

The Sabbath Recorder.

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

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The Sabbath Recorder.

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AN ANSWER.

M. E. H. EVERETT.

A face was lifted up to me;
One swift question—mine alone—
In those eyes my soul could see;
Then the crowd between us pressed
And my answer was not guessed.

Lips with fever parched so long,
For one drop of water plead:
(Else, I read their anguish wrong.)
Then unheeded the pilgrim pressed
Toward the city of the Blest.

Take my answer, late but true,
Comrade on life's battle plain,
To the end, I share with you
All the dangers of the way
As a faithful comrade may!

In your joys I seek no part,
But with watchful love I feel
Every grief that rends your heart:
And the cross I must not share
Brings me still the heaviest care.

Though I speak no tender word
When we meet nor when we part,
Night by night, the Lord hath heard
Prayers ascend through burning tears
For your sake, these many years.

OF OLDEN TIMES.

There have been, in the past, a number of men whose names ought to stand out conspicuously in the Seventh-day Baptist denomination, who are not known by the generation now living, only by a very few at most. Among that number was the venerable Enoch David of Philadelphia, Pennsylvania. Mr. David was a Welshman, his parents having emigrated from Wales in a colony that settled in Newcastle county, Delaware, in 1701. They were organized a church in Wales before leaving. In early life he entered the ministry, and settled in Philadelphia, where he followed for a livelihood the business of tailoring. We do not know that he was ever pastor of any church, but preached as opportunity offered in supplying the destitute, both in the city and in the country, especially in New Jersey. He traveled and labored as an itinerant, in company with Mr. Whitefield, in his journeyings in Pennsylvania and New Jersey. During the journeyings of Mr. Whitefield, he became a Seventh-day Baptist. It is said that the news having been taken to Mr. Whitefield that his old friend, Enoch David, had turned to be a Seventh-day Baptist, he replied, "Well, Bro. David will turn into heaven soon." His family having grown up to manhood and womanhood, and married, and his wife having been taken away by death, he spent more time in traveling than when he had the care of his numerous family. One daughter married and lived near Shiloh, N. J. Some of her descendants are now living in that vicinity. A number of his children moved to the western part of Pennsylvania. His son Ebenezer was one of the early graduates from Brown University, at Providence, R. I., and was ordained to the work of the ministry in the First Hopkinton Church, and immediately accepted the appointment of chaplain in the colonial army, in the times that tried the faith of our fathers; but his labor was soon closed, for he was taken sick and died, while yet in the army. This was a severe trial to his father who was looking for a life of usefulness from the son in whom he had strong hopes for the future. How uncertain are all earthly prospects. "The fashion of this world passes away." Mr. David very often visited Shiloh, Piscataway, and Squam, N. J., besides going occasionally to see his children in Pennsylvania, and sometimes he went to visit the churches in New England; on all these journeyings he invariably traveled on foot. I have been told that he always dressed in the old style, with short breeches, long stockings, low sharp-toed shoes; with large siver buckles on his knees, and on his shoes; with round-flap coat, and straight collar, and long-flap waistcoat, and broad brimmed hat, and often when preaching he wore the minister's band around his neck. On his annual excursions, he would both preach and work. He would go into the family circle, when wanted, and make up their year's clothing. It was not then as now. The farmers made their own cloth, and in the Fall when the cloth for their Winter's clothing was brought home from the mill where it had been dressed, they

would get either a man or a woman tailor to come and dress up the family. In this way Mr. David made himself useful both in the family and in the pulpit. Mr. David was evidently a minister of the old orthodox kind, in religious views of the New England and the Baptist Philadelphia Association confession of faith. One circumstance will establish this as correct: Elder Nathan Rogers was for eleven years pastor of the Church in Piscataway, and Elders David and Rogers met at the house of Deacon Abraham Dunham, and the Deacon's wife arranged for the two ministers to occupy the same bed. After retiring they were discussing some knotty point in theology, on which they disagreed. In the midst of the night, David came down the stairs saying, "Brother Dunham, what did you put me in bed with that fellow for, I will not sleep with him—he is a heretic, a heretic, yes a heretic, I will not sleep with him." Mr. David was a writer on different subjects, more especially on the subject of the Sabbath. His writings were mostly poetry. Some years since I was furnished with a bundle of his manuscripts which are deposited among the historical collections of Alfred University. He wrote a poem on the death of Mr. Whitefield, one of the verses of which I recollect:

"Dead, did I say? he doth but sleep,
And every dust his Lord will keep
Until the happy rising day,
When he shall quit this house of clay."

Some of his poetry is quite peculiar, but it shows the man.

On one of his excursions in Fayette county, Pennsylvania, he preached to a large congregation in the open air, took cold, and, after a short sickness died, and was buried in a burying place connected with a meeting-house in Woodbridgetown, where others of his family are buried. In 1832, I stood by the grave of that good man. Though dead he was yet speaking. There was a log meeting-house there at that time, which has since passed away, but the marble slabs yet remain to tell us of the past.

W. B. GILLETTE.

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., Dec. 23, 1882.

The parlors and corridors of the White House which have been recently decorated and refurnished by Louis C. Tiffany & Co., of New York, were opened to-day for inspection, by members of the press. The designs of blending colors present a right royal appearance, and all of the failing features of the old rooms have been entirely obliterated by beautiful and changing effects. The East Room is covered by an Axminster English carpet of simple design and effect, and is otherwise the same as before. The Blue Room presents an oriental appearance; the walls, ceiling, furniture and carpet are of pale blue, with changeable silk curtains, mosaic trimmings about the mantel, seven-burner mosaic sconces about the wall and raised metal designs and coats of arms encircling the ceiling. The Red Room is replete with gold trimmed mirrors in mosaic designs, red garnet velvet furniture, gold and copper star-designed ceiling and terra-cotta walls, with piano of the same hue. The State dining-room adjoining is finished in olive green, and a door has been added leading to the conservatory. The hall approaching the Blue Room is finished in gold and olive, with brilliant gold alcoves and colossal pots of palms. The changing effects are numerous and beyond description.

The Senate yesterday, not only declined, by a vote of 36 to 25, to take a recess from December 22d, to January 3d, but declined also to give its consent to the holiday the House had voted to itself. Mr. Garland took the position that if the House thought it could afford to adjourn it should be allowed to do so, though the Senate, in his opinion, could not. It is evident that the older heads of the Upper House have comprehended the meaning of the rebuke uttered by the people on the 7th of November better than the statesmen in the other wing of the Capitol have. The first business taken up after the virtuous voting here mentioned, was the civil-service bill.

The whisky and tobacco excises have been largely represented here ever since the beginning of this session of Congress. The whisky people clamor with vigor for the pas-

sage of the bill extending the time in which whisky can remain in bond. The tobacco people want a rebate equal in amount to any reduction which may be made in the tax on that article, and to-day both the Senate finance committee and the ways and means committee of the House made favorable reports on the subject. There is considerable opposition to the measure also, but probably not enough to defeat it. There is a strong pressure from all the tobacco producing States in favor of the absolute repeal of the tobacco tax, but it is pretty well assured that this can not carry. The sugar men were also thick around the room of the ways and means committee to-day, while that portion of the report relative to sugar was under consideration, and many of them were not satisfied with the action of the committee.

In his annual report, Pension Commissioner Dudley states that of more than two millions of soldiers, who enlisted during the late war, pensions have been applied for by, or on account of, only twenty-six per cent. There are one million of these soldiers living now. Looking over the wide expanse of country from the Atlantic to the Pacific, it must seem to the thoughtful observer that the greatest mortality during and since the war was among the privates. As a private is rarely seen now, the conviction is forced upon the mind that all the privates are sleeping under mossy mounds and in unknown graves. The million of veterans who survive are officers, each and all, from captain to general. A lieutenant even is a great rarity.

The United States Supreme Court have affirmed the constitutionality of the law under which General N. M. Curtis was convicted, and denied the petition for a writ of habeas corpus. The Jeanette inquiry progressed but little, and with the exception of documentary evidence, no more witnesses can be examined until the return of the rest of the crew. The jury in the Star Route trial has been completed, and Mr. Bliss closed his argument for the prosecution to-day.

There is more or less consternation among the clerks in the Departments at Washington. The discovery has been made that a law of nearly fifty years ago will prevent the closing of the departments at noon during the Christmas holidays, as has been customary for a number of years. It is remarkable how everything seems to conspire against the happiness of the government clerk.

AUGUST.

"OUR RASCAL."

We once heard that most eloquent of American statesmen, Matt. H. Carpenter, narrate a conversation with Ben. Butler. He said that Butler came to him asking that he would prepare some papers for a man in New Orleans. When they were finished, he delivered them to Butler, saying: "Do you know that man is a rascal?" "Oh yes, I know that, but he is *our* rascal," said Ben. There was more human nature and instruction in the two words of Butlers' than we ever got from a sermon. It is the key to more difficulties among men and in society than "the love of money."

The willingness to trouble ourselves over others, and not discern the same things in ourselves, gives society its chief troubles.

We heard a brother say, "We shall have some peas for dinner Sabbath day; we have not had time to pick them any other day." On that very Sabbath referred to, we heard the same brother chastise his neighbor in grave tones for hewing kindlings from a board, Sabbath day.

We have heard a brother year after year clamor for discipline in the church, when every one knew that the beginning of discipline should be in his own household.

It can not be that it is our proximity to heaven which makes us always confessing other people's sins, and the sins of society. It is our willingness to forgive the sins of our rascal. Doubtless the best field for illustrations for our text, may be found in the political world, yet the Christian field is broad enough. We once heard a physician say, "It is a horrible case of malpractice, but we must defend the profession." Professional pride may seem an excuse for throwing a gossamer veil over guilt, in order to defeat the end of Justice, but what shall be said when a professed disciple of God, who bears the holy sacraments to his saints,

declares that he should feel it a duty to defend a relative, in any wrong whatever.

We are not talking after Lime-kiln order, but we have noticed that some of the most troublesome and mischievous people on God's gray earth are apt to be troubled with an oppressive sense of duty. If it seems to you, my brother, that you would never like to see this life-destroying and death-dealing monster, in nine cases out of ten, you

"Must stay at home
And bolt your door,
And break your looking glass."

The Scotch poet prayed for power that would enable us to see ourselves as others see us. The Apostle has taught this same lesson in about as many different expressions as our mortal language can be framed into, and still "our rascal" is everywhere, perverting justice and sending mildew over the sweet fields of our pilgrimage.

What application has our text?

Be a Christian *de facto*, or lay down your profession. Life is too short to spend one hour in explaining away what never should have been.

NIGHT.

Steal o'er us gently, softly lay
Thy mantle o'er departing day,
Sweet, pensive Night!
We cast the daily care aside,
And hail the precious eventide,
In home delight.

From workshop and the throng-pressed mart,
We fain would haste, with happy heart,
At thy approach,
Nor let the bustle of the day,
With all its strife and busy way,
On thee encroach.

At eve's still hour we con our deeds,
While love prevails, and conscience pleads
The cause of right;
We would a worthy laurel win,
Untouched by fraud, unstained by sin,
In Heaven's sight.

Best hour of meditation sweet,
Thine is the inspiration meet
To move my pen,
Beneath the reign of night's pale queen,
Her shaded dome and silver sheen,
I long to ken.

With high resolve, and purpose strong,
And soul aglow with thoughts that throng
To swell my theme,
Some substance that shall grandly sway
The unformed purpose of the day—
Man's aimless dream.

FROM A NEW SABBATH-KEEPER.

FLORENCE, Marion Co., Kan., Dec. 17, 1882.

To the Editor of the Sabbath Recorder:

I desire, through your paper, to inform those who love God and keep his commandments, for their encouragement, that I too, through the labors of Bro. S. R. Wheeler, have become a Sabbath-keeper. May God bless him as he labors hard for the salvation of the souls of the people. Would there were more like him; but our duty is to pray that the Lord will send laborers into his harvest. Let us see to it that we do not falter in our obedience to this great command, for God is not slack in his promises to his children. Instead of its being a burden, I find it a delight to walk in the law of the Lord after the inward man, to have these precious truths written in the heart so that we can not forget them. I would say to the lone Sabbath-keeper, you are not alone; God has promised to never leave you nor forsake you. Think of this as you go journeying on, and take courage. May God bless us all.

Yours for the truth,
MRS. L. B. HISLE.

BIRDS OF THE COAST RANGE.

It is hard to realize myself in California. Looking one way, I might easily think a cypress swamp in Louisiana my hospice; looking another, any Eastern mountain scene is duplicated, from North Carolina to the Adirondacks. Of course a minute glance detects differences at once, but the general impression is about the same one would gather from a wild bit of wet woodland in the hills of any Atlantic State. All ways on the lookout for my friends the birds, I see that a stranger would scarcely notice the difference between California and the Catskills in this respect. The scream of woodpeckers, the short whistle of the plumed quail—knightsly bird!—the loud click and chatter of a blazing, bee-like hummer, would excite his question; but one hears here the same kind of melody, and recognizes the songs of old friends in a new brogue, as is to be expected of cousins living on this side of the big continent. Among these low bushes, for instance, a finch is bobbing about, chirping in a metallic manner perfectly familiar; and from another bush comes a joyous roundelay telling me at once that it is a song-sparrow that is the performer.

The black-birds, nestling in the willows so well moated by the sluggish creek, carol above their treasures in just the happy-go-lucky strain one hears in an Ohio "swale," but, improving on it, have converted the old cheery roulade into the sharp jingling of an armful of small sleigh-bells. Chickadees and wrens squeak and chatter at you, the solemn wail of the dove comes from the dark cliff, the coarse scream of the jay (here bluer and with more swagger than at home); and the pretty prattle of many a warbler, all suggest, if they do not precisely tally with, the familiar bird-notes of Eastern woods and swamps. I have heard it said that the birds in California do not sing. It is a wicked libel. They are more musical, on the whole I believe, than those of the Atlantic coast, and richer melody was never heard than drops from their happy throats during all these sunny May days.—Ernest Ingersoll, in Harper's Magazine for January.

NOT TO BE TAKEN.

The Joss-house where they had the irreligious services, was a chamber in one of their best houses. An intelligent Chinese man, who could speak a little English, was in charge of this room. I asked him why they put the tea-cups of wine and tea and rice before their god; if they believed that the god would eat and drink.

"Oh, no," he said. "That not what for. What you like self, you give God. He see. He like see."

I asked him if I might have a photograph taken of the Joss shrine and house, to be printed in a magazine, to show American boys and girls how the Chinese boys and girls kept New Year's day. At first he hesitated; but finally he said yes, if I would come very early in the morning, before the Chinese people wanted to come in. So, very early the next morning, I went with a photographer, and he took the picture. As soon as the Chinese people in the street saw us coming, they began to gather in a crowd to look on. But Ah Linn would not let one of them come into the room till the picture was done. Then we took a picture of the outside of the house. There were gay lanterns and bright red and yellow mottoes on each side of the door, which I thought would show in the picture, but they did not. The light was not strong enough to bring them out.

As we were arranging the instrument, I caught sight of three Chinese children in the door of one of the houses, the youngest not more than two years old, and the oldest not over six. They were dressed exactly like the grown-up ones, and looked so droll, toddling along in their baggy trousers and big-sleeved shirts, that I wanted to have them in the picture. Their father said they might go with me, and be taken; they looked a little afraid, but I coaxed them along, and was just placing them in good positions by the posts of the piazza, when from the crowd of Chinese men and boys who were looking on, there suddenly went up shouts, exclamations, and oncries—angry voices calling to the children.

"They will never let them have their pictures taken," said the photographer. "It is the hardest thing in the world to get the Chinese to sit for their pictures. They have a superstition that, if a man has his picture taken, he will fall ill and die before the year is out. I expect that is what they are telling their children now."

I do not know whether this was the case or not; but at any rate they frightened the children away, and I could not coax them back. The oldest one dragged the other two away with him as fast as he could, and when I overtook them on the threshold of their house, and began to ask their father if he would not come with them, and make them stand still, he shut the door hastily in my face, saying in Chinese something that sounded as if it might be very unpleasant indeed.

Afterward I tried to get one of the big boys from the Chinese Mission, a boy who called himself a "Christian Chinese boy," to stand in the doorway and be photographed; but even he was afraid to do it.

"It is no use," said the photographer. "You haven't the least idea how afraid they are of it. They've got to be pretty thoroughly enlightened before they will have their photographs taken; and even then they won't let their quebe be seen in the picture. If it shows the least bit, they'll make me print it out. I used to have great fun with some of them who had a laundry near my room. They'd be out, hanging their clothes on the line right under our windows; and all I had to do was to open the window and point a stereoscope at them, and they'd drop everything, clothes and all, right on the ground, and run into their house, and never show their heads till we had gone away from the window."—From "A Chinese New Year's Day in Santa Barbara," by "H. H.," in St. Nicholas for January.

Like most garments, everything in life has a right and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once.

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Missions.

"Go ye into all the world, and preach the gospel to every creature."

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JOHN 4:29.

She left her pitcher at the well, And to her home returned, The welcome words of life to bear, That in her full heart burned; Her kindred and the stranger's ear Alike the news receive, Of water from a hidden spring That Jesus waits to give.

With joyful haste and zealous love She turns to seek her home, The ceaseless burden of her theme, "Behold, the Christ is come! He waits, Messiah waits to bless, As none e'er blessed before; Come, drink ye of the living stream! Believe, and thirst no more."

"Come thou where streams of love abound, And near the fount remain; For he who drinks when Jesus draws Shall never thirst again. Linger no more by Meribah, Of bitter memories rife, Drink of the well that springeth up To everlasting life.

Hast thou, like her of Sychar, drank Of that blessed fount? Then go— Let others learn the health and life That from the waters flow: Go forth, and in Jehovah's might Thy voice shall yet be heard, And wondering hearts shall turn and bless A feeble woman's word."

—Anna Shipton.

TESTED.

It is a homely adage, but true, "The proof of the pudding is in the eating." The theories and philosophies of men are to be judged, not by their high-sounding phrases, but by the convictions they produce, and the results they bring forth in the lives of men. The religion of Christ is to be valued not for its philosophical pretensions, but for the purity, the comfort, the charity and the nobleness which it brings into the hearts of those who possess it. The claims of the Bible to a divine origin are to be established, both by the results produced in those who accept its teachings, and by the convictions of its superiority wrought in the minds of unprejudiced men as they read it. Dr. Bainbridge, missionary in China, recently made an application of this latter test, which he describes as follows:

"The Bible is arresting attention. I showed a copy of Matthew's Gospel to a high mandarin, asking his judgment of its literary merits, and if he thought the language clearly conveyed the sense the author intended? It was the only way to get him to read it. He did not stop till he had finished the book. Returning it he said, 'We have really nothing equal to it in our classics. We make our great men gods after they have written our books. Yours, who wrote this book, must have been a god before.'"

EVANGELISTIC WORK.

There is so much of truth and timeliness in the following suggestions on evangelistic work, written by Rev. Mr. Aitken, the English evangelist, and published in *The Word, Work and World*, that we give them entire, and bespeak for them a prayerful reading:

1. I would earnestly express my profound conviction that the permanence of the results of evangelizing work usually proves to be in inverse proportion to the amount of mere animal and factitious excitement accompanying the work. There is some subtle psychic or nervous influence, which for want of a better name we will call animal-magnetism, and which may easily be mistaken for the motions of the Holy Ghost. But the mistake is a disastrous one, and must lead to the great disparagement of evangelizing work. Excitement may accompany real spiritual work; but alas for the laborer who lays himself out to induce it!

2. Our strength must lie in the truth. Interesting stories and apt illustrations are all very well in their way, and we can't do without them; but there is not a danger, in these days of anecdotes, lest the truth should be rather concealed than set forth by the garments with which it is clothed, till people listen to enjoy racy or pathetic tales rather than to hear words whereby they may be saved?

3. We need to break up the fallow ground, and not to sow among thorns. Strong, incisive teaching about sin and repentance must not be overlooked in our eagerness to get at the pleasanter part of our work. To skim over the surface is to insure as large a crop as possible of stony-ground hearers and professors.

4. I lay stress on the importance of what I would call definition. We too frequently use familiar theological terms without explaining what we mean by them, which, however, are not equally familiar to our audience. Prejudices are excited, or ignorance increased, because they think we mean one thing while we mean another. Just think what different ideas may be conveyed to differently instructed persons by the phrase "Believe on the Lord Jesus Christ, and thou shalt be saved."

5. We evangelists in the Church of England are sorely crippled in our work, and often obliged to turn our back upon many a hope-

ful field; because we can not get our brother clergy to see the importance of extending the mission, if God gives his blessing, to a sufficient length of time. It seems to me, as my late dear friend Richard Twigg said, that man may say when a mission is to begin; only the Holy Ghost can indicate when it is to end. Again and again have I had to turn my back on work that was only beginning to be great and extensive, just because the fortnight had expired. My idea is that in most towns three weeks should be regarded as the probable minimum; and when God gives great blessing, we ought to go on "smiting the Syrians till we have consumed them."

6. It might greatly conduce towards this end if consecutive missions were held in churches or other places of worship in the same neighborhood, where possible, by the same man.

7. God is teaching us one great lesson certainly (amongst many others, no doubt) by the Salvation Army—that is, that the Church of Christ is an army engaged in aggressive warfare; and our endeavor should be to infuse this spirit of aggression into all our young converts. Send Andrew for Peter, Philip for Nathaniel; thus it is that the work will best spread.

8. But the great need of all is the power of Pentecost, the mighty rushing wind sweeping through the souls of us evangelists, and sweeping all the chaff of vain glory and self-seeking away. This I dearest we all feel. God grant that we may learn more how this "fulness of blessing" is to be obtained.

THE HARVEST.

The Master was looking on the fields of Samaria when he said: "Say not ye there are yet four months, and then cometh harvest; look on the fields—they are white already."

The word that he had just spoken to that Samaritan woman had already wrought its with hundreds of her countrymen. So were their words to spring up, often even as they fell, and produce in one day a harvest of three thousand souls. And still it is not always waiting, but often yet may we expect to follow the plowman with the reaper, and to see the orange blossoms and the golden fruit on the same tree. Such is true, especially to-day, in this dispensation of the Spirit and this Harvest Age. While we must know how to sow in hope, we must also know how to reap in faith. Then, too, we must not forget that it is reaping. Our modern agriculture has got so used to do everything by machinery and by wholesale that we lose sight of the old reaper who goes forth alone to gather the grain by handfuls. So Christian work is being so much reduced to a sort of ecclesiastical science, and done by conventions and great wholesale masses, that we are in danger of forgetting that all the real power lies in personal work. Men are saved one by one, by gleaners and reapers, not by mowing machines. But the faithful-reaper has a glorious recompense: "He that reapeth receiveth wages and gathereth fruit unto life eternal." He receives a two-fold reward: first, wages as he goes along—for God is a good pay-master; and then, at last, after he has been paid for all his own, for he "gathereth fruit unto life eternal," and finds that the souls he has saved are his own very crown and joy forever and ever.

There is yet another harvest lesson: It is a time of separation. The wheat and chaff must be taken apart. The true work and the true souls must be discriminated, and the chaff and the fruitless tree must be burned with fire unquenchable. O, this awful assize! O, this inexorable test! O, this inevitable separation! Are we preparing for it?

"The harvest is the end of the world, the reapers are the angels; they shall sever the wicked from among the just and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." "O, what shall the harvest be?"—*The Word, Work and World*.

THE BEST.—Somebody went to see a man in the central part of New York, who is celebrated for his manufacture of hammers. The visitor said to him: "Well, I suppose that, by this time, you make a pretty good hammer?" "No," was the reply; "I do not make a pretty good hammer; I make the best hammer that is made in the world." And the hammer-maker told the story of his success; the whole secret of which lay in the remark: "I make the best hammer that is made." When he was just beginning business as a blacksmith, a carpenter employed him to make a hammer. The blacksmith laid himself out, used the best iron, the best hickory for the handle, and spared no pains or labor. When it was done, the work showed; the hammer was its own advertisement. Every carpenter who saw it wanted just such a one for himself; and so the demand grew, and success followed. There is a great lesson here; the man who does everything as well as it can be done, will always be in demand, will always command the best wages, will be employed while the man who does "pretty well" is unemployed, and only gets work when nobody else is to be had.

There are forty-seven distinctively missionary publications—weekly, monthly or quarterly—issued in the United States, and twenty-eight in Great Britain. A considerable number are published on the Continent of Europe, and eight or more in missionary lands.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

THE PENAL CODE.

Already much trouble is being experienced by the authorities in New York with respect to the enforcement of the revised code. The *New York Times*, in a somewhat lengthy article, points out some of the sources from whence the difficulty arises. They all cluster about the clause which limits the prohibitions—which are serious interruptions of the repose and religious liberty of the community." On the principle that "when the reason ceases the law ceases" the burden is thrown back upon the magistrates and officers of the law to say what are serious interruptions of the repose and religious liberty of the community. The *Times* then says:

"Thus understood, the code may be harmonized with the progress of American law. Throughout the land former traces of a religious purpose in these laws have disappeared. The first day of the week is named as the legal rest-day because it is generally observed, not because law undertakes to enforce any supposed divine command. The purpose of such laws is the protection of the liberty of the masses for rest and worship. And protecting church service is not a chief element; the theory is not that some favored persons wish to attend church, but that the community has a need that the masses should have a day of rest; a stated day during which needless demands of business, attractions of demoralizing or doubtful amusements, and the noise and tumult of every-day life shall not be suffered to hinder those from resting who need repose, those from worshiping who wish to worship. All tastes having been considered, the State declares that, for the general comfort, 'six days shall be free for the pursuit of labor, business, and pleasure, and the quiet people must bear with the excitement and activity. One day shall be protected for quiet and repose, and the active classes must submit to moderate restrictions.' The Judges need not find it difficult to administer the penal code in this spirit."

OFFICIAL OPINIONS ON THE SUNDAY CODE.

What some of the chief officers of New York City think of the interpretation and enforcement of the revised code in its application to Sunday, may be learned from the following extracts from the *New York Tribune*. The Mayor said, in reply to a reporter:

"I favor a due and proper observance of Sabbath (Sunday), and by this I mean a medium between the Puritanical idea and the manner in which it is kept in many parts of continental Europe. I am opposed to keeping open liquor stores and to giving theatrical entertainments. But I see no objection to a man going into the country with his family or driving in the park, and I like to see museums and public libraries opened after 1 P. M. The manner in which the law was enforced shows there should be some clear opinion delivered by the courts. The elevated road, street cars and ferries are necessities, and should be declared as such. The sale and delivery of newspapers is of almost as much necessity as street car and ferry travel."

Mr. Andrews, Counsel for the City, also said:

"I believe the law should be construed as liberally as possible. The loophole for the police is the saving clause of 'works of art and charity.' This can be given a very broad and liberal construction. I feel very clear in my own mind that travel on the elevated road, street cars and ferries is a work of necessity in this great city. Daily papers are great educators of the people. The community will not consent that the Sunday papers be suppressed. The papers are a moral necessity to the community. An advisable decision will be obtained from the Court of Appeals as soon as possible, that we may know what can be done, and what can not. Otherwise the sentiment of the people will be so strong that the Legislature is liable to sweep the more obnoxious laws from the statute books."

Thus it will be seen that, so far as official opinion goes, the tendency already is to make the revised code, what the old Sunday laws have long been, practically a dead letter, and will strengthen the conviction already strong in many minds, that when legislators undertake to legislate in detail as to religious observances, they have gone far out of their way. The constitutional law of our land guarantees to all its citizens the exercise of religious liberty. More than this we can not have. Less, we do not want. Why not let it rest there?

REASONS FOR DRESSING PLAINLY ON THE SABBATH.—1. It would lessen the burden of many who find it hard to maintain their places in society.

2. If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.

3. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

4. It would enable all classes of people to attend church in the most unfavorable weather.

5. It would lesson, on the part of the rich, the temptation to vanity.

6. It would relieve our means of serious pressure, and thus enable us to do more for good enterprises.

THE SUNDAY LAW.

A New York correspondent of the *Jewish Record* has sent the following item to that paper, under the above heading:

New York City was in a fever-heat of excitement on Sunday. A new codification of ancient laws went into effect on that day, and was rigidly enforced. All stores were compelled to close after 9 A. M. Several co-religionists were arrested, and the magistrates, however, construing the law liberally, discharged the defendants in almost every instance. There is a section in the Penal Code, as it is called, which is presumed by many to exempt Hebrews observing Saturday from its operations, but prominent lawyers, among them several co-religionists, claim that a proper construction of the law simply permits these people to do *servile labor* on Sunday, which is generally prohibited, but that their places of business will not be permitted to remain open. The decision of an appellate tribunal will be required to properly construe its several sections. The enforcement of the section, acts very harshly with some, and the newly-elected legislators have nearly all promised to vote for its repeal. The only persons who did not suffer were newsdealers, ice cream vendors and liquor saloons, the latter having side doors. One Hebrew tailor was arrested by an ignorant policeman for carrying a bundle of coats through the street on the ground that it was "servile." The tailor was discharged. Numerous cases, some extremely ludicrous, happened. The act is a valuable thing for fanatical leagues, which are organized for the purpose of pestering people in general, and advertising a few cranks.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth like an adder."

The way to do we know quite well: We'll neither make, nor buy, nor sell, But hereby pledge perpetual hate To all that can intoxicate.

A LOUISVILLE (Ky.) cigar dealer is quoted by the *Retailer* of New York as saying: "The most regular and profitable customers I have are the members of a club of young ladies occupying the very pinnacle of social eminence here." He adds: "These fastidious, genteel smokers require the very finest quality of tobacco, flavored with the faintest and most delicate perfumes known to the trade." It was some time before he could obtain a cigar which satisfied them, but at last he obtained a brand with which "they were all delighted." It appears that the members of the club meet at each other's houses to smoke, and, "locking the doors," proceed to "enjoy themselves." Then by cleansing their hands and mouths they "remove all traces of the habit," or if any are left which might give rise to suspicion they "can be easily accounted for" on the ground that all their "young gentlemen friends" smoke, and association with them has left a reminder of their tastes behind." One of these young ladies is mentioned as saying: "I don't see anyhow why a pleasure which should be denied to an American girl," adding: "For my part, although, of course, being under the submission of fashion, I would rather not have it known, still if it was and objections were made I would snap my fingers in the objector's face."

STARTING A YOUNG MAN.—It is related of a wealthy Philadelphian who has been dead these many years that a young man came to him one day and asked for help to start in business.

"Do you drink?" inquired the millionaire.

"Occasionally."

"Stop it! stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year again presented himself.

"Do you smoke?" asked the great man.

"Yes, now and then."

"Stop it! stop it for a year, and then come and see me."

The young man went away and cut loose from the habit, and after worrying through another twelve months once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! stop it for a year, and then come and see me."

But the young man never called again. When some one asked him why he didn't make one more effort, he replied:

"Didn't I know what he was driving at? He'd have told me that as I had stopped chewing, drinking, and smoking, I must have saved enough money to start myself."

—*Wall Street News*.

ONE of our old friends writes: "Do the colleges and literary institutions supported by the A. M. A. prohibit the use of tobacco,

as well as of intoxicating liquors, among their students, as Oberlin does?" We are happy to inform him and all other friends that this is the rule in all of our schools, and that they would be delighted to observe the freedom of all our school-buildings from the pollution of tobacco. It is a fine element in the formation of character, as well as a matter of health and economy.—*American Missionary*.

DESTROYED THROUGH TOBACCO.—An agent of an insurance company says: "One half our losses come from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away three millions of dollars' worth of property of others blazed up from that spark. Harper's splendid printing establishment years ago was destroyed by a plumber, who, having lighted his pipe, threw the match away and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employees thrown out of work, and more than a million of dollars' worth of property destroyed. But I am speaking of higher values to day. Better destroy a whole city of stores than destroy one man. O my young friends! if you will excuse the idiom, I will say, Stop before you begin. Here is a serfdom which has a shackle that it is almost impossible to break. Gigantic intellects that could overcome every other bad habit have been flung of this and kept down.—*Talmage*.

A CHICAGO paper says that it is getting to be quite common for ladies in that city to smoke, not cigarettes merely, but real cigars. It says: "Cigarette smoking is very common, and not alone among the fashionables. Women and school-girls, book-keepers, amanuenses, and shop-girls indulge in it. And they smoke not alone at home, but in private rooms of restaurants, where in three and fours they regularly take their dinners." Well, why should they not smoke as well as men? If smoking is beneficial, an aid to digestion, soothing to the nerves, and generally indispensable, why should women be deprived of its benefits? They certainly are as liable to dyspepsia as men are, and are commonly supposed to almost monopolize nervousness. If there is any good to be got out of it, we say let them have it by all means. The paper, however, says further: "There is nothing un-ladylike in the conduct or demeanor of these girls." Opinions differ.—*Signs of the Times*.

AN engineer employed on some of the public works at Szegedin, Hungary, bought four cigars one day not long ago, and began to smoke. He had finished one and began another, half-smoked, upon his writing-table, when suddenly it exploded, throwing him from his chair and wounding his cheek, ears, lips, and left hand. Investigation showed that the cigar had contained a glass tube filled with nitro-glycerine. The fact that tobacco is a monopoly, manufactured and sold only by dealers licensed by the Government, makes the mystery deeper. If the officer's cigar had been in his mouth when it exploded he would doubtless have been killed—a circumstance which does not add to the pleasure of smoking in Szegedin.—*Cynosure*.

ONE of the signs of progress in Philadelphia is the forbidding cigar-smoking on the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers moan over this as an infringement of their personal liberty. They even go so far as to say that their wives and mothers won't let them smoke at home, and their employers and customers won't allow it in their places of business; and now they are shut off from being a nuisance on the street-cars. That does have a look of hardship; but civilization is an expensive luxury; there is no securing it without some voluntary self-denial, and some enforced constraint of the individual for the public good.—*S. S. Times*.

A FAMOUS Paris caterer has recently died from the effects of smoking. He was believed to be the greatest smoker in the world. His daily allowance for the past thirty years was twenty cigars of the largest size. It is estimated that he thus actually smoked through from \$40,000 to \$50,000. The disease that killed him was smoker's cancer. Delmonico, the noted New York caterer, who died the last year, was also a victim of the smoking habit; nicotine poisoning was the name of his disease. It can not be said that these men were killed through the use of poor or adulterated tobacco, for they always chose the best to be had.—*Northern Christian Advocate*.

At the annual conference of the Anti-Tobacco Society, held at Manchester, Eng., as careful investigation has shown that teetotalers who smoke are five times more liable to fall away than those who do not, this meeting would earnestly appeal to Blue Ribbon, Band of Hope, and all other temperance organizations who pledge their followers to discontinuance of the causes and practices of intemperance, to offer them an additional safeguard of a pledge against tobacco.—*Cynosure*.

A YOUNG man was found in the Mersey river, England, drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." With letters from fathers and mothers all over England, asking for a description of the young man.

"Wisdom is the wisdom, and with it."

DEDICATION OF

ADDRESS BY HOM

But now college hind the young What will be do won through the din of the anvil? him is now refine The indefinable, great soul has a world lies before that will surely gompers be merch ciers, or sagacious turers. In after years affairs of Alfred Aca in a time of severe the steward, and for the struggling Insti and quicksands of until quiet waters an Will the hopeful you what men in his day fessions—legal, med first is the open door as well as to forensic The man has qualite endurance, vigor, fi have never failed to an honorable name, a willed, borne him t statesmanship. Tho fessor Kenyon, and h of the value of such acumen and integrity and contention of t ready to aver that had legal learning and pr have been almost of profession. His love and intense scorn of his earnest advocacy lieved, would have ma by him almost in vi jury.

Whether in the p reached the highest po on our idea of what ministerial success. runs, I do not recall, i or lay sermons that I during my four years a for rhetorical affluen neither in them did. I weave their weird an Poetry in his discour speak only of what I pleasing figure and the turned sentence were a when I read *Ars Po* ments on Horace were gestive, but evinced th of the poet's theories speak, he had a point sharp in his own mind as Jehu swept over the He did not think it wor flowers by the way or gorgeous landscape through he had made a upon his hearers, even was still debatable in the possibilities of a res as his genius was fitted or less degree passd glance, there is little do him for a dozen or mor with the exclamation, man; aim at the stars, hit the moon," must ha out of his own heart. T Kenyon seems to have quaint George Herbert.

"He that aims at the moon Shoots higher much than He his final decision was that spirit which, amid has wrought out the m noble results; a spirit sessor so that henceforth and not by sight, seren bright light shining upon and tempest; a spirit be have bowed in obeisance in the bosom of the cho ed and made glorious b apostle to the Gentiles, career of *ignatius loyola* toil and work of Moravi the explorer of the spirit that came down heaven, without which faith and progress

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

DEDICATION OF KENYON MEMORIAL HALL.

October 25, 1882.

ADDRESS BY HON. S. O. THACHER, LAWRENCE, KAN.

(Continued.)

But now college halls and studies lie behind the young mechanic and fireman. What will he do with the education he has won through the smoke of the forge and the din of the anvil? The regal mind God gave him is now refined, unified, and exalted. The indefinable, inborn majesty of every great soul has awakened within his breast. The world lies before him. He has genius that will surely gain success, whether his compeers be merchant princes, able financiers, or sagacious speculators, or manufacturers. In after years, when the monetary affairs of Alfred Academy fell into disorder in a time of severe depression, he dismissed the steward, and for a year and more guided the struggling Institution over the shoals and quicksands of impending bankruptcy, until quiet waters and a fair sea lay before it. Will the hopeful youth turn his attention to what men in his day called the learned professions—legal, medical, theological? The first is the open door to political prominence, as well as to forensic reputation and reward. The man has qualities of penetration, will, endurance, vigor, fidelity, industry, which have never failed to gain for their possessor an honorable name, and have ever, if he so willed, borne him to the highest seat of statesmanship. Those of us who knew Professor Kenyon, and have also seen something of the value of such vast energy, intellectual acumen and integrity as were his in the push and contention of the juridical arena, are ready to aver that had he devoted himself to legal learning and practice, his rank would have been abreast of the foremost of the profession. His love of the truth, his lofty and intense scorn of the base and unworthy, his earnest advocacy of that which he believed, would have made every cause espoused by him almost invincible before court or jury.

Whether in the pulpit he would have reached the highest point depends very much on our idea of what constitutes the best ministerial success. So far as my memory runs, I do not recall, in any of the lectures or lay sermons that I heard from his lips during my four years at Alfred, an outreach for rhetorical affluence or embellishment; neither in them did fancy or imagination weave their weird and captivating spells. Poetry in his discourses was eschewed—I speak only of what I can recall—and the pleasing figure and the surprise of a happily-turned sentence were alien to his style. Yet when I read *Ars Poetica* to him, his comments on Horace were not only most suggestive, but evinced the keenest appreciation of the poet's theories. When he rose to speak, he had a point to make—clear and sharp in his own mind—and he drove for it as Jehu swept over the plain toward Jezreel. He did not think it worth while to notice the flowers by the way or stop to admire the gorgeous landscape, but when he was through he had made a profound impression upon his hearers, even though his conclusion was still debatable in their minds. That all the possibilities of a resplendent future, such as his genius was fitted to carve out, in more or less degree passed before his onward glance, there is little doubt. Whoever heard him for a dozen or more lectures open each with the exclamation, "Aim high, young man; aim at the stars, and possibly you may hit the moon," must have felt he was talking out of his own heart. This text of Professor Kenyon seems to have been borrowed from quaint George Herbert:

"He that aims at the moon
Shoots higher much than he that means a tree."

His final decision was guided and fixed by that spirit which, amid all the affairs of men, has wrought out the most stupendous and noble results; a spirit transforming its possessor so that henceforth he walks by faith and not by sight, serene among storms, a bright light shining upon him through cloud and tempest; a spirit before which all men have bowed in obeisance, whether it burned in the bosom of the chosen twelve, illuminated and made glorious the wanderings of the apostle to the Gentiles, shed a lustre on the career of *ignatius loyola*, exalted the homely toil and work of Moravian teachers, or guided the explorer of the dark continent; a spirit that came down from God out of heaven, without which ceremony, ritual, faiths and prophecies are sounding brass and

tinkling cymbal, and with which men have done all things and suffered all things, rejoicing that they were counted worthy to endure—the spirit that thrilled through and through the last command of the risen Lord as he faded from his followers' sight in the cloudy depths of a Syrian sky—the spirit of true religion—the missionary spirit. It is this impulse that led Mr. Gladstone to aver that Christianity "could alone flourish, not by a policy of isolation, but by filling itself with a humane and genial warmth in close sympathy with every true instinct and need of men, regardful of the just titles of every faculty of their nature, apt to associate with and make its own all, under whatever name, which goes to enrich and enlarge the patrimony of the race."

With the true spirit of Christianity, this young man resolved to spend his life in doing good to men. After some oscillation, the form of his life-work became clear to his mind. Reverently trusting and believing that he was called to a teacher's mission in a sense and with a grasp rarely vouchsafed to any, in the wilds of Southwestern New York, amid a people whose religious tenet touching the Sabbath, for a time secluded them alike from fellowship or much association with other Christian bodies, he began to lay the foundations of an institution of learning that should be so broad and catholic in its aims as to disarm sectarian distrust and rancor, so democratic, so near the hearts and surroundings of the masses, that no man could say, "I am too poor to send my child to your school," no young man or woman coming from a primitive home and clad in farm-woven fabric should feel "the door of yonder academy will not open to my knock."

The undertaking was worthy of the architect, but it measured and tested all the resources of a gifted and well-endowed man. The theater of his labor was a hilly region covered with vast forests, broken here and there by small farms, the abodes of men of frugal habits and narrow incomes. The economies practiced through all this country in those early days would seem pitiful to us now, were it not that through this enforced prudence, this severe daily conflict with the problems of comfort and thrift, there grew up a people careful, saving, mindful of small things, yet withal sober, industrious, and desirous of bestowing upon their children the advantages of education. The little red school-houses were found at many of the crossroads, and they comprised in themselves all there was of academy or college for a wide extent of country. The nearest institution of learning, aspiring to anything above the common school, was the Methodist Seminary at Lima. An old student, now of Kansas, tells me that when he began at Alfred, long after it was a great school, he had to go by stage the entire distance from Corning, and much of the way through forests. A few men, busy merchants, at various points, as Almond, Baker's Bridge, Andover, and elsewhere, were counted wealthy, but the new school neither relied upon their aid, nor received it, though it is easy to understand that the riches of these men were largely overestimated. Dansville, at the head of the Genesee Valley Canal, after it was built, became the principal point in the country; to it went the surplus products, which were generally very small, being mostly lumber in some of its forms. A journey from Alfred to New York City then took more time than it would now to go from the Metropolis of the Nation to the Golden Gate on the Pacific coast. Money was very scarce, labor very low, the fruits of the farms, whether in grain or kine or flocks, were far from market, and realized for the tillers of the fields scarcely one-half their present value, while the commodities indispensable for clothing, food, and homes, with the implements of husbandry, were retailed at prices double those of to-day. Yet out of all this privation and self-denial there came pure and sturdy men and women, whose cheeks were flushed with health, and in whose hearts were aspirations and virtues fitted to a race of kings. They were proprietors of their fields and woods. In debt for these possessions, it may be, yet the sense of ownership of the soil over which they plodded gave them dignity and self-respect. Of them, and such as they, hath Longfellow sung:

"O, what a glory doth this world put on
For him who, with fervent heart, goes forth,
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, eye, and the yellow leaves,
Shall have a voice and give him eloquent teachings."

Among this people, with such surroundings, did this young man, filled with promethean fire, deem it "worthy of a true and noble ambition" to lay the foundations of an institution of learning whence ingenious youth, "properly trained, might go forth to exert an influence as lasting as time." He entered

upon the profession fully conscious of its important possibilities. Teaching has always been the chief resort of those who, with narrow means, thereby found a speedy way to eke out a fund sufficient to bear them through college, or defray the earlier expenses of professional life. No such brief temporizing view entered the mind of Professor Kenyon. His motive was far otherwise, and it is that which determines the quality of the deed.

The historian of John of Barneveldt tells us that Rudolph the Second welcomed at his court on the Prague the eminent astronomers, Kepler and Tycho de Brahe, and that he passed his nights in "star gazing" with these men, whose names are "great lights and treasures of the world." "But it was not to study the laws of planetary motion, nor to fathom the mysteries of divine harmony, that the monarch stood with Kepler in the observatory," but rather to solve through the revelations of the telescope the enigmas of his own life, and to ascertain what the spheres could tell him of the outcome of his own ignoble and worthless career. The light of the constellations brought to one the secrets of the starry hosts and the law that holds them in due obedience, while it filled the mind of Rudolph with chimeras and senseless conjectures. As Kepler and Brahe observed the stars, so did Professor Kenyon enter the sacred portals of a teacher's life. It was a solemn, lofty consecration, thenceforth to concentrate his energies and hold steady all his best powers, through which he was to realize that ideal which goes before every transcendent soul and lures it forward. From the first he knew,

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

He entered upon his work with a zeal that knew no dismay, a love that no rebuff could chill, and an energy that defied weariness, and out of this devotion came Alfred University. He built an altar on these hills, and inscribed upon it, "To religion and education." The fire he kindled upon that altar flamed high and warm, and shone so brightly that there gathered about it, from hamlet and farm, from lowly log houses in valleys and on hill-sides, from plain, yet better, homes, young men and women who have received lasting impulses for good, and caught glimpses of attainments, besides which all their past was sombre and cheerless, and who departed hence to work out destinies more resplendent and beneficent because of their worship here. They who hold the keys of this Institution to day may let the fires die out which he fanned into life, may suffer the walls to fall into ruin, and the name of Alfred to perish as a spot where the young of humble birth and means can come to the fountains of learning, and quench the "thirst immortal," yet so long as the thousands who passed through these halls, filled these recitation rooms, and listened to his voice in yonder chapel, move among men, feeling in their manhood and womanhood the priceless value of his words, the strange energy he felt, and, in some degree, impressed upon them, so long will benedictions and thanksgivings rest upon the name of Alfred. But no untimely fate awaits an institution hallowed by such heroic toil, and consecrated by such self-denying labors as baptized this. The students who came hither, drawn by a love of learning, have gone out into all the multiplied duties of life, with feelings of love and hope for this Institution. Its onward march, its progress with the forward step of the day, its fidelity to the pious thought that built it, these are subjects of concern and rejoicing to those who seldom revisit these scenes.

We may well inquire what were the guiding ideas of Professor Kenyon and those who associated with him, and came after him in the founding and enlargement of Alfred University, and which to-day so entrench it in the hearts, not only of those whose school-life ended here, but of those who, leaving here, went to other and more pretentious colleges; for I have never met with any Alfred student who did not hold her in a deeper love than any other Alma Mater.

First of all, I think Professor Kenyon embraced in all its fullness, the theory of Thomas Arnold of Rugby, that "Life is a religion, and religion a life, and hence in the best system of instruction, there must be a co-operation of man's spiritual, intellectual, moral and practical powers." He clearly saw the limited field which teaching usually occupied, but he also felt the need of a wider culture, a higher evolution of mind than custom permitted the teacher to attempt. As he was supreme in his little world, and students came to him from attraction and not compulsion, he was left free to work out his

ideal. Undoubtedly he did not overlook Macaulay's belief that the first object of education is to bestow upon the intellect "amplitude and intrepidity"—the will to dare and the power to do great things; but it also seemed to him worthy of the most unceasing effort to so exalt and enkindle the student's spiritual aspirations that they should overarch and illumine all the intellect gloried in; theorem and paradigm, disquisition and rule, fact and inference—all the memorabilia of learning, he would have subordinated to firm convictions of duty and right. He admired the intellectual achievements of his pupils; their rapid and facile mastery of recondite truths he highly appreciated; but if there was no pure and generous flame shining through all this acquisition, it was to him as the statue of Parian marble,

"So coldly sweet so deadly fair,
We start, for soul is wanting there"—
an education hallowed by religion, a learning crystallizing its forces for gracious ends he thought was a benediction in the world. To impress this thought upon the youth falling under his care, he labored in lectures oft, in exhortations both public and private. There was much in his views of education to remind one of the paenegyric bestowed by Bancroft upon the Puritans. Among them he says: "Every child as it was born into the world was lifted from the earth by the genius of the country, and in the statutes of the land received as its birthright, a pledge of the public care for its morals and its mind," and "they founded national grandeur on universal education."

In realizing his conception of what a complete education should be, Professor Kenyon accepted many of the old theories, and clung tenaciously to them. This was very marked in his strenuous advocacy of the classics. His devotion to the dead languages, his faith in their disciplinary qualities, as well as the elevation of thought and style they gave their possessor, was unshaken through long and animated discussion of the subject both in educational circles and elsewhere. Horace Greeley, with his great reputation, came to Alfred bringing with him his anti-classical vagary. The outcome of the attention the subject then received, deepened Professor Kenyon's ardor for the Latin and Greek. He held with De Quincy, who in turn claimed support from the great name of Edmund Burke, "that familiarity with the classics and the noble direction which they are fitted to impress upon the thoughts and aspirations, do eminently fall in with the few other chivalric sources of feeling that survive at this day." "This effect is derived from the ennobling tone which prevails throughout the great orators, historians and literateurs of antiquity and from the vast difference in temper and spirit between the modern—Christian—style of thinking, and that which prevailed under a pagan religion, connected in its brightest periods with republican institutions." In other words, the classics made the man a cosmopolite, and wrought out the effects produced on an observant man by much travel in foreign lands. The contention between the advocates of the scientific and the classical theories is not yet over, though the result of the recent tests in the Prussian schools wherein the Professors of the sciences declare that they found the classical scholars even in their own departments more proficient and apt than the others, tends somewhat to establish the correctness of Professor Kenyon's theories, for it was a favorite belief with him that a thorough classical drill made its master a better mechanic, farmer, business or professional man, than any other course of study. When he insisted so earnestly upon this theory, I thought he was right, I think so still.

In the biographies of remarkable men, the discrimination in selecting fit associates to carry on the work, has always been claimed as one element of their greatness. Of renowned commanders, statesmen and founders of religions, this is true. None the less true is it of the builder of Alfred University. With no keener insight did the Corsican penetrate into the capacities of the men he selected as his marshals, than did Professor Kenyon choose coadjutors to accomplish his mission. While I was a student here, these half dozen men were, with their chief (for I believe he never grew old), in the full and hopeful flush of the opening of their life work. Facing meagre compensation with resolute hearts, they found in the throngs of students in their classes, in imparting instruction to eager yet unskilled minds, in implanting brave-resolves in true, susceptible hearts, rewards not to be estimated in gold or silver. They each had in his sphere of labor, that gift which the apostle to the Gentiles calls "*didoktion*" and which we translate "apt to teach." In divining the untried powers of these colleagues and drawing them into a confederacy for the lifting of the still struggling institution into its destined place among the potent educational factors of the land, and evoking for so many years, their unrequited yet incessant and hearty labors, Professor Kenyon evinced the same high order of genius that we admire in Cromwell or Mahomet.

It would be unjust not to pause in these words, commemorative of the rich legacy his life gave to the world, to recall how much the fruition of all his noble plans bloomed, blossomed and ripened under the multiform efforts, self-sacrificing and effu-

ent, of his young associates. Their names should be indissolubly linked to his, in any memorial erected to his worth and services. They helped him plant, they helped him water, and the rich increase was the answer to their blended petitions. They stood around him as in the vision of old, the prophet saw the olive trees standing on either side of the candle-stick, having the mystic seven lamps whose flames burned ever, since they were fed with golden oil flowing through golden pipes from the living olive branches. If the three fold cord is not easily broken, what power must there be in one wherein seven strands are entwined?

It was the happy faculty of Professor Kenyon to draw the young towards himself. Others have been as erudite, as devoted, as high aimed as he. But he had the gift, said to belong to the German scholars, of so impressing his students that through after years they speak of their school life as having been passed under him, rather than in the institution over which he presided. There is a passage in Virgil that he often dwelt upon: "*Non ignara mali miseris succedere disco.*" Though I never heard him mention the privations of his early life, yet the cloud that shadowed those years never faded entirely from the horizon. For the young man or woman envied by poverty, yet hopeful and aspiring, he had unlimited sympathy and encouragement. Uniformly kind, courteous, dignified, he moved among his pupils a model of all that pertains to the true gentleman. However dull the earnest plodding student might be, he was sure of genial words from his teacher; but for the wayward and incorrigible, there came swift denunciations.

The class room, and the morning lecture, were his chosen opportunities for moulding character and instilling right thoughts. During nearly, if not quite, one entire term I heard him each study-day open his fifteen minutes discourse with "Young ladies and gentlemen, time is of infinite value." The impression these morning talks made was very great. Thirty years ago I heard them, and they still ring in my ears. In them he swept over the achievements of the race—what man had done, and what he could do; and ever and anon the discourse would recur to the text, the value of the flying moments. Much that he said was trite, but as it came hot and swift from the breast of the most earnest, strongest willed man I had ever seen, it burned deep in my memory. Like Chalmers and John Quincy Adams, he was not exceptionally learned in any one direction, and in his own department I suppose each member of the faculty had advanced beyond him. But whatever he undertook to teach, his heart went into the work, and his own enthusiasm gave a glow to the axioms of mathematics, imparted rhythm and beauty to the lines of Homer and Horace, and made the mysterious forces of nature, magnetism, electricity, chemical affinity and repulsion and the laws that hold obedient to their rule, "stormy wind, hail and vapor" to disport before our eyes. He taught, as few teachers ever have or can, since his own character stood sponsor for his doctrine, the vast, almost supernal possibilities open to the man of noble aim and unshaken will. However paltry and ignoble the student's ambition when first he fell under his magnetic force, ere long, unless he was unutterably lost, he caught visions of pure and celestial heights to which he might rise, as one sees the silvered peaks of the continental divide—massive Elbert and Tole, when the wind has chased away an untimely fog. His conception of a true education led him to insist on an accurate knowledge, a trained and efficient memory, a skilled and harmonious unity of intellectual forces. To achieve this result, he was zealous and patient, and they who attained these great gifts through his counsel, will never cease to bless his memory.

But there was something far beyond this, his students bore away from his presence and influence. They had heard one speak of purity, of nobility, of generous deeds, of scorn of the mercenary and venal, of love for the sweet and priceless verities of life, faith, truth, fidelity, patience and endurance, who himself embodied these qualities. They had seen one who, amid depression, disaster and surprise, could maintain the integrity of his chosen mission, and in some degree imitate the spirit and example of Him whose love was as wide as the race, the great Teacher of us all. We bless his memory for what he did, we revere him for what he was. This unconscious power, the air that followed him as the breath of flowers comes with the footsteps of Spring, the puissant influence which filled him to the hem of his garments, and insensibly flashed out as sparks of light are drawn from one insulator, the mien, the bearing, the spell of his presence, these carried his life, his manhood, his nobility, into the heart where entreaty and advice could not enter. This hall of learning is fitly dedicated with his name whose life was freely given to plant here an institution within whose retreats should be imparted to young minds not alone all that science, philosophy or culture can bestow, but inspirations towards pure and manly lives. The rolling tide will soon carry beyond "this shore of time" all those who listened to his voice, and whose hearts are filled with grateful thoughts of his ministry. In the perspective of the coming years, we behold annually fresh ranks of hopeful, eager young men and women hastening to this seat of learning. As they come and naturally inquire, "Why was this building called Kenyon Memorial Hall?" may there be many to answer, "It commemorates the name of a great and good man, who, for the love he bore his fellow-men, founded this College, and gave to it his life."

all as of intoxicating liquors, among students, as Oberlin does?" We are to inform him and all other friends that in the rule in all of our schools, and they would be delighted to observe the form of all our school-buildings from the front of tobacco. It is a fine element in formation of character, as well as a matter of health and economy.—*American Missionary.*

DESTROYED THROUGH TOBACCO. — An insurance company says: "One of our losses came from the spark of the cigar." One young man threw his cigar in one of the cities, and with three millions of dollars' worth of property of others blazed up from Harper's splendid printing establishment years ago was destroyed by a fire, who, having lighted his pipe, threw it away and it fell into a pot of camellia. The whole building was in flames. Two thousand ems worth of work, and more than on of dollars' worth of property destroyed. But I am speaking of higher value. Better destroy a whole city than destroy one man. O my young man, if you will excuse the idiom, I will tell you before you begin. Here is a seraph which has a shackle that it is almost able to break. Gigantic intellects that overcome every other bad habit having of this and kept down.—*Talmage.*

CHICAGO paper says that it is getting to be common for ladies in that city to not smoke cigarettes merely, but real cigars. "Cigarette smoking is very common not alone among the fashionable, and school-girls, book-keepers, and shop-girls indulge in it, but smoke not alone at home, but in rooms of restaurants, where in three or four they regularly take their dinners." Why should they not smoke as well as if smoking is beneficial, an aid to digestion, soothing to the nerves, and general-ly beneficial? They certainly are as dyspepsia as men are, and are composed of almost monopolize nervous system. If there is any good to be got out of it, let them have it by all means. Mr. however, says further: "There is a ladylike in the conduct of these girls." Opinions differ.—*The Times.*

Engineer employed on some of the works at Szegedin, Hungary, bought his one day not long ago, and began to smoke. He had finished one and laid it down, upon his writing-table, suddenly it exploded, throwing his chair and wounding his cheek, and left hand. Investigation showed that the cigar had contained a glass of nitro-glycerine. The fact is that it is a monopoly, manufactured only by dealers licensed by the Government, makes the mystery deeper. If the fact had been in his mouth when he would doubtless have been in a circumstance which does not add to the pleasure of smoking in Szegedin.—

Signs of progress in Philadelphia. The forbidding cigar-smoking on the part of the prominent lines of street has been over this as an infringement of personal liberty. They even go so far as to tell their wives and mothers to stop smoking at home, and their customers won't allow it in their business; and now they are being a nuisance on the streets. They have a look of hardship; it is an expensive luxury, requiring it without some voluntary, and some enforced constraint for the public good.—*S. S.*

Paris caterer has recently died of smoking. He was the greatest smoker in the world. He had smoked for the past thirty years cigars of the largest size. It is estimated that he actually smoked \$40,000 to \$50,000. The diseased him was smoker's cancer. He noted New York caterer, last year, was also a victim of the habit; nicotine poisoning was the disease. It can not be said he was killed through the use of tobacco, for they all best to be had.—*Northern States.*

Conference of the Anti-Slavery Society held at Manchester, Eng. Resolution was passed: "That the cause has shown that tobacco is five times more liable to those who do not, this earnestly appeal to Blue Bibles, and all other temperance literature, and pledge their followers to the cause, and practices of tobacco, and offer them an additional pledge against tobacco.—*Cyn.*

was found in the Mersey. On a paper found written: "A wasted life. I am about me, drink was let me rot." With a doctor received over 200 letters and mothers all over a description of the

come times in the experience of only a few people, under the inspiration of the Holy Spirit, into a consecrated life, when thoughts that crowd the mind, and the feelings that thrill the soul, become a burden for want of power to give them satisfactory expression. Oh, how my soul covets power. Be grateful, and faithfully imitate it, you who possess this priceless gift. It is vastly more valuable than material wealth. But I am sincerely thankful for this means of communication, and as many come up before my mind to whom I had been so glad to write personally, did I permit, I find great pleasure in the consciousness that we are closely united in the unbreakable bonds of "like precious faith," the cordial welcome to your hearts and as so warmly extended me, is cherished and remembered. I had expected on returning to our little meetings they would seem rather lonely, but the Lord led me very gently from the exalted privilege I had been enjoying. We are faithful in the labors of our missionary pastorate, which we much enjoy, and which the Lord providentially visiting here has contributed greatly to our success. And I can truly say that our prayer-meeting was no less rich and fruitful than any of the privileges I had en-

Baptist Quarterly which is presented in another column, and which we hope may prove to be supported by its subscriptions alone. The expense of sustaining the Outlook and our Sabbath Visitor during the past year has been met by a few men. It is neither just nor practicable to expect this to continue indefinitely. If all the friends of the cause would do according to their real ability, as a few have done, the Society would soon have three times the amount asked for above. The Board desires to avoid the expense of canvassing the churches by an agent, and trusts that the pastors and friends of the cause will push the work so vigorously as to prevent the necessity of such an agency. We ask subscriptions for any amount, as "God has prospered you." Subscribers are requested to designate the object to which they wish their contributions applied, if they have any choice. If no stipulation is made, the money will be placed in a "General Fund," to be used at the discretion of the Board. There are undoubtedly one hundred men who could do what Brother Oran Vincent, of Milton Junction, lately did, viz., send a check for \$400 to the Treasurer, which would triple the amount now asked for. Brethren, you have prayed that the work might increase. Those prayers are answered. If the demands of the hour are promptly met, January, 1884, will see the Publishing House with double its present facilities, and an abundance of business to be done. That date will also find the RECORDER, the Outlook, and the Visitor, with enlarged lists and increasing influence. The Quarterly will be successfully launched, and a fair beginning will have been made in the publication of books. The work of the past year has carried our influence more widely than ever before. New elements of agitation concerning Sabbath reform are springing up continually. We must go forward with these growing demands, enlarging, and being strengthened through the blessing of Him who calleth us to labor in his vineyard. In behalf of the Board, I. D. TITSWORTH, President. GEO. H. BABCOCK, Corresponding Secretary.

quiet sanctum was to be molested thus; that their rights would be taken from them in a land of law and liberty; but even under these circumstances, they seemed to be quite pleasant and cheerful. We all enjoyed the evening in social discourse. It was an expression of good will, which we have reason to believe gave Brother and Sister Saunders much pleasure and comfort, in feeling that they live among friends. The people here seem to know how to make one feel at home. There were a number of articles of practical utility presented with a few remarks by the writer, which was the closing scene of the evening. We all left with the feeling that good had been received and imparted. We took new courage to travel life's journey. The idea of brighter prospects and new hopes seemed to inspire all present with new life and vigor. It is surprising in how many ways good can be accomplished, encouragement given, inspiration imbathed, latent Christian graces brought into active operation, and the highest divine power, love, sent on its errand of mercy. May not other hearts be cheered in their pathway by the same agency. W. H. E.

Condensed News.

Domestic. At Concord, N. H., December 19th, about 5:24 o'clock, one of the severest earthquake shocks occurred which has ever been felt in that place. The shock was like a heavy explosion and shook the buildings, from which people rushed into the streets. In one building the concussion extinguished the gas. The movement was from east to west. At Dover, about 5:15 o'clock the same day, two slight but very perceptible shocks were felt. The disturbance lasted for ten seconds and was accompanied by a rumbling noise. The shocks were felt at Rallinsford, Rochester and other towns, and the people rushed out of the houses bewildered. John Volz, of Leavenworth, Kan., who has a cattle ranch in Indian territory, near Cantonment, has received information that a council has been called by the head chiefs of the Cheyennes. The propositions to be discussed are the organization of a government, similar to the territorial one, the election of a governor and council or legislature, and the levying of taxes pro rata upon cattle raisers and herders. Volz favors the scheme and thinks it will tend to shut out the larger cattle dealers, who are trying to freeze out the lesser.

Jefferson, Ohio, is excited over the defalcation of S. J. Fuller and H. L. St. John, cashier and assistant cashier of the Second national bank. The bank has suspended pending an investigation. Fuller has fled. He has been speculating, and has used from \$50,000 to \$75,000 of the bank's funds. St. John, on learning that his crime was discovered, had a stroke of paralysis. The depositors are not likely to lose their money. The stockholders are liable for \$200,000, being far more than the average deposits.

A wonderful scientific case has just been discovered in the state asylum for insane at Buffalo, N. Y. A German, thirty years of age, under delusion that the Lord has commanded him to sleep, has been asleep and unconscious for over a year. The attendants feed him on milk. He never speaks, but Dr. Granger, assistant medical surgeon, believes he understands what is going on around him. The case will attract widespread interest among scientific and medical men. The City Bank, of Rochester, N. Y., rated the third strongest in the city, closed Dec. 20th. There is said to be a deficiency of half a million. The cause of the suspension is said to be speculation in stocks and oil by the president, Chas. E. Upton. Great excitement prevails. William C. Moore's banking house at Victor, Ontario Co., N. Y., suspended on the same day. It is supposed to be in consequence of the failure of the City Bank. Oil opened at Bradford, Pa., Dec. 23d, at 81 1/2c, which price was the highest reached during the day. The lowest figure was 76 1/2c, the closing price being 78c. The day's sales were 1,786,000 barrels. The market was very weak, owing to the fear of the new wells on the Cooper tract, in Forest county. The future of the market greatly depends upon the Patterson well, which is now close to the sand. Reports are eagerly watched for by all. It is stated that the trustees of Trinity college, Hartford, Conn., have extended an invitation to the Rev. Dr. Eliphalet N. Potter, president of Union college at Schenectady, N. Y., to become president of Trinity, to succeed President Pynchon, who has tendered his resignation, to take effect at the end of the college year next Summer. Pynchon is to remain as professor of moral philosophy. The Senate inquiry whether the adoption of the British system of permitting the manufacturers of methylated alcohol, duty free, for the use of manufacturing chemists, photographers and others, would be expedient, has been recently answered by the secretary of the treasury in the affirmative with certain qualifications. The cashier of the Pennsylvania State Treasury is reported to have been shot dead in a quarrel, at Uniontown, Dec. 24th, by a newly elected member of the legislature.

In accordance with the agreement between rubber manufacturers the candle company of New Haven, Ct., shut down Dec. 23d for one week. It will then resume, running on reduced time, and probably fifty per cent. less production. 1,500 hands are affected. Professor Frisby, of the naval observatory, has completed a calculation of the orbit of the great comet. The period occupied by the comet's revolution is about 793 years. The comet is probably identical with the very large one seen 371 B. C. and 363 A. D. Seventeen of the union glass blowers were arrested at Baltimore, Dec. 19th, on complaint of several firms, charged with conspiracy to intimidate and prevent non-union men employed in their places from working. They were held to answer. The West Shore & Buffalo road reports its capital stock and installment account as \$12,906,000; debt, \$19,523,000 and cost of road and equipment \$32,209,000. Cash on hand, \$150. The land accounts amount to \$20,000. Ten illicit distilleries, and 14,000 gallons of beer, low wines, and whisky, were seized and destroyed in the Atlanta, Ga., district, and six illicit distillers were arrested in Pickens county, last week. During November, 46,000 immigrants arrived in the United States, viz: 5,000 from England; 20,000 from Ireland; 15,000 from Germany, and 2,000 each from Hungary, Italy and Sweden. Hugh Sutherland, of Whitehall, N. Y., who was seriously injured last July, by being thrown from a street car in Jersey City, N. J., has secured a verdict of \$15,000 against the company. Judge Cooley has decided that under the statutes of Minnesota, the courts can not order the destruction of gambling dives. One of the most destructive fires that has visited Buffalo for a long time, occurred Dec. 21st.

Foreign. Advices from Kingston, Jamaica, Dec. 21st, state that the great fire of the 11th inst., started in a few bundles of shingles in Fentardo's lumber yard. Had there been the means at hand to extinguish it, the conflagration might have been prevented. The fire brigade arrived ten minutes after the alarm was given, and was slow in getting to work. The flames ascended and caught a large savings bank building. The sparks from this fire eight buildings in various parts of the town, and the destroying element was soon beyond control. Other buildings caught quickly. In an hour the conflagration was the greatest ever witnessed there. The places of worship, stores, public buildings, wharves, banks, private residences, shops, and printing offices all succumbed. It will take years to repair the damage. Business is suspended, people are homeless and wild over their losses. Hundreds are lodging in the open air at the park and racecourse. Five lives were lost. It is stated that England proposes to send a note to the powers, including France, explaining what she intends doing for the organization of the government in Egypt. England has decided to send a note, because it was evident that Duclercq, President of the French Council, influenced by considerations connected with the maintenance of his position, would not otherwise either come to an agreement with England, or break off negotiations. It is stated that a great majority of the powers will be willing to assent to a British protectorate over Egypt. At a meeting in Paris of the Committee for the Promotion of a Treaty of Commerce between France and the United States, a communication was read stating that according to the latest news, the American Government was disposed to effect considerable reductions in custom tariffs. The committee decided to make representations of the French Government, urging it to carefully watch the interests of French commerce during the discussions at Washington on the tariff question. A terrible explosion occurred at the Thomas petroleum stores at Exeter, Eng., Dec. 22d, causing a great fire, which has already destroyed several business buildings and adjoining houses. The flaming oil ran swiftly along the shores of the canal, setting fire to the shipping. One brig has been consumed, and the fire is still burning fiercely. Over 60,000 gallons of blazing oil ran into the river Exe, lighting up the shores on both sides. More shipping is threatened. At a meeting held at Cork, Ireland, for the purpose of originating a movement for holding an exhibition in 1883, every class and community were represented. A letter from Parnell, promising help, was read. A committee, which includes representatives of all parties, was appointed, and £2,400 were subscribed toward the exhibition. Great destruction of property on Conception Bay is reported as the result of a gale, which has prevailed during the past few days. Eight fishing vessels are total wrecks, several wharves have been swept away, and many small fishing skiffs have been swamped and broken up. It is stated that arrangements for the creation of a ministry of agriculture in London are almost complete. Joseph Chamberlain will be the first minister, and Sir Charles Dilke will succeed Chamberlain as President of the Board of Trade. At Paris, DeLesseps, at a banquet given by the contractors on the public works, announced that the scheme for the creation of an inland sea in Africa will be resumed by a private enterprise. It is reported that Cardinal Donnell, the Archbishop of Bordeaux, is dead.

Twillingate advices (N. F.) report the greatest storm for fifty years on Tuesday, Dec. 22d. Vessels of different sizes were wrecked in Green Bay, and wharves, stages, and flukes were swept away in every direction. Nine of the Moncean-les-Mines rioters have been sentenced to an imprisonment of from one to five years, and fourteen have been acquitted. It is stated that the French Government has ordered the press to maintain silence regarding the relations of Russia, Austria, and Germany. Of twelve students who died at Leipsic during the session at the University, one was killed in a duel, and six suicided. The storm in northeast Scotland continues. Three vessels have gone ashore, and all their crews have been drowned. A company is forming at Dublin, with a capital of £1,000,000, for developing Irish manufactures.

REV. D. E. MAXSON will preach his closing discourse to the Second Alfred Church next Sabbath. Eld. J. Summerbell succeeds to the pastorate immediately. The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place of meeting at Westerly, R. I. on Wednesday, January 10, 1883, at 9:30 A. M. Friends of the cause of missions are invited to attend. WM. L. CLARKE, Recording Secretary. ASHAWAY, R. I., Dec. 22, 1882.

THAT some form of systematic benevolence greatly increases the amount of contributions, has been fully demonstrated by the results in many churches of different denominations, the increase being, in some cases, fifty and sixty per cent. I wish therefore to give notice that all Churches that will take monthly collections for missions by the use of envelopes, and all individuals who do not have Church privileges, or who do not believe in public collections on the Sabbath, and who will each month lay by a certain sum for missions, will be furnished, free of cost, with the requisite number of envelopes, appropriately printed, every twelve having the names of the months of the year, by addressing A. E. Main, Publishing Agent of the Missionary Reporter, Ashaway, R. I.

THE best collection of Anthems published is ANTHEM TREASURES. A copy for examination will be sent on receipt of 12 cents to pay postage, the book (or pay) to be returned in two weeks. Price \$12 per doz. Single copies \$1.25. For sale by W. W. Clark, Milton, Wis.; C. B. Stillman, Alfred Centre, N. Y.; J. M. Stillman, Potter Hill, R. I.

NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue, Sabbath school at 10:30 A. M., preaching at 11:15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

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 Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED. At the residence of Eld. C. M. Lewis, Alfred Centre, N. Y., Dec. 21, 1882, WM. D. BUNNELL and ALICE COLLINS, both of the town of Ward. At the house of Henry Strang, the father of the bride, in Akron, Ill., Dec. 13, 1882, by Eld. A. Hakes, BESSIE SATTELE and Miss BELL STRANGE, both of Akron.

DIED. In Alfred, N. Y., Dec. 21, 1882, Mrs. MARY PROSSER PLACE, wife of the late Jeremiah Place, aged 70 years. The funeral was held at the First Church, conducted by Rev. D. E. Maxson. Entered into rest, Sabbath morning, Dec. 16, 1882, at Norwich, N. Y., Miss SARAH J. BROOKS, aged 54 years. Sister Brooks was one of those choice spirits whose presence is a benediction. She had been for over twenty years a worthy member of the Methodist Episcopal Church. Under the labors of Brothers Rogers and Clarke, she with a readiness seldom seen, accepted the Lord's Sabbath. Her conversion from traditional error was thorough, in which she testified to a peace and joy, the same as that experienced in her conversion from nature to grace. And she ever evinced fervent gratitude for the light thus brought her, ardent attachment to the cause, and an earnest desire to aid in its advancement. The duty of baptism was not as readily recognized, but, when clearly understood, the same filial spirit was again manifested, and she realized emphatically how blessed it is to follow the example of our Saviour, in submitting to that grandly significant gospel ordinance. O how we shall miss her from our meetings. Her pleasant look, her cheering testimonies, and fervent prayers, were means of great encouragement to us. In view of approaching death she quoted the lines: "O the prospect, it is so transporting, And no danger will I fear from the tide." It was a great comfort to our bereaved little flock to have our pastor, Rev. A. W. Coon, to conduct the funeral services, which were highly satisfactory to the many friends present. May this, as well as her exemplary life, help on the precious cause of God's truth. A. F. E. In Edgerton, Wis., of typhoid pneumonia, combined with paralysis, Dec. 10, 1882, HENRY J. SHINTZ, in the 74 year of his age. S. H. B.

LETTERS. Mrs. J. E. Gardner, R. G. Farley, Wm. W. Wilson, R. T. Stillman, Mrs. Harriet A. Sweet, L. R. Swinney, C. J. Sindall, O. Babcock, Mrs. O. B. C. Leach, O. A. Stillman, W. M. Alfred, F. F. Johnson, Martha M. Jones, Candace Ammons, C. Latham Stillman, Theo. S. Hurley, W. C. Whitford, Agnes F. Barber, Mrs. Noyes M. Clarke, John Ryno, A. North, Sen., Mrs. Morris Clarke, R. L. Davis, O. C. Garthwait, A. B. Lawton, Mrs. E. D. Holmes, Mrs. Lurana Stillman, H. P. Burdick, D. T. Rounseville, 2d, Mrs. M. A. Burdick, F. F. Lewis, T. M. House, J. K. Brandyaw, Miss Miranda B. Coon, Mrs. T. H. Spencer, P. P. Richardson, Mrs. Franc Green, Thomas R. Reed, Richard S. Geer, Mrs. W. W. Coon, Miss Alberta A. Foss, B. O. Owens, W. C. Leach, A. C. Mearley, Mrs. Eveline Wells, L. E. Livermore, Geo. H. Babcock, A. H. Lewis, B. F. Rogers, A. W. Coon, W. E. Hornblower, Clayton Babcock, D. C. Green, Zadock Clarke, Mrs. L. B. Hiale.

Table with columns: RECEIPTS, Pays to Vol. No., and amounts. Includes entries for Mrs. Ida F. Kenyon, Alfred Centre, G. H. F. Randolph, A. M. Truman, C. B. Stillman, Richmond, Mrs. P. Ballard, Mrs. Evelyn Wells, Almond, R. S. Geer, Harrisville, Wm. Crumb, Petrie's Corners, T. W. Sage, Scio, Mrs. H. Saunders, Belmont, Mrs. Morris Clarke, Sackett's Harbor, A. F. Barber, Norwich, Mrs. O. B. C. Leach, Cedarvale, C. L. Ruediger, Ridgeway, Kan., Mrs. Dennis Burdick, Westerly, R. I., Mrs. Noyes M. Clarke, C. L. Stillman, Candace Ammons, Richmond Switch, Mrs. H. A. Pierce, Carbondale, Pa., Mrs. E. D. Holmes, Sharon Centre, R. L. Davis, Westfield, Mrs. W. W. Coon, Dow City, Iowa, Mrs. T. H. Spencer, Suffield, Conn., Mrs. L. Stillman, New Richland, Minn., A. North, St. Peter, Mrs. H. Sweet, Alden, A. B. Lawton, Albion, Wis., O. C. Garthwait, Milton Junction, S. A. Irish, Farina, Ill.

Table with columns: FOR LESSON LEAVES, Name, and amount. Includes entries for C. A. Stillman, Hornellsville, W. C. Whitford, Brookfield, O. A. Stillman, Cartwright, Wis.

Table with columns: WHOLESALE PRODUCE-MARKET, Name, and amount. Includes entries for BUTTER—Receipts for the week were 25,295 packages exports; 746. The weather has been wet and muggy. Fine new milk creamery make is selling at 38@40c. Finer new milk creamery make, mostly coming from Iowa, Wisconsin, etc., at 40@42c, and fancy at 45c. Fine October creamery or dairy make is worth 30@33c. Finer 33@35c, and fancy if such can be found would bring 37@38c. Any Fall butter strong on tops or sides, cheesy or off-flavor, and all early June or Summer make butter more or less faulty is dull and lower, and the great bulk of it comes in competition with the hybridous, sene, lardine, etc., etc., that are now flooding the market with more offerings than sales. These imitations have a hard road to travel, but butter made fine and sold fresh need never be found in their company. There have been some fancy Delaware dairies in during the week, selling here at 80c, 81c, and 82c. We quote:

Table with columns: Name, Price, and Quality. Includes entries for Creamery, Elgin, fresh, Iowa and Wis., early firkins, Entire dairies, Dairy, October make, Private dairy Wintermk, Dairy, Summer butter, Imitation creamery, Factory butter, fresh, early make.

Table with columns: Name, Price, and Quality. Includes entries for CHEESE—Receipts for the week were 46,526 boxes; exports, 17,672 boxes. Receipts of about 8,000 boxes here yesterday were unexpectedly large, and would indicate a greater Winter make in progress than had been expected. The lines of the Bull and Bear sides of the market are sharply defined. There is a slight difference of about 75,000 boxes in their respective estimate of stock. Probably this will have to be reconciled before there is any particular bent to the market one way or the other. In the meantime cheese are selling at prices about as last week and firmly held. We quote:

Table with columns: Name, Price, and Quality. Includes entries for Eggs—Receipts for the week were 5,687 bbls. and 2,182 boxes. The market has been dull, unsettled, and lower. Ice house held stock and limed eggs are freely offered at varying prices down to 20c. Strictly fine fresh laid eggs are scarce and firm. A good run of fresh bringing about 28@29@30c. We quote: Fine fresh laid eggs, Canada and Western, fresh, Ice house and limed eggs.

Table with columns: Name, Price, and Quality. Includes entries for POULTRY.—The market was active first half the week, especially for turkeys, which held up well till the close. Chickens and ducks went lower on the last half the week. We quote:

Table with columns: Name, Price, and Quality. Includes entries for TURKEYS, Chickens, Doves, Geese, BEANS.—We quote: Marrows, per bushel, 62 lbs., Mediums.

Table with columns: Name, Price, and Quality. Includes entries for DRIED FRUITS.—Exporters continue to be buyers of evaporated apples at full rates and the whole list is firm with dried blackberries a shade higher. We quote: Evaporated apples, ring cut, choice, fair to good, Apples, N. C., sliced, choice to fancy, Peeled peaches, evaporated, Unpeeled peaches, Raspberries, dried, Blackberries, Cherries, Plums.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipts of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agency, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

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BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELDER E. B. BALEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.

first Sabbath in December was the anniversary of our organization as a independent-keeping church, and was a rich blessing. As I referred to it in connection with a former church-sister, she was a great surprise that I had not yet left of my new home, which I was tenderly sure her I had not. I cherish tenderly the dear ones who cradled my infancy, but the anxious prediction will return to the old way (of Romish) meets no responsive desire in my heart. It is such a relief to not be identified in error as I heard in a teachers' meeting. The pastor was dwelling on the strictness of the women at Christ's keeping the Jewish Sabbath. One member inquired, "Why call it not ours also?" The reply came in a rebuking boldness, which seemed to class into almost breathless silence. "We have no Sabbath! And I never only by mistake. Tuesday or any other day would be just as well." Not even the sanctifying power of the resurrection authority for the observance of the Sabbath. In an interview soon after with our pastor, whom we had come to know of the most obstinate, no-law advocate was happily surprised by his saying that he was open to conviction. He spoke with interest, and speaks with the strongest he has ever met. The subject is not clear to his mind. He has an inclination to come into our ranks. Help by your prayers that his weakness may yield to the true light, and that his recently-diminished ranks may be replenished.

AN APPEAL

of Sabbath Reform, and of Our Publishing Interests. PLAINFIELD, Dec. 18, 1882. More than one year ago we began to enlarge the work of Sabbath-keepers to increase our denominational interests. The blessing attending these efforts to such an extent, with devout thanksgiving, and the friends of the cause, is now obliged to present an outline of what is desired, and the demands of the current year, is imperatively needed: and additional subscribers to our Visitor.

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Selected Miscellany.

THE SECRET OF A HAPPY DAY.

Just to trust, and yet to ask Guidance still; Take the training or the task As he will: Just to take the loss or gain As he sends it; Just to take the joy or pain As he lends it.

SELFISH JOHN CLARK.

The meeting was a good one, in spite of the intense heat, and there was more singing done by the mosquitoes than the human species. John Clark sat by an open window, where what breeze there was came in and kept him comparatively comfortable; and then he had on a clean linen suit which his wife had washed and ironed that day, notwithstanding the mercury mounted high in the nineties, and its freshness was an additional comfort.

"I am going with Squire Town to see a new reaper; he says he hardly wants to buy without my opinion." This was the next day. John left his wife ironing with the half sick baby sitting at the table in the company of an army of flies, and, in spite of the home-scene, enjoyed his ride along the pleasant shaded road, well pleased to be seen in company with such a big man of the town. At supper time, he came home with the new reaper behind the wagon.

play a "song without words," a piece John had loved to hear when he used to visit her in her home where she was a petted girl. The song crept out through the open windows and around to John as he sat on the porch, and memory compelled him to give the song words. Not musical poetry, but rather sombre prose, wherein washing, ironing, hard days at the churn, hours of cooking for hungry men, stood out before his mind's eye in contrast to the fair promises he had made the pretty girl he had won for his bride.

it right to show his sympathy for Sweep when he was with him, upon the principle that imitation is the sincerest flattery. So as soon as the bells began, out of the house-shot Victor; over the lawn, along the garden-paths and through the yard he followed Sweep in his agonized race, turning where he turned, stopping where he stopped, and adding shrill yelps and howls to his friend's lamentations.

of you larned ones tell me what is the Latin for true." "Veritas," answered a scholar. "Well, now, what is the Latin for head?" "Caput." "Now write the two words together by syllables." The scholar wrote on a strip of birch bark, "veritas-caput." "Read it out." The five syllables were read. "Now drop the first and last syllables, and you'll have a good name for this lake." And "Itasca" it was.

Popular Science. The total length of the Mississippi and its tributaries, navigable for 16,571 miles, or two-thirds the circumference of the earth. The total miles of barges is 20,221, and this extends into 22 States and Territories.

SO GOES THE WORLD.

MARGARET EYINGE.

When I wear the cap and bells Many friends have I; Unto careless, merry hearts, Merry hearts reply.

TOO CHEAP.

A preacher of the gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ.

OUR EVERSLEY DOG.

BY ROSE KINGSLEY.

Once when my father was dining at Windsor Castle, he admired the Queen's favorite Dachshund, who never leaves her side; and the Queen graciously promised him a puppy as soon as any were ready.

NEGLECTING HIS EDUCATION.

At a circus, while the rope-walker was going through his performance, a boy about twelve years old turned to an acquaintance of the same age, and remarked: "Tom, don't you wish you could do that?"

IN MEMORIAM.—THE MANY FRIENDS

REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy.

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PATENTS

obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderated 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.

Popular Science.

The total length of the Mississippi River and its tributaries, navigable for steamboats, is 16,571 miles, or two-thirds the distance around the earth.

Mr. G. A. Dick, the inventor of phosphor bronze, has recently produced an alloy of copper and iron by using phosphide of iron in just sufficient quantity to deoxidize all oxides dissolved in the copper or its alloy.

Two interesting cases of explosion are described by Herr Pfaunder, in a recent number of Wiedemann's Annalen.

A glass tube, two-thirds filled with liquid carbonic acid, was inserted a few centimetres deep in a bath of carbonic acid and ether brought to a temperature of 100°C., in order to get crystallized carbonic acid.

The explosion is attributed to thermal expansion of the solid carbonic acid (as a more likely cause, than vapor pressure on glass rendered brittle by low temperature).

Among the wonderful and useful inventions of the times is the sand blast. Suppose you desire a piece of marble for a gravestone; you cover the stone with a sheet of wax no thicker than a wafer; then you cut in the wax the name, date, etc., leaving the marble exposed.

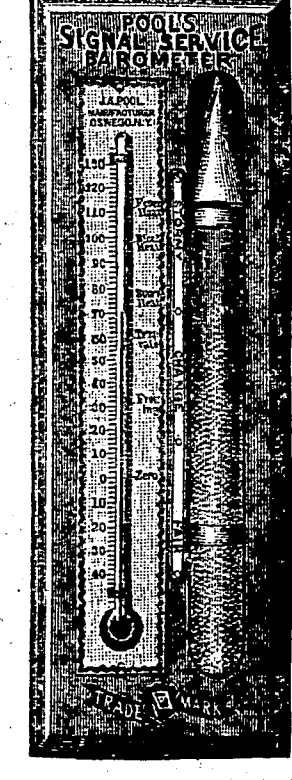
Now pass it under the blast, and the sand will cut it away. Remove the wax, and you have the cut letters. Take a piece of fine French plate-glass, say two by six feet, cover it with a piece of fine lace, and pass it under the blast, and not a thread of the lace will be injured, but the sand will cut deep into the glass wherever it is not covered by the lace.

Now remove the lace, and you have a delicate and beautiful figure raised out of the glass. In this way beautiful figures of all kinds are cut in glass, and at a small expense.

In the discussions on the difference between reason and instinct, it is assumed that in the latter case sentiment can have no place. Whatever the brute creation does must be from some innate necessity looking directly to physical good.

A primrose is, and nothing more. A primrose is, and nothing more. A primrose is, and nothing more. A primrose is, and nothing more. A primrose is, and nothing more.

WHAT WILL THE WEATHER BE TO-MORROW? Pool's Signal Service Barometer



It will detect and indicate correctly any change in the weather 12 to 48 hours in advance. It will tell you what kind of weather to expect, and from what direction—invaluable to navigators.

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THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 160 pp. Fine Cloth, \$1.25.

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

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

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.

TRACTS. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 10—The True Sabbath Embraced and Observed. 16 pp.

Additional Local Trains Eastward. 5:30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:38, Carrollton 6:05, Vandalia 6:28, Allegany 6:52, Belmont 7:08, Cuba 7:27, Friendship 7:53, Belvidere 8:14, Andover 8:40, Alfred 8:43, Belmont 4:20, and arriving at Hornellsville at 4:45 P. M.

Additional Local Trains Westward. 12:25 P. M., daily, except Sunday, from Hornellsville, stopping at Belmont 12:36, Alfred 12:46, Andover 1:05, Wellsville 1:24, Cuba 2:22, Clean 2:50, Carrollton 3:00, Great Valley 3:40, and all stations, arriving at Salamanca at 8:45 P. M.

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Abstract of Time Table, adopted Oct. 16, 1882.

Table with columns: STATIONS, No. 3*, No. 12*, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Poughkeepsie, New York.

Additional Local Trains Eastward. 5:30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:38, Carrollton 6:05, Vandalia 6:28, Allegany 6:52, Belmont 7:08, Cuba 7:27, Friendship 7:53, Belvidere 8:14, Andover 8:40, Alfred 8:43, Belmont 4:20, and arriving at Hornellsville at 4:45 P. M.

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

Additional Local Trains Westward. 12:25 P. M., daily, except Sunday, from Hornellsville, stopping at Belmont 12:36, Alfred 12:46, Andover 1:05, Wellsville 1:24, Cuba 2:22, Clean 2:50, Carrollton 3:00, Great Valley 3:40, and all stations, arriving at Salamanca at 8:45 P. M.

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of you learned ones tell me what is the Latin for true? "Veritas," answered a scholar. "Well, now, what is the Latin for head?" "Caput."

Now write the two words together by syllables. The scholar wrote on a strip of birch bark, "veritas-caput."

Read it out. The five syllables were read. Now drop the first and last syllables, and you'll have a good name for this lake. And "Itasca" it was.

BE NATURAL.—It is a curious paradox, the harder t'ing for any one to do is to be natural: it is apparently the thing farthest removed from nature.

SAW HIM HIMSELF.—"It's too bad," muttered a Presbyterian elder from the good city of Cincinnati, as he sat down with his wife to a private luncheon in a Paris restaurant.

NEGLECTING HIS EDUCATION.—At a circus, while the rope-walker was going through his performance, a boy about twelve years old turned to an acquaintance of the same age, and remarked: "Tom, don't you wish you could do that?"

IN MEMORIAM.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his FUNERAL SERVICES, and the memorial sermon delivered on that occasion by President J. Allen of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1883.

FIRST QUARTER. Jan. 6. The Ascending Lord. Acts 1: 1-14. Jan. 13. The Descending Spirit. Acts 2: 1-16. Jan. 20. The Healing Power. Acts 3: 1-11. Jan. 27. The Prince of Life. Acts 4: 1-14. Feb. 3. None other Name. Acts 4: 13-21. Feb. 10. Christian Courage. Acts 4: 18-31. Feb. 17. Ananias and Sapphira. Acts 5: 1-11. Feb. 24. Persecution Renewed. Acts 5: 17-32. March 3. The Seven Chosen. Acts 6: 1-15. March 10. The First Christian Martyr. Acts 7: 55-60; 8: 1-4. March 17. Review.

LESSON I.—THE ASCENDING LORD.

BY S. J.

For Sabbath-day, January 6.

SCRIPTURE LESSON—Acts 1: 1-14.

(Old Version.) (New Version.) 1. The former treatise of I made, O Theophilus, of all that Jesus began both to do and teach. 2. Until the day in which he was taken up, he had given commandments unto the apostles whom he had chosen. 3. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6. When they therefore were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. 8. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. 13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zeotes, and Judas the brother of James. 14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

CENTRAL TRUTH.—A Living Witness.

DAILY READINGS. 1. Acts 1: 1-14. 2. Luke 1: 1-4. 3. Luke 24: 1-12. 4. Luke 24: 13-35. 5. Luke 24: 36-53. 6. Isa. 11: 1-5. 7. Acts 1: 15-26.

GOLDEN TEXT.—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1: 9.

OUTLINE. I. The appearance of the risen Lord. v. 1-3. II. His commands. v. 4, 5. III. His promises. v. 6-8. IV. His ascension. v. 9-11. V. The waiting disciples. v. 12-14.

NOTES AND HINTS.

Verse 1 refers to the Gospel by Luke as the first division of the work by him. Egger. While that division was a history of the doings and teachings of Christ, during his life, this is no less so; through the medium of the apostles. The history of the church shows the continued action of the power of Christ. AM. Not abiding in every particular, but enough to convey a correct knowledge of Christ's teachings. John 21: 23. V. 2. Taken up. The time when the Gospel ends, and the history of the Acts of the Apostles begins. "The end of Christ's visible presence on earth; and the beginning of his invisible operations in the hearts of men. It was an exaltation of Christ to a higher power and dignity. Heb. 8: 20; Col. 2: 9; 1 Tim. 3: 16. It was especially important to the apostles as the time of receiving the last commands of their Lord. Holy Ghost. Luke 4: 1, 14, 18; Matt. 12: 28. V. 3. Showed himself. The fact that Christ lives is the foundation of the Christian's faith. 1 Cor. 15: 4-8, 14-17. Kingdom of God. This was the great subject of Christ's teachings. Luke 9: 10. V. 4. Assembled. All the apostles are present at this last meeting with the Master. Commanded, &c. The disciples might be disposed to depart. But it was his will for them to remain in Jerusalem, that the foundation of his church should be laid there, and from that place spread over the earth. Isa. 2: 1-3. Promise. God had promised the gift of the Spirit. Isa. 44: 3; Joel 2: 28 ff. V. 5. Baptized. An indication of the abundance of the spiritual influence which was to overwhelm them. Luke 1: 16; John 3: 34; 20: 22. Not many days hence. Encouragement from its nearness. A trial of their faith from its mortality. 2 Pet. 3: 12. This time. Shows their impatience and patriotism rather than a spiritual faith. They do not yet fully understand the nature of Christ's kingdom. V. 6. Not for you, &c. The time is not revealed, but they are reminded of the times. V. 7. Taken up. While we remain below we may lift our hearts and thoughts on high to our Saviour in heaven. V. 10. While they looked. He has hardly disappeared when two messengers are sent, a pledge of the fulfillment of his promises. V. 11. Why stand. The duty of disciples, now as then, is not inactive contemplation; but zealous work. Luke 24: 5; Heb. 4: 10. Shall so come. A promise full of hope to believers, and of terror to sinners. Luke 19: 13-27; Heb. 9: 12; Zech. 12: 10-14. V. 12. Olivet. The place of his glorification is near the scene of his night of agony.

V. 13, 14. The disciples continued together, engaged in united prayer for the promised outpouring of the Spirit, confidently expecting its fulfillment. The mother of Jesus prays with them, not for them.

DOCTRINES AND DUTIES.

- 1. Like Jesus, we must do first, and then we can teach. 2. The religion of Jesus is founded on infallible proofs. 3. True religion begins at home; but that is false religion which never goes beyond the home. 4. At home claim the promises, and be filled with the Spirit. Then we can work abroad. 5. Christ does not answer curious questions, but endows with power for our work. 6. God guides the future of which we are ignorant. 7. The business of Christians is to be witnesses for Christ. 8. In this ascension we have a hint of our own future life and glory. 9. The hope of the Church is in a living Saviour, who is to come again in glory. 10. We are to pray for that which is promised. 11. United, earnest, persevering prayer is sure to be answered.

MERRY CHRISTMAS.

The Sabbath-school of the First Alfred Church held a Christmas entertainment on Sunday evening, Dec. 24th. After brief opening exercises, the programme consisted entirely of the distribution of presents. Two trees, one at either end of the pulpit platform, were bountifully and beautifully laden, while upon and about the platform itself, many presents were displayed. The little girl's doll, and the small boy's tin trumpet, among other things, were somewhat conspicuous, and strange to say, Santa Claus sometimes failed to send the trumpet to the small boy, and the doll to the little girl. It would have done any one good to see how even some of the deacons enjoyed their trumpets. So far as heard from, the vote to call it a pleasant time was unanimous. ONE OF THE VOTERS.

TEACHERS' MEETINGS.—Conceding all that may be said by way of excuse for those who can not attend, it must be acknowledged that the real reason for poor meetings is a want of interest in the work. The teacher who is not imperatively kept away by some providence will be there if he wishes to be there, and his wish will depend on the state of his heart. In this, as in everything else, the way to secure success is to begin at the root, and to so stimulate and nourish it that the improved life will be felt in all the branches.—United Presbyterian.

Literary Notes.

THE HARPER'S CHRISTMAS EXTRA, by the Title Club and their Literary Friends, has reached our table. Its illustrations are, some of them, real gems of art. The literary qualities of this extra are quite equal to its artistic character. Price 75 cents.

THE LADIES FLORAL CABINET is a regular monthly devoted to the study of flowers and flowering plants, to home decorations, to household affairs, and to general literature of an easy and attractive sort. Published at 22 Vesey St., New York. Per year, \$1 25. Single copies 12 cents.

Fuuk and Wagnalls announce an arrangement with Messrs. Cassell, Petter, & Galpin by which they will be able to issue, from their regular imported plates, Cannon Farrar's new work, THE EARLY DAYS OF CHRISTIANITY, unabridged, at 40 cents per copy in paper, and at 75 cents in cloth. The original price of this work was \$5, afterwards reduced to \$2. Rev. Chas. A. Burdick has nearly completed his revision of ELI. ALEXANDER CAMPBELL'S AUTOBIOGRAPHY. Brother Burdick will add a chapter or two, when the work will be ready for the press. It is thought it will make a book of near 300 pages 12mo., and will contain some very interesting chapters of denominational, as well as personal history. We hope it may be published soon.

COAT OF ARMS.—The subscriber having a copy of the Stillman Coat of Arms, proposes to have it engraved and printed, if sufficient encouragement can be obtained to warrant the expense, which will not exceed fifty cents each, if twenty-five copies are ordered. All persons desiring a copy at that price, are requested to forward their address to A. S. STILLMAN, Alfred Centre, N. Y.

A KNABE IN THE WHITE HOUSE.—(From the Baltimore American.) There was seen yesterday at Messrs. Knabe & Co.'s factory a magnificent concert grand, just finished by them for the presidential mansion. President Arthur, who is a thorough connoisseur of music, in selecting a piano for the White House decided in favor of the Knabe piano as his preference, and ordered accordingly the instrument referred to. It is a concert grand of beautiful finish in a richly carved rosewood case, and of superb tone and action—an instrument worthy in every respect of the place it is to occupy. It was shipped to its destination yesterday.

WHEREAS, God, in his wisdom, has seen fit to remove by death our much loved and highly esteemed sister, Mrs. SARAH WILLIAMS; and, WHEREAS, in her death, society has lost a faithful and loving member, and the cause of education not only a warm friend, but a devoted teacher; and, WHEREAS, by her death many are called upon to mourn their great loss; therefore,

Resolved, That we commend the family and friends of the deceased to the watchcare of Him who notes the sparrows fall. Resolved, That we extend our warm sympathy to them, especially to him who, in loneliness, must tread life's pathway alone. Resolved, That a copy of these resolutions be presented to the family, and that a copy be furnished for publication in the SABBATH RECORDER. By order and in behalf of the Theological Class, F. S. PLACE, Secy. E. A. WITTER, Com.

List of Jurors. The following named persons were publicly drawn at the office of the Clerk of Allegany County, on Saturday, December 16, 1882, at 10 A. M., to serve as Trial Jurors at a Circuit Court and Court of Oyer and Terminer to be held at the Court House in the village of Belmont, commencing on Monday, January 1, 1883. Amity—C. D. Rogers, Richmond L. Wilkinson, A. J. Hawley, Wm. V. Robinson, Chas. C. Jackson. Alfred—Green Champlin, Heman Scott, Wm. H. Crandall. Andover—Josiah Brown, Stephen P. Robinson, James Gallagher, Frank Davis. Bolton—D. A. Newton, W. A. Hurlburt, B. H. Root. Clarksville—Peter German. Cuba—John Briggs, S. C. Bradford, Geo. H. Eldridge. Friendship—Henry Hickcox, Lorenzo M. Wait, Deo A. Whitwood, George Scott, Wm. A. Hart. Genesee—Daniel Smith, Libbeus B. Coon. Independence—Wm. Kaple, E. D. Potter. Seneca—Wm. Browning. Whitesville—M. S. Clark. Ward—Daniel Hall. Wellsville—Enos Shepard, Joseph Goodliff, John Gallman, Ira E. Jones. Wirt—Geo. W. Burdick.

The following named persons were publicly drawn at the office of the Clerk of Allegany County on Saturday, the 16th day of December, 1882, at 10 o'clock A. M., to serve as Grand Jurors at a Circuit Court and Court of Oyer and Terminer to be held at the Court House, Belmont, commencing on Monday, January 1, 1883: Alfred—Joseph W. Smith, Amos A. Shaw. Alma—Heman H. Hanebett. Andover—Frank Crandall, John Cochran, A. M. Burroughs. Bolton—James E. Partridge, Cyruss F. Lesueur. Clarksville—J. H. Pendleton. Cuba—Carter H. Morgan, Elmer M. Bond, Henry J. Moore, Geo. W. Baldwin. Friendship—Judson Bellamy. Ward—Samuel B. Easton, Thomas Doner. Wellsville—David I. Jones, Fred Osborn, Sidney Frisby, Henry Miller. Wirt—Marshall M. Allen, Jonas Jordon, Louis H. Kenyon. Welling—Azariah Beach.

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