walking, drawing, and visiting; six years shopping, and three years quarreling."

In the conflict with materialism, we appeal to the consciousness of something higher than matter. Why may we not likewise in the conflict with infidelity carry an appeal to our spiritual consciousness? If the skeptic protest, may not the Christian apologist cogently reply, "This consciousness is as open to you as to me. I will not leave out a kind of proof which is unreal to you only because you close your eyes against it."

Some curious statistics have recently been given from India, as to the number of deaths during 1881 from the bite of poisonous serpents or attacks from wild beasts. The total number of registered deaths from such causes is something appalling, 21,990, Bengal taking the lead, as more than half the number were within these limits. As many more are said to have become victims of whom no record could be obtained, and the figures can not be said to invite emigration, while they do call loudly for the formation of a society for "Protection from Cruelty," not against, but "from animals."

Queen Victoria has attained her 61st year, an age exceeded by eleven only of the sovereigns of England, dating from the Norman Conquest, namely, Henry I., who lived to the age of 67; Henry III., who lived to 65 years; Edward I., who lived to be 67; Edward III., who attained 65 years; Queen Elizabeth, who reached 69 years; James II., who lived 68 years; George I., 67 years; George II., 77 years; George III., 82 years; George IV., 68 years; and William IV., who lived to 72 years. Queen Victoria has reigned over England 43 years, a period which has not been exceeded by more than four English sovereigns, namely, Henry III., who reigned 56 years; Edward III., who reigned 50 years; Queen Elizabeth, who reigned 45 years; and George III., who reigned for the long period of 60 years. During the reign of Queen Victoria every other country of the world, from the least to the greatest, has had changes of rulers.

OVER AND OVER AGAIN.

Over and over again, no matter which way I turn, I always find in the book of life some lesson I have to learn. I must take my turn at the mill; I must grind out the golden grain; I must work at my task with a resolute will over and over again.

We can not measure the need of even the tiniest flower, Nor check the flow of the golden sands that run through a single hour; But the morning dews must fall, and the sun and the summer rain Must do their part, and perform it all over and over again.

Over and over again, the brook through the meadow flows, All over and over again, the ponderous mill-wheel goes; Once doing will not suffice, though doing be not in vain, And a blessing falling us once or twice, may come if we try again.

The path that has once been trod, is never so rough for the feet; And the lesson we once have learned is never so hard to repeat.

Though sorrowful tears must fall, and the heart to its depths be riven With storm and tempest, we need them all to render meet for heaven.

Sabbath Reform.

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

THE SABBATH AT CREATION.

This Divine ordinance takes precedence of all others in several respects. It was coeval with Creation itself—it was a part of that vast design—it was a seventh portion of it; the highest, as chaos was the lowest, so this utterance of God was his last, his highest, his finishing act. All the previous stratifications (to use a geological term) lay beneath it. There was not, properly speaking, at this solemn moment any command proclaimed to man; he and his littleness is not even mentioned; but just as the works of the six days are severally recorded, so in the historical order this great work, the rest of God, and the consecration of the seventh day, is registered for all time! (Genesis 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 on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Here, in simple, but sublime language, the Almighty, the Creator of all things, is presented to our view in a state of profound repose. He has finished the work of material creation; he has ceased to work: it is done, "and God ended his work which he had created and made." A great announcement, full of weighty matter, uttered six thousand or six hundred thousand years since, on which the lapse of all time has made no more impression than swelling waves upon the enduring rock. Man knows of no subsequent act of material creation; combination of the hidden powers, elements, and principia of matter, may produce results new to his apprehension, and man be what he was called by an eminent and pious geologist, "a sub-creator;" but he has no new materials to work upon; the creation, or calling into being and existence that which had no existence before, ended on the evening of that sixth day, whatever portion of time that word may import. The unbeliever's objection that "all things remain as they were since the creation of the world" is perfectly true; the elements of matter have received no addition since that "evening;" as the work of Redemption was finished on Calvary, so in that moment the work of Creation ended—was completed. Then in words suited to our finite comprehension it is added that "God rested;" not as mortal man is weary and rests, for God Almighty is incapable of either; "God rested"—reposed in sublime complacency; contemplating the perfect work which he had completed and made; and just as it is recorded of his works

each day, "That he beheld them, and saw that they were very good," so as the Divine Mind contemplated the heavens and the earth and all living things, and above all his last and greatest work—man himself—he was satisfied, beholding his own perfect image reflected in the vast mirror he had made, "and his rest was glorious." Now, it was in the bosom of these wondrous works, and in the perpetual memory of them, that the Sabbath rose! He that created the wonders of the material world in six days, created the Sabbath on the seventh day. Whether these days were days of twenty-four hours each, according to the orthodox opinion, or of hundreds and thousands of years, according to the geologists, it matters not in this respect. Six days were occupied in creation, the seventh in God Almighty's rest; a seventh portion of time was dedicated, consecrated, and made "holiness to the Lord;" until time shall be no more.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Observe here is no commandment to man as yet, that he was to share in this deed of sanctification, much less is there any hint as to the mode by which he was to sanctify it. Subsequent revelations must direct us on these points. We should not know from anything we read here "that the Sabbath was made for man." In this lies the value of the Divine record of its origin; all we learn here relates to the glory of the Divine person. His rest. His consequent solemn dedication of a seventh portion of time for the express purpose of handing down to the remotest generations the great fact that he rested on this day, in memoriam, the most memorable of events of surpassing majesty and glory, God created a Sabbath for ever and for ever to be a record of God's creation and of God's rest. Here is nothing about man's obedience or man's rest, nothing of his observance of a like rest, nor his neglect of it. We must wait for the voice of God on Sinai before we can draw such inferences or conclusions. The one great and glorious revelation of the act of God in creating and dedicating the Sabbath-day as a part of the original creation is the one great truth which I would lay as foundation of all that follows. To this all subsequent commands and observances relate; on it they are built; hence all practices and duties are subsequently derived. Whether man keeps the Sabbath or not, or whether he is bound to observe it or not, here is the record of God's immutable decree—he sanctified, dedicated, and consecrated the seventh day, the Sabbath, as a most holy memorial of his creation and rest.—South-Western Presbyterian.

THE SABBATH—ITS NATURE AND OBLIGATION.

The Sabbath has from the beginning been set apart as a day sacred to rest and worship. God rested the seventh day and hallowed or sanctified it. The full import of this divine sanctifying of the seventh day is revealed in the moral law as a command of permanent moral obligation. Since it appears side by side with the commands, "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not kill," why should it be less obligatory than these?

The difficulty as to its observance does not lie in the nature of the command, nor in mere public opposition to the idea of a day of rest, but in the depraved sentiment of the church as to its moral obligation. Let the attitude of the church be corrected, and there will be a more general observance of the Sabbath. There is no reason why the church should place the moral obligation of one command above another. It deals with profanity, stealing, lying, adultery and murder as crimes, while the equally base disregard of the Sabbath is entirely overlooked. A church member may spend the Sabbath in visiting, cooking, entertaining company, traveling and other equally secular occupations, and no one thinks of presenting a complaint against him in the church.

In the eye of God, the breaking of the Sabbath law was not less offensive than profanity or lying. The man who gathered sticks on the Sabbath was put to death as his command. When Ananias and Sapphira lied to the Holy Ghost, God visited them with immediate death. He thus vindicated the sanctity and permanence of his moral law. A false view of morals alone could induce the church or the world to attribute more sanctity to one precept of the Lord than to another.

The Church of Rome taught her people, both by precept and example, to neglect the Sabbath and disregard the sanctity of the law. The results that followed are everywhere manifest. All Papal countries now disregard the claims of the Sabbath, and their influence has extended to other countries.

It is manifest to every careful observer that the neglect of one precept will soon lead to the disregard of all the precepts of the law. When, therefore, the Sabbath is desecrated, lying, profanity, adultery, stealing and murder soon follow. We do not need to go beyond the limits of our own city to find the proof of this statement.

The ratio of the increase of crime may be shown to be directly as the prevalence of the breach of the Sabbath law.

Have your readers considered how far Christians are responsible for the rapid increase of violence and crime in our land? Let us strive to bring our Christian people to revere and obey all the precepts of the law and the gospel, and so clear ourselves of the fearful responsibility now resting upon the church of setting forth a false view of morals, and especially of the observance of the Sabbath.—American Baptist Flag, St. Louis, Mo., Feb. 1, 1882.

at home an excuse for not doing our broad? It is as shameless as it is ill. It pleads for exemption and inaction on the ground of its own neglect. It is like a murderer asking the jury to have pity upon his orphanhood. The men who make such a plea feel, I know, how heroic it is. The minister sees what they bid him do, feels his preaching to such men perhaps all unnecessary but certainly all the less as he sees how utterly they have to feel the very nature of the gospel he preaches to them.

These earnest and truthful words carefully read and pondered by our "This ought ye to have done, and have left the other undone."—Gospel Lands.

English Church Missionary Society's girls' school in the very center of them and other for boys on Mount In the latter, young men are trained pastors, catechists and school-masters in their countrymen. It is found wiser to place them on the spot than to send them to a distant land. The German deaconesses, also, girls' orphanage, and there are various agencies at work in this city around cluster so many sacred associations, in All Lands.

OUR GUIDE.

REV. ALEXANDER MACLAREN, D. D.

was sought to secure Hobab for a guide, he was a native of the desert and traveled all over it. His experience was a qualification. We have a Brother who himself traveled every foot of the road which we have to go, and his footsteps marked out with blood a track for us to follow and have trodden a footpath through the pathless waste. He knows "how to walk in this wilderness," for he himself tabernacled among us," and by experience learned the weariness of the journey and the perils of the wilderness.

Our life is our pattern. Our marching is our brief and simple; follow your and plant your feet in his footprints. This is the sum of all ethics, and the vade mecum for practical life. However diverse the circumstances and circumstances are, the principle which come out in the divine record of our life and wondrous death will fit with closeness to us all; and so divine and comprehensive is it that it abides as the pattern for every class, for every age, for every variety of character, for every land, and every land, till the end.

poor, weak hearts long for a brother's to hold us up, for a brother's voice to cheer, for a brother's example to animate as well as to instruct. An exact law of right is but a cold guide, like stars that shine keen in the polar Winter. It is hard even to find in the bare light of an unseen God guiding us by his unseen Spirit within and his unseen presence without, the solidity and warmth we need. Therefore we have mercifully received God manifest in the flesh, a helper to be our guide and the Captain of our salvation.

him, then, transfer all those feelings of love and affection too often lavished on the noblest use for the precious ointment of love, which the poorest of us bears in an alabaster-box of the heart, is to break his head.

free loving and following him, we shall be free from undue dependence on human aid whilst they are with us, from eagerness to secure them, from dread of losing them from despair when they depart. Persecutions will disappear. Duty will become a life will not be a weary march through unknown land where we have to choose our path by our own poor wisdom, and death the penalty of a blunder. All our joy and life in the one command: "Follow me;" and if we only ask him to be with us instead of eyes," and accept his gentle guidance, we shall not walk in darkness, but plunge into thickest night and the most blinding land, assured that he will "lead us the right way to the city of habitation."—The Weekly.

TRAINING YOUNG CONVERTS.—

Young converts are to be instructed respecting Christian labor. Ordinarily young Christians are active, at least for a time. In this need direction. They are to be instructed in the sphere of practical benevolence, in active interest in missions, and the Christian philanthropies. They are saved from holding narrow views of a Christian life. And they are to be shown while for promoting their own spiritual labor for Christ is efficient, it is not sufficient. It is but one means of soul growth. It has been said that the analogy of the body is here. The wants of natural life are first, then food, then exercise. So the wants of spiritual life are first breath, then food, the truth; then exercise, work in my vineyard." In these is a definite order.—Congregationalist.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 1, 1882.

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

KEEPING THE HOUSE CLEAN.

Some time ago I was visiting at the home of an excellent housekeeper, and engaged in spiritual conversation. The father, who was a professor, but not a church member, when urged to identify himself with some church, replied that he would like to join a church where all did their duty, where no Winter revivals were necessary to warm them up, and no pastoral labor required to keep them faithful. I looked over the room in which we were sitting, and it was so pleasant and neat, and everything so clean that I said, certainly you have no dust or dirt brought into this house. "Oh, yes," she answered, "plenty of it; but I will tell you how I manage. Every day I sweep the rooms once, and may be twice, and then dust them carefully. The last of the week I scrub the floors and wash all up thoroughly. In the Spring and Fall we take up the carpets, and set the furniture out in the yard, and then we just begin to see how much dust and dirt have accumulated after all our sweeping. Indeed, the only way to keep the house clean is to keep working away every day at the dust and dirt, and even then dust will settle in the parlor, and dirt be tracked into the kitchen; but we keep right on sweeping and dusting, scrubbing and cleaning." "Just so," I replied, "with the human heart and with the church. Every day these erring hearts must be cleansed with the Word and humble prayer. Every week we meet together in the sanctuary, and confess our transgressions, and pray the Holy Spirit to cleanse us from sin and all uncleanness. At stated times we meet together for a thorough cleansing of all our hearts by a general confession of sin and a fresh baptism of the Holy Ghost; and yet our garments often get soiled along the dusty way, and our hearts defiled with the filthy things of life, and our churches polluted with things unclean, and still we keep on praying and confessing, and forsaking, and blessed be God, the Holy Ghost keeps on cleansing us in the blood of the Lamb." And so these poor hearts are only kept clean by the application of the blood, and these churches, made up of erring mortals, kept living by the renewing power of the Holy Ghost. L. R. S.

POSITIVENESS AND IGNORANCE.

Do they necessarily go together? No, for there is the certainty of knowledge, the assurance that arises from having made a careful investigation, and ascertained what can be clearly and certainly known. But then there is a positiveness which you often see coupled with ignorance, and is the result of ignorance. What patience and grace is required to tolerate such a manifestation! And it is by no means uncommon. There are some things in the Word of God that are clearly revealed; the practical duties of life are clearly made known, and may be ascertained and stated with certainty. A teacher should be positive in enforcing these duties; his voice should ring out no uncertain sound. Then there are some fundamental doctrines which are clearly taught, and it is no virtue to enforce them with any lack of assurance; indeed, it is a pusillanimous theology which affirms nothing with positiveness. But there are some things which are not clearly revealed; so little is said concerning them, there is at least room for an honest difference of opinion, and there is abundant reason for a modest man to exclaim that he does not know what to affirm concerning them. As for instance, the second coming of Christ, will it be pre-millennial or post-millennial? What is meant by his coming again "in the glory of his Father with the holy angels?" What about the resurrection; when and how shall it be? What about the doctrine of the intermediate state; is there any such doctrine? What about the doctrine of the final perseverance of the saints? What is meant by the teaching of Peter in his first Epistle, 3d chapter, 19th and 20th verses? These are a few samples of instances where we think a man may be excused from asserting positively what is the teaching of Scripture. Shall one be called stupid because he does not claim to understand these things? No, positiveness of knowledge on these subjects is the result of ignorance. And too often is it the case, that where individuals claim to have explored the depths of these subjects, and to prove their knowledge by philological evidence, it turns out that their philology is greatly at fault, and the depths that they pretend to have fathomed have only landed

them in the mud. Dear brethren, assert your opinion upon these subjects with modesty; manifest no impatience with others who are slow to accept your conclusions; be not positively and offensively dogmatic where angels fear to tread. E. M. D.

THE LANGUAGE OF CHURCH-GOING.

Our love for the worship of God is the measure of our love for him. If the soul be truly in love with God, it will delight in his fellowship, and in giving itself in homage to him. But our love and devotion to God must be expressed through the forms of worship, both private and public, just as thinking must be done through the forms of language. God blesses and rewards openly those who go to him in private, but he also requires his people to assemble and unitedly offer unto him acceptable spiritual sacrifices. It is right and a duty to pray at home and in secret, but the Lord says of his house that it "is a house of prayer for all people." All, therefore, who are able to do so, should attend the services of his house, not only for their own profit, but for the honor of God. Public worship honors God. It is the public offering to him of the heart in love and praise, and the upholding of his truth and cause. By regular and faithful attendance at church one declares, in emphatic language, that he is loyal to God and devoted to his cause. True, one may say what he does not feel, and what he does not mean, but he who wends his way to church regularly on the Sabbath, says plainly by his course, that he loves the principles and interests which the church represents, and is committed to their support. The journey to and from the house of worship every Sabbath preaches the doctrine of Sabbath observance and of reverence and love to God. The neighbors read this lesson, and more important still, the children learn it, and love and follow the way taught. But those who habitually and unnecessarily absent themselves from the house of God, throw the weight of their example and influence against religion. They say by their course, as plainly as language can say, that they care nothing about the worship of God. Their refusal to co-operate with those who are seeking to magnify the name of God and to spread his truth, is interpreted by the world as an attitude of hostility to the church and the cause. The enemies of religion hail them as allies. Those who look to them for example and direction, as their children, receive no encouragement to enter upon a life of godliness. It is doubtless true, that many in this matter do not really mean what the language of their position really expresses, but the language is, nevertheless, clear and unmistakable. Can any one afford to be understood to be an opposer of religion and an ally of ungodly men, if he loves God and would have souls brought to Jesus? A. B. P.

EDUCATION OF MINISTERS.

The following from Dr. Pritchard is full of pith and point: "I once heard Dr. Barnas Sears say that 'one first-class man in Church or State was worth five millions of dollars.' The value of one such man indeed can not be computed! It is absolutely immeasurable. The career of such a man is a strong appeal to all of us, to go on in making sacrifices for the education of young men called to preach the gospel at home and abroad. There never was and never will be, a wiser and better investment of money, than to put it into the education of men who are to preach the unsearchable riches of Christ to a perishing world." These golden truths have a peculiar adaptation and force to us as a people, devoted to Sabbath reform and general progress in Christian doctrine and duty. Fundamental and indispensable to our work is a devoted and thoroughly educated ministry. The conflict is between the true and the false in morals, in religion, and in society. We must have men for our leaders of thought who are true as the needle to the pole, to what God has given us to work out on the field of religious controversy, and then they must be trained to skillful advocacy and brave defense. It will not do for us to sit behind whatever strong fortress and simply repel assault; we must move on the enemy's line; we must carry the enemy's strongholds. The coming ministers must be stalwart men, "thoroughly furnished;" they must "study to show themselves workmen, approved, and that need not be ashamed." And "we, the people," are responsible in this matter of the education of our ministers. It is our duty to furnish the means for their education and complete equipment for the noble and sturdy work whereunto they are called. This is not a question to which "distance lends enchantment." It is right upon us, pressingly imminent. In answer to prayer for more laborers to

come into the harvest, here stands a noble band of young men and women, who have counted the cost and accepted the duty of consecration to the ministry of the Word, from our pulpits, in our mission fields. A more devoted and earnest and promising class seldom knocks at the door of any theological seminary than this now ready to enter ours; a class the denomination may well be proud of, and one they can not well afford to turn away, and compel to go off to First-day seminaries for their theological training. There is too much waste, too much danger in such a course. It is a confession of weakness and a show of carelessness, that puts us at a severe disadvantage with our opposers. A defeat is well nigh assured when we seek supplies of those who oppose us, and rejoice in our weakness. With all due forms, and with high hopes and earnest prayers, we have set up a theological department to our noble University at Alfred, and a goodly number of graduates from it are already in the front ranks of our work—true and able workers, every one of them. For want of sufficient funds for the endowment of the necessary chairs to make this department as strong and permanent as it ought to be, it has lagged, and its professors have had to seek other employment at times. This ought not to be. Is there not money enough in the hands of our people, that ought to be and will be at once devoted to the completion of our theological endowment? Time will tell. D. E. M.

THE PREACHING SERVICE.

Many of the older people of our churches, doubtless, remember when two or three sermons on the Sabbath-day was the rule, with, perhaps, a Bible-class or prayer-meeting sandwiched in between. There is now not one church among us which has, regularly, more than one preaching service on the Sabbath. Whether this change is for the better, is a question concerning which there may be a diversity of opinion. It is the purpose of this article to inquire, what are the duties that we owe to this one preaching service?

So far as the preacher is concerned, it is manifestly his duty to present this service to the people, replete with the best fruits of the gospel which he can gather during the week. It is his one golden opportunity, and he can not afford to fritter it away with sensationalism, or with high sounding phrases which simply please the fancy, or with crude speculations and human philosophies, or with ill-assorted and half-digested truths of any kind. He is the shepherd of the flock, and the command of the Chief Shepherd to him is, "Feed my sheep," "Feed my lambs." The preaching service, is, pre-eminently, the feeding time. The number of public services per week, being reduced to this minimum, the largest possible opportunity is afforded the preacher for thorough preparation, and since opportunity is the measure of duty, we have not far to look for the minister's duty respecting the preaching service.

What is the duty of the people to this service? Is it illogical to say that, since it is the duty of the preacher to come laden with the good things of the gospel, gathered with much painstaking, for the feeding of the people, it is the duty of the people to come and be fed? It, certainly, is not much to require; and it is of more importance than is generally supposed, for a variety of reasons, some of which are:

1. It is co-operation with the preacher. It is a mighty stimulus to a minister to know that his congregation are all before him waiting for his message. If he can not preach to edification under such circumstances, he has mistaken his calling, and it were a kindness to tell him so at once. On the other hand, it is in the power of the people to discourage the minister, and to largely defeat the end of his ministrations, simply by neglecting them. The faithful pastor prepares his sermons with reference to the wants of his people. Sometimes this preparation has been made with reference to the needs of a certain person, or class of persons, in the congregation. The sermon is preached, and the person, or the class of persons for whose benefit it was prepared, is not present, and, of course, so far as the special purpose of the sermon is concerned, it falls flat. By whose fault? Or a sermon is prepared for the whole congregation. When it is preached, half of the congregation is not present to hear it. To these absentees, it is all a dead loss. And yet the labor of the minister, in the preparation of the sermon, has not been diminished, while a positive burden has been added to him in its delivery. Thus, if the ministry of the word is of any value to a people at all, the highest good to all the people is to be obtained from it, when all the people attend upon it. If some must be absent, it is a misfortune to be counteracted as best it may. If others are absent

through indifference, neglect, or intention, it is a grievous wrong, to be treated as such. Thus, more than they know, the people themselves are responsible for the success or failure of the preaching service.

2. Another consideration is that regular and constant attendance upon the preaching service is a good habit to form and maintain. The Sabbath is God's memorial. No habit respecting this day can be better than the habit of being found where God is worshipped, where his word is preached, and where it pleases him to meet his people with blessings. It can hardly be called a burden on any man, to ask him to spend one hour, or one hour and a half, on the Sabbath-day, at the house of God, and do it habitually. It is no argument against the point here made to say that the service of God's house should be attended from principle, or from the love of it, and not from habit. Shall a man refuse to eat because it is becoming a habit with him to eat? The Sabbath, with its appointment for the preaching service, comes once a week in all kinds of weather, all the year round, as long as a man lives. If he responds regularly to its call, from any motive or motives whatsoever, that regularity becomes habit, and is a good one to form. It ought to be formed in early childhood, and maintained through life.

3. A third consideration pointing to the duty of general and habitual attendance upon the preaching service is, that it is God's plan for reaching the people with the truth. It was the synagogue method in the later periods of the Old Testament times. It was clearly the apostolic method, as shown by "The Acts of the Apostles."

It is, thus, the duty of all to magnify the preaching service—the preacher, by bringing to it the best fruits of his week's study and toil; the people, by habitually attending upon the service as the best method of keeping thought and life in the vital currents of divine truth. "It pleased God by the foolishness of preaching [not the preaching of foolishness] to save them that believe."

L. A. P.

THE OUTLOOK FUND.

In looking over the field of duty, and the demands of the hour, the Tract Board did not dare do less by way of advance movement, for the present year, than is involved in the publication of the *Outlook*. The plan, as already explained to the readers of the *Recorder*, demands a special fund, over and above probable receipts, of at least five thousand dollars. If this demand is promptly 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 a "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 carefully 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 God may enable you to give. Address J. F. Hubbard, Treasurer American Sabbath Tract Society, Plainfield, N. J.

GOOD WILL.—We are in receipt of a new, improved, and enlarged edition of this valuable collection of new music for Sabbath-schools and gospel meetings, by J. Martin Towne and J. M. Stillman. It is published by S. W. Straub, 69 Dearborn St., Chicago, Ill., at \$2 50 per doz. 128 pages. Sample pages free. Many of our readers are so well acquainted with the first edition, and also with Dr. Stillman, that comment on our part would be considered assumption; but to lovers of music and musicians, who have not the pleasure of such an acquaintance, we will say that here is a fine opportunity to secure a new enjoyment.

WIDE AWAKE for June is a very beautiful number, crowning its series of fine frontispieces with the \$600 First Prize drawing, "A-Maying," a picture which embodies all the joyousness of childhood, and the bloom of full Spring-time. It has a large number of other fine illustrations, and the reading matter is first class. Ella Farman, editor; D. Lofthrop & Co., publishers, Boston. Price, \$2 50 a year.

SENATOR BALDWIN, of this district, has laid us under special obligations for a copy of the New York *Legislative Manual*, a valuable book of reference for a printing office.

Communications.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association convened with the Church of Richburg, Tuesday evening, May 16th.

The introductory sermon was preached by I. L. Cottrell, from Prov. 4: 23.

Wednesday morning, G. M. Cottrell presented a paper on "The Seven Books of the World."

The afternoon session was principally occupied by interesting discussions.

In the evening, D. E. Maxson preached; subject, "Christianity against Heathenism." Psal. 2: 1.

Remarks and criticisms were offered on all the sermons or papers presented, which, together with the discussion of the questions below, were participated in by J. Sumnerbell, C. A. Burdick, L. M. Cottrell, G. H. F. Randolph, A. B. Cottrell, J. G. Burdick, L. C. Sands (First-day Baptist minister), Simeon B. Smith, J. P. Dye, Henry Stillman, A. C. Burdick, Mr. Crusen, Mr. Anderson, G. M. Cottrell, D. E. Maxson, and I. L. Cottrell.

QUESTIONS DISCUSSED.

1st. The time to be devoted to sermon preparation and to pastoral visiting.

2d. Prayer-meeting topics; best or not?

3d. Written or unwritten sermons?

4th. Is it, under any circumstances, justifiable for a church to exclude a delinquent member without a previous effort to reclaim him?

5th. Should a church ever give a letter of dismission to a member asking it in consequence of disaffection with the church?

6th. In case a member of a church so changes his doctrinal views that he can no longer subscribe to the creed of the church to which he belongs, what is his duty to the church, and what is the duty of the church to him?

7th. Should an officer of a church who has failed to come up to his official duty be reported to our denomination as such an officer?

The three sermons or papers presented at this session were requested for publication in the *Recorder*.

G. H. F. Randolph was received into membership of the Conference.

A committee was appointed to collect and revise papers read before the Conference, and arrange them for publication.

The Conference adjourned Wednesday night, to hold its next session with the Church of Portville.

D. E. MAXSON, Moderator.
I. L. COTTRELL, Rec. Sec.

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, D. C., May 27, 1882.

The Senate committee on finance has just made an adverse decision in a case of a somewhat novel character. A company of militia in Chicago, composed of young men of Scotch descent, adopted the Highland uniform, and ordered them from Scotland. They then petitioned Congress to authorize the refund of the duties paid, and the House passed a bill to that effect. The Senate finance committee decided adversely, because of their opinion that it would set a precedent under which all militia organizations would ask for the refund of duties paid on imported uniforms.

A full length life-size portrait of President Garfield has lately been purchased for the gallery at the White House, and was removed there last week, but has not yet been hung, and until a place is selected for it, stands against the wall in the Green Parlor, where the portrait of Mrs. Hayes is similarly situated. His portrait is by Mr. E. F. Andrews, who painted several of the other portraits of Presidents now there and also that of Martha Washington. This portrait has been highly commended by General Garfield's nearest friends, and is the same which hung in the house of Representatives during the memorial services on February 27th. The collection at the Executive Mansion of portraits of Presidents now lacks only those of Hayes and Arthur, to be complete up to the present time. During the Hayes administration a number were added to the collection, making it a full representation up to his accession.

Guiteau appears to have lost some flesh during the past three or four weeks, and the color he then had is fading from his cheeks. Having within a few weeks allowed his beard to grow, his appearance is somewhat changed. Just now he seems to put his entire dependence on Mr. Reed, his counsel, and he seems to be confident that Mr. Reed will succeed in securing a respite, and perhaps a commutation of sentence; but like Mr. Reed, he is reticent as to what the next move will be. He never mentions the name of Scoville, and seems to have dismissed his relatives from

his mind. It would seem Guiteau, the postal law a rulous matter through suspended by common are quantities of letters this kind received for comparatively few letters, being almost altogether about nine out of ten reference to the scaffold. One received a day or two pyramid formed of the Judas Iscariot, Benedict Jeff Davis, Wilkes Booth that of Guiteau, with hanging from a beam serpents crawling towards belished by the words thers." Such communica lived to Guiteau.

Home

New York
LEONARDS

On the 20th of May, was the recipient of four of the Seventh-day Baptist, residence of Bro. Wm. M. Jones, of London to whom a vote of thanks was given, and placed in the Library bath-school. This addition in Holland, and the idea of where their money what purpose. We hope bath truth and the cause both in Holland, England soon as Bro. Jones comp Mill Yard church and be able to procure their these.

The Sabbath-school in the direction of an efficient and a corps of praying many classes are engaged the Holy Land, and keep of truths and events of

The Quarterly Meeting Churches convened with 27th. These gatherings profit, and ought to be possible by coming together and heart preparation, ready to give a Pentecost make the occasion one witnessed. Sabbath after bath-schools united in the or rather to listen to the on the central truths taught. To the 2d Brookfield school consideration the 34th Mark 8, the 36th and 37th the 38th for an essay by Mark 9: 1 was the subject H. D. Clarke.

The Church received letter the 13th. We members will communicate often, as we love to be they may be assured the going up to the Father

ADAMS CE

Our village is very beautiful in its bright green mantle.

Our pleasant church fence put up in front of

As the time for the annual Central Association draws detect may signs which our people are preparing warm hearts, and enter kindness, all who may pleasant village on that ments have been made come to attend the Assn the R. W. & O. road, with the rate of one cent per

Pennsylv

I am about concluding Susquehanna, Lackawanna ties, Pennsylvania, and again in 1879. The isters then rejecting the have uniformly declined the Churches have been the past three years Several of the ministers ular, have lost standing have left their denomina betterment of their cir facts are patent to all of another and brighter growth in grace. The Church at Clifford, which tually extinct, was at blessed, its numbers are worship enlarged, and

Communications.

MINISTERIAL CONFERENCE.

Ministerial Conference of the Western Association convened with the Church of St. Paul, Tuesday evening, May 16th. Introductory sermon was preached by J. J. White, from Prov. 4: 23. Wednesday morning, G. M. Cottrell presided over a paper on "The Seven Books of the Old Testament."

Afternoon session was principally occupied with interesting discussions. Evening, D. E. Maxson preached; "Christianity against Heathenism."

Remarks and criticisms were offered on all papers presented, which, together with the discussion of the questions were participated in by J. Summerbell, A. B. Burdick, L. M. Cottrell, G. H. Burdick, A. B. Cottrell, J. G. Burdick, J. B. Smith, J. P. Dye, Henry Still, C. Burdick, Mr. Crusen, Mr. Anderson, C. Cottrell, D. E. Maxson, and I. L. Cottrell.

QUESTIONS DISCUSSED. The time to be devoted to sermon and to pastoral visiting. Prayer-meeting topics; best or not? Written or unwritten sermons? Is it, under any circumstances, justifiable for a church to exclude a delinquent without a previous effort to reclaim him?

Should a church ever give a letter of disaffection to a member asking it in consequence of disaffection with the church? In case a member of a church so changes his doctrinal views that he can no longer subscribe to the creed of the church to which he belongs, what is his duty to the church and what is the duty of the church to him?

Should an officer of a church who has become up to his official duty be re-elected to our denomination as such an officer?

Three sermons or papers presented at the conference were requested for publication in the Recorder.

F. Randolph was received into membership of the Conference. A committee was appointed to collect and read papers read before the Conference, and to report on their publication. Conference adjourned Wednesday to hold its next session with the Church of Portville.

D. E. MAXSON, Moderator. J. J. WHITE, Rec. Sec.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., May 27, 1882. Senate committee on finance has just reported an adverse decision in a case of a somewhat novel character. A company of militia, composed of young men of Scotch descent, adopted the Highland uniform, and were sent from Scotland. They then defied Congress to authorized the refund of their duties paid, and the House passed a bill to that effect. The Senate finance committee decided adversely, because of their feeling that it would set a precedent under which militia organizations would ask for refund of duties paid on imported uniforms.

A length life-size portrait of President Grant has lately been purchased for the White House, and was removed to the Green Parlor, where the portrait of Mrs. Hayes is similarly situated. This portrait is by Mr. E. F. Andrews, who painted the other portraits of Presidents Grant and also that of Martha Washington. This portrait has been highly commended by General Garfield's nearest friends, and is the same which hung in the house of the President during the memorial services on the 27th. The collection at the Mansion of portraits of Presidents is only those of Hayes and Arthur, and up to the present time. During the administration a number of portraits were collected, making it a full collection up to his accession.

It appears to have lost some flesh in the past three or four weeks, and his cheeks are fading from his cheeks. Within a few weeks allowed his beard to grow, and his appearance is somewhat changed. He seems to put his entire dependence on Mr. Reed, his counsel, and he seems confident that Mr. Reed will succeed in a respite, and perhaps a commutation of sentence; but like Mr. Reed, he seems to what the next move will be. He mentions the name of Scoville, and has dismissed his relatives from

his mind. It would seem that in the case of Guiteau, the postal law against sending scurrilous matter through the mails, has been suspended by common consent. Daily there are quantities of letters and postal cards of this kind received for him. There are comparatively few letters, his correspondence being almost altogether by postal card, and about nine out of ten have some soothing reference to the scaffold, hell, Satan, etc. One received a day or two ago contained a pyramid formed of the names of Diabolus, Judas Iscariot, Benedict Arnold, Aaron Burr, Jeff Davis, Wilkes Booth, surmounted by that of Guiteau, with the figure of a man hanging from a beam at the top, and two serpents crawling toward it, and further embellished by the words "Gathered to his fathers." Such communications are never delivered to Guiteau. AUGUST.

Home News.

New York.

LEONARDSVILLE. On the 20th of May, our Sabbath-school was the recipient of four large photographs of the Seventh-day Baptist Chapel in Haarlem, residence of Bro. Velthuisen, etc. Bro. Wm. M. Jones, of London, made the gift, to whom a vote of thanks was extended by the school. These pictures have been framed and placed in the Library Room of the Sabbath-school. This adds new interest to the cause in Holland, and gives the children an idea of where their money went as well as for what purpose. We hope to do more for Sabbath truth and the cause of the Redeemer, both in Holland, England, and at home. As soon as Bro. Jones completes his views of the Mill Yard church and vicinity, we hope to be able to procure them, and place beside these.

The Sabbath-school is prospering under the direction of an efficient superintendent and a corps of praying teachers. The primary classes are engaged in drawing maps of the Holy Land, and keeping a memorandum of truths and events of the lessons.

The Quarterly Meeting of the three Churches convened with us the 26th and 27th. These gatherings are a source of much profit, and ought to be made as interesting as possible by coming together direct from prayer and heart preparation. God, we believe, is ready to give a "Pentecostal" season, and to make the occasion one where conversions are witnessed. Sabbath afternoon the three Sabbath-schools united in the study of the lesson, or rather to listen to the addresses made upon the central truths taught in each verse. To the 2d Brookfield school was assigned for consideration the 34th and 35th verses of Mark 8, the 36th and 37th to West Edmeston, the 38th for an essay by Emily Burdick, and Mark 9: 1 was the subject of an address by H. D. Clarke.

The Church received another member by letter the 13th. We trust all our absent members will communicate with the Church often, as we love to hear from them; and they may be assured that many prayers are going up to the Father in their behalf.

ADAMS CENTRE.

Our village is very beautiful now, clothed in its bright green mantle. Our pleasant church is having a fine new fence put up in front of it.

As the time for the annual meeting of the Central Association draws rapidly near, we detect many signs which seem to indicate that our people are preparing to welcome with warm hearts, and entertain with thoughtful kindness, all who may desire to visit our pleasant village on that occasion. Arrangements have been made to provide all who come to attend the Association by the way of the R. W. & O. road, with return tickets at the rate of one cent per mile. P. H.

Pennsylvania.

I am about concluding my third visit to Susquehanna, Lackawanna, and Wayne counties, Pennsylvania. I came here in 1878 and again in 1879. The Churches and ministers then rejecting the Sabbath of Jehovah, have uniformly declined in piety; several of the Churches have been virtually closed during the past three years most of the time. Several of the ministers then extremely popular, have lost standing and Churches; some have left their denominations, but with little betterment of their circumstances. These facts are patent to all observers. There is another and brighter side to this picture. Most of those who embraced the Sabbath then, have continued faithful, showing growth in grace. The little Sabbath-keeping Church at Clifford, which had become virtually extinct, was at that time revived and blessed, its numbers increased, its house of worship enlarged, and it has continued a

light in the midst of the darkness. It has been a great joy to us to witness again their faith and obedience. They gladly welcome the preaching of the Word; but when destitute, conduct their meetings in the way of conference and prayer. I hope to meet them in the coming and kingdom of our Lord. L. C. ROGERS.

New Jersey.

SHILOH.

The semi-annual session of the Cumberland County S. S. Society was held at the Shiloh church, all day and evening, on May 24th, and proved to be a very interesting and enjoyable meeting. It was probably the largest meeting ever held in Shiloh, and considered by many to be the best convention ever held in the county. Probably two hundred persons were unable to get inside the large church, in the afternoon. Cumberland county is the "banner" county of New Jersey, in the matter of convention work. Rev. A. H. Lewis, of Plainfield, addressed the meeting in the evening.

Another of those pleasant surprises, which the Shiloh people know so well how to plan, and carry out, was had at the parsonage, a few nights since, when the pastor and family were called upon for an unconditional surrender, and the whole house was given up to the invaders, who filled it with social good cheer, and occupied the hour in the most approved manner of cordial friendliness. They called it "a pounding." But it was more. The complete, and beautiful set of fine porcelain dishes that now graces our table, together with the large pile of packages, wherein they had made the "pounds of the grocer" do their bidding, all bear testimony to the thorough manner in which they did their work.

We were most happy to note, that the attendance upon our regular communion service, last Sabbath, was unusually large. As a Church, we are trying to "go forward," and we are thankful for the peace, and the spirit of brotherly love, that prevails.

T. L.

Rhode Island.

ASHAWAY.

The party engaged to turn the church, is on hand and at work. The progress of the work is necessarily slow in order that it may be sure. The preparation for turning will require much more time and labor than the turning itself. The contractor seems to understand his business—a fact which assures us that the work will be properly done.

Owing to the condition of the church, our services, last Sabbath, were held at Ashaway Hall, where they will continue to be held until the repairs on the church are completed. Through an exchange with our pastor, Rev. U. M. Babcock of Rockville, preached to us last Sabbath. His theme was "Consecration." We are having a great deal of cold, rainy weather, which keeps vegetation in a backward condition. S.

MAY 25, 1882.

Ohio.

JACKSON CENTRE.

The Seventh-day Baptist church of this place is to be dedicated June 18th; Eld. J. L. Huffman will conduct the services. The people here will be glad to have any of the brethren of the other churches who can do so, be with and assist in the services, and enjoy the occasion with them.

Last Sabbath, the Church held its regular Quarterly Meeting. It was a precious season. Three were added to the membership of the church.

On First-day a large congregation gathered at the river where three young ladies followed their Savior in the ordinance of baptism. The Church is in a hopeful condition.

J. L. Huffman, Augustus Davis, Mrs. Edgar Davis, and Miss Emma Babcock, left here to-day to attend the Association in West Virginia. MAY 22, 1882.

Illinois.

CHICAGO.

The Corresponding Secretary of the Missionary Society has been in this city the past four weeks, prospecting in regard to the plans and needs of missionary labor in this field. Besides supplying our little band of Sabbath-keepers here on the Sabbath, he preached several times in three other missions carried on by the First-day workers. His preaching was with such earnestness and power that all felt he possessed the spirit of the true evangelist. After each sermon, several persons rose for prayers, or otherwise manifested a desire to live a Christian life.

Elder Main's presence in our Mission school strengthened us very much in the work. His encouraging words and earnest labors nerved us to press on in this good work which, though begun in weakness, yet

we trust will finally accomplish something for the cause of truth. Nor were his labors confined to the gatherings only, but during the week he visited among friends and the families of the school, thus showing an interest in the every day life of those he met in the meetings, or the Sabbath-school. He was unassuming yet earnest, grave though informal: everybody, especially the children, felt at ease in his presence, yet not at liberty to be rude. Our school will miss him. Our grown up children will feel his loss still more. The whole work needs just such an element of force and counsel. We can but pray that the providence of God will send him to us again.

The school numbers eighty and upwards. Fifty-one children present last Sabbath.

NE PLUS.

Dakota.

AMONG THE SWEDES.

I am happy to state that the Lord's work is going on among the Swedes in Union county, D. T., where I have labored during the past month. Souls are waking from their spiritual slumber. There has been good interest among the people. God has blessed us. One family decided to keep the commandments of God. They rejoiced exceedingly when they embraced the truth of God. There are others who acknowledge the truth. May God bless them. C. J. SINDALL.

St. Peter, Minn., May 24, 1882.

Condensed News.

RETURN OF THE EXPLORERS.—Lieutenant Danenhower, Dr. Newcomb, Tom Sing, and Jack Cole, the survivors of the Jeannette, arrived in New York May 28th, and were met by relatives and friends. The meeting between Danenhower and his parents was very affecting. Cole, who is still demented, recognized his son and brother, greeting them affectionately. Immediately after, however, his mind again wandered. He will be sent to an asylum, and it is thought he will recover under proper treatment. Danenhower stated that there would be a searching examination into the disasters attending the expedition. The attack on Melville was unjust and cowardly. Melville did all in his power, and did that well. His language concerning Melville had been misconstrued. Newcomb was very indignant over the treatment of Melville, saying that it deserved the highest censure. Danenhower has little hope of any traces of Chipp's party being found. The survivors all show evidences of the suffering they have endured.

MINE EXPLOSION.—An explosion occurred in Heckocher & Co.'s Kohinoon colliery at Shenandoah, Pa., on the morning of May 24th, by which a number of miners lost their lives. The explosion killed two mules, blew down all the doors in the mine, and hurled the props through the gangway with terrible force. It was thought the deaths would be about fourteen.

When the men went down, the fire boss warned them that the mine was full of gas. The men however, became negligent, discarded safety lamps and lighted their own lights.

Geo. S. Bell, custodian of dies, plates, etc., in the bureau of engraving and printing, has been discharged by Secretary Folger, for lack of vigilance in the discharge of his duties. Recently two important dies, used in the manufacture of United States notes, were drawn from him on a regular requisition, and Bell should have seen that they were restored to their proper place of security before leaving the building. He neglected to do so, and the dies were found by a night watchman on a desk in one of the offices, where they had been carelessly left. The dies were not tampered with, though the possibilities of such a danger caused excitement in the bureau. Secretary Folger says that Bell's honesty has not been impeached.

The New Jersey doctors are down on homeopathy. The State Medical Society unanimously adopted a resolution condemning the recognition of homeopathic physicians, by the New York State Medical Society; but rejected, by a two-thirds vote, a resolution refusing to recognize the delegates sent to the meeting by the New York Society. After all this it is probable that people who prefer the homeopathic system will employ physicians who practice in accordance with their faith.

A Dallas (Tex.) dispatch of May 24th, reports much alarm at Carizis Pass, 113 miles east of El Paso, on account of the proximity of large parties of hostile Apaches going northwest, in full sight of the camps of the hunters, miners, and prospectors. The Indians have been driven by the Mexicans across the border. \$300 have been offered by the Mexican government for the scalp of each hostile Indian.

Edward Scheiffelin has organized a party of five to make a thorough prospecting tour of the valley of the Yukon-River, in Alaska. Scheiffelin believes that Alaska is within the mineral belt which extends through South America, the United States, and British Columbia, and is disclosed again in Siberia. The party will be absent three years.

The President has approved the deficiency appropriation bill.

A decision of Secretary Teller opens the Turtle mountain district, including 9,000,000 acres of the finest land in Dakota. It has heretofore been closed by the claim of a wandering band of Chippewas, which is now declared invalid. The Northern Pacific, and the St. Paul, Minnesota and Manitoba railroads will build into the region immediately, and thousands of settlers are ready to rush in.

The oil market continues to feel the force of the great well in the Warren district, and the price has fallen to sixty-three cents a barrel for crude oil. At that rate it is not much of a strike to open a ten or fifteen barrel well. Indeed, at former prices, there was but little net profit on the ordinary small wells.

A Portland (Oregon) dispatch says, Captain Thomson, of the British steamer Bothwick Castle, was fined \$8,000 for bringing 160 more Chinese than the tonnage of the ship allowed. He was also fined \$1,000 for not reporting the correct number of the passengers at the custom house.

The Secretary of War has received information that Payne and twenty-nine colonists, while attempting to invade the Indian Territory, were captured by troops from Fort Reno and taken back to Kansas. The authorities have not decided what disposition to make of them.

Martin Grovenger was shot, probably fatally, at Troy, N. Y., by Samuel Katz. The latter was arrested, and states that the shooting was done in a joke. Grovenger does not deny this. Grovenger lay in a shed fourteen hours without medical attendance.

The indications point to a general war in the East, growing out of the Egyptian troubles, though it is to be hoped that wise counsel may prevail, and an extensive conflict be prevented. Four Turkish ironclads are preparing for sea.

The export of gold is assuming large proportions, and if continued must soon cause stringency in the money market. On Wednesday of last week, \$2,500,000 was shipped from New York.

A Toronto dispatch says that William Hall, formerly employed in the office of the city treasurer at Newark, N. J., and who it is alleged absconded with \$35,000, has been arrested there.

Lima advices dated May 3d, state that tertiary fever has appeared at Quique and Matilla between La Maria and Pica. Out of a thousand inhabitants six hundred are sick.

Ten notorious prisoners escaped from the Lancaster, Pa., prison during the dinner hour, May 24th. Their terms ranged from three to nineteen years.

At Chicago the lumberman's association has increased the price of 1 1/2 inch mixed lumber, one dollar, and timber joists and scantling fifty cents.

At Milford, Mass., Father Cuddihy announced that he would not permit the Grand Army to enter the Catholic Cemetery on Decoration Day.

The treasury department has authorized the admission of teams into the United States from Mexico, without a bond, the same as from Canada.

A Pontiac (Mich.) dispatch announces the death of Major Charles Burdett, a dwarf, thirty-two inches high and thirty-two years old.

At Union Hill, N. J., a portion of the Ontario & Western railroad tunnel caved in. One man was killed and two fatally hurt.

The indications are that the wheat crop in Michigan this year will exceed that of 1880 by 1,000,000 bushels.

The President finds it difficult to select the Tariff Commissioners from the large list of able names presented.

The President has approved the acts making appropriations for public buildings at Rochester and Syracuse.

A Chicago dispatch says that the extension of the Burlington railroad has been completed.

Andy Neal, a horse thief, was hanged by vigilants near Rockford, Oregon.

SPECIAL NOTICES.

NORTH-WESTERN ASSOCIATION.—The Thirty-sixth Annual Session of the Seventh-day Baptist North-Western Association will convene with the Church at West Hallock, Ill., on Fifth-day, June 22, 1882, at 10 o'clock A. M. Introductory discourse by S. H. Babcock. Essay, "The conduct of a revival so as to secure the greatest possible good," by S. R. Wheeler; "What is our relation to other Christian denominations?" by N. Gardner. Sermon, "What does the present age demand of our denomination?" by E. M. Dunn. F. O. BURDICK, Clerk.

REDUCTION OF FARE TO THE NORTH-WESTERN ASSOCIATION, BY THE CHICAGO AND NORTH-WESTERN RAILWAY.—Persons who pay full fare on the Chicago and North-Western Railway, from any point on said line to Chicago, and attending the Association at West Hallock, will be returned for one-third fare, up to June 30th. Reduced tickets must be obtained at the Chicago Depot, on certificate of the undersigned. IRA J. ORBWAY, 205 West Madison St., Chicago.

QUARTERLY MEETING.—The Quarterly Meeting of the Friendship, Scio, Richburg, West Genesee, and Portville Churches, will meet with the Portville Church, on Sixth-day, June 2d, at 7 P. M. Preaching Sixth-day evening, by Eld. George Kenyon, followed by conference; Sabbath morning, 11 o'clock, preaching by Eld. C. A. Burdick; evening after the Sabbath, preaching by Eld. Summerbell, with conference; First-day morning, preaching by Eld. J. Kenyon, if present; if not, other arrangements will be made as may seem best. Wm. E. HORNBLLOWER, Church Clerk.

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. Introductory discourse by J. J. White; J. M. Todd alternate. Essays on "The relation of the law and gospel in the salvation of men," by A. B. Prentice; and "The Divine Attributes in their relation to the origin of Christianity and the development of Christian character," by Joshua Clarke. 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. Persons paying full fare going, can return to the same station for one-third fare. C. D. POTTER, Clerk of the Association.

THE WESTERN ASSOCIATION.—The Forty-seventh Session of the Western Association will be held with the Second Church of Alfred, on Fifth-day, June 15, 1882, at 10.30 A. M. Introductory discourse by D. E. Maxson. Essay on "Church Discipline," C. A. Burdick; "How to keep your 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.

MARRIED.

In Independence, N. Y., May 19, 1882, by Eld. J. Kenyon, WILLIAM S. AULT and Miss LILLIAN M. JACOBS, all of Independence.

In Bolivar, N. Y., May 25, 1882, by Rev. J. Summerbell, Mr. W. H. H. STUART, of Richburg, and Miss LOTTIE VANMETRE, of Bolivar.

In North Loup, Neb., May 22, 1882, by Rev. G. J. Crandall, Mr. ALPHA L. CRANDALL and Miss GENIE ROOD.

DIED.

In Belmont, N. Y., of consumption, May 8, 1882, Miss ALICE ANNA JORDAN, in the 21st year of her age. This young sister was converted to the Savior and united with the Baptist Church in Clarksville about four years ago. In her Christian life she was intelligent, earnest, and inquiring. She soon began to search the Scriptures upon the subject of the Sabbath, praying for strength to keep secretly to the Lord whichever day the Bible required. Not long in coming to a decision, she about three years ago, began to keep holy God's day of rest, and soon after united with the Seventh-day Baptist Church at Richburg. Since this, her home has been in Richburg, Alfred, and Little Genesee, until about a year ago she went with her cousin to live in Boston, ever maintaining her Christian profession, and standing firm in the principles of Sabbath reform which she had embraced. A few months since she returned from Boston to her parents in greatly impaired health, and, five weeks before her death, she went to Belmont, hoping for recovery. During the time of her absence from the Church she communicated by letter, always expressing the warmest attachment and regard for the Church. Her Bible, which she has left for her mother, shows how well she studied it, by the marginal notes, and the words and sentences and the texts and sentiments inscribed upon the blank pages. A few days before her death she selected the text for her funeral, Rev. 7: 16, 17, which was at Bolivar. Sermon by the writer. J. S.

CHARLES POTTER, Sen., at his home near Adams Centre, N. Y., May 20, 1882. He was born at Potter Hill, R. I., Sept. 7, 1799. At the age of nineteen he sought a home in Brookfield, N. Y., where he married Eliza Burdick May 22, 1823. She died June 3, 1877. From 1825 to 1837 he resided in the village of West Edmeston, where he carried on the manufacturing of carriages and sleighs. In March of the latter year, he moved into the town of Adams where he spent the remainder of his life. The children who survive him are Chas. Potter of Plainfield, N. J., Dr. C. D. Potter and Della, wife of Dea. G. W. Gardner, of Adams Centre. He experienced religion in youth, and became a member of the 1st Hopkinton Church. He was also a member of the 3d Brookfield Church while living there, and for forty-five years a member of the Adams Church. He was a successful business man and a liberal supporter of the Church and all denominational enterprises. He was a devout and practical Christian, whose tender words of love for Jesus were often heard in the conference meeting. He anticipated the joys of heaven with much pleasure, and bade adieu to earth with the words, "Almost home." A. B. P.

FANNY TAYLOR TROWBRIDGE, widow of Deacon Adonis Trowbridge, died at her home near Adams Centre, N. Y., May 20, 1882. She was born in Oneida county, N. Y., Nov. 19, 1800. August 21, 1817, she was married to Adonis Trowbridge, who preceded her to the other shore a year and a half ago. In early life she became a Christian, and for more than fifty years had been a member of the Adams Church. She possessed strong faith in God, and a deep devotional nature. Always cheerful, she made life pleasant to her family. When the summons came she was ready. She chose Ps. 23: 4 for her funeral text, a passage which expressed her confidence in God. She feared no evil. A. B. P.

Near Adams Centre, N. Y., May 21, 1882, EMMA M., daughter of Caleb and Alice Lasworthy, aged 7 years, 7 months, and 9 days. This dear little girl was taken suddenly ill, it was supposed from injuries to her head received in falling a day or two before, and died within forty-eight hours. She possessed a remarkably sweet and happy disposition, her gentle, winsome ways attracting the attention and winning the love of all. Thoughtful beyond her years, she had given her heart to Jesus. Our Sabbath school loses in her death one of its brightest and best members, but heaven gains a jewel. A. B. P.

In Utica, Wis., May 11, 1882, of pneumonia, complicated with other diseases, Mrs. ELIZA TAFT BURDICK, wife of Elkanah Babcock, in the 65th year of her age. Also, May 18, 1882, of inflammation of the stomach, ELKANAH BURDICK, in the 79th year of his age. Brother and Sister Babcock were among the first settlers of this place, having resided here over thirty years. They were earnest, consistent Christians, and active members of the little Church here, where they will be greatly missed. Sister Babcock was sick but four days, and her sudden death was such a blow to her husband that he seemed unable to bear up under it. He was taken sick on the day she died, and suffered greatly until relieved by death. Much of the time just before, and during his illness, Brother Babcock spent in vocal prayer and communion with God. He expressed his willingness to die. While they will be greatly missed by their children, relatives and the Church, we know that our loss is their gain. The funeral of Sister Babcock took place at the church on Sabbath May 13th, and that of Bro. Babcock on Sabbath May 20th. G. W. B.

At Farina, Ill., May 15, 1882, CARY CRANDALL, of asthma, in his 87th year. He was born in Rensselaer county, N. Y., in 1819, he settled in Alfred, Allegheny county, and afterwards moved to Fulton county, Ill. In 1866, he moved to Farina, where he lived and died. His industry and stern integrity secured for him the respect of all who knew him. He and his companion were respected members of the Seventh-day Baptist denomination for over sixty years. He leaves three children, nine grandchildren, and six great-grandchildren to mourn his loss. In the record of the last census, Cary Crandall was the oldest man living in the township; and, by the same record, the oldest man living in the township preached his funeral sermon. "The righteous hath hope in his death." L. A.

Selected Miscellany.

LITTLE SUNBEAM.

BY KATE CLYDE.

No matter how cloudy the sky may appear, How gloomy and dismal the day, There's always a sunbeam that brightens my home, And chases the darkness away.

A queer little beam, though, most truly it is, With laughing eyes, sunny and blue, With dimpled cheeks rosy, and soft, waving curls, Just matching the sunshine in hue.

I can not be "blue" when my sunbeam's near: For straight to my side she will dart, And quickly begin to dispel the chill gloom By the sunshine that dwells in her heart.

Two soft, clinging arms will encircle my neck, Warm kisses will fall on my face, Two dear little hands will caress me the while, Till "vapors" will vanish apace.

You can not imagine how charming she is, How sweet in her innocent mirth, She's surely the dearest, the sunniest beam That ever has gladdened the earth! —Golden Rule.

HERALDS! ONE CENT EACH!

"Heralds! Heralds! Only one cent!" What a desperate attempt to seem brave and business-like struggled with disheartenment and failure in the thin little voice! The little fellow must be very hard up to be calling out Heralds at one cent each, at that time of night, nine o'clock it was, and bitterly cold.

I stood back in the shadow of the station, and watched to see if any would buy. Not one. As one after another passed, I saw such a look of despair and wretchedness pass over his poor, white face, as no pen can describe.

Suddenly he caught a glimpse of me, and darted across the street.

"Only one cent, sir," and he lifted those dark eyes to mine with the mute appeal one sees sometimes in the eyes of a dumb animal in pain.

"You won't make much profit, at that rate, my boy. Do you mean to sell all those to-night?" pointing to the lot under his arm.

Then again came that expression of despair which I had seen on his face as he stood in the light of the street lamp. But he looked up bravely, and said,

"If any one will buy." Then as he saw some one coming up the street, he darted off.

"Heralds! Heralds! Only one cent each!" But the man never turned his head.

The boy came back to me and perhaps something in my face, or the touch of my hand, as it rested on his shoulder, made him feel he had a friend; for suddenly he looked up, and with a quiver of the lip said:

"I shouldn't care if it wasn't for little Nell."

"Who is Nell?" I asked.

"My little sister. She hurt her back, and has to lie on the bed all day; and she hasn't had anything but a crust this morning an' an orange this noon."

"And what have you had to-day?" I asked.

He hung his head a moment, then raising it, said quietly,

"Nothing; but I'm a boy, an' I can stand it," pulling up his coat collar around his neck and rubbing his little red hands.

"Where are your father and mother?"

"Died last Spring. Mother died of c'sumption. An', after she died, father seemed to lose strength, an' fore long he died too. But Mrs. Long was kind, an' she said so long's we had no place to go, we might stay in her attic. An' then Nell fell on the stairs an' hurt her back, an' by an' by she couldn't sit up no longer, an' she lies on the bed all day. Mrs. Long sometimes goes up an' does things for her. But she has six children of her own; an' her husband drinks, and she can't do much. An'—an'—that's all, I think."

"Will you take me to see your sister if I will give you the price of your papers?"

The boy looked up with bewildered eyes; then suddenly he dropped the papers, threw his hands up towards my shoulders, and his head dropped on my breast. I could feel the poor thin frame shaken with his sobs.

Presently he recovered himself, and raising himself, said,

"Excuse me, sir, but you seem so kind," and he stooped to gather up his papers.

"How many papers have you?"

"A dozen, sir."

"Well, here are twenty-five cents for them. Now, we'll go and see Nell."

He turned to me with a face all lighted with gladness.

"You are kind, sir!" He seized my hand, and kissed it.

I was glad it was my bare hand. I had taken off my glove to count out the money. The kiss was like a benediction. I felt as if the Lord had said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

I followed the boy—Philip Whittier, was his name—and we stopped at a butcher's, a baker's, a grocer's and a coal dealer's.

When we reached Smith Court our arms were full of packages, and the coal man at our heels.

We climbed the stairs, and groped our way into the little dark attic. Philip lighted one of the candles we had bought, and then went and leaned over the bed; and I saw two little thin arms twined around his neck, and caught the gleam of golden curls against his black locks.

I must have caught cold standing out of

doors so long. At least, my handkerchief had to come out pretty often, and my specs would get dim.

Then I set to work to build the fire. How wife would have laughed! But I managed it. And what do you think she said to me when I got home, just after I'd kissed her?"

"Why Tom Brent! What is the matter with your face?" And when I looked in the glass, there were black streaks down my cheeks where I'd rubbed them with my black hands after lighting the fire. It was all owing to that abominable cold.

After the fire was all right and I'd washed my hands, I went to look at little Nell; and it would have made the sphinx weep to see that little golden-haired angel.

I'll have to own, I cried like a woman, and she put her little hands up and stroked my old gray whiskers, and it seemed to me as if the Lord had sent my little girl that died back to me.

I left Philip and Nell quite comfortable and went home, where I found wife half frightened to death at my being so late. So, after I'd made myself respectable with clean face and cuffs, I pulled her onto my knee, and asked her if she'd like a boy and girl to take care of.

I declare, I could hardly get the little woman to wait till morning, she was so anxious to go after them.

Next day wife went to see Nell. Philip was out with his papers, and I went for a doctor. When he came he said the child was suffering from starvation more than anything else. If she could be well taken care of, she would in time get well.

At night, on returning from business, I ran up to Phil's attic to see after Nell, and you never saw such a change as that blessed little wife of mine had made.

There were clean sheets and flowers, and some picture books on the bed, and a bright fire. The room was as bright as a new pin.

I went home intending to give wife a fatherly sort of talk about overworking herself, but she met me in the hall looking as bright as a young girl, and the first thing she said was,

"Oh, husband, I am so happy!" I forgot all about my sermon.

Then she dragged me off up stairs to the room that would have been our little Maud's if she had lived; and there was everything fixed for Nell, and just across the hall was Phil's room.

Next day the doctor brought Nell to us, and Philip came that night. That's twelve years ago this month.

Thought I was telling a story of yesterday? Well, it does seem like it to me.

Phil is a man now, and he takes hold of business with such a will that, when I'm ready to step out, he's ready to step in.

Nell stands to wife and me in place of Maud. To see her dancing about the house like a young fawn does my old heart good. Phil would like her to be a bit more dignified. But when Nell bounds down the stairs, and throwing her arms about his neck says, with a kiss between every other word,

"Phil, I'm only a child, and I mean to be a child just as long as I can, you dear dignified old Phil," then Phil stoops his handsome head and kisses her on her cheeks and mouth, and I can see he wouldn't have her lose her sweet, wildrose ways for anything in the world.

We, sir?

We thank the Lord for our children, every night.—The Christian Register.

A TRUE INCIDENT.

BY MISS E. B. BRADLEY.

A few hours after it was known that Virginia had seceded from the Union a citizen of Norfolk had collected a few valuables and sailed for the North. He went to Hastings, on the Hudson, and established his family in a cottage which he rented for a hundred dollars a year. Either from choice or necessity, their style of living was modest and they did not seek society, the latter, perhaps, because they were not welcomed by their neighbors. We all know what was the state of the public mind in the Spring and Summer of 1861 and with what suspicion Southern refugees were regarded. They might have lost everything by their devotion to the Union, or they might be spies and incendiaries. Who could tell? That a man was from the South insured him the strictest scrutiny and deepest distrust.

Little was known of this particular family; but this may have served to sharpen the eyes of the watchers. Two facts were speedily ascertained: one, that the head of the household was frequently absent from Hastings; the other, that, when at home, his favorite pastime was walking upon the Croton Aqueduct. Both were seized upon as of evil omen. To be sure, it may be difficult for us to see why, as nothing was known of the cause of his absences and the Aqueduct was a favorite promenade for old and young, as who that has lived upon the eastern bank of the Lower Hudson does not know? Still, the fact that the gray-haired stranger followed the custom of the older residents was the cause of a general alarm. A rumor had started, and was whispered by old ladies over their tea, and by young as they knitted on the unfading soldier's socks, which were to the girls then what high art embroidery and feather-edged braid are now. The rumor was this: The stranger was an emissary of the Southern Government. His business was the blowing up of the Croton Aqueduct, and the producing of a water famine in New York. His frequent absences were to consult with his colleagues. His walks, to make needful observations and arrange his plans.

The suggestion was frightful, and immediately the innocent old man assumed, in the eyes of the villagers, the character of a monster. The popular excitement had reached a high point, when one morning a fresh discovery was made. In the top of the highest tree in a neighboring grove was a glittering something. What could it be? No one knew; but it glittered, and that was a sure sign that it was evil. Again rumor took shape. It was a signal connected with that diabolical plot. The time had come for the destruction of the Aqueduct and the thirty thousands of New York were to be left without drink. This tale reached the ear of the pastor of one of the village churches. With stern resolution he took his gun and sallied forth. This thing should not go on. That signal should be destroyed. Let us hope that his preaching was as good as his marksmanship, for the glittering offender was soon laid low and the valiant defender of his country returned to his study, doubtless, with a joyful heart and an approving conscience.

So much history relates; but it neglects to chronicle his feeling when, a day or two after, Dr. Draper was heard inquiring who had been so unkind as to destroy the test he had, with much trouble, arranged for the glasses of a new telescope.

Nor does history record the thoughts of the sorely alarmed villagers when, a few months later, they learned that their much suspected visitor was a naval officer of life-long standing; that even as a boy he had distinguished himself in his country's service; that his absences had been caused by visits to Washington; and that he had received his commission as commander of the fleet in the Gulf of Mexico; that, in short, he was Admiral Farragut.—The Independent.

SUE'S NEW MOTIVE.

Sue Graham stood in the south kitchen door, pinning on her great calico apron, with a very disconsolate look on her usually sunny face. Grace Dennis, so pretty and dainty in her fresh cambric, drove by in her basket phaeton, with little crippled Bessie McAlister. The frown deepened on Sue's face, and she gave her apron-strings an impatient twitch. Then she turned hastily from the door-way to the hot kitchen. It seemed hotter than ever, as she remembered how cool and fresh it looked out of doors. And there were the breakfast dishes to be washed, rooms to be swept and put to rights, cake and pudding to be made, and dinner to be prepared. She turned back to the door again, her brown eyes overflowing.

"What is it, Susie dear?" asked her mother, stopping on her way to the pantry at the sight of Sue's woe-begone face; "what is it, dear?"

"Nothing much," responded Sue, trying to smile back, but succeeding in calling up only a very tearful one; "I'm so tired of all this, and discouraged," she said.

"Do you ever think of it as something your heavenly Father has given you to do for him, Sue?"

"Why, mother!" and Sue turned abruptly round. "You don't mean he cares or knows anything about all this work, do you?"

"Why not, dear? Doesn't he know when even a sparrow falls to the ground? 'Are ye not much better than they?' You are just where he put you, and if you do the duties he has given you to do, cheerfully and faithfully, even though they are small, I believe he sees and knows, and cares too, for the faithfulness of the service."

A minute after Sue heard her mother in the pantry preparing for baking. There was a grave, thoughtful look on Sue's face now, in place of the frown.

"Perhaps," she thought to herself, "perhaps I can serve Jesus just as truly as Grace Dennis. It isn't as pretty work, though," she thought, with a sigh. "It would be so nice to dress daintily and prettily as Grace always does, and have leisure to do graceful deeds of kindness as she does; but if this is what he gives me, I'll try and do it the best I know how. And cheerfully, too," she added, bravely. And then, without further delay, she went about the homely duties of the day. But how different they seemed to her, viewed in the new light. If she was doing them for him, they must be done with extra care. Every little nook and corner was thoroughly swept and dusted; there was a strong temptation to slight the out-of-the-way places sometimes. Every dish was washed and wiped with utmost care, and never was cake lighter or nicer than Sue's that day.

"Oh, mother, you don't know how much you helped me this morning!" said Sue that night.

"I think I do," answered her mother, "for I know what a difference it made in my life when I first believed that He knew and cared not only about the great things of life, but about the little, homely, every-day duties too. It is hard sometimes to accept his choice of work for us; but he knows best. If he wishes us to glorify him in home life and every-day service, let us do it as faithfully and as cheerfully as though he asked some greater thing of us. 'Content to fill a little space if thou be glorified.' Can you say that, Sue?"

"I'll try to," she said softly, as she stooped for a good-night kiss.

TO PREVENT CATTLE FROM JUMPING FENCES.—The following singular announcement was made at a late meeting of the American Institute Farmers' Club, at New York: To prevent steers from jumping fences, clip off the eye-lashes of the under lid with a pair of scissors, and the ability or

disposition to jump is as effectually destroyed as Samson's power was by the loss of his hair. The animal will not attempt to jump a fence until the eye-lashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Dutchess county, who assured us that he had tested it upon a pair of very breachy oxen. As it was of great value to him, he hopes it will be tried by others.

THE ENEMY THAT OPPRESSES US.

This enemy oppresses us intellectually and educationally. Strong drink acts upon the brain, and so attacks the very seat of reason. Of all enemies it is the most dangerous and the most pernicious; worse than any ordinary poison, because ordinary poisons simply kill the body, but this poison attacks the nervous organism through which, in the present life, the mind acts. Alcohol renders immense masses unfit for any kind of intellectual exercise or educational progress. It also prevents great numbers having the proper education they ought to have and otherwise would have. I need not say that in our own day, especially, if children are found without education, it is to be traced almost entirely to the effects of strong drink upon those about them. Again, too much of the education that is received is lost, blotted out, through the same cause. Alas! how much of the intellectual life of the nation is lowered beyond all computation (for we can not compute the loss of intellect in figures) by the constant action of this narcotic acrid poison. The wisdom of the wise is turned into folly by strong drink, and the noblest of intellects have been bowed in the dust by its malignant influence. Then come all forms of insanity, dipsomania and delirium tremens, delusions, lunacy, idiocy, and every form of mental malady.

The worst of all is that this enemy oppresses us morally and religiously. The mind is the glory of the man, and the soul is the glory of the mind. The moral faculties of man are those which distinguish him most surely from all other things about him, and even from the brute creation. His power of recognizing right from wrong, his conscience, his moral affection, these make him the being he is, and constitute him the child of the Eternal. But what does strong drink do for us morally and religiously? First of all, it generates a new vice. Are we not enough disposed to evil naturally? Tendencies to evil exist in every human heart, and we do not want anything added to them. Surely it is a master stroke of the devil to create among men a new vice, and that is done by strong drink. But for it we could not have the vice of drunkenness, that peculiar and subtle malady of the nervous system due to the influence of narcotics, and among our people chiefly due to the influence of alcohol. In the next place, this same particular agent aggravates and intensifies every other kind of evil except, perhaps, covetousness. It adds fresh fuel—and, indeed, fire—to every animal passion and every disposition to vice and crime; and this is done to so great an extent that of all our social evils the larger part is traceable to this very source. Intemperance is still fearfully common; and its effect in the production of pauperism is such that out of four paupers we should have only one but for strong drink! So it is with regard to other vices. That hideous cancer—the prostitution of our land, the degradation of womanhood—is, to a very large extent, due to this enemy. . . . This, then, is the enemy that oppresses us; and I challenge any one to point me out another enemy like it. Where is there an enemy that ever was comparable to this? I know of nothing recorded in history equal to the ravages continuously inflicted by strong drink, and to the oppression constantly exercised by it. Excepting the horrid out temporary deeds of Attila and Genghis Khan, the world might be searched in vain for results comparable in vileness to those which this enemy is unceasingly producing in our very midst.—From a sermon by the Rev. Dawson Burns, M. A., London.

THE MAGPIE.

The magpie is one of the most beautiful as well as most amusing and characteristic birds of England. He is cousin to the jack-daw, and has, like him, odd ways of his own. In all countries where he is found, he is just the same. An old Greek poet, who lived two thousand years ago, speaks of him as a great mimic, and such an inordinate talker, that in his own satirical humor, he pretends to believe that magpies were originally a family of young ladies, in Macedonia, who were noted for the volubility of their tongues. Handsome he is, as well as talkative, and very droll and mischievous.

Being such, we need not wonder that his nest is very original. He likes to place it in a secure angle of branches, on some lofty tree, as much as fifty feet or so from the ground; and prefers to have it on a tree bare of branches to a considerable height, knowing that it is then more inaccessible. He is wise in all this, for its bulk being so large it is discernible to a great distance. In the north of Scotland, where there are no trees, the poor magpie is obliged to build in a bush, and do the best he can. In such a case, in Norway he was known to barricade his nest with thorny branches, brought thither by himself for that purpose, till it was next to impossible for the domicile to be invaded.

In some cases the nests of the magpie have been found with lids, and willow hinges, to open and shut just like the lids of baskets! This it is supposed, to prevent snakes from getting inside and sucking the eggs! The lower part of the inside of the mag-

pie's nest is neatly plastered with mud, "and is furnished," says Bewick, "with a sort of mattress, formed of wool or fibrous roots, on which from three to six eggs are laid."

Like the rock, the magpie inhabits the same nest for several years, perhaps for the whole of his life, putting it into repair every year before he again needs it for family use, like a wealthy country family taking possession of their ancestral mansion in the Spring.—Mary Howitt.

CHOCOLATE CARAMELS.—One quarter pound of chocolate, two and one-half cups of sugar, two tablespoonfuls of flour, butter, size of an egg, mixed with the flour one cup of molasses. Put ingredients on the range to boil, stirring frequently. Boil until it will crisp in cold water, have your pans well buttered, and, after pouring in, cut in squares and set away to cool.

What a man believes, he will do; and if he has no faith to guide his practice and impel him to action, he will only drift—and no man ever drifted into a good and useful life.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Gensee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gillfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS.

- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 23—The Bible Doctrine of the Weekly Sabbath.
TOPICAL SERIES—By Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 12 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp.; No. 7, "The Day of the Sabbath," 25 pp.
"THE SABBATH: A Seventh Day, or The Seventh Day—Which?" By Rev. N. Wardner. 4 pp.
"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.
"Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.
"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.
"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.
"Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.
"ARE THE TEN COMMANDMENTS BINDING ALIKE UPON Jew and Gentile?" By Rev. N. Wardner. 4 pp.
"WHICH DAY OF THE WEEK DID CHRISTIANS KEEP as the Sabbath during 800 years after Christ?" By Rev. N. Wardner. 4 pp.
* Rev. N. Wardner's eight tracts are also published in German.
Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

Popular

SILVERING MIXTURE can be coated in a few parts chloride of silver derided cream of tartar. Moisten a quantity of ter, and rub it with upon the metallic of thoroughly clean. Th rubbed with a piece of precipitated chalk in with water, and polish

THE COLOR OF TH woode states as follows: dust, there are always water floating in the vary in size from the to earth on a sultry d mediate forms of mist a to the absolutely invis aqueous vapor which is est of skies. It is scatter the solar rays a with light."

SNAKES IN IRELAN snakes in Ireland, was of the Edinburgh Scient to the antipathy that and all such reptiles. show that in certain pe di copello, the most ve had actually been exte duction of pigs. And these animals to be fou to explain the scarcit resorting to an appeal

MUSCHKETOFF main recent volcanoes in the supposed volcanoes stone-coal. In 1878, made a thorough exam and came to the s question of the ex Central Asia appears negative by these report ens the theory that chiefly due to water; canoes in the interior not to exist, afforded the rule that all volca large masses of water.

THE PEANUT INDUS STATES.—From a rec missioner of Agricultu peanut industry is bec able importance in the plant was first grown in and South Carolina. Afterward, and until it was imported into manufacture of oil. entirely ceased, the cul plying the demand. oil, adulterating cho purposes. In 1879, 725,000 bushels, value

ICE FLEAS.—These by E. Frankland, as bers on the Morterated a jet black color, about have six legs, two an many times their own spring. In seeking a supply of food of these land suggests that it thousands of bees, w that are killed by the are frequently seen. They are not true fleas (Daphnia), but ar insects on stagnant w and have been descri ria saliosa.

GOLD IN NORTH bearing region of Nor of Georgia, South Ca States, extends from to Alaska on the north eight degrees and north latitude; and 1 and 186 degrees of w tal product of Nev Colorado, Dakota and to \$150,000,000. The gold mines of North at \$45,000,000, and America, \$5,805,000, half of the whole pr Of this amount \$3,090,000 is estimated to have been mined since 1858.

THE USE OF TONA Medic-chirurgical Lebanon, the following ed:

Popular Science.

SILVERING MIXTURE.—Copper or brass can be coated in a few minutes by mixing 3 parts chloride of silver with 20 parts of powdered cream of tartar and 15 parts of salt.

THE COLOR OF THE SKY.—Mr. Spottiswoode states as follows: "Setting aside the dust, there are always minute particles of water floating in the atmosphere.

NEW ADVERTISEMENTS From Dauchey & Co. SOUTH Don't locate before seeing our James River Settlement. Illustrated catalogue free.

HIRES IMPROVED ROOT BEER 25c. package makes 5 gallons of a delicious, wholesome, sparkling temperance beverage.

EVERY ONE STUDYING MUSIC WILL get valuable information free by sending for circular to E. TOURJEE, Boston, Mass.

BENSON'S CAPSICINE POROUS PLASTER The manufacturers have Won the Highest Medals and Praise Everywhere.

TO LADIES ONLY! We will send 1 Beautiful Silver-plated Butter Knife, 1 Beautiful Silver-plated Sugar Shell, 1 Book, "Language of the Flowers," 25 pieces full size Toilet Soap, with Fine Accompaniment, retail from 50 to 60 cents each at stores; and a beautiful Illustrated Magazine, three months, post paid, for 18 three-cent postage stamps sent by post payable and packing expenses. Address E. G. KIDDER & CO., P.O. Box 10 Barclay St., N. Y.

WANTED—A PARTNER IN THE STOCK BUSINESS. Can make fifteen per cent. on money invested. E. D. COON. PARKER, Turner Co., Dak.

Notice to Present Claims. PURSUANT to an order of James S. Green, Surrogate of the County of Allegany, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his office in the village of Alfred Centre, N. Y., on or before the 1st day of December, 1882.

SPRING ANNOUNCEMENT. M. J. & B. L. GREEN Have just received a fine line of DRY GOODS for the SPRING TRADE, which they offer at prices which should satisfy the Closest Cash Purchasers.

CARPETS of ALL GRADES. They keep a large stock of FURNITURE! which they are selling at lowest figures. Their arrangements with manufacturers enable them to offer CHAMBER and PARLOR SUITS, AND LOUNGES, at specially Low Rates.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES THE only establishment making a SPECIAL BUSINESS of ROSES. GOLD LANCE HOUSES for ROSES alone. We give away, in Premiums and Extra, more ROSES than most establishments grow. Strong Pot Plants suitable for immediate bloom delivery, post paid, to any part of the U. S. and Canada. Write for Circular giving full particulars. Address THE DINGEE & CONARD CO., 100 Broadway, New York.

THE ATLANTIC TEA COMPANY, Wholesale and Retail Dealers in TEAS AND COFFEES. SOAPS, BAKING POWDER, STARCH, SPICES, ETC., All goods Warranted to give satisfaction or money refunded. Connected with Telephone Exchange. Nos. 98 Broad and 96 Canisota Sts., Hornellsville, N. Y.

THE USE OF TOBACCO.—In a report to Medico-chirurgical Society of Liege, by Dr. Lebon, the following conclusions are presented:

1st. For every 100 grains of tobacco used, at least 1-10 of a grain of nicotine is absorbed. 2d. The diurnal quantity of tobacco consumed by an ordinary smoker is about 300 grains. 3d. The effects of tobacco smoke are the same as those following the administration of nicotine. 4th. The resinous liquid which condenses in a pipe is almost as poisonous as pure nicotine, and destroys the lives of animals rapidly. 5th. The liquid condensed from the smoke in the mouth and lungs contains ammonia, nicotine, fats, resins and coloring matters. One drop of this speedily produces paralysis and death in young animals. 6th. In men, small doses of tobacco smoke excite the intellectual faculties; repeated doses produce palpitations, disordered vision, and decrease of memory.

NEW ADVERTISEMENTS From Dauchey & Co. SOUTH Don't locate before seeing our James River Settlement. Illustrated catalogue free.

HIRES IMPROVED ROOT BEER 25c. package makes 5 gallons of a delicious, wholesome, sparkling temperance beverage.

EVERY ONE STUDYING MUSIC WILL get valuable information free by sending for circular to E. TOURJEE, Boston, Mass.

BENSON'S CAPSICINE POROUS PLASTER The manufacturers have Won the Highest Medals and Praise Everywhere.

TO LADIES ONLY! We will send 1 Beautiful Silver-plated Butter Knife, 1 Beautiful Silver-plated Sugar Shell, 1 Book, "Language of the Flowers," 25 pieces full size Toilet Soap, with Fine Accompaniment, retail from 50 to 60 cents each at stores; and a beautiful Illustrated Magazine, three months, post paid, for 18 three-cent postage stamps sent by post payable and packing expenses. Address E. G. KIDDER & CO., P.O. Box 10 Barclay St., N. Y.

WANTED—A PARTNER IN THE STOCK BUSINESS. Can make fifteen per cent. on money invested. E. D. COON. PARKER, Turner Co., Dak.

Notice to Present Claims. PURSUANT to an order of James S. Green, Surrogate of the County of Allegany, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his office in the village of Alfred Centre, N. Y., on or before the 1st day of December, 1882.

SPRING ANNOUNCEMENT. M. J. & B. L. GREEN Have just received a fine line of DRY GOODS for the SPRING TRADE, which they offer at prices which should satisfy the Closest Cash Purchasers.

CARPETS of ALL GRADES. They keep a large stock of FURNITURE! which they are selling at lowest figures. Their arrangements with manufacturers enable them to offer CHAMBER and PARLOR SUITS, AND LOUNGES, at specially Low Rates.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES THE only establishment making a SPECIAL BUSINESS of ROSES. GOLD LANCE HOUSES for ROSES alone. We give away, in Premiums and Extra, more ROSES than most establishments grow.

THE ATLANTIC TEA COMPANY, Wholesale and Retail Dealers in TEAS AND COFFEES. SOAPS, BAKING POWDER, STARCH, SPICES, ETC., All goods Warranted to give satisfaction or money refunded. Connected with Telephone Exchange. Nos. 98 Broad and 96 Canisota Sts., Hornellsville, N. Y.

THE USE OF TOBACCO.—In a report to Medico-chirurgical Society of Liege, by Dr. Lebon, the following conclusions are presented:

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. NEW YORK. Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Bering—Edgar R. Green. Cress—R. A. Barber. DeWager—Barton G. Stillman. Gensens—E. C. Crandall. Independence—Sherman G. Crandall. Leonardville—Assa M. West. Leocleken—Benjamin H. Stillman. New London—H. W. Palmer. Nile—Ezekiel R. Clarke. Portville—A. K. Crandall. Richburgh—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Verona—Watson—Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT. Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton—Alfred B. Burdick, 2d 2d Hopkinton—S. S. Griswold. Rockville—U. M. Babcock. Westerly—Sanford P. Stillman. Woodville—Horace Stillman. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Mostertown—J. Greene. New Enterprise—D. C. Long. Roulette—LeRoy Lyman. Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin F. Randolph. New Sale—Freston F. Randolph. Quiet Dell—D. H. Davis. OHIO. Jackson Centre—Jacob H. Babcock. WISCONSIN. Albion—E. L. Burdick. Berlin—Datus E. Lewis. Cartwright's Mill—D. W. Cartwright. Edgerton—Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Watworth—Howell W. Randolph. ILLINOIS. Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. 10A. Welton—L. A. Looftor. Toledo—Maxson Babcock. MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. New Richland—R. D. Burdick. Transit—John M. Richey. KANSAS. Nortonville—Osman W. Babcock. Pardee—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carversville—C. W. Threlkeld.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. NEW YORK. Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Bering—Edgar R. Green. Cress—R. A. Barber. DeWager—Barton G. Stillman. Gensens—E. C. Crandall. Independence—Sherman G. Crandall. Leonardville—Assa M. West. Leocleken—Benjamin H. Stillman. New London—H. W. Palmer. Nile—Ezekiel R. Clarke. Portville—A. K. Crandall. Richburgh—Edwin S. Bliss. State Bridge—Joseph West. Scott—Byron L. Barber. Verona—Watson—Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT. Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton—Alfred B. Burdick, 2d 2d Hopkinton—S. S. Griswold. Rockville—U. M. Babcock. Westerly—Sanford P. Stillman. Woodville—Horace Stillman. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Mostertown—J. Greene. New Enterprise—D. C. Long. Roulette—LeRoy Lyman. Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin F. Randolph. New Sale—Freston F. Randolph. Quiet Dell—D. H. Davis. OHIO. Jackson Centre—Jacob H. Babcock. WISCONSIN. Albion—E. L. Burdick. Berlin—Datus E. Lewis. Cartwright's Mill—D. W. Cartwright. Edgerton—Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Watworth—Howell W. Randolph. ILLINOIS. Farina—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. 10A. Welton—L. A. Looftor. Toledo—Maxson Babcock. MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. New Richland—R. D. Burdick. Transit—John M. Richey. KANSAS. Nortonville—Osman W. Babcock. Pardee—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carversville—C. W. Threlkeld.

HIRES IMPROVED ROOT BEER 25c. package makes 5 gallons of a delicious, wholesome, sparkling temperance beverage.

EVERY ONE STUDYING MUSIC WILL get valuable information free by sending for circular to E. TOURJEE, Boston, Mass.

BENSON'S CAPSICINE POROUS PLASTER The manufacturers have Won the Highest Medals and Praise Everywhere.

TO LADIES ONLY! We will send 1 Beautiful Silver-plated Butter Knife, 1 Beautiful Silver-plated Sugar Shell, 1 Book, "Language of the Flowers," 25 pieces full size Toilet Soap, with Fine Accompaniment, retail from 50 to 60 cents each at stores; and a beautiful Illustrated Magazine, three months, post paid, for 18 three-cent postage stamps sent by post payable and packing expenses. Address E. G. KIDDER & CO., P.O. Box 10 Barclay St., N. Y.

WANTED—A PARTNER IN THE STOCK BUSINESS. Can make fifteen per cent. on money invested. E. D. COON. PARKER, Turner Co., Dak.

Notice to Present Claims. PURSUANT to an order of James S. Green, Surrogate of the County of Allegany, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his office in the village of Alfred Centre, N. Y., on or before the 1st day of December, 1882.

SPRING ANNOUNCEMENT. M. J. & B. L. GREEN Have just received a fine line of DRY GOODS for the SPRING TRADE, which they offer at prices which should satisfy the Closest Cash Purchasers.

CARPETS of ALL GRADES. They keep a large stock of FURNITURE! which they are selling at lowest figures. Their arrangements with manufacturers enable them to offer CHAMBER and PARLOR SUITS, AND LOUNGES, at specially Low Rates.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES THE only establishment making a SPECIAL BUSINESS of ROSES. GOLD LANCE HOUSES for ROSES alone. We give away, in Premiums and Extra, more ROSES than most establishments grow.

THE ATLANTIC TEA COMPANY, Wholesale and Retail Dealers in TEAS AND COFFEES. SOAPS, BAKING POWDER, STARCH, SPICES, ETC., All goods Warranted to give satisfaction or money refunded. Connected with Telephone Exchange. Nos. 98 Broad and 96 Canisota Sts., Hornellsville, N. Y.

THE USE OF TOBACCO.—In a report to Medico-chirurgical Society of Liege, by Dr. Lebon, the following conclusions are presented:

CITIZENS' NATIONAL BANK, Hornellsville, N. Y. Capital, \$125,000. Pays Interest on Time Deposits. JOHN SANTEE, PRESIDENT, JOHN M. FINCH, VICE-PRESIDENT, J. S. McMASTER, CASHIER. STOCKHOLDERS. JAS. H. STEVENS, JR., GEO. W. TERRY, CHAS. HARTSHORN, DAVID CONDERMAN, WM. RICHARDSON, F. D. SHERWOOD, WM. G. COYE, JOHN M. FINCH, A. T. & M. PRINDLE, JAMES H. RODGERS, H. C. ORCUTT, JOHN SANTEE, J. S. McMASTER. LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Centre, Allegany Co., N. Y. HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y. PATENTS obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer here to the Post Master, the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & CO., Opposite Patent Office, Washington, D. C. NO PATENT NO PAY. PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assignments, Interferences, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the Union. Address, LOUIS BAGGER & CO., Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C. SAW MILLS. The Best is Chopped For Descriptive Circulars & Prices written by THE AULTMAN & TAYLOR CO., Mansfield, Ohio. ALFRED UNIVERSITY. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, Painting, and Drawing courses of study. SIXTEEN TEACHERS. CALENDAR. Commencement, June 28, 1882. Fall Term, commencing Sept. 6, 1882. Winter Term, Dec. 20, 1882. Spring Term, April 4, 1883. Commencement, July 4, 1883. Expenses \$100 to \$200 per year. Send for Catalogue. Over 5000 Druggists AND Physicians Have Signed or Endorsed the Following Remarkable Document: Messrs. Seabury & Johnson, Manufacturing Chemists, 21 Platt St., New York: Gentlemen:—For the past few years we have sold various brands of Porous Plasters. Physicians and the Public prefer Benson's Capsicine Porous Plaster to all others. We consider them one of the very few reliable household remedies worthy of confidence. They are superior to all other Porous Plasters or Liniments for external use. Benson's Capsicine Plaster is a genuine Pharmaceutical product, of the highest order of merit, and so recognized by physicians and druggists. When other remedies fail get a Benson's Capsicine Plaster. You will be disappointed if you use cheap Plasters, Liniments, Pads or Electrical Magnetic toys. A SURE REMEDY AT LAST. Price 50c. A MEAD'S MEDICATED CORN AND BUNION PLASTER. Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELD. ELI S. BAILEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price. PATENTS We continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, Kingdom of France, Germany, etc. We have had thirty-five years' experience. Patents obtained through us are noticed in the SCIENTIFIC AMERICAN. This large and splendid illustrated weekly paper, \$3.20 a year, shows the progress of science, is very interesting, and has an enormous circulation. Address MUNN & CO., Patent Solicitors, Publishers of SCIENTIFIC AMERICAN, 37 Park Row, New York. Hand book with Patents free.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Taut & Co., Augusta, Maine.

N. Y., LAKE ERIE & WESTERN R. R. Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change. Abstract of Time Table, adopted Dec. 19th, 1881.

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.20, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.30, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.05, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M. 9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M. 5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

Table with columns: STATIONS, No. 3, No. 5, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.48, Andover 1.05, Wellsville 1.24, Cuba 2.23, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M. 4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

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

Table with columns: STATIONS, 21. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Custer City, Bradford, 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 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

S. S. Department.

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

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

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

INTERNATIONAL LESSONS, 1882.

SECOND QUARTER.

- April 1. The Mission of the Twelve. Mark 6: 1-13. April 8. Death of John the Baptist. Mark 6: 14-29.

LESSON XI.—THE AFFLICTED CHILD.

BY REV. C. A. BURDICK.

For Sabbath-day, June 10.

SCRIPTURE LESSON.—MARK 9: 14-32.

(Old Version.)

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

(New Version.)

14. And when they came to the disciples, they saw a great multitude about them, and the scribes questioning with them.

IV. Healing. v. 25-32. What did Jesus say to the unclean spirit? Do you suppose that the spirit was deaf and dumb, or did it cause the boy to be deaf and dumb?

INTRODUCTION.

The healing of the demoniac boy took place the next day after the transfiguration (Luke), and when Jesus came down from the mountain.

NOTES.

I. Misery. v. 14-18, 20-22. When they came to the disciples. Jesus, with Peter, James and John, were just returning from the mountain of transfiguration to rejoin the nine who had been left behind.

are possible to God, and the man of faith enlists his almighty power to overcome every opposing "mountain."

IV. Healing. v. 25-32. Saw that a multitude came. Until now, it is probable that he was on the outskirts of the crowd; but the people's attention was attracted to him; and they began to throng about him.

And torn him much. Convulsed him, as in verse 20. Became as one dead. He was exhausted by the violence of the paroxysm. Most of the people thought he was dead, but Jesus raising him up restored him.

Resolved. That we bow in humble submission to the will of our heavenly Father, tenderly sympathize with the afflicted family, and gratefully remember their pure life and Christian example.

Resolved. That a copy of the above be forwarded to the SABBATH RECORDER, and also to the bereaved family.

RESOLUTIONS OF RESPECT

To the Memory of S. Genevieve Davis, by the Lost Creek Sabbath-school.

WHEREAS, it has pleased our heavenly Father to take from our midst our beloved sister, GENEVIE DAVIS, one of our most devoted and promising Sabbath-school scholars;

Resolved, That we bow in humble submission to the will of our heavenly Father, tenderly sympathize with the afflicted family, and gratefully remember their pure life and Christian example.

Resolved. That a copy of the above be forwarded to the SABBATH RECORDER, and also to the bereaved family.

How to PRAY.—An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer.

- 1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.

"WHEN, from outward circumstances or inward temperament, the Bible is the main food of my mind during the day, and the other supply of intellectual nourishment is but the garnish, as it were, to this chief dish; or, to borrow an image from music, when God's word is the air and man's word is the accompaniment, my soul is kept in perfect peace; it feels as if all were in its right place and fitting proportions."—Mrs. Augustus Hale.

GREEK FOR THE GREEKS.—The Greek Testament, in the original ancient language, is now, by order of the Greek Government, read in its 1,200 schools, which have 80,000 scholars.

FOUR "LIKES."—To render good for evil is God-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like.—J. Mason.

WORMS! WORMS!—Children having worms require immediate attention as neglect of the trouble often causes prolonged sickness. In children worms are indicated by paleness, itching of the nose, grinding of the teeth, starting in sleep, irregular appetite, bad breath, swollen upper lip, and other symptoms.

IRVING SAUNDERS will be at his Friendship Gallery from June 13th to 19th. This is the last trip until September.

THE HUMAN LOCOMOTIVE should be carefully engineered, otherwise it may run off the track of life at any moment. To keep its delicate internal machinery in perfect trim, or put it in good working condition, use Parmelee's Dyspepsia Compound.

A COMMON MISTAKE.—To consider as consumption what is really an affection of the liver. To keep your liver healthy and your blood pure, and thus avoid many distressing complaints, use Parmelee's Great Blood and Liver Purifier.

HAMILTON'S ORIENTAL BALM, or Magical Beautifier, removes all pimples, freckles, and skin blemishes, and gives a clear, transparent complexion, while its naturalness of operation is such that the use of a cosmetic is not suspected.

Jeremiah R. Davis, formerly of Berlin Wis., wishes his correspondents to address him at Frederick. Brown Co., Dakota.

\$1,500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

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

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

LETTERS.

A. R. Cornwall, A. B. Taylor, Reese P. Kendall, Geo. H. Babcock, E. A. Bishop, Cyrus Baldwin, F. R. Drake, Samuel Phelps, Edwin H. Beardsley, M. Nannie Eulit, Mrs. H. A. Draper, O. U. Whitford, Mrs. W. N. Morse, John Cross, John W. Yates, S. H. Babcock, H. D. Clarke, W. S. Logan, Anna A. Ferguson, L. A. Platts, Mrs. Chas. Saunders, E. S. Elliott, M. F. Randolph, H. A. Webster, Chas. B. Trae, Mrs. P. A. Wheeler, G. H. F. Randolph, Henry W. Brooks, Mrs. J. B. Sherwood, S. R. Wheeler, L. S. Keen, B. F. Titsworth, B. W. Heinemann, Jeremiah R. Davis, Mrs. M. E. Jordan, L. Butterfield, J. E. B. Santee, L. E. Livermore, W. C. Rogers, A. H. Lewis, James W. Asbury, Mrs. W. E. Witter, Isabelle B. Warner, E. R. Green, E. Crandall, Nellie E. Morse, Jared Clarke, Chas. E. Alling, C. E. Peterson, L. J. Coon, Mrs. D. W. Hulett, Geo. J. Crandall, T. B. Blake, D. B. Keester, Mrs. A. D. Graham, F. N. Ayars, E. T. Tomlinson, O. D. Williams, Clark Pierson, Mrs. H. P. Burdick, C. Gilbert, E. C. Hibbard, E. J. Crane, H. W. Sandusky, R. T. Ogden, J. A. Green, Mrs. C. Peckham, Mrs. Nannie L. Owens, G. H. Wehn, Joel B. Crandall, Marietta Dunlap, J. S. Chapman, E. L. Laverder.

RECEIPTS.

Table with columns: Name, Amount. Lists names like Mrs. B. Champlin, Alfred, Mrs. C. Peckham, Petersburg, etc.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 27th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 80,950 packages; exports, 1,000. Receipts have increased. The local make of butter in New Jersey and New England is quite largely supplying home trade, and prices have receded to an export point, letting out to foreign markets this week about 1,000 packages of butter.

Table with columns: Item, Price. Lists Creamery, Imitation of creamery, Dairy, etc.

CHEESE.—Receipts for the week were 88,214 boxes; exports, 28,444. The market is steady as last quoted. 11c was bid on 'Change to-day for fancy cheese and 11c asked. 'Clover Hills' Western offered at 11c and 10c bid. Western fine offered at 11c. We quote:

Table with columns: Item, Price. Lists Fancy, Fine, Common Factory, Eggs, etc.

BEESWAX.—Receipts are light and quick demand at 25@26c.

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

State and Western, quarter apples, 5 1/2 @ 6 1/2. Apples, North Carolina, sliced, 8 @ 8 1/2. Peeled peaches, evaporated, 80 @ 83. Peeled peaches, sun dried, 16 @ 18.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

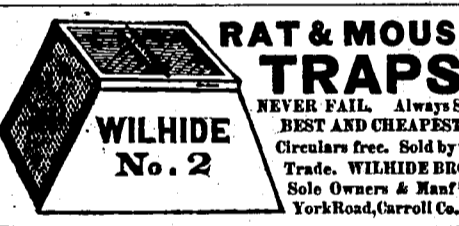
DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., N. Y.

\$47 A MONTH and board in your county. Men or ladies. Pleasant business. Address P. W. ZIEGLER & CO., Box 81, Philadelphia, Pa.



\$30 PER WEEK can be made in any locality. Something entirely new for agents, \$5 outfit free. G. W. INGRAHAM & CO., Boston, Mass.

WEBSTER'S UNABRIDGED.

New Edition, 118,000 Words. (3,000 more than any other English Dictionary.) Four Pages Colored Plates, 3,000 Engravings. (nearly three times the number in any other Dictionary.)

Big Pay to sell our Rubber Printing Stamps. Samples free. TAYLOR BROS. & CO., Cleveland, O.

The Sabbath Recorder.

PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion.

LEGAL ADVERTISEMENTS inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

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

PUBLISHED BY THE

VOL. XXXVIII

Business

It is desired to make this possible, so that it may become a reality. Price of Cards (6 lines).

Alfred Centre

SILAS C. BURDICK, Books, Stationery, Canned MAPLE SYRUP.

A. A. SHAW, JEWELRY AND DEALERS, WATCHES, SILVERWARE.

BURDICK AND GRIMM, Tinware, and Dealers Implements, and Hardware.

VOICE CULTURE BY Address, for particulars.

LANGWORTHY & D., Manufacturers of, and TURAL IMPLEMENTS.

Hornellville

ELIAS AYARS, ARCHITECT, PRIVATE AND Citizens' National Bank.

Berlin, Md.

E. R. GREEN & CO., DEALERS IN GENUINE Drugs and Medicines.

E. R. GREEN, Manufacturer of THE "BERLIN CHAMPION" Adams Centre.

M. D. TITSWORTH, D. R. U.

HANDY PACKAGE Best and Cheapest Send for Catalogue Leonardsville.

ARMSTRONG HEATER, CONDENSER FOR ARMSTRONG HEATER.

New York

THE BABCOCK & WILCOX Patent Water-tube Boilers, GEO. H. BABCOCK, President.

THE N. Y. SAFETY VALVE Vertical and Horizontal, GEO. H. BABCOCK, President.

THOMAS B. STILLMAN, Analyzes of Ores, 40 & 42 B. W. St.

R. M. TITSWORTH, FINE CLOTHING, A. L. TITSWORTH.

C. POTTER, JR. & CO., PRINTING, 12 & 14 S. W. St.

C. POTTER, JR., H. W. F. H. HYDRAULIC JACKS, PUNCHES AND CUTTERS, E. LYON.

Plainfield

AMERICAN SABBATH TRACT SOCIETY, EXECUTIVE OFFICE, I. D. TITSWORTH, Sec'y, L. E. LIVERMORE, Sec'y, New Market, N. J.

THE SEVENTH-DAY BOARD OF CHAS. POTTER, JR., Pres. E. R. POPE, Treasurer, L. E. LIVERMORE, Sec'y.

C. H. RANDOLPH, MEAL, FLOUR, BAKING POWDER, Bet. Elm and William Sts.

CLOTHING MADE TO ORDER, MADE FROM THE BEST MAKER & BROWN, Plainfield, N. J. Specialty, 10 per cent. discount. 41 W. Front St.

J. C. POPE & CO., FIRE AND LIFE INSURANCE, 14 E. LEE ST.

POTTER PRESS WORKS, Machinery, and Tools, C. POTTER, JR., Plainfield, N. J.

O. M. DUNHAM, Dealer in General Goods, Next to Laing's Hotel.

POPE BROTHERS, Notions, Dry Goods, Notions, Oil Cloths, etc., P. J. A. VAN DYKE, Sash, Blinds, etc., Plainfield, N. J.

T. H. TOMLINSON, PHYSICIAN, Plainfield, N. J.

W. M. STILLMAN, ATTORNEY, Supreme Court, Plainfield, N. J.

GREEN & CO., DEALERS IN DRUGS, GINGERS, CURTAINS and from New York, if desired, ORSON C. GREEN, Plainfield, N. J.

CORTON'S HOME, Cheap and Beautiful, Send for Circular to Plainfield, N. J.