

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 10.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 8, 1883.

WHOLE NO. 1987.

The Sabbath Recorder.

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

AN OASIS.

BY MRS. M. E. H. EVERETT.

After the last hope faintly died,
When only duty's stern command
Could urge the weary, tortured feet
Across the burning sand!

Like great brown wings the palm leaves swing,
Above a little flashing stream,
That, breaking from a rock, drips down,
A pool, with dawn agleam.

A violet blossoms at its brink,
And green blades tremble; can it be?
The wide llanos all unroll
Their tangled blooms to me!

This palm-grove is my forest free,
Where trackless shadows spread so wide,
That all earth's weary hearted ones
May in its peace abide.

Whatever tides of ocean bear,
The wondrous fright of snowy wings,
This little fountain to my feet
With wavering ripples bring.

What wide, majestic rivers sweep
Along green valleys Eden fair,
With rhythmic voices day and night,
Calling and answering there.

These all are mine; the lapping waves
That break against the golden sand,
Bring unto me the bounteous cheer
Of every happy land.

Alone, I fought the hot simoon,
And struggled o'er the desert drear;
But all the holy caravans
Left tender greetings here!

Fear not, his angels camp about;
"Behold, at night he giveth song,"
And here they carry their battle cry,
"Quit ye like men—be strong."

A few green trees, a flower or two,
A tiny pool of water clear—
Yet all the lands by seas engirt
Have brought to me their cheer!

This is not mine abiding place,
Nor may I long my march delay;
God gave this to the pilgrim's strength
And comfort by the way.

But oft shall memory's feet return,
When evening brings her glad release,
To pluck these fruits of thankfulness,
And quaff the springs of peace!

WASHINGTON LETTER.

(Regular Correspondence.)
WASHINGTON, D. C., March 3, 1883.

The Capitol is, by far, the most popular resort in Washington this week, and the evening sessions of Congress are the most attractive to visitors, for then the galleries are packed with strangers accompanied by their city friends. The house draws the largest crowds. Buncombe and parrot speeches are the rule, which with monkey gesticulation, make so good a show that the spectators get the worth of their money, since the seats are free. They enter heartily into the spirit of the turbulence below, which has reached its climax this week, in a perfect uproar of noisy, stormy, wholly unintelligible discussion. At times, nearly every member will be on his feet, and two dozen of them addressing the chair at the same time, amid cheers, applause and laughter, which render not only their own words, but the utterances of the chair inaudible. Of course the chairman refuses to recognize any one until they can come to order, but no recognition is asked for or desired. But, in spite of all this fun and fury, these last days of the forty-seventh Congress will never be remembered by the soon departing members with unmixed pleasure. Home, rest and relaxation will doubtless (for a time at least) be a boon to all of them, for their souls are being sorely tried now by a train of grievances following close upon their heels and dogging every step, in the shape of thousands of constituents just arrived in the city, aided by thousands of others already here, and all wanting a thousand little matters attended to before Congress adjourns. These pilgrims are from every section of the United States, from Maine to Texas, from Florida to California; each has his pet project. It may be the passage of a little bill, or the obtaining of a little office, but no matter how small to the rest of the world, it is a life and death scheme to him, and at this high pressure stage of the session he asks his congressman to run it through at once. Every Senator and Member is ransacking his brain for invention to elude this ubiquitous mob, which in turn is manoeuvring how to intercept him on his way from his bed room to his breakfast table, and at each successive movement he makes during the day, until he places his distracted head upon his pillow at night for a short, disturbed repose, his

stolen slumbers even being haunted by visions of his vigilant pursuers. When he starts for the Capitol he is tugged, pulled, button-holed and talked at until constrained to break away by force and take horse-car or carriage as his case may be. When he arrives at the Capitol he has to run another gauntlet before he can reach the cloak-room. Once upon the floor, he finds half a dozen of the privileged class, the ex-Congressmen, waiting to make other impossible requests. Every few minutes he is handed a card from some influential person from his own State, (perhaps his next door neighbor when at home), for whom he has the highest regard, and who can not, with politeness and safety to his political existence, be denied the "few words" that invariably lengthen into an interview of fifteen or twenty minutes. He tries to glance at the letters on his desk, but his fellow members surround him and ask his assistance in furthering their projects, for each is in turn assailed in the same way. He is forced to listen over and over again to the same questions, requests and inquiries as to the probable result of the cherished scheme, until his once active brain is addled and his clear understanding muddled. Truly, the last days of the Congressman are hard.

Washington will undergo a great change in its general crowd and aspect between the fourth and fifth days of March. Many of the Senators and Representatives will leave the city with their families on Sunday, having secured seats and berths on the trains for that day. Political life in Washington is said to exercise a most demoralizing influence upon the average Congressman by destroying relish for, and adaptation to private life forever afterward. More than half of the present Congress will soon have a chance to test the truth of this, and meditate over the ephemeral character of political influence. The city now so abounds in greatness, that you rub against it at all public places, jostle it on the street corners, confront it on the Avenue, see it everywhere; but much of it is on the point of vanishing, to return to its original insignificance, and will leave no trace or footprint here.

C. A. S.

THE NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Annual Convention of the Young Men's Christian Association held, last week, at Newburgh, N. Y., is said to have been a very interesting gathering. We give below some extracts from the report of the Executive Committee, which we hope all our young people will read:

The State Association of the Young Men's Christian Associations was formed during the year 1875, and a State Secretary was engaged to devote his entire time to this cause. What is the result? Then there were 54 associations, now there are 91. Then there were 16 General Secretaries at 12 places; there are now 66 at 48 places. At that time there were five buildings valued at \$614,000; now we have 14 valued at \$841,600, and building funds amounting to \$73,313 36 more. Then but one railroad branch. Our Railroad Committee will report during this Convention from 14 railroad branches and 16 secretaries working exclusively among railroad men. Then, no district organization. Reports will be presented here from each of the 10 District Committees of conventions held, visits made, and the excellent work done by them. There was no specific work done for commercial travelers. Now many Associations are putting forth special exertions for them, and many of the travelers themselves, who are Christian men, are deeply engaged in such efforts as are available for their companions.

In regard to this subject a detailed report will also be presented.

Then but two of our colleges had organizations for the work. Now, at Cornell, Rochester, Syracuse, and Madison Universities, Hamilton College and West Point, Young Men's Christian Associations are in successful operation. Then but little was done among German speaking young men. This year we have a German Secretary at our convention, and specific work is carried on among them at New York, Albany, Syracuse, Rochester, and Buffalo.

GENERAL SECRETARIES.
Experience has shown that Associations which have employed men to devote all their time in this direction, have accomplished far more than those depending entirely upon volunteer efforts. We note with gratitude that 48 of the Associations of this State have secured General Secretaries, some of them more than one, the total number being 66. The training and assisting of these new se-

retaries has been given due attention by your committee. A regular system of study and reading was suggested, and the International Committee has arranged such a course, which can not fail to be of great value.

An annual convention of General Secretaries, and those contemplating this work, has just been held in Yonkers, which was attended by 81 delegates. The discussion of vital topics, comparison of methods, and interchange of views, carried on socially for two days, has always proved a fruitful source of growth and development.

BUILDINGS.

The most important step any Association can take toward permanence and influence is to secure a building of its own. As already noted, 14 Associations have buildings.

Through the munificent bequest of Mr. Sherman, the Association at Watertown has a block valued at \$60,000. At Buffalo, a building costing \$75,000 is nearly completed, \$60,000 of which is secured. The Troy Railroad Association has an \$18,000 building with a debt of only \$4,000. Our friends at Newburgh have nearly completed their handsome home, which is to cost \$20,000. At Rome, one costing \$16,000 is in use, \$8,000 are paid on it, and rentals are sufficient to pay interest, taxes, and insurance, besides \$400 toward current expenses. Dr. Sylvester Willard, a public-spirited citizen of Auburn, has subscribed \$10,000 for a similar purpose, provided \$15,000 additional can be raised. This amount is nearly all pledged, with every prospect that the remainder will be obtained. The total amount of property acquired by the Associations this year is \$176,000.

STATE COMMITTEE.

The State Committee not only endeavors to organize new Associations, but so to influence all that they may increase in efficiency, and adopt such new methods as experience may develop.

We have been represented at each of the ten District Conventions, and fourteen of our number have personally visited forty-two of the Associations, bringing encouraging reports from nearly every one. Seven new Associations were organized during the year, and seven have joined the State Association.

STATE SECRETARY.

In all the work of your committee Rev. George A. Hall, our State Secretary, has been untiring in his efforts towards its success. The secretarial changes have required much time and voluminous correspondence. He has made 115 visits at 64 places, attended eight district conventions, four meetings of the State Committee, a railroad conference at Springfield, Mass., a Secretaries' convention at New Haven, a college conference at Princeton, and State conventions, by special request, in Tennessee and Colorado, in addition to his correspondence and office work. From the report of the Treasurer it will be seen that the total amount we have expended is \$3,331 37. We need the means to put into the field an Assistant Secretary who can remain with some association for a week or longer. By such assistance many would be greatly helped and some now altogether inactive could be brought to real usefulness. Our present Secretary can not devote the time needed without neglecting other equally important points. We shall need \$4,500 to accomplish all this.

We urge all Associations to become incorporated according to the State law, that they may be able to hold property.

It is necessary that special attention be directed to the importance of distinctive work for German speaking young men. We also suggest that special efforts be made for the Chinese in our cities and towns, and will be glad to furnish suggestions for work among them.

While we rejoice that so much is being done in this department of Christian effort, we consider the work yet in its infancy, and hope the time is not far distant when every young Christian man will deem it his privilege and duty to consecrate himself to Christian work among his companions.

Special organized effort should be made in every town large enough to support a saloon, and the work prosecuted so vigorously that there will be added to the church daily such as shall be saved.

THE GREAT CHINESE ENCYCLOPEDIA.

The celebrated "Chinese Encyclopedia," which was purchased some months ago by the trustees of the British museum for fifteen hundred pounds sterling, has been safely lodged in that institution. It forms the most important acquisitions to the great national library which has been made some time past. The work is remarkable as having nothing parallel to it extant in other countries. It is comprised in 5,020 volumes, and consists of a vast thesaurus, into which is digested the entire mass of Chinese literature extant to the date of its publication, classified under appropriate headings, and accompanied with illustrative drawings, plans and maps. It includes treatises ranging from 1150 B. C. to about the year 1700 of our era, and it professes to represent every branch of Chinese literature, with the single exception of works of fiction.

It was compiled in the early part of the eighteenth century by an imperial commission under the orders of the great Emperor Kang Hi So, well known to us from the accounts of the Jesuit missionaries, whom he favored and assisted, and who were his instructors in European art and learning. The Emperor was himself a great writer, and he was struck in the course of his literary investigations by the alterations and corruptions which are gradually being introduced into the texts of the standard works. He therefore conceived the idea of reprinting from the most authentic editions the whole body of Chinese literature then in existence. A commission of high officials was appointed to select and classify the texts, and its labors extended over forty years, terminating in the publication of the work in 1726. For the purpose of printing it a complete font of copper type was cast under the direction of the Jesuits, who probably superintended the printing.

Only one hundred copies were printed, a number which has been much reduced since the time of the issue by various casualties. The whole impression was distributed as presents among the princes of the imperial family and the great state officials. The type used in the production of the work is said to have been melted down shortly afterward and converted into money to meet the exigencies of the government during a financial crisis, and in this way the means of producing a second volume was destroyed. The copies which still exist are in the hands of the families of the original recipients, from one of whom the copy thus happily brought to London has been purchased. So completely private is the ownership of copies of this "Encyclopedia" in China that no copy is known to be accessible for reference to the general body of students of that country.—*Paper World.*

THE SOUTHERN EXPOSITION AT LOUISVILLE.

Just now a good deal is being said in the newspapers about the proposed Exposition at Louisville, Ky. It will doubtless be interesting to many of our readers to peruse the following announcements by the committee in charge. Such energy as has been shown thus far on the part of the managers of this scheme deserves the success we feel sure it will win:

The Southern Exposition will be held at Louisville, Ky., beginning August 1, 1883, and continuing one hundred days. At the time of this writing, over \$252,000 have been subscribed by the people of Louisville and is now being paid in, and new subscriptions are being received daily.

That Louisville was in earnest in undertaking the greatest exposition ever held in this country, except the National Centennial Exposition of 1876, is evidenced by the fact that her own people have freely supplied all the means required, and no outside assistance has been solicited.

Whatever ample means, earnestness and activity can do to make a great Exposition will be done, and all that the people who have thus furnished the means ask of the National Government, the States and the people of our country, is that they will give moral aid and encouragement to the enterprise, that they will bring to it exhibits of their products, their manufactures, their machinery and their arts and that they will come in person and see this exhibition of the arts and industries of the various sections of our land.

The scale on which this Exposition will be conducted may be inferred from the fact, that the main building, now in progress, is 900 by 600 feet, covering about thirteen acres, with an appropriation of over \$150,000 for the cost of erection, with the necessary machinery and interior embellishments provided for at additional cost. A comparative estimate of the extent of this building may be drawn from the statement that the great International Cotton Exhibition at Atlanta in 1881 covered only eight acres. The only change that can now be made in the dimensions of the building will be to extend wings from the south side so as to increase the area for exhibitions.

Fourth street is the great retail street of Louisville, and is the most popular and fashionable promenade. At the southern end of the customary promenade, and in the midst of the most fashionable residence part of the city, lies Central Park—a pleasure ground of eighteen acres, unequalled by any park in the world for the size and magnificence of its forest trees. Central Park lies between Fourth and Sixth streets, and is now directly reached by horse-car lines on those streets, and running beyond the park. This park will constitute the northern inclosure of the Exposition grounds, and the northern front of the main building will be on its southern line. Arrangements are now progressing for bringing every horse car line in the city directly to the Exposition entrances, and on the southern line of the grounds the Louisville and Nashville railroad will erect a railway station, at which passengers from any part of the United States may be landed within 200 or 300 feet of one of the Exposition entrances.

In the past few years Louisville has become one of the most important railroad centers in America, and its geographical position so favors the advantage of its railroad connections that it is but one night in a sleeper from almost every important city in the United States. A more central point geographically, or one more accessible by easy travel could not be found, and the fact that it stands on the border line between the North and the South and between the East and the West makes it an appropriate place for the several sections to gather and exhibit to each other the particular products of their industry.

MARBLE-TIME AND MARBLES.

There are kite-time, top-time, ball-time, and marble-time, and every boy appears to know the proper season for each of these sports. What are the exact dates of these seasons we do not know; but we do know that a boy of proper principles would no more be found playing marbles in top-time than he would be caught in some mean act. If we could learn the early history of marbles, we should find that they were played by the ancient Romans, and it is very likely that boys before the Christian era had their marble-time, just as you do now. It is said that marbles are found in the ruins of Pompeii, which shows that the game is a very old one. In ancient times, the roughest natural pebbles that could be found, were used for playing, and it is not known when manufactured marbles first came into use. It is known that they were imported into England from Holland in 1620, and they were no doubt made much earlier than that.

Some very common marbles are made of clay and baked, but the best kinds are made of different kinds of stone, including marble and agate. Holland and Germany are the countries which produce nearly all the marbles that are used. The stone is broken up into pieces as nearly round as possible. These are then placed between two millstones, which grind them into shape, but leave them rough. To make the rough marbles smooth, they are placed in a wooden cask, in which are cylinders of hard stone; the cask revolves, and the marbles, by rubbing against these stones, and against one another, become very smooth. The dust formed in this operation is then taken out, and emery put in, when the cask is again made to revolve, and the marbles are polished. Some marbles, made of a porous stone, are dyed, and some very coarse ones are painted. The finest kind is made from agate; these are costly, as they are made singly, each being ground by hand by holding it against a large grindstone. Marbles are divided into "taws," as the common ones are called, and "alleys," for the finer ones. Taw is an abbreviation of tawney, the color of the common marbles, while alley is from alabaster, the stone from which the finer kinds are made.—*The Doctor, in American Agriculturist for March.*

THE KITCHEN AND MARKET GARDEN.

We have long advocated the planting of the farmer's vegetable garden in long rows, and so far apart that most of the work can be done by horse cultivators. If we have striven for any one improvement in farm life, it is to convince the farmer that he can easily have an abundance of the choicest vegetables at a very little cost. We are glad to have help in our endeavor to show farmers how easy it is to have a garden that will not only supply the family, but bring in profit besides. It has come in the shape of Mr. Joseph Harris' "Gardening for Young and Old," in which an attempt is made to interest the boys in gardening, and farm gardening is there treated in the attractive manner in which farming was presented in "Walks and Talks." Farmers in the older States, especially if near large towns and manufacturing villages, must inevitably become market gardeners on a large scale.

Raising plants, to have them ready to set out as soon as the weather is suitable, is an important matter. These are started in hot-beds, in cold frames, and in boxes in the windows of the dwelling house. Sufficient was said on the hot-bed and window-box last month. The cold frame is simply a hot-bed frame and sash, placed over a spot of good soil. It receives its heat from the sun by day, and this is prevented from escaping at night, by covering the glass with shutters, straw mats, or even a piece of old carpeting. The soil of the cold frame should be about three inches higher than the general surface, and the frame should be where it will be sheltered from cold winds and will receive the full warmth of the sun. This, having no heating material, will not force so rapid a growth, but will be found very useful to start some kinds of plants, and to receive those that have been started in a hot-bed.—*American Agriculturist for March.*

General Butler's suggestion in his inaugural address, that the teachers in the lower grades should be better paid, receives general commendation in Massachusetts and elsewhere.

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

THE KINGDOM OF HEAVEN.

BY JOSEPHINE TYLER.

Psalm 72: 16.

I dreamed that a child's soft, gentle hand
Planted a wonderful seed
In the topmost soil of a mountain-land;
And he knew not that an angel-band
Waited to watch the deed.

The seed was one of the rarest known,
There was but a handful found;
I saw, though rare, they were meekly sown,
Sometimes with tears, and often alone
In cold and rugged ground.

Some hands that sowed a kernel or two
Were jeweled, tender, and fair;
But the mighty who cast such seeds were few,
Some hands were women's, and trembled, too,
And most were hands of care.

Yet not a seed in the earth was placed,
In darkness or in the day,
But the sheen of an angel's wing I traced,
And oft there stole to the mountain-waste
Sweet strains from far away.

A throng was planting in vales below
Seeds of a different kind;
The poor and the haughty toiled to and fro,
But, though their harvests were swift to grow,
The world with hunger pined.

Slow was the rise of the mountain grain;
And oft some sower's hand
Lay folded low, and his work seemed vain,
Ere fell "the early and latter rain,"
Or sunshine warmed the land.

But the heavenly watchers never slept,
By long delay beguiled;
A record of every seed they kept,
Of the toiler's sigh, the loan tear wept,
The effort of the child.

Late in the season, the handful grew
With a wondrous, vast increase.
There was corn for the hills and cities, too;
"Good will!" rang out from the heavenly blue,
And men sang songs of Peace.

—Helping Hand.

THE DEACON'S EXPERIENCE.

AS RELATED BY HIMSELF.

I was born in New England. My father was a member of the Baptist church in the village. He was a man who believed in looking out for number one. He owned the farm which had been managed by his father and his father's father. This farm had supported several generations. It was being continually improved until it had become one of the best in the State. Father was never absent from prayer-meeting and was considered one of the substantial members of the church. He gave twenty-five dollars for the support of the gospel, every year. All his children were given a fair education. They inherited from their father a good degree of selfishness. He had taught them to be very careful as to how they spent any money and to be sure their investments would yield the largest possible income.

Everybody said I was "a chip of the old block," and with these qualities I left my Eastern home twenty years ago to come to the West. I succeeded in getting a farm very reasonably. Crops were excellent the first year and I was able to build me a comfortable house and have a little to spare which I invested in farming implements. The second year's crops were even better than the first. I was comfortably situated. As the years passed by, children came to gladden our hearts and home. No man and wife had more reason for thankfulness than we. As settlers came into the neighborhood we felt the need of church privileges, and soon a missionary from our Home Mission Society located near us. Meetings were held in the old log school-house, but it was the place where many were born again. Of course we ought to do something for the support of the gospel. I pledged ten dollars the first year and we raised in cash and donations about two hundred dollars for our minister. The following Winter there was a powerful revival and our church membership was doubled.

About this time a Baptist minister from New England located a claim in our neighborhood. He talked with a few of us and said he would be willing to preach for us if we would raise him fifty dollars a year. He was very generous-hearted and said while we were getting our farms into shape, it would help us not to have to pay out so much for preaching. We talked it over and finally decided to let our home mission man go and employ our New England preacher. I tell you we did miss the pastoral visits of Elder Williams, but thought we could do without pastoral visitation until we had all got our farms paid for and pretty well improved. That Winter there was no revival and the young people assembled two or three times a week for a dance but did not care anything for the worship of the Lord. A spiritual coldness came over the members of the church, and in less than a year our neighborhood was a Sabbath-breaking and pleasure-seeking community.

We sold our farm; for we did not wish to bring up our children with such surroundings, and moved into the growing railroad town a few miles away. We took our church letters and united with the Baptist church recently organized.

What we realized from our sale enabled us to buy a good corner lot on which we built a store. The Lord prospered us and soon we were able to buy another lot and built us a house. My business increased, I gave twenty-five dollars a year for the support of the gospel and felt good over being

able to give as much as my father used to in New England. I saw good chances for investing in real estate in our rapidly growing town and flattered myself that my New England shrewdness, inherited from my father, was placing me in very comfortable circumstances. Our children were converted and united with our church. We all had good health and no family had more cause for real gratitude than we, and we were thankful to our kind heavenly Father for giving us such prosperity. I was a little proud when I decided we could give fifty dollars a year to the Lord.

I am now entering upon the year 1882, my business last year was more prosperous than ever. As I have been balancing the accounts in my Ledger recently, I took a piece of blank paper and wrote along the top: DEACON HOWELL,

In account with the Lord.
Dr.
To pardon from sin,
A hope for the future world,
Good health,
A prosperous business,
Attendance upon divine service,
The joy of Christian children,
Continual increase in value of land,
100 or more acres of good farm lands.

By cash paid for pastor's salary..... \$50 00
Benevolence..... 15 00

I looked the piece of paper over very carefully and was compelled to admit that the amounts placed to my credit do not balance any one of the debits. The question flashed into my mind, "How much owest thou unto thy Lord?"

I took my Bible and learned that Paul says, "Upon the first day of the week let every one of you lay by him in the treasury as God hath prospered him." Then, I said it is my business to lay by something every week for the Lord's treasury. The wise man says: "Honor the Lord with thy substance and with the first fruits of all thine increase." Then it is my business to give first to the Lord. That seems all right, for all the money in the world belongs to the Lord (but what a sight of it is stolen). I've been thinking lately whether I haven't been robbing God. What Malachi says in his book in the third chapter from the eighth to the twelfth verse inclusive keeps coming to me. I have just given it another careful reading: "Will a man rob God? Yet ye have robbed me. But ye say Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." When I had finished reading this passage I said I have been a robber, for I haven't begun to give the Lord a tenth of all the money I have received; but have looked after my own comfort and ease and never dared to figure how much of my money belonged to the Lord. Then I resolved to give this year ten cents of every dollar I receive. But if a tenth belongs to God, I ought not to say very much about given till I pay him what he calls for. Then I wondered if these verses did not contain the explanation of the great spiritual death in all our churches. Not one of us in a thousand "honors the Lord with the first fruits of all our increase," and if we brought all the tenths into the Lord's treasury I verily believe the blessing would come.

I again looked over my "account with the Lord." The first three debits I can not in any way balance. The fourth is where I must begin. I took my cash book and found the footing for the first week of this year to be \$576 57, the amount of the Lord's money I had received. The wise man says, "Honor the Lord with the first fruits of all thine increase," and Paul says to do it on the first day of the week, and I hear the Lord saying, "Bring all the tenths into my treasury." Then a tenth of the first week's receipts is \$57 65. Just here this thought was suggested: "You owe several parties for goods and the bills are coming due in a few days," and then "you must look out to supply your family's needs." Then a terrible fight occurred. God's word arrayed against my own selfishness and pride. I knew not what to do. After a long struggle I said: "Lord, my obligations to thee are far above what they can possibly be to men and I bring thy tithe first." I then opened an account in my ledger headed, "The Lord's Treasury," and immediately passed to the credit side of it \$57 65. There came into my mind a restful feeling that at last I had begun to do what ought to have been done during the past thirty years of my life.

I have related this experience with the hope that it may lead other Christian men to see how much they owe unto the Lord, and especially the young men who, if they give as the Lord prospers them, will not have the painful recollections of having robbed the Lord all their lifetime.—Christian Secretary.

THE NEWSPAPER.—The Rev. M. J. Savage, of Boston, in a recent sermon on the newspaper, said: "I believe that the daily newspaper is an engine of incalculable power; and that in the main and in the long run, its power is exerted for the enlightenment and lifting up of mankind. And we have

reasons to rejoice in this. For the modern newspaper, in drifting the latest teaching of science, in revealing the religious condition of other races, past and present, in scattering knowledge common to the few best thinkers of the world so as to make the common property of men, in preaching our gospel and doing our work. If true to this function, it can not help preaching the gospel, first, of intelligence—wide, free, fearless intelligence; and then the gospel of public good, which means, translated into Biblical phrase, the gospel of everlasting righteousness."—Proof Sheet.

THE GREAT COMMANDMENT.—Jesus said, "The first of all the commandments is, Hear O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment." And in Matt. 22: 38, Jesus calls this, "the great commandment." Now how can we love the Lord our God with all our heart, soul, mind, and strength, and refuse to obey his commandment to keep his holy Sabbath day, the seventh day of the week? God says it is his holy day; he sanctified that day at creation, and rested on that day; moreover he tells us in his book to keep the seventh day holy, and a day of rest; but man steps in and says you must keep the first day of the week. When told it is not God's day, he says, O, I know the seventh day is the Jewish Sabbath. He says the Sabbath was changed, forgetting that Jesus says one jot or tittle of the law shall not fail till all be fulfilled; and again, "In vain do ye worship me, teaching for doctrine the commandments of men."—Sabbath Advocate.

WHAT JESUS MAY SAY.—Two young girls were walking leisurely home from school one pleasant day in early Autumn, when one thus addressed the other: "Edith Willis, what will the girls say when they hear you have invited Maggie Kelly to your party?" Edith was silent for a moment, and then raising her soft blue eyes to those of her companion, she replied: "Ella, when mamma told me to invite Maggie, I asked her the same question. She told me it made no difference what the girls thought because she was poor and her school bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: 'And the king shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—Christian Secretary.

"AMEN."—Once in a most lively prayer-meeting the preacher who was presiding prayed: "O Lord, help all of us to trust thee with our whole souls!" And a hundred voices responded, "Amen!" Some also shouted, "Lord, grant it!" and "Amen, amen," all over the room. Encouraged by such sympathy, he went on: "Help us all to trust thee wholly with our bodies!" And then the people cried, "Amen!" as heartily as before. Now the exalted sense of consecration rose to its height, and he prayed again: "Oh, help us to trust thee wholly with our money!" And it is actually reported in private circles since that not a man had a word to say then.

Temperance.
"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

STANDING still is dangerous ever,
Toll is meant for Christians now;
Let there be, when comes life's evening,
Honest sweat upon thy brow;
And the master shall reward thee
At the setting of the sun,
Saying, as he pays the wages,
"Good and faithful one, well done!"

PROHIBITION IN KANSAS AND IN IOWA PROHIBITS IN ST. LOUIS.
The question, "Does Prohibition Prohibit?" was answered most emphatically by Mr. Charles W. Conrad, in a statement published by him in the *Globe-Democrat* of Jan. 23, 1883, concerning the causes of the failure of Conrad & Co., manufacturers of the "Budweiser Bottled Lager Beer." Among the causes assigned for the failure, we have the following remarkable admission or statement:
"A large and remunerative trade had been built up at great expense in the neighboring States of Iowa and Kansas. The constitutional amendment, prohibiting the sale of intoxicating liquor in those States, did not only almost destroy that trade in the latter part of 1881 and the early part of 1882, but merchants, taking advantage of the popular feeling and temper of the courts, became remiss in their remittances for goods previously bought, collections by process of law becoming almost impossible."
Here we see that constitutional prohibition in Iowa and Kansas has operated as far as the city of St. Louis, and had led to the prohibition of Conrad & Co. from the manufacture of "the Bottled Budweiser Lager Beer!" This exceeds the most sanguine expectations of the most radical "prohibition fanatic." We had not thought that constitutional prohibition in those two States would so effectually prohibit the manufacture

of the celebrated "Budweiser Bottled Lager Beer" in the city of St. Louis! It has vastly exceeded our fondest expectations in its effectiveness. Verily constitutional prohibition is a grand success in Iowa and Kansas, when its operation is so effectively felt in St. Louis!

The Brewers' attorney ought not to have allowed Mr. Conrad to make this statement, for it is a most complete and unanswerable refutation of their continual assertion that "prohibition is a failure in Kansas." Remember, dear reader, this is not the statement of a "prohibition fanatic," but of one of the principal manufacturers of lager beer in our city, and it is an admission of the effectiveness of prohibition that we were not looking for from that source. This admission reminds us of the case of Dr. M., in the town of M., in the State of Illinois, a number of years ago. The wife of a certain Dr. K., homoeopath, died, and the rumor got circulated around town that Dr. K. had killed his wife. Dr. M. took up the report, and said, "Yes, Dr. K. killed his wife; I know he killed her; there is no doubt about it!" On the strength of these statements, the Prosecuting Attorney had Dr. K. arrested on a charge of wife murder, but not a witness called knew anything about the case. Finally Dr. M. was called and duly sworn, when the attorney said:
"Dr. M., will you state to the court what you know about this case?"
The Dr. replied, "I know nothing about it at all, sir!"

The attorney, feeling badly chagrined about the affair, and not in the most amiable mood, said, "Dr. M., did you not say to me, on the streets, that Dr. K. killed his wife, and that you knew he killed her?"
The Dr. replied, "Yes; but a man can say anything he pleases in the church and out of the church, but when he comes to the mourner's bench he must tell the truth. The truth is, I know nothing about the case at all, sir."

So it seems that the liquor manufacturers and their attorneys can say anything they please before the public, for political effect, but when they get to the "mourner's bench," as Mr. Conrad did, then they must tell the truth, and the truth is that prohibition is utter ruin to the liquor traffic. Let the good work go on. We would like to see a few more of the brewers of our city brought to the "mourner's bench," for then we get the truth out of them in regard to the effect of prohibition on their business.—Cimeter.

THE MODERATE DRINKER.
The following from the *Wheaton Illinoisian* is worthy of careful reading:
"Judge Coleridge said: 'There is scarcely a crime before me that is not directly or indirectly caused by strong drink.' William Penn gave utterance to the following: 'All excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. He that is drunk is not a man, because he is for so long void of reason, that distinguishes man from a beast.' If drunkenness is so terrible in its consequences and results concerning man, why should not all precaution possible be taken to avert this evil? Why should not the 'moderate drinker' pause in his course, and reflect on the consequences, that will probably, or even possibly result to him from his present temperate use of rum. Although the remark has often been repeated that every drunkard has at some time in his life been a moderate drinker, it is nevertheless a truth of so much force and importance, that it may be well to repeat it again. The moderate drinker, when questioned on the propriety of the use of rum as a beverage, replies substantially that he is master of the situation, that he is master of himself, and knows when he has 'taken enough.' It is doubtless true that every inebriate has previous to his inebriation said about the same thing, and nothing can be plainer than that the path in which the moderate drinker travels, leads to drunkenness. This traveler may or may not step into his grave before he becomes a notorious drunkard. However that may be, the work of destruction goes on, in the system, and this man's name is enrolled in the rum army, and the banner he carries has 'rum' inscribed thereon. He is never seen to stagger, or fall in the gutter, it may be, and in the discussion of the temperance question, he usually says but little, yet is always found on the rum side. What is the relative position of this man to society around him? has he any obligations resting upon him, that requires his careful consideration? Is he not daily exerting an influence on those who know his life, and habits; he is certainly influencing some of them. Is he a father with a boy, or boys, constantly learning from his example how to live? Seneca said: 'It is a world of mischief that may be done by a single example of avarice or luxury.' Montaigne said: 'There are bad examples which are worse than crimes.' Be a pattern to others, and all will go well," said Cicero, and Clarendon said, "No man is so insignificant as to be sure his example can do no hurt." The corruption of the positively wicked is often less sad and fatal to society than the irregularities of a virtuous man who yields and falls, is the language of Desmaris.

Does the moderate drinker say that he is free from the claims of society, that he is free from the claims of his family? How can that be? Is he not dependent upon the smiles, and kind offices of his wife and children, for the comforts and joys of home, and is he not bound to make the best possible return for such kindness and devotion,

and is he not dependent upon the good order of society and the regular execution of its laws—for the blessings of a quiet and peaceful home, and is he not then bound to so order his habit of life and 'daily walk' that his example shall not be dangerous to members of his own family or to the youth in his own neighborhood, which latter forms an important element of the society which is to protect the lives, property and homes of the land? Moderate drinker, halt! I am no censor, but I plead for the youth of our land, that they may be saved from drunkenness and that our land may be saved from the curse of rum.—Isaac Claffin.

THE NEW YORK CONVENTION.
The Prohibition Convention which was held on Tuesday of last week at the Baptist Temple, Brooklyn, was a success. The meetings during the day were presided over by Rev. A. G. Lawson, and resolutions were passed and speeches were made by Drs. Fulton, Morse, Wells, and Rev. Messrs. Hughes, Simmons, Boole, Hubbell, and Mrs. Perrine, Partington, and others. The mass meeting in the evening was addressed by ex-Governor St. John, of Kansas, Drs. Fulton and Cuyler. It was a grand and inspiring rally in the interest of a cause in which every Christian should be zealously interested. The temperance people of this State will not rest till an amendment to its constitution is secured, forever prohibiting the manufacture and sale of intoxicating liquors as a beverage. This is the one grand result aimed at. Joseph Cook in a late lecture said: "All that United Protestant Christendom together raises annually for missions, would not pay the liquor bill of the United States for three days, nor that of the British Islands for two." And yet the liquor bill of these two great countries for one day would support hundreds of missionaries for years on the foreign field. The total sales of the dram-shops of Chicago in one year amount to \$10,000,000. How many institutions of benevolence this sum of money would support for one year! This is not all. The whisky monopoly is simply enormous. It can buy votes, and shape legislation. It can debauch the public conscience, and throw down every safeguard to our social life. To-day the poison of alcohol is entering every artery of the life of our Republic. Is it not time for Christians to awake, and lend a helping hand? How weak in her efforts is the church against this colossal evil! Why does she not rise in her might to arrest this social pestilence which walks in darkness and wastes at noonday?—Watch Tower.

BREVITIES.
The druggist who determined to sell liquors in Oberlin, Ohio, against the indignant protest of the citizens, has been defeated in a suit for damages he had brought.
As one result of the Blue Ribbon movement in England, it is stated that 7,000 less barrels of beer were brewed in Chester in 1882 than in 1881, which means that \$70,000 less money was spent for beer.

The *National Baptist*, referring to the notices in the papers of the "rare wines" at the White House, makes the capital point; "but the wines were much more rare in the days of President Hayes and President Garfield."

In her recent trip through the South, Miss Frances E. Willard effected State organizations of the Woman's National Christian Temperance Union in Georgia, South Carolina, Florida, and Louisiana. About a hundred auxiliaries are at work in the chief towns of these States.

Sir Astley Cooper, says I never suffer ardent spirits to be in my house, thinking them evil spirits; and if the poor could see the white livers, dropics, and shattered nervous systems which I have seen as a consequence of drinking, they would be aware that spirits and poison are synonymous terms.

An equity suit has been brought in Philadelphia to compel an owner to cut down a tree whose roots were undermining an adjoining dwelling. Would not an equity suit be just as righteous against a man whose sale of liquor was "undermining" the moral character of his neighbor, the happiness of his wife, and the future prospects of his children?

It is said (on the authority of a correspondent of *The Union Signal*) that the Sunday attendance at the beer gardens of Cincinnati is greater than the attendance at the Protestant places of worship; and that the husbands of women who are engaged in the temperance work have been threatened that if their wives did not cease their agitation in favor of temperance, steps would be taken to destroy the husbands' business.

Here is a leaf from the diary of a missionary of the American Sunday-school Union, which tells the temperance experience of a town in western Tennessee: "One of my new schools was opened in a community which had been so demoralized by whisky, that the people got their school-house (used also as a church) so chartered, under a new and most excellent law we have, as to prevent the sale of liquor within four miles of the place. This so offended the whisky ring, that they burned the school-house; which act roused such indignation that the whisky dealers had to leave. In their public schools I found seventy bright youth, and organized a flourishing Sunday-school for them in a house where whisky was recently sold. They will soon procure a better home."

Education.
"Wisdom is the principle of wisdom; and with all thy wisdom."

LOSING AND FOREVER.
Forever the sun is pouring
On a hundred worlds that
His warmth he squanders there
His wealth on the homes
To withhold his largeness
Is to bury himself in eterna
Is to give
Is to live

The flower shines not for itself
Its joy is the joy it freely
Of beauty and balm it is
And it lives in the light
No choice for the rose but
To exhale or smother, to
To deny
Is to die

The seas lend silvery rills
The land its sappling streams
The heart sends blood to the
The brain to the heart its
And ever and ever we yield
Till the mirror is dry and
To live
Is to give

He is dead whose hand is not
To help the need of a
He doubles the length of his
Who gives his fortune
And a thousand million live
Who carries the world in his
To deny
Is to die

"AN EDUCATED"
BY THE REV. CHAS.
The question which
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He is dead whose hand is not
To help the need of a
He doubles the length of his
Who gives his fortune
And a thousand million live
Who carries the world in his
To deny
Is to die

Education.

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

LOSING AND LIVING.

Forever the sun is pouring its gold On a hundred worlds that beg and borrow; His warmth he squanders on summits cold; His wealth on the homes of want and sorrow; To withhold his largeness of precious light Is to bury himself in eternal night.

The flower shines not for itself at all; Its joy is the joy it freely diffuses; Of beauty and balm it is prodigal, And it lives in the light it freely loses. No choice for the rose but glory or doom, To exhale or smother, to wither or bloom.

The seas lend silvery rays to the land, The land its sapphire streams to the ocean; The heart sends blood to the brain of command, The brain to the heart its lightning motion; And ever and ever we yield our breath, Till the mirror is dry and image is death.

He is dead whose hand is not open wide To help the need of a human brother; He doubles the length of his life-long ride, Who gives his fortunate place to another; And a thousand million lives are his Who carries the world in his sympathies.

—Central Baptist.

"AN EDUCATED MINISTRY."

BY THE REV. CHARLES F. THWING.

The question which President Eliot discussed, in a recent address in Harvard University, upon the education of ministers, was a narrow one. It had no reference to the cultivation of piety, earnestness, or other spiritual qualities. It did not attempt to prove that the ministry should be educated; neither did it deny that an educated ministry may be of service. It concerned simply the intellectual equipment of the Protestant clergymen of the present time in this country.

The education demanded at the present time is different from that formerly acquired, inasmuch as the position of the minister has, within a hundred years, greatly changed. Formerly, the ministry was the only educated class in the community. The colleges made no provision for the training of members for any other profession than the clerical. Medicine was empirical. Newspapers and books were not common. Today the clerical is only one of several professions which necessitate a liberal training; and the minister is now brought into constant competition with literature and with the press. The condition of society has also suffered great changes. A century ago corporations had not come into existence. Temperance, divorce, and heredity, were questions not discussed. Chemistry, geology, botany, and other sciences were unknown to the people. The public mind has, moreover, undergone a change respecting the position of the clergyman. He is no longer regarded as possessed of a sort of divine right. Whatever influence he exerts is considered as coming rather from his character than from his position. He is now subject to criticism from which he was once free. It is not to be doubted that the rise of physical science has produced a change in the view which the public entertain of the ministry. It has brought out into strong relief the uncaudal spirit which prevails to at least a certain degree among clergymen. The temptations to intellectual dishonesty are of greater force in the clerical than in any other calling. This fact furnishes the reason, that deters young men of first-rate ability from adopting it.

Yet the ministry has many and great attractions. It offers large prizes in the form of salaries; and these large prizes attract young men. Channing and Emerson agree in calling it the finest of all the professions. Modern society is better worth preaching to than society a hundred years ago. It is more intelligent. Although the increased intelligence makes preaching more difficult, it yet allows greater opportunities of usefulness.

In view of these changes it would seem that the theological studies of the student should be conducted with that freedom of inquiry characterizing the pursuit of all other studies. The method of ministerial training should be of the largest liberty. The subjects of study should embrace certain general topics—as the languages, philosophy, political economy, science, rhetoric—topics which afford such a training as the college course designs to give; and also certain special topics, as homiletics, archaeology, New Testament criticism, ecclesiastical history, comparative religion, ethics, and systematic theology. Attention should also be paid to philanthropic subjects. In the course of his address, of which only an outline is given, and for extended comment on which this is not the place, President Eliot spoke in condemnation of the prevalent custom of offering pecuniary aid to students for the ministry. The discussions upon this theme of five years ago have not altered the opinion then entertained. Scholarships, which are, as their name indicates, the becoming reward for high attainments in learning, may be given; but support, either entire or partial, for all theological students, regardless of intellectual ability, should not be promised. He also adverted, with some severity, to the constant demands that churches make upon ministers, which drive

them into the fatal habit of prolonged unpremeditated speaking. They thus become like the pumps at mechanics' fairs, which pump the same water over and over again. It is thus made evident that the President of Harvard University lays more emphasis upon the general education of the minister than has been and still is usual. With the idea that it is necessary for the minister to know only one book, the Bible, he has no sympathy. To systematic theology he would assign a less prominent place than is customary in the current theological courses of study. Theology he would teach as any other philosophic subject is taught. If its teachings were not fettered by sectarian considerations, our knowledge of it would be more ample and just.—The Independent.

PAUL A. CHADBOURNE.

The Rev. Dr. Paul A. Chadbourne, President of the Massachusetts State Agricultural College, and ex-President of Williams College, died Feb. 23d.

Dr. Chadbourne was born on October 21, 1823, in North Berwick, Me., where he worked on a farm in Summer, and in a carpenter shop in Winter, until he was seventeen years of age. Then he removed to Great Falls, N. H., where he studied medicine and was a clerk in a drug store. Next he entered Phillips Academy at Exeter, N. H., with \$23 as his sole wealth. There he fitted for college, defraying his expenses chiefly by work as a copyist of law and insurance papers. In 1848 he was graduated from Williams College at the head of his class. After teaching school at Freehold, N. J., for a year, during which he began the study of theology; he continued that study in the Theological Institute of Connecticut, at Windsor. Then he successively became Principal of the High School at Great Falls, N. H., a tutor in Williams College, and the Principal of East Windsor Academy, Connecticut. In 1853 he was appointed Professor of Chemistry and Natural History in Williams College; and in 1859, without relinquishing his position, he accepted a similar professorship in Bowdoin College. He held both of these places for seven years afterward, being also a Professor in the Berkshire Medical College, Massachusetts. In addition he was for thirteen years Chemical Lecturer in Mount Holyoke Seminary, Massachusetts.

In 1869 he was chosen President of Williams College, and filled the office for nine years with great credit. At the beginning of last year he was elected President of the Massachusetts Agricultural College.

Dr. Chadbourne was a delegate at-large from Massachusetts to the Republican National Convention of 1876. In 1880 he was Chairman of the Massachusetts Republican State Convention, and in the same year he was presidential-elect-at-large from the State. He succeeded Professor Agassiz as a member of the Massachusetts State Board of Agriculture. He was also chosen a member of the Massachusetts Historical Society, the Royal Society of Northern Antiquities of Copenhagen, the Albany Institute, and many other associations. The degrees of D. D. and LL.D were conferred upon him by Amherst College, and the degree of M. D. by the Berkshire Medical College. He was the author of a number of books, including "Natural Theology," "Instinct," and "Relations of Natural History." He was employed as chief editor of the work entitled "The Public Service of the State of New York," and he published many pamphlets, one of which, a tribute to the memory of President Garfield, especially attracted attention and praise. Dr. Chadbourne was also a practical business man, being half owner and principal director of two cotton mills in Williamstown, Mass., and a director of the North Adams (Mass.) Savings Bank, the Berkshire Life Insurance Company, and other similar institutions.—Elmira Advertiser.

LYMAN H. ATWATER, D. D., LL.D., is dead. He was born at New Haven, Conn., Feb. 23, 1813, and was consequently about seventy years old. He graduated at Yale in 1831, and for a time was tutor of mathematics there. Having pursued studies in the Theological Seminary, in 1834 he became pastor of the First Congregational Church of Fairfield, Conn., whose pulpit he filled for twenty years. In 1854 he was elected to the professorship of Mental and Moral Philosophy at Princeton College. When, in 1861, the College was in great peril from lack of funds, he raised \$135,000 for its endowment. In 1863 the general assembly of the Presbyterian Church elected him to the professorship of theology in the Western Theological Seminary at Allegheny City, Pennsylvania. This appointment he declined. He was a member of the joint committee through whose negotiations the reunion of the old and new branches of the Presbyterian Church was consummated. In 1869 he was made professor of Logic and Moral and Political Science at Princeton. In 1851 he received the degree of doctor of divinity from Princeton College, and in 1873 the degree of doctor of laws from Yale. His writings have been varied in character. He made contributions to the American Quarterly Observer and the Quarterly Christian Spectator, reviews, while a theological student. Many of his sermons have been printed, among them Concio ad Clerum on the doctrine of justification by faith. He also contributed to the Literary and Theological Review, and wrote "The Doctrinal Attitude of Old School Presbyterianism." His principal publications are contained in the Princeton Review, which he edited from 1869 until about the middle of 1878. More than one hundred articles from his pen have appeared in this Review, and many have

been reprinted in this country and Great Britain. The topics treated of have been mainly theological, philosophical, educational, and sociological. He was the author of "A Manual of Elementary Logic," designed especially for the use of teachers and learners, published in 1867.—Elmira Advertiser.

INFIDEL BOOKS.—If you stop to ask yourself why you don't believe in Christ, is there really any reason? People read infidel books and wonder why they are unbelievers; I ask why they read such books. They think they must read both sides. I say that book is a lie, how can it be one side when it is a lie? It is not one side at all. Suppose a man tells right down lies about my family, and I read them so as to hear both sides; it would not be long before some suspicion would creep into my mind. I said to a man once, "Have you got a wife?" "Yes, and a good one," I asked, "Now what if I should come to you and cast out insinuations against her?" And he said, "Well, your life would not be safe long if you did." I told him just to treat the devil as he would treat a man who went around with such stories. We are not to blame for having doubts flitting through our minds, but for harboring them. Let us go out trusting the Lord with heart and soul, to-day.—Moody.

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."

PREACH THE SABBATH.

The gospel minister is to "labor in word and doctrine." To preach the word as does Moody and his class of workers is popular. To preach some of the plain doctrines of the Bible is unpopular. Liberty in Christ is misunderstood and much abused. Especially is this so with reference to the Sabbath. "There is no divinely appointed Sabbath" is proclaimed from the pulpit and practiced by the people. It is of the utmost importance to refute this false teaching and check the terrible consequences resulting therefrom. Hence this article is headed: Preach the Sabbath.

1. Who shall preach it? Manifestly those who believe in the Sabbath. The number of these is comparatively small. Hence we as Seventh-day Baptists must work the harder.

2. Are we preaching the Sabbath? Some-what, but not enough. Being far in the minority, and perhaps a little cowardly, we have practically said to those about us, "You let us alone and we will let you alone." It is cheering to know that for some years there has been commendable progress in breaking loose from this silent policy. Still we are keeping far too much in the background. Are not many of our churches standing almost entirely on the defensive? This Sabbath work is an aggressive work. It must be pushed forward. True pulpit etiquette must be maintained. To take advantage of the invitation of a First-day church or minister and preach the Sabbath without consent or warning, would result in damage to the cause; but it is in order to ask the use of these same houses of worship for the very purpose of preaching the Sabbath. It is also in order to make and fill appointments in the neighboring school-houses and thus preach the Sabbath.

3. There is great reason why we should preach the Sabbath. With all due respect to the feelings of others, yet it must be said, that the mass of first-day keepers, both ministers and laymen, are ignorant on this subject. They will tell you they never have investigated it, and know nothing about it. This is so even with those who are living in close contact with Sabbath-keepers.

Most of the First-day people living in the vicinity of our Sabbath-keeping churches are found in one or all of these three classes. The first are those who being prejudiced against the Sabbath, watch Sabbath-keepers with a very critical eye. Seeing imperfections they condemn the Sabbath, without even once appealing to the Bible. The second are those who have heard it said that the time has been lost, or that Christ's resurrection changed the day, or that Christians have the right to select any day they choose for a Sabbath. Thus they rest satisfied, and never examine the Word for themselves. The third class are those who have studied the subject enough to be somewhat perplexed and fearful and want to hear nothing more of it. Now, out from all these classes there would come some Sabbath-keepers, if only, in the Spirit of Christ, the subject was expounded to them. Surely it can not be right to refuse or neglect to preach the Sabbath for fear of breaking up friendly relations. The religious world is demoralized and constantly becoming more so, because of the enormous wrong of Sunday-keeping. The world unrestrained is pressing on in its business and pleasure

seven days in the week. This nation is rapidly becoming Sabbathless and godless. It is for us who hold to the law of God in all its fullness to "cry aloud and spare not." As watchmen upon the walls of Zion we are to lift up the voice and show the people this sin with its terrible consequences. Therefore let these questions be seriously considered, 1. Is it not the duty of Seventh-day Baptist ministers to preach the Sabbath in the First-day villages and neighborhoods adjoining their own fields of labor? 2. Is it not the duty of the churches to heartily encourage their pastors thus to preach the Sabbath? The Lord help us in this great and important work. S. R. WHEELER.

CONTROVERSY.

With rare exceptions, the churches of today are close corporations. Popish and prelatical churches have always been such; Episcopal and Presbyterian are closing up the ranks; Baptist and other congregational churches are fast falling in. Their pulpits and their pews are alike denied to everything that they can call "controversial." For this reason corruption grows apace.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:30, 31. Priests, preachers, and people, are parties to this crime against the truth of God. "Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." "Come now, and let us reason together, saith the Lord." Isa. 1:10-20. "Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah;" for such are the magnates of these last days. See Luke 17:28-30. How they hate God's message and messenger! "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." Isa. 58:1. In his public discourses, Christ allowed his audiences to be heard. See John 6:59, 27, 31, 32-40; 8:2, 12, 13, 14-18, 20; 8:21, 31, 32, 33, 34-38, 39, 40, 41, 42-48, 49-51, 52, 57. So the apostles: Acts 13:44, 45, 46; 26:32, 25. So Stephen, Acts 6:8, 9, 10. So Saul, Acts 9:29. These illustrate God's proposal above. Isa. 1:18. "Come now, and let us reason together." God practices what he preaches. So Jude, 3, "Earnestly contended for the faith;" but the churches are papalized. Isa. 56:10. "Dumb dogs, (D. Ds.) that can not bark," and afraid of those who can. The gospel tent happily voices the hated Bible Sabbath and other neglected truths. Will the Seventh-day Baptists furnish the men and means for a "goodly number of tents this season?" L. C. ROGERS.

TO THE FRIENDS OF SABBATH REFORM.

The American Sabbath Tract Society has committed its work to its Executive Board. The brethren of this Board, with great confidence in the people whom they serve, and strong faith in the Master who once bade his timid disciples, "Launch out into the deep," have laid their plans somewhat broader, than, as a people, we have hitherto attempted.

The indications of God's favor accompanying these advanced steps, are very encouraging, and clearly show that the times are ripe for an onward movement. If, as a people, we fail to meet these increasing obligations with generous contributions, "as God hath prospered us," the fearful responsibility of the failure will overwhelm us.

Will not the brethren and sisters who love the truth, and desire to see it advanced, respond, at once and continuously, to these urgent calls? God delights in the cheerful giver.

If you have any choice respecting the particular work you wish most to aid, please indicate it when you make your remittances, and these gifts will be acknowledged each month as below.

In behalf of the Board,
L. E. LIVERMORE, Secretary.

THE SABBATH.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work." Exod. 20:8, 9.

This is the law of God for all ages and all men. It comes to us on the authority of revelation, the constitution of man, and the laws of nature. It is irreversible and irrevocable in its sphere and mode, as are all other laws resting on both a moral and natural basis. It may be violated, but if violated the penalty follows. Obedience or penalty is the alternative.

This divine Sabbath law, then—"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work"—rises as a light from God and hangs over

all nations. It is the authoritative, immutable code, framed into the being of man and the nature of things. Against this law nations may dash themselves; but they will go down, and not the law. Against this law States may frame their legislation and affect to despise it; but they are the ones to be swept aside by the encounter, like the animal that disputed the track with the railroad train, while the law holds on its course. Against this law political parties, in their blindness, prejudice, bigotry, may set themselves; but they will disappear like morning fogs which darken the sun for a time, but do not put it out; and the law will shine out again in all its divine brightness. Against this law individuals, in their impiety and recklessness, may be in haste make their mark and put themselves on record; but they are the ones to be thrown back like spray when a storm-wave dashes against the rocks at Light-house point.

Such is the irreversible, irresistible, divine Sabbath law, shining above us, arching all Christian nations with its clear light, and overarching our whole civilization. It goes over, without the abatement of a hair's breadth, from Judaism to Christianity, from the old dispensation to the new, from one nation to another, one continent, one hemisphere, to another.—The Pacific.

SUNDAY AGITATION IN CHICAGO.

An effort is now being made to revive and enforce the Sunday law in Chicago. We are glad of it. Every effort of this kind is sure to bring the truth of the Sabbath of the Lord—the seventh day—to the notice of the people. We rejoice in every step, whatever the motive may be, which extends the knowledge of God's Word in regard to his down-trodden commandment. Bro. Nordyke, of Kankakee, Ill., has sent us an article published by the "Chicago Sabbath Association" in the Chicago Tribune. It is entitled, "An Argument in Favor of a Compulsory Observance of the First day of the Week." The following paragraph on history is interesting:

"SUNDAY HISTORY.—In the year 321 Constantine established the Sabbath [established the day of the sun] by exempting it from being judicial. In England the Sunday law reaches back to 693, when Ina, king of the West Saxons, punished servile work on the Sabbath by fine. In the time of Queen Elizabeth, persons neglecting church services without excuse, were punished. The Statute 28, Charles II., chapter 7, enacted: 'That no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, or any parts thereof (works of necessity and charity only excepted), and that no person or persons whatsoever shall publicly cry, shout forth, or expose to sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof.' This, somewhat modified by subsequent laws, is the present Sunday law in England, and is the foundation of the laws on the subject in the United States. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia, compelled attendance at church, the Massachusetts law (1783) providing that such attendance was not obligatory where there was no place of worship which the person could conscientiously attend. When the Federal Government was formed and the separation of church and State was fully organized, the earlier Sunday laws were modified in conformity with this principle."

Sunday history, as far as Sunday law is concerned, is here commenced at the right point—the decree of Constantine. The Tribune properly corrects the statement that Constantine established the Sabbath, by inserting in brackets, "established the day of the sun." It will be seen in these references to history that the enforcement of Sunday was always a usurpation over men's consciences, compelling them to observe religious tenets in which they did not believe; always an essential element in the union of church and State.—Signs of the Times.

WHAT CATHOLICS SAY.

Hard Questions for Sunday-keepers.

"The following paragraph we find in a newspaper article credited to the Palmer Journal. It is an explanation of the Sunday question by a Catholic from a Catholic standpoint. This paragraph shows how Protestants are involved in papal tradition by the observance of the day. How can they clear themselves from the charge of recognizing the authority of the Catholic church? He says:

"The observance of Sunday as a religious festival by Protestants implies a recognition of the authority of the Catholic church in spiritual matters, as the Bible is silent on that matter. No apostolic command or suggestion has been given for the change of day. Protestant compilers of Bible Dictionaries are driven to despair when they come to explain the adoption of the first day of the week in lieu of the seventh day Sabbath on Bible authority; they usually explain away the change, in words meritoriously brief, by saying that the Apostles, Acts 20:7, broke bread on the first day of the week. But as it is not customary for Protestants 'to break bread on the first day after the Sabbath,' the mere recital of this occurrence has no binding force on them. A Protestant can not on any principle of his religion defend or explain the adoption of Sunday in lieu of the Sabbath of the Decalogue."—Advent Review.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 8, 1883.

REV. L. A. PLATTS, EDITOR.

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

READ the Deacon's Experience as related by himself in our missionary column.

Two unmistakable signs of Spring have been seen in Alfred—the robin and Town Meeting. No other evidence.

THE biographical sketch of Eld. C. M. Lewis, which we hoped to be able to give this week must be delayed a little to give the writer time to collect his material, some of which has to be done by correspondence, which always takes time.

THE "Cram Club," having had ample time to fill up, are again prepared to delight and instruct our readers with the tales of their travels abroad. We do not need to bespeak for these racy articles, which are resumed in this number of the RECORDER, a careful reading.

ONE thing is very noticeable, and very encouraging in the present agitation of the temperance question, and that is, that before a man has gone far in the advocacy of the temperance cause, he becomes an out and out prohibitionist. We deem it safe to say that never before has the prohibition sentiment been so strong as to-day. It is equally safe to say that five years hence will witness a sentiment as much stronger than that of to-day, as that of to-day is stronger than that of five years ago.

NAMES for the "Quarterly" continue to be received, but slowly. It is thought that at least 500 names ought to be obtained before the publication is undertaken. We venture to suggest that the first number should be out in time to have copies at all the Associations with some representative of the Society to canvass for them. If this is done, there will need to be some earnest work done in order to procure the 500 names. Will not the pastors of the churches take this matter in hand, and either make an immediate canvass themselves, or see that some one else does it, and report the names to this office within the next ten days? We know the pastors are busy men, but men who have nothing else to do are not the men to do this work. And unless somebody moves in the matter very speedily, it will die for want of proper encouragement, and we shall continue our periodical lamentations because we are not gathering up in some more permanent form our denominational history and literature.

THOSE PRECIOUS HYMNS.

Referring to the article on Hymn Books, by "A. R. C.," published in the RECORDER of Feb. 8th, Sister Hannah Wheeler of Salem, N. J., asks if the writer of that article, or Brother Gardner, can tell her where she can find the two hymns mentioned, commencing respectively, "While life prolongs its precious light," and, "O, tell me where the dove has flown." If either of the brethren or any one else can give the desired information, a great favor will be conferred upon Sister Wheeler. If the answer should be given through the RECORDER perhaps others will be gratified and benefited by it.

HEART OR HEAD.

A correspondent invites attention to an editorial published in the SABBATH RECORDER, a few weeks since, on the "Sin of the Heart," and inquires "Why is the heart any more susceptible to sin than the head or the hands?" In Scripture language the heart stands for the affections and ruling purposes of life. If these be right all will be right. If they be wrong, no amount of outward conformity to the forms of duty can make a man right. Following this mode of speaking, we say of the man who knows the truth but does not obey it, "His head is better than his heart." Many persons acknowledge that they ought to be Christians, but their affections are on the world, their ruling motives are born of earth and not of heaven. Their hearts are not right. Such were Judas Iscariot, Ananias and Sapphira, and Simon the Sorcerer. They knew better than they did. Their sin was of the heart rather than of the head. On the other hand we sometimes see persons whose hearts, we charitably believe, are better than their

heads. Such are they whose theories of Christianity are wrong, but whose motives are good, and whose lives are without reproach. But both these classes are extreme and abnormal. In the healthy Christian life, the affections and ruling purposes, the thoughts and the life are all in perfect harmony. The Scriptures leave little room to question which is cause and which effect. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The order here is significant. First the heart is right, then the life is right (righteous), and the mouth gives utterance to right thoughts.

MARTYRDOM.

It was a favorite saying with the old Church Fathers that "the blood of the martyrs was the seed of the Church." The light in which martyrdom was held by the old worthies was doubtless too intense, and the yearning which many of the early Christians had for its sufferings and subsequent glory, was, no doubt, the result of a fervid imagination quickened to intensity by a zeal to follow, literally, in the footsteps of their divine Lord and Master, and the expectation of the immediate reward, rather than a clear comprehension of life's true mission. And yet we shall see that there are good reasons for the saying quoted above. It is a question of some importance whether a little infusion of the "stuff of which martyrs are made," into the Church of to-day, would not enable it to bear more and better fruit.

1. What is a martyr? The Greek word from which the name or designation is derived is elsewhere translated *witness*. When Jesus said to the disciples "Ye are witnesses of these things," he said to them, in substance, "Ye are my martyrs." When those faithful men went out and began to preach the name of Jesus to an unbelieving world which first ridiculed their doctrine, then hated the men who preached it, then punished them with stripes and imprisonments because they would not be silenced, and finally brought them to the stake and the gallows, where they continued to preach Jesus, declaring "We ought to obey God rather than man," "for we can not but speak the things which we have seen and heard," there was a witness which meant something. As we look upon it even at this distance from the scene of action, we begin to have some conception of what a martyr is. How many of us, if it were made a capital offense punishable with death to speak in the name of Jesus, would conclude that our duty to ourselves and to our families did not require such a sacrifice, and that in obedience to the powers that be, we should hold our peace? We should probably seek to ease our conscience with the sophistry that, for ourselves, we could worship God secretly, and in our own hearts as well as publicly, and thus save ourselves and our friends the distress and shame of our martyrdom. But where would be our witness for Christ with the martyrdom left out? If the Christian Fathers had reasoned thus, and acted on such conclusions, what reason have we to think that we, their children, would ever have heard of Jesus, or would now be enjoying the quiet privileges of the public worship of God? Is it not true, then, "the blood of the martyrs is the seed of the Church?" If we neglect or refuse to bear our witness to the truth and power of the gospel, at any necessary cost of personal preference, or sacrifice of worldly goods, what evidence have we that the goodly heritage which we have received from our fathers, bought by them at such immense cost, will be perpetuated to our children?

Do we as Christians, and especially as Seventh-day Baptists, need any more of the martyr spirit? Oh, how easy and nice it would be to let all differences go and be just like other people! But how, then, should we bear witness to the truth? We do not seek, by these words, to awaken in any one a love for being odd, or to fan into a passion an unnatural ambition for martyrdom. What we do want is to help our brethren to such an appreciation of the value of the truth of God, however unpopular it may be, and however inconvenient it may be, from a worldly point of view, to adopt the maxim of one who wrote a good many years ago, "Buy the truth, and sell it not," buy at any cost, and sell at no price—and in all things live by the maxim. This, in this age of pleasure seeking and religious indifferentism, would make martyrdom enough for any man.

2. Note, the true spirit of martyrdom is the spirit of Jesus. This statement applies to the whole range of Christian activities. To do, under all circumstances, as nearly as possible, as our divine Lord would do under the same circumstances, is always a safe rule

for the disciple. The degree to which we are able to live by this rule is a fair test and measure of our discipleship. In no case is the test more searching, or the measure more exacting than when personal sacrifice is required, or when our treatment of those who would defame and harm us is concerned. When Jesus was dying upon the cross, and his murderers were doing all that fiendish cruelty could suggest to add pain and shame to his death, he prayed, "Father, forgive them, for they know not what they do," and when his enemies had done their worst, he said, still addressing the Father, "Into thy hands I commend my spirit," and the victory of the Son of man was complete. How almost exactly did the "First Christian Martyr" exhibit this spirit when he, cruelly stoned, committed his spirit to the keeping of his Lord, and then prayed for his murderers. "Lord, lay not this sin to their charge." The rule for this spirit is given to all Christ's disciples in the precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is the crucial test of discipleship—the true martyr spirit. Nothing is more convincing to a gainsaying and unbelieving world than its exhibition.

3. The first and most necessary result of the persecution which the apostolic Christians endured, and by which their martyr spirit was put to the severest test, was the rapid spread of the gospel message, and the equally rapid growth of the Christian community. In the great persecution which arose concerning Stephen, the disciples were all scattered abroad *except the apostles*, and they that were scattered abroad went everywhere preaching the word. Two things clearly enter here as the instrumental causes of the early planting and rapid maturing of the church: the scattering of the disciples, and their steadfast proclamation of the gospel message in their dispersion. Had they possessed a self-seeking, worldly, temporizing spirit, their scattering abroad would have resulted, as their enemies designed it should, in the utter annihilation of the little Christian band. The martyr spirit, the *witnessing* spirit of the disciples, saved to the world the Christian church. The days in which we live are fraught with danger to the church. Not on account of persecution so much as on account of the spirit of unbelief, indifference, and worldliness which is pressing in like a flood from every side. Nothing but the martyr spirit, the witnessing spirit, the spirit of loyalty to God and his truth at any and every cost, can save the church from the danger which now hangs threateningly over her. Who is on the Lord's side?

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

RESTING ABROAD.

BY THE CRAM CLUB.

Naples.

Naples, like several other places in the world, claims to be so lovely, that it is wise to die soon after seeing it. That may be very well as a matter of theory, but we could not seriously advise one to put theory into practice. Nevertheless Naples is beautiful, even lovely. But many things must be forgotten or overlooked in order to appreciate its loveliness. Seen from the top of Mt. Vesuvius, under the sunlight of a delicious morning it presents a rare picture, a picture one can not forget. But there you stand where the breeze, cool and life-giving, fills your lungs and fans your cheek, the altitude makes your blood to bound and your nerves to tingle. Narrow streets, and rough pavements, and nauseating squalor, and shabby gentility, and unconcealed and abounding laziness, and macaroni drying in the dust of the streets, as it hangs over gutters festering with filth, and a modern Babel of street-vendors' cries, the swearing of drivers, and the less musical braying of countless donkeys, of all ages and tones of voice; all these are far away, unheard, unsmelled, unseen. By all means, look at Naples from Vesuvius if you desire the loveliest memory of it.

Naples is the most populous town in Italy. The census of 1881 gives 193,115 inhabitants. The city is built on an irregular volcanic elevation on the northern shore of the bay, is three miles long by two broad, contains 1,300 streets and lanes, many of which are too steep and narrow for the carriages; and yet wherever carriages can run, they swarm like locusts, and no one walks who can earn, or steal, or beg money enough to pay for a ride. The nations of other days

fought over Naples, sometimes as hungry wolves over their prey, sometimes as savages do for the smiles of a beautiful woman. Greeks, and Romans, and Goths, and Normans, and Germans, and Spaniards, have possessed it in turn, and yet Naples has no marked place in history as the center of any great schools of thought, or of high endeavor. Even now it has little of architectural beauty. Its "palaces" are grander in name than in fact, and its best treasures in art have been taken from the graves of Herculaneum and Pompeii. The birth of Naples is amid the shadows of 1,000 years B. C. Rome conquered it from the Greeks in 326 B. C., and henceforth it was the "Long Branch" of Rome. Augustus, Tiberius, Claudius, Nero, Titus, and Hadrian, were its benefactors, and lovers of its sensual enjoyments. Virgil wrote here, and it shared with Pompeii the presence of other literary notables. The people of to-day, are, like their ancestors, thoughtless lovers of momentary enjoyment. They are joyous, careless, indolent, squalid; proud of shabby gentility, and high-sounding titles; hot blooded, treacherous and murderous in anger; impetuous and jealous in love. The Neapolitans love the open air; the houses are unattractive, and the city lives out of doors, on the sidewalk if there be one, in the street if there is not. The appearance of many of the women and children who live there, is very far from being in accord with American ideas of modesty and propriety. Stands of fruits, various kinds of shell fish, sweet meats, etc., abound, and the average Neapolitan seems always eating or drinking, or contemplating the question of his ability to do so. Bathing establishments line the shores of the bay, and form a redeeming feature in Neapolitan life, which dust and heat and indolence would otherwise make pestilential.

If one has done Rome and northern Italy before visiting Naples he will have been surprised with churches and cathedrals, and the *National Museum* will be the main object of attraction. It contains the collections belonging to the crown, the "Farnese" collection from Rome and Parma, those of the two leading "palaces" of Naples, and the unearthed treasures from Herculaneum, Pompeii, Stabiae, and Cumae. This combination claims to be the finest in the world, and in point of rare antiquities it undoubtedly is. It is impossible to make any adequate description of it in a paper like this.

Ornaments of coral, lava, and tortoise shell form a specialty in the trade of Naples. "Bargaining" is absolutely necessary, and then strangers often pay exorbitant prices. Local scenes, including Vesuvius, and the islands of the bay, painted in water colors, can be purchased at fair prices. Copies of antique bronzes, etc., are freely offered. As a rule, both in the shops and with the street-vendors, the traveler should offer about two-thirds the price asked, have no discussion—for if it were possible a Neapolitan trader would "talk one blind" in a brief period—and if his offer is refused go quietly on. Ice-water, *i. e.*, water cooled with frozen snow from the mountains, forms a prominent part of the street-vending business. To enjoy it, one needs to long for its coolness, and not care for its sediment. Two or three precautions concerning health are imperative in visiting Naples. Although the climate seems hot, one is very liable to take cold, and a cold often leads to prolonged illness. Extra wraps for all evening rides, and for deeply shaded places, should be at hand. Long walks should be avoided; and extra covering for the bed after midnight, should be arranged for.

Vesuvius is closely associated with Naples in the memory of the "Club," as will be remembered by the readers of the letter published in these columns last September, and a few things may be added here.

According to Strabo the geographer, Vesuvius was "covered with beautiful meadows, except at the summit," about the opening of the Christian era. The summit, he said, "has an appearance like ashes, and shows rugged rocks of sooty consistency and color as if they had been consumed by fire. One might conclude from this that the mountain had once burned, and possessed fiery abysses, and had become extinguished when the material was spent." This shows that the mountain had been quiescent for a long time. Soon after, between 63 and 79 A. D., the mountain became furiously active, and on the 24th of August, 79 A. D., Pompeii, Herculaneum, Stabiae and other smaller towns were overwhelmed in swift destruction. Between 79 A. D. and 1500 nine eruptions are recorded. Between 1500 and the present time, fifty more are chronicled. Between 1500 and 1631 A. D., it was quiet. Trees, bushes and vegetation covered it "and cattle grazed peacefully

within the crater." Then came—Dec. 16, 1631—a terrible eruption, and immense stones were hurled to a distance of fifteen miles. 3,000 people perished. The mountain has been quietly active since 1875.

The causes of volcanic eruptions are not absolutely well-defined. The most probable is subterranean communication between the waters of the sea and the heated material in the center of the earth. The convulsions are due to the gases and vapor seeking an outlet. The vapors, freed from lava, rise 10,000 feet, in form like a cone shaped tree. The lava as it descends is about 2,000° Fahr. in temperature. It appears to the eye much like melted iron, as it shoots into the air, blackening rapidly when it reaches the earth, but woe to the fingers which are deluded enough to attempt to pick it up in this blackened semi-waxlike state. Forty varieties of minerals have been found in the lava of Vesuvius. Those who have stood on the rim of the crater and dodged the falling shower of lava, as did the members of the "Club," will always deem it good fortune that they "dodged" successfully.

PARSON.

AMONG OUR NEIGHBORS!

It affords me pleasure to honor Christ, by the following account of his work in Verona, N. Y., for the readers of the RECORDER: About the middle of December, P. A. Burdick, the deservedly popular temperance evangelist, commenced a campaign against the monster evil of the rum traffic in this village and vicinity. During the first three weeks of this work, some 400 took the pledge, determining to make the pilgrimage of life upon the plane of sobriety. Among these were many whom rum had destroyed financially and socially, but who are now clothed and in their right mind, together with many others, mostly among the young, who have taken the pledge of total abstinence, adopting the principle of the adage, "An ounce of prevention is worth a pound of cure." And as the source of financial, domestic, and social ruin lost its power, the streams of prosperity began to run in all these directions, multiplying happy hearts and homes. And thus the work of temperance reform, like John the Baptist, prepared the way for the coming of the Lord among the people, in his power to save. And for the last five weeks, ending with the middle of February, these meetings took on the evangelical character, and were conducted by Mr. Burdick with the view to the salvation of souls. The two churches in this place, Methodist Episcopal and Presbyterian, were united from the first, the meetings alternating weekly between them. The result has been glorious. About 110 have found Jesus in personal salvation. Many backsliders have been reclaimed, and the membership of these churches quickened and greatly encouraged. All praise to the blessed Jesus. O that he would come thus to all our villages.

J. CLARKE.

DE RUYTER, Feb. 26, 1883.

Home News.

New York.

ALFRED CENTRE.

Prof. T. R. Williams occupied the pulpit of the First Alfred Church again last Sabbath, March 3d, preaching a missionary sermon, preceding the regular collection for missions.

Appropriate resolutions concerning the death of the pastor, Eld. C. M. Lewis, were adopted at the opening of the service.

Temperance meetings were announced for evening after the Sabbath, 3d inst., at Lanphar Valley, at Alfred on Sunday evening, and one or two other points Monday evening, preparatory to "Town Meeting."

ALMOND.

A Woman's Local Christian Temperance Union was organized here on Thursday, March 1st, of thirty-nine members, the wives of the village pastors being prominent among its officers. Mrs. L. A. Hull, of Alfred Centre, and Mrs. H. M. Barker of Friendship, both active members of the Allegany County Temperance Union, were the chief agents in effecting the organization.

SCIO.

As a church we are few in numbers and limited in means, but we are striving to secure to ourselves the true riches of Christ's righteousness. There are some who seem indifferent to the claims of God upon them as standard bearers, but we trust there are faithful ones enough to make us a living church.

On the evening of March 1st, the friends of A. A. Place and wife gave them a pleasant surprise. It was an enjoyable occasion, and when, at a seasonable hour, the company

departed, they left material of \$37 30, and the end that the pastor and family membered by their friends they have in their work all of which the recipients gratefully acknowledge.

SCOTT.

Brother J. J. White is making a visit of a number of relatives and friends at P. A. da.

New Jersey.

Since the payment of the ladies of the society have obtained funds to repair, on the parsonage. They met at the 21st, for this purpose.

The joint communion and Marlboro Churches on Feb. 17th. Bro. O. Marlboro, preached the tendance was good, and was a profitable season.

Last Sabbath we enjoyed Main, who was returned where he had been to recently opened to us, w Macedonian cry for help cheered by the good tidings.

Our prayer-meetings and real seasons of refreshment.

The Sabbath-school by young men this year. Let the churches men to the front, and upon them, while they to counsel them; and around, and encourage want strong men to fill soon leave.

Feb. 28, 1883.

West Virginia.

It was a great pleasure to have a beloved people at their ing and to have the privilege to them and administered per. They are a small nest and active in the sustaining their Sabbath meeting and contributing Missionary Society. In changing the name West Fork to Roanoke the name of their post-office.

LOST OR

We have been uniting neighboring Churches through the blessing of led to make a profession and others have been re Sabbath we met at our the pleasure of listening S. D. Davis, from Mat such a privilege to sit instead of having to the word preached was time and circumstance

Illinois.

During the last Sabbath services have our people and almost strangers have come absent from the city, occasionally preached there has been no preaching occupied in other Colleges are closing this we shall miss the presence of some of our ministers been in the city. A Davis Junction, Ill., we are told, with his college. M. J. White carrying off several hundred two second prizes, and tions. George Post from another college his class and with not informed. We healthy people out way Chicago turns Doctors. We hope the city, for their places during the hospital and dispensary good for them and the

The mission school in attendance was the lowest, Feb. 3d, 49 attendance for the pleases us much, but is marked progress havior. To us anything.

Selected Miscellany.

KITCHEN ECONOMY.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders.

Table with 2 columns: Name of the Baking Powder and Strength per cubic inch gas. Includes items like Royal, Patasco, Rumford's, etc.

In his report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climate changes suffer deterioration."

ONE YOUNG MAN'S "NO."

Many a weak youth has escaped temptation because a stronger companion said "no"—and many another has fallen because no such help was near.

"Not for me," said Harry, peremptorily, and with a bit of extra color in his face.

"Oh phaw! You won't play?" "No; I don't wish to."

"Nor you won't drink a bumper with us?" "Jack, you are going too far. I would drink if I wanted it. You would not force a man to drink who is not thirsty?"

"Oh fudge; Harry, you're afraid to risk a dollar! You'd drink a hot Scotch or a glass of wine with us, if you dared to play."

And now the young man's face flushed to some purpose. It was a handsome face; and he looked really grand—noble—as he drew himself up to his full manly height.

"You remember him, I know," Harry continued; "and you can remember the time when as jovial and happy over his billiards and whisky, and his gambling, as you are now."

"And now, boys, I'll tell you, frankly, of what I am afraid; I have a mother—you know whether she loves me or not—and I have a dear sister, looking to me for joy and comfort in life."

"One word more. If anything of this interview should become known abroad, be sure that I did not tell it, for my lips will be closed when I go out from you."

He then called aside the young man whom he had come to see, who, after a brief private conversation with Harry, put up his cue, and, announcing that he should not go on with the game, quietly went out with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining as to what should be done with the money in the "pot."

without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab, which I could not overhear, they left the place, leaving full one-half the drink in their glasses untouched.

Six months later I had occasion to spend another night at that same house, and during my sojourn I spoke to the host of the six young men whom I had seen engaged in that game of pool.

He answered that three of those youths had not been seen in the billiard-room since that evening; two of them had occasionally dropped in together, and played a social game, but had neither put up money nor drunk. Of the sixth man he would not speak.

And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.

IT'S ALL THE LITTLE BOOK.

Something more than a year ago, as the writer was sitting in a railway carriage, a pleasant voice sang out:

"Paper, sir; paper, sir; morning paper, lady?" There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical—its clear, pure tones mellow as a flute, tender as only love and sorrow could make them—called up hallowed memories.

"What is your name, my boy?" I asked, as, half-blind with tears, I reached out my hand for a paper.

"Johnny —;" the last name I did not catch. "Can you read?"

"Oh, yes; I've been to school a little," said Johnny, glancing out of the window to see if there was need of haste.

I had a little brother once, whose name was Johnny. He had the same brown hair and tender, loving eyes; and perhaps it was on this account I felt very much disposed to throw my arms around Johnny's neck, and to kiss him on his thin cheek.

There was something pure about the child, standing modestly there in his patched clothes and little, half-worn shoes, his collar coarse, but spotlessly white, his hands clean and beautifully moided. A long, shrill whistle, however, with another, short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?" "I will, lady; I will."

There was a moment—we were off. I strained my eyes out of the window after Johnny, but I did not see him; and, shutting them, I dreamed what there was in store for him—not forgetting His love and care for the destitute, tender-voiced boy.

A month since I made the same journey and passed over the same railroad. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy—taller, healthier, with the same calm eyes and pure voice.

"I've thought of you, lady," he said; "I wanted to tell you it's all the little book."

"What's all the little book, Johnny?" "The little book has done it all. I carried it home, and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so bad; but the more they read it the more they cried, and it's all been different since. It's all the little book; we live in a better house now, and father don't drink, and mother says 'will be all right again.'"

"Dear little Johnny, he had to talk so fast; but his eyes were bright and sparkling, and his brown face all aglow.

"I'm not selling many papers now, and father says maybe I can go to school this winter."

Never did I so crave a moment of time. But now the train was in motion. Johnny lingered as long as prudence would allow.

"It's all the little book," sounded in my ear; the little book that told of Jesus and his love for poor, perishing men. What a change! A comfortable home; the man no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly! From the gloom of despair to a world of light; from being poor and friendless, the little book told them of One mighty to save, the very Friend they needed, the precious Elder Brother, with a heart all love, all tenderness.

Would that all the Johnnies who sell papers, and fathers that drink, and mothers that weep over the ruins of once-happy homes, took to their wretched dwelling the little book that tells of Jesus and his love! And not only these, but all the Johnnies that have no parents, living in cellars, and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus.—Appeal.

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. Address, SABBATH RECORDER, Alfred Centre, N. Y.

\$66 a week in your own town. Terms and full outfit free. Address H. HALL & Co., Portland, Me.

THE ROCKFORD WATCH! THE LATEST IMPROVED QUICK TRAIN AMERICAN WATCH MADE, Over 75 sold by me, and now in use. THIS WATCH HAS MADE ITS OWN REPUTATION BY ITS perfect accuracy in time-keeping.

TESTIMONIALS. This is to certify that I have carried 11 jewel Rockford, No. 9,338, bought of J. C. Burdick, three months, without a minute's variation from New York time.

This is to certify that I have carried 11 jewel Rockford Watch, No. 30,319, bought of J. C. Burdick, three years, am greatly pleased with it. It is now running with less than 4 second's variation a week by New York Telegraph time.

This is to certify that I have carried 7 jewel Rockford, No. 27,430, bought of J. C. Burdick, two months, with less than a minute's variation.

This is to certify that I have carried 11 jewel Rockford Watch, No. 68,872, bought of J. C. Burdick, two months with only 8 second's variation from New York time.

I have carried 15 jewel Rockford Watch, No. 65,959, bought of J. C. Burdick, one month, with only 10 second's variation from New York time.

EVERY WATCH WARRANTED TO GIVE PERFECT SATISFACTION. Prices given on application. Address, J. C. BURDICK, Jeweler, Alfred, N. Y.

Sawing Made Easy With the Monarch Lightning Saw! Sent on 30 Days Test Trial. Includes illustration of the saw and a testimonial from a user.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1.25.

12 beautiful Christmas Cards, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1.25.

AGENTS WANTED FOR THE BEST AND FASTEST selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Philadelphia, Pa.

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3 SUPERB EASTER CARDS, (ALL DIFFERENT); each one a beauty! Only 10 cents. Ad. dress, W. B. JONES, Northeast, Pa.

SEED ANNUAL FOR 1883. Will be mailed free to all applicants, and to customers of last year without charge. Contains over 175 pages, 60 illustrations. Includes descriptions and valuable directions for planting.

CITATION.—THE PEOPLE OF THE STATE of New York, by the Grace of God Free and Independent, To Maxson J. Green, Irene Green, Hannah Maxson, Byron L. Green, and Salinda I. Green, residing in Alfred, Allegany Co., N. Y.; Orson C. Green and Frank C. Green, residing in Plainfield, Union Co., N. Y.; Miranda Livingston, residing in East Saginaw, Saginaw Co., Mich.; Sarah B. Green, Amy E. Green, and Louisa I. Green, residing in Dansville, Livingston Co., N. Y.; and Adda G. Stillman, residing in Westery, Washington Co., R. I., all of full age except Amy E. Green and Louisa I. Green, infants under the age of fourteen years, being all the heirs-at-law, next of kin and creditors of Luke Green, late of the town of Alfred, in Allegany county, deceased, greeting: You, and each of you, are hereby cited and required personally to be at his office in Wellsville, in said county, on the 2d day of April, 1883, at 10 o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Maxson J. Green, sole Administrator of the goods, chattels, and credits of the said deceased.

A TALKING HORSE. Would you like to see a horse that can talk? This horse has been in use for several years, and has been the subject of much interest.

PATENTS. obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington.

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Rupture. Relieved and cured by Dr. J. A. SHERMAN'S method, without regard to age or duration of the affliction, or the injury trusses inflict, or hindrance from labor, and with security from strangulation—of which, according to statistics, not less than 30,000 died during the past year. No one is safe who has a rupture and cases, which affect general health more than age or labor, besides affecting manhood and destroying all incentives to social pleasure.

HERE AT LAST. After Long and Weary Waiting Relief is Brought to those who Need it. "Well, Pat," said an Orange county Physician to a complaining Irish patient some years ago, "for that pain in your chest you had better go home and put on a mustard plaster. I can't think this minute of anything better. And by the way," added the doctor turning to a friend, "I wish somebody would invent a real good plaster—something actually helpful for such cases as Pat's. Maybe they will sometime, when it is too late for me to use it."

When BENSON'S CAPSINE POROUS PLASTER was placed on the market about ten years ago the doctor's hope became a fact. Because of the rare medicinal virtues inherent in it, its rapid action and sure results, the Capsine is fast displacing the slow-acting plasters of former days, for all affections to which a plaster is ever applicable. Price 25 cents. In the middle of the genuine is cut the word CAPSINE.

SEABURY & JOHNSON, Chemists, New York. On James River, Va., in a Northern settlement. Illustrated circular free. J. F. MANCHA, Claremont, Virginia.

DUNHAM & SCHOFIELD. Dealers buy your Fresh Fish, Clams and Oysters from DUNHAM & SCHOFIELD, stands Nos. 7 and 8 West Washington Market, Pier 24 North River. Wholesale Shippers and Commission Dealers in all kinds of Fresh Salt Water Fish, and everything connected with this line of trade.

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Each number of the SEVENTH-DAY BAPTIST QUARTERLY will contain, among other things, the following: (a) Biography, of deceased and aged ministers. (b) History, mainly denominational. (c) Sermons, by Seventh-day Baptists, one or more in each number. (d) Miscellaneous papers, on subjects of denominational interest. (e) Current History. (f) Editorials.

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Dec. 20, 1882.

JOB AND BOOK WORK. NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE. Orders by mail will receive special care.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Popular. ANOTHER trial with oil made at Aberdeen harbor, the waves were dashing twenty minutes 280 gallons pumped into the water were reduced to small tufts.

It is the uniform opinion have investigated the substitution of the atmosphere, health and comfort, is pure is from sixty-five to Fahrenheit, and the relative five to seventy-five per cent.

At the recent photographic London, there was exhibited lamp for taking portraits body knows what a wonderful obtained by burning a few gum wire. In this lamp is employed, but instead in the ordinary way it is atmosphere of pure oxygen. is sufficiently intense to being taken in a fraction

A CURIOUS observation Vinci has been communicated by M. de Rochas. It is MSS. in the library of the you give a nail," he says, "with a hammer to drive it will be long and difficult the nail to the hammer drive it wholly into the equal to the others." One be seen to be due to the nail is attached to the hammer when it comes its double loss of kinetic energy its head and at its point.

WATER is an adequate hydrogen needed in the growth of plants. In fact, the almost universal solvent, tion the various essential food derived from the soil with the salts of potassium, nitrogen, lime, etc., which it, are taken up by the passing through the stem there changed under the light, into substances fit structure of the plant. nishes the hydrogen, so growth, but is the vehicle food elements are more place, both before and assimilation has taken cells of the leaves. The liquid is fully appreciated who waters his tender frequent intervals, and knows that a withholding sun means ruin to his though the lightest of elements place to fill in the plant farm and garden.—Am

BEE-KEEPING is one which Americans have profits are comparative. It is a risky business by jump into a great success that is popular. There keepers in the country in all the home markets England; but the great those who make the business to farming, and it is the farmers, who should give the matter that they have.

In old times every country had its hive, wallowed to stand unclean until the bees died of keeping requires little any other occupation, but thoroughly and faithfully seasons. A lad of take care of one hundred will require hard and out the three Summer must be no shirking. hive of healthy Italian been to twenty dollars in the increase of another too sanguine reckoning \$1,500 in a very good soil from 100 colonies, which one or two persons for year is at least a fair price. The large bee-keepers colonies; that is, place farm which offers the pay for the attention w at stated times go about The supply of fine honey demand in the market since the problem was combs from this port Liverpool unbroken, the Europe is simply unimpaired honey is said to come in London than the G

Here is one of the many farmers' daughters in a comfortable support. New York Tribune.

Popular Science.

ANOTHER trial with oil has recently been made at Aberdeen harbor, at a time when the waves were dashing over the pier. In twenty minutes 280 gallons of seal-oil were pumped into the water, and the breakers were reduced to small tumbling waves. s.

It is the uniform opinion of those who have investigated the subject that the condition of the atmosphere most conducive to health and comfort, is when the temperature is from sixty-five to seventy degrees Fahrenheit, and the relative humidity sixty-five to seventy-five per cent. of saturation.

At the recent photographic exhibition in London, there was exhibited a new form of lamp for taking portraits at night. Every body knows what a wonderful light can be obtained by burning a few inches of magnesium wire. In this lamp the same medium is employed, but instead of being consumed in the ordinary way it is burned in an atmosphere of pure oxygen. The light given is sufficiently intense to allow of a picture being taken in a fraction of a second.

A CURIOUS observation by Leonardo de Vinci has been communicated to La Nature by M. de Rochas. It is found in one of his MSS. in the library of the institute. "If you give a nail," he says, "a great many blows with a hammer to drive it into a board, this will be long and difficult; and if you attach the nail to the hammer with wax, you may drive it wholly into the board at one blow equal to the others." On reflection, this will be seen to be due to the fact that when the nail is attached to the hammer it is already animated with a velocity equal to that of the hammer when it comes in contact with the board; whereas, when it is struck there is a double loss of kinetic energy in the shock, at its head and at its point. s.

WATER is an adequate source of the hydrogen needed in the growth of all agricultural plants. In fact, this liquid is nature's almost universal solvent, and carries in solution the various essential elements of plant food derived from the soil. Water, together with the salts of potash, phosphoric acid, nitrogen, lime, etc., which are dissolved in it, are taken up by the roots of plants, and passing through the stems to the leaves, are there changed under the action of the sunlight, into substances fitted to build up the structure of the plant. Water not only furnishes the hydrogen, so essential to plant growth, but is the vehicle in which the other food elements are moved from place to place, both before and after the process of assimilation has taken place in the green cells of the leaves. The importance of this liquid is fully appreciated by the gardener, who waters his tender house plants at frequent intervals, and by the farmer, who knows that a withholding of rain for a season means ruin to his crops. Hydrogen, though the lightest of elements, has a weighty place to fill in the plant economy of the farm and garden.—American Agriculturist.

BEE-KEEPING is one of the industries which Americans have neglected because its profits are comparatively small and steady. It is a risky business by which a man can jump into a great success or great failure that is popular. There are a few large beekeepers in the country whose honey is found in all the home markets, and is exported to England; but the great supply comes from those who make the business supplemental to farming, and it is this class, that of small farmers, who should give more attention to the matter than they have hitherto done.

In old times every garden in town and country had its hive, which was usually allowed to stand uncleaned and unattended until the bees died of cold or foul air. Bee-keeping requires little work compared with any other occupation, but that work must be thoroughly and faithfully performed at regular seasons. A lad or active woman can take care of one hundred colonies, but they will require hard and constant work throughout the three summer months, and there must be no shirking. The profits of a single hive of healthy Italian bees average from fifteen to twenty dollars in the first year, and in the increase of another hive. It is not too sanguine reckoning therefore, to set down \$1,500 in a very good season as the clear gain from 100 colonies, which, for the labor of one or two persons for three months of the year is at least a fair profit on the outlay. The large bee-keepers usually farm out their colonies; that is, place about twenty on each farm which offers the proper food for them, pay for the attention which they require, and at stated times go about collecting the honey. The supply of fine honey never equals the demand in the markets of large cities, and since the problem was solved of shipping the combs from this port, and landing them in Liverpool unbroken, the supply required for Europe is simply unlimited. Our white clover honey is said to command a higher price in London than the Greek.

Here is one of the many industries by which farmers' daughters in this country could earn a comfortable support and remain at home.—New York Tribune.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Brands include ROYAL, CRANT'S, BUNFORD'S, HANFORD'S, REDHEAD'S, CHIEF, AMAZON, CLEVELAND'S, PIONEER, CZAR, DR. PRICE'S, SNOW FLAKE, LEWIS', CONGRESS, BECKE'S, GILLET'S, HANFORD'S, C. E. ANDREWS & CO., BULK, BUNFORD'S, and REPORTS OF GOVERNMENT CHEMISTS.

I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. F. G. LOVE, Ph. D.

"It is a scientific fact that the Royal Baking Powder is absolutely pure." H. A. MOTT, Ph. D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance." HENRY MORTON, Ph. D., President Stevens Institute of Technology.

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome." S. DANA HAYES, State Assayer, Massachusetts.

"June 23, 1882.—We have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a cream of tartar powder of the highest degree of strength, containing nothing but pure, wholesome, and useful ingredients." JEAN H. WRIGHT, M.D., Analytical Chemist, St. Louis.

"ALBERT MERRELL, M.D., Analytical Chemist, St. Louis.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1874; at the Centennial, Philadelphia, 1876; at the American Institute, and at State fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health, all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schedler, only proves what every observant consumer of Royal Baking Powder knows by experience, that while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

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While the diagram shows some of the alum powders to be of a higher degree of strength than other powders, ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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Table showing train schedules for Westward travel, including stations like New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, and Salamanca.

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4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

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

BRADFORD BRANCH WESTWARD. STATIONS. 15. 31. 9. 3. 21. 37.

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

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

Table showing train schedules for Bradford Branch Westward, including stations like Buttsville, Custer City, Bradford, and Carrollton.

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Train 12 runs Sundays from Bradford to Carrollton.

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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 Believing People. Acts 3: 37-47. Jan. 27. The Healing Power. Acts 3: 1-11. Feb. 3. The Prince of Life. Acts 3: 18-21. Feb. 10. None other Name. Acts 4: 1-14. Feb. 17. Christian Courage. Acts 4: 18-31. Feb. 24. Ananias and Sapphira. Acts 5: 1-11. March 3. Persecution Renewed. Acts 5: 17-32. March 10. The Seven Chosen. Acts 6: 1-15. March 17. The First Christian Martyr. Acts 7: 56-60; 8: 1-4. March 24. Review.

XI.—THE FIRST CHRISTIAN MARTYR.

BY REV. O. D. SHERMAN.

For Sabbath-day, March 17.

SCRIPTURE LESSON—Acts 7: 54-8: 4.

(Old Version.) 54. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. 56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 58. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 59. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 60. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 61. And devout men carried Stephen to his burial, and made great lamentation over him. 62. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. 63. Therefore they that were scattered abroad went every where preaching the word. (New Version.) 54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 56. But they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. 59. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 60. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 61. And devout men carried Stephen to his burial, and made great lamentation over him. 62. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. 63. Therefore they that were scattered abroad went every where preaching the word.

CENTRAL TRUTH.—They that bear the cross shall wear the crown.

- DAILY READINGS. 1. Acts 7: 1-25. 2. Acts 7: 26-50. 3. Acts 7: 51-60. 4. Acts 8: 1-8. 5. 2 Cor. 4: 1-18. 6. Acts 26: 1-11. 7. John 15: 17-27.

GOLDEN TEXT.—"Be thou faithful unto death, and I will give thee a crown of life."

PLACES.—Jerusalem: the trial was in the temple area, the stoning outside the wall, probably in the valley Jehoshaphat. TIME.—Probably about the time of Pentecost, A. D. 37. RULERS.—No Governor at Jerusalem. Pilate, deposed after eleven years of service near the close of A. D. 36. Vitellius, Governor of Syria. It was a general time of commotion. Tiberius, Emperor, died March 16, A. D. 37; succeeded by Caligula. News reaches Jerusalem, May 23d, four days after the feast of Pentecost.

OUTLINE.

- I. The revelation of Christ, v. 54-56. II. The stoning, v. 57-60. III. Persecution, scattering, and seed-sowing, 8: 1-4.

QUESTIONS.

- I. What things had the rulers heard? (Acts 7: 1-53.) What especially offended them? (Acts 7: 51-53.) What is the meaning of "cut to the heart"? Where did Stephen look? What vision was presented to his view? What did he say he saw? What vision was granted to Jacob? (Gen. 28: 11-22.) II. What did the council do when they heard these words of Stephen? Was this a judicial verdict, or the act of a mob? Where was Stephen stoned? Why were witnesses present? (Deut. 17: 6, 7.) Who were these witnesses? Who took charge of the garments of those who did the stoning? What did he afterwards become? To whom did Stephen pray in his last hours? What did he ask him to receive? What were his last words? How did this compare with our Saviour's prayer for those who crucified him? (Luke 23: 34.) What is his death here called? III. Who was consenting unto his death? Was he at this time a member of the Sanhedrim? (Acts 26: 10.) What befell the church at this time? Who was the chief instrument of this persecution? What effect did it have upon the church? How did this help spread the gospel? To what countries did it extend? (Acts 11: 19.) Does God often make the wrath of men to praise him? Should we ever carry the truth with us? Who carried Stephen to his burial? What did they make over him? Were these Christians or Jews?

COMMENTS.

Connecting events. Our last lesson leaves Stephen arraigned before the Sanhedrim, on the charge of blasphemy. Suborned witnesses had testified that they had "heard him speak blasphemous words against Moses and against God." The Council called on him for his defense. In reply he made a speech, of which Farrar remarks, "it would be difficult in the entire range of literature to find a speech more skillful, more pregnant, more convincing." It was probably delivered in Greek, on the spur of the moment, which fact, together with the additional fact that his quotations were doubtless from the Septuagint of the Old Testament, accounts for the slight inaccuracies in his historical statements. There was no attempt on Stephen's part to flatter or propitiate his judges. He first proceeds with a historical argument, to show that Jesus Christ was the outcome of all Jewish history as the revelation of God. At verse 51, "he seems to have perceived such signs of hostility and menace among his audience as would render it impossible to proceed with his historical argument. He leaves his history, and makes a most earnest and direct appeal and application to his hearers."—Peloubet. I. When they heard these things, especially the charge made in Acts 5: 2, 3. Cut to the heart. A figurative expression for being

greatly enraged. "This expression is frequently used in the Old Testament to signify furious rage."—Schaff. But he being full of the Holy Ghost. We suppose there came to him in this hour of trial the full illumination of the Holy Spirit, the infowing of the divine light and joy. Looked up steadfastly into heaven. "The implication is he was in some place where the heavens were visible; perhaps in one of the open courts of the temple, or the court-yard of the high priest's palace."—Lyman Abbott. Not only was there inward illumination, but his eyes beheld pictured in the dome above him "the glory of God, and Jesus standing on the right hand of God." "The scene before his eyes was no longer the council hall at Jerusalem, and the circle of his infuriated judges, but he gazed up into the endless courts of the New Jerusalem, and saw Jesus, in whose righteous cause he was about to die."—Congdon & Henson.

II. Then they cried. The council, carried away by their rage, became a disorderly mob. No formal sentence of death had been pronounced and submitted to the Roman procurator, without whose sanction the Jews could not inflict capital punishment. "There was no question any longer of a legal decision. In their rage they took the law into their own hands."—Farrar. Cast him out of the city. "According to the Mosaic law, criminals were executed without the gates of their cities. Lev. 24: 14. Thus our Lord suffered without the gate."—Gloag. Stoning was deemed the most severe punishment that could be inflicted. When it was inflicted legally, means were taken whereby suffering was not prolonged; but in this case, either in their haste or malice, the measures were not taken, and so the martyr's life was taken as brutal savages do that of a wild beast. Calling upon God. Where dying men are very apt to call. Sinner and saint, in the moment of dissolution, instinctively look to God. "Dying men do not cling to devotional fancies, or to precarious opinions; the soul, in its last agony, instinctively falls back upon its deepest certainties."—Canon Liddon. And he kneeled down. Like his Master, whom, living and dying, he served, his last thoughts were of forgiveness. "The best will and testament of the Christian is that which commends the soul to heaven, the body to earth, friends to divine protection, enemies to the divine compassion."—Starkie. He fell asleep. "Asleep in Jesus, blessed sleep, from which none ever wakes to weep."

III. The death of Stephen was the signal for a general and severe persecution of the infant church. It marks a transition period. Henceforth the gospel is to be carried to the Gentile world. Seed must be scattered far and wide in order to yield an abundant harvest. Saul was consenting. Our first introduction to one of the most remarkable men the world has ever had. The term implies that he literally took pleasure in his death, not as an act of cruelty, but thought he "was doing God's service." And devout men. Schaff supposes them to have been pious Jews, not professedly followers of Jesus, but admirers of the brave and eloquent deacon. Made great lamentation. Not only a mark of respect, but a public protest against the cruelty and injustice of the act. Saul made havoc. Appropriate words to describe the fury and ravages of a wild beast. This was by the authority of the council. Acts 26: 10. Therefore they that were scattered. From evil comes good. Saul was an effectual missionary driver with the sword of persecution; he drove out from Jerusalem, from the shadow of its temple courts, the believers of Jesus, and they went everywhere preaching the Word—"all the words of this life." The gospel, no longer confined to the Jews and Jerusalem, spreads in every direction, among both Jews and Gentiles.

"The Avon to the Severn runs, The Severn to the sea, And Wicklife's dust shall spread abroad, Wide as its waters be."

OUR SABBATH VISITOR.

It is the desire of the Treasurer of the Sabbath School Board that the Visitor be paid for strictly in advance. So if you want the paper continued please send your subscriptions soon to SABBATH RECORDER office. The number of subscribers ought to be doubled for the coming year. If you want the paper, and can send the money within a few weeks, send your names at once, otherwise your paper will be discontinued.

NATHAN.

A question was asked not long ago, in the RECORDER, about "the boy Nathan." A recent letter from Mrs. Fryer says that he is still at Dr. Farnham's school, but as soon as a school is started by our mission in China, it is proposed to transfer him to that. The cost for one year in the school is twenty-five dollars, which the Sabbath-school at Alfred Centre has paid. It is hoped that our Sabbath-schools will, as soon as our China school is started, adopt and care for such children and thus prepare the way for much good in the future. H. C. C.

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The notes by Dr. Ormiston add nearly one-fourth new matter to the book. Average Sabbath-school teachers can afford to have it, and will scarcely find anything more helpful in their study and teaching of the now current lessons. While as a book to keep in one's library and for use by the most learned and critical student, it can hardly be surpassed.

We have received from Funk & Wagnalls, 10 and 12 Dey Street, New York, "American Humorists" the third book of their 1883 Series. Standard Library. Mr. Howe, the author, is distinguished for his humor, as his writings abundantly show, having the gift of nicely discriminating between levity and the real and substantial in literature; his style is always dignified, and he possesses rare gifts in analysis. No writer in England was, in all respects, better qualified to write a book on American humorists than he. He presents, in a fine setting, the wit and wisdom of Washington Irving, Oliver W. Holmes, James R. Lowell, Artemus Ward, Mark Twain, and Bret Harte, and he does it *con amore*. The book is printed in the Standard Library, in large, leaded type, on laid paper, and sold at the very low price of 15 cents. It is a very readable book.

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The Sabbath

Entered as second-class office at Alfred Centre, N. Y.

[The death of Mrs. P. noticed among the obituary notices, written by press truthfully the Christ-borne her sufferings, patience, and the "Rest thus

I would not But Father, Oh Will anguish me In giving me relief Why art so

No help but Can'er avail in Extremity! And I would in patience My will to

But I'm so long Thy rest so long In coming loiterer How can I long I am so tired

Patience, that Thy peace may These pangs but So I will be

Thou in my I know will safe Me through the In the dark valley Me Thine I

Give what For in Thine content Here to Quiet, what's since here

RESTING BY THE

Each of the large its own specific an-tics. Each can ju-over the others in stands first in mode-us take a glance at -The month of J-sky is cloudless, the exultant, saying ev-ple in Southern I-days of my victory, love to see you shi-gaze, I laugh to see the nearest shade, I rears, and all the wi- seek to cover me Rome we were vic-torious sun, "a he talked thus. It us, but a man don't nor run extra risk-thing through an-times a comfort to feel like moving M., one day, the sought the shade siesta; we took the for Florence. By Italy, because of t-else, are never gui-The road leads to for some distanc-shrunkened into we-parched plains as-gotten the "Win-proud place in the hills on the south-are at Florence. west wind coming healing in its br One loves a north-July, much mo-northwest blizzar-Built on both sid-southern hills, an-on the north, the-ple including the-just before the-ceded probably b-the Romans cam-of vicissitudes: hordes during t-ternal dissemination power in the ele-many of the mo-annals, since the-of Italian art a-a lovely and Florence, like changes, of shi-The greatness time of Dante