

The Sabbath Recorder.

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

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The Sabbath Recorder.

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REST.

[The death of Mrs. EMOGENE WELLS CLARKE is noticed among the obituaries in this paper. The following lines, written by a very intimate friend, express truthfully the Christian spirit with which she bore her sufferings, patiently waiting for her deliverance, and the "Rest that remaineth."]

I would no wrong
But Father, Oh how long!
Will anguish never cease?
In giving me release,
Why art thou so long!

No help but Thine
Can e'er avail in mine
Extremity! And now,
I would in patience bow
My will to Thine.

But I'm so tired!
Thy rest so long desired,
In coming lingers late,
How can I longer wait,
I am so tired!

But I will bear
Patiently, that to share
Thy peace may sure be mine.
These pangs but prove me Thine,
So I will bear.

Thou in my need
I know will safely lead
Me through the waters deep.
In the dark valley keep
Me Thine indeed.

Give what is best,
For in Thine arms I rest,
Content here to abide,
Quiet, whate'er betide,
Since here is, rest.

RESTING ABROAD.

BY THE CREAM CLUB.

Florence.

Each of the larger cities of Italy possesses its own specific and attractive characteristics. Each can justly claim pre-eminence over the others in some respects. Florence stands first in modern Italian history. Let us take a glance at it.

The month of July is growing old, the sky is cloudless, the sunshine is vigorous and exultant, saying every morning to the people in Southern Italy, "Aha, these are the days of my victory, I love to glare at you, I love to see you shrink and cower before my gaze, I laugh to see you hurry, panting into the nearest shade, I sneer at Eolus and Boreas, and all the winds combined, that vainly seek to cover me with clouds." Being in Rome we were wont to shrink from the victorious sun, "as the Romans do," when he talked thus. It may have been cowardly in us, but a man don't want to brave too much, nor run extra risks when he has to do everything through an interpreter. It is sometimes a comfort to be moved when you don't feel like moving yourself; so, about 11 A. M., one day, the time when we usually sought the shade for a three or four hours siesta, we took the "fast train" from Rome for Florence. Even the "fast trains," in Italy, because of the sunshine, or something else, are never guilty of any unseemly haste. The road leads up the valley of the Tiber for some distance. This historic stream shrunken into weakness, creeps through the parched plains as humbly as if it had forgotten the "Winter rains," and its own proud place in history. Toward evening the train enters the tunnels which pierce the hills on the south of the river Arno, and we are at Florence. A delightfully cool northwest wind coming from the Apennines, with healing in its breath, welcomes us.—Mem. One loves a northwest wind in Florence, in July, much more intensely than he does a northwest blizzard in Minnesota, in January. Built on both sides of the Arno, between the southern hills, and the spurs of the Apennines on the north, the city contains 150,000 people including the suburbs. From 1865-70 it was the capital of Italy. It was founded just before the Christian era, though preceded probably by an Etruscan village before the Romans came to it. Its history is full of vicissitudes: devastated by the northern hordes during the Dark Ages; torn by internal dissensions after the revival of its power in the eleventh century; the home of many of the most illustrious men in Italian annals, since the twelfth century; the center of Italian art and literature; surrounded by a lovely and fertile country, the life of Florence, like its climate has been full of changes, of sharp and unpleasant contrasts. The greatness of Florence dates from the time of Dante Alighieri, who was born here

in 1265. After a brilliant history as poet and statesman, Dante was banished in 1302, and died at Ravenna in 1321. Leonardo da Vinci, Michael Angelo, and Raphael, "the princes of Italian art," were much associated with the history of Florence. The words of Disraeli come to one with deeper meaning day by day, in Florence. He said, "You can not stroll fifty yards, you can not enter a church or a palace, without being favorably reminded of the power of human thought. In Florence the monuments are not only of great men, but of the greatest; you do not gaze upon the tomb of an author who is merely a great master of composition, but of one who formed the language. The illustrious astronomer is not the discoverer of a planet but the revealer of the whole celestial machinery. The artist and the politician are not merely the first sculptors and statesmen of their time, but the inventors of the very art, and the very craft in which they excelled." Such were our thoughts as we wandered through the church of Santa Croce, the Pantheon of Florence. It is an immense structure, 460x134 feet; the foundation was laid in 1294. Here are the tombs of Michael Angelo, Gallileo, Macchiavelli, Alfieri the poet, Guicciardini the historian, and a whole catalogue of lesser note. The Duomo Cathedral boasts a dome greater than St. Peter's at Rome, and a marble floor of rare beauty laid under the direction of Michael Angelo. It contains many beautiful memorials in marble and on canvas. Near by is the Medician Chapel, a family mausoleum for royalty, begun in 1604, the cost of which has reached from seventeen to twenty millions of dollars. It is an octagon, 94 feet in diameter, and 200 feet high. The principal room is lined with jasper, onyx, lapis-lazuli, and other equally precious stones, while its encoffined kings and princes, in ashes, mock the cold splendor of such place.

Savonarola, the reformer, thundered his warnings and maledictions from the pulpits of Santa Croce. He was for a time political dictator of Florence. He refused to be bribed into silence by the profligate pope Alexander VI., who offered him a cardinal's hat, which Savonarola disdained, saying, "I want no red hat, but one reddened by my own blood." He had his wish, for he was martyred at the behest of Rome. We stood reverently beside the fountain that marks the spot where his body was burned to ashes. The astronomical books of Gallileo which caused his trial for scientific heresy at Rome, were first published in Florence in 1632. His "recantation" of the theory that the earth moves, took place in the church of Santa Maria. Sopra Minerva, in Rome, June 22, 1633, and modern criticism, ruthlessly refuses to substantiate the myth that Gallileo rose from his knees to say, "But it does move, nevertheless."

If these columns would allow, we would wander about the city with our readers for many hours, finding the house where Michael Angelo lived, and the one where Mrs. Browning died. We would overlook the city from the northern heights where palatial villas abound. We would talk of the Vale of Vallambrosia, and of a thousand things besides, which crowd forward in memory.

Florence glories in the possession of the finest collection of the pictures of noted Italians and other artists in Italy, probably in the world. We saw hundreds, but can not speak of them technically as an artist. Two facts are clearly evident. The creators in art are very few; and each creator has left his personal impress stamped on his works. The imitators, especially in painting, are legion, and the majority are mere copyists. Some popular specimens of "nude art" in the Louvre at Paris and the Uffizi at Florence are worthy of unmeasured condemnation; we will not advertise them by naming them. They are usually hung here and there among the unoffensive, and yet noted ones, so as to challenge every visitor. It is evident that the shame of Pompeii which its dignant Vesuvius buried gave inspiration to some "master pieces" in ancient and mediæval art. Exquisite ornamental marbles can be found in the shops of Florence, and her flowers and birds in stone mosaics, perfect in color and outline, are among the rare treasures of that art-loving city. There are also pleasant memories of walks along the Arno, at sunset, where one watches the

quaint and deliberate ways of the fishermen in the stream, and the stream of chatty, happy humanity which fills the streets at such an hour, or of the unsuccessful search which "Prex" made throughout the city for a pair of pants to replace the demoralized ones which he brought from his encounter with the breaking lava at Vesuvius. Italian tailors looked up to him, walked around him, stretched themselves to measure him, shook their heads in sad dismay, and ejaculated in mellifluous Italian. At last one pair was found, to which additions were built until they were made quite presentable. The average Italian is far below the President in stature, and the general opinion of him entertained by Florentine tailors was undoubtedly expressed by one of them, who, with better humor than English, exclaimed in despair, after repeated trials, "No, no, too much fat he, all over." But Venice, the "Bride of the Sea," calls to us, and we must away, with a pleasant farewell to Florence.

PARSON.

HEBRON AND COUDERSPORT, PA.

A silver wedding, a Sabbath, and a seventy-fifth birthday, either of which is sufficiently attractive, were the threefold cord that took me from New York to Pennsylvania. Winter is not always a pleasant time for a journey, especially if we go the old fashioned way, regardless of coach and car. It is about forty miles from Alfred to Hebron, some times and some ways a great deal farther, depending chiefly on how or when we go. Now, we start off on wheels. The long three months sleighing has called a halt, and the snow lies in patches and streaks here and there, hardly decided whether to go or stay, so, as it was about an even chance, we took wheels for the New York end of the journey and accomplished the Pennsylvania end of the journey on runners, borrowing a cutter in Wellsville of an accommodating friend.

Hebron is old missionary ground. It must be very dear to some of our men who, when boys at Alfred, used to camp and tramp here, doing early service for the Master. Older hands too, have here swung the sling and drawn the bow, doing battle for the truth and "building the wall." Some of these are on other fields and some are gone, enteted into their rest, but Hebron remains and the work done stands, perpetual memorial of their courage and fidelity. Eight years ago, for six Winty months at the bidding of the Missionary Board, I made this my tramping ground. Those were happy months for me, in spite of muddy roads and splosh and rain, for a goodly number enlisted, and "the Lord being with us," we felt able to possess the land. Ever since the land of Hebron has a good sound for me.

THE SILVER WEDDING.

February 29, 1855, William and Harriet took a pleasant ride down to Coudersport. They returned not as they went, but as husband and wife; they went Wm. R. Greenman and Miss Harriet Lent, they came back Mr. and Mrs. Wm. R. Greenman. This was twenty-five years ago, and Orlando, Flora and Bertha, thinking that if there was any silver lining in the cloud they had found it, planned the silver wedding. Mr. and Mrs. Greenman are yet young and little think it anything surprising that they have lived so long together and that God has been pleased to bless them and their home. But the way their old neighbors gathered in at nightfall—well, it was surprising! and none the less that they all came bringing so much to eat, as though they were expecting to fight a famine. Preceding the supper, William and Harriet, with Orlando on the right, Bertha on the left, were in place for the ceremonies, prayer, and congratulations which were many and sincere, all wishing them another twenty-five years fair sailing into the golden harbor of fifty years wedded life so seldom reached.

THE SABBATH IN HEBRON.

The air is crisp and cold, snow is piled in massive drifts along the highway. Teams with well muffled loads are plodding their way out of the roads into the fields, out of the fields into the roads, some of them, most of them, coming miles to meeting in the school-house—in the school-house after holding the ground half a century! Is it not time they had a meeting-house? The school house is scrupulously clean, the book board

is on the desk and the house is filled with as orderly a congregation as pass up the broad aisles of more pretentious assemblies. Church work in Hebron goes steadily on and the Sabbath-school is permanent and fixed. In all elements of work and growth this little Church gives promise and encouragement; some of the people are ready to subscribe and others will be, for a house of worship when a place, central to all, may be agreed upon. God hasten the time. This is needed to give them permanence, concentration and influence among the people around them. On First-day, being invited so to do by the Baptist pastor, I preached morning and evening at the Baptist church in Coudersport, where I found the kindest feeling towards our people. Here I found home and hospitality with Prof. Groves and his estimable wife, both formerly of Alfred University.

SEVENTY-FIFTH BIRTHDAY.

Mr. and Mrs. Nelson Clarke, of Coudersport, are long and well known to our people, often attending our meetings in Hebron. They reached their golden wedding and celebrated it in their new house, which is large and commodious, about three years ago. Mention of it was at that time made in the RECORDER. On the 26th of February Mr. Clarke attained his 75th birthday. Those years had most of them been spent on the scene of his present home. He and his wife, though somewhat gray and broken, are still, in intelligence, purpose and will, young. Not less than fifty guests assembled at his home on that birthday. It was an occasion altogether noteworthy. Here were the leading citizens of Coudersport and Hebron, chiefly aged people, who had grown in years with him, met to confirm in age the regard and friendship of youth. It was a time for reviving old memories, and looking forward to new hopes. Nearly all the heads were gray, but every heart was buoyant, young, and forward looking. A significant event and full of impressiveness was the taking of the old family Bible, by his son-in-law, and the presentation in its stead of a splendidly bound copy of the sacred Book. Among the guests were the pastors of the Presbyterian and Baptist churches, who, with others, made touching and pithy remarks, which will not soon be forgotten.

This, my last visit to Hebron, may be my last, but by myself and wife who accompanied me, it will long stand among the most happy and cheering of my life. The hearty welcomes, the glad homes, the Christian salutations are heavenly treasures gathered on earthly ground. Brother and Sister W. B. Gillette will be glad to know that many questions were asked of their welfare, and hopes expressed for them. It will be enough to say that my wife and myself are wondrously rested by our pleasant trip.

J. SUMMERBELL.

COLORADO DESERT.

The plain is not of vast extent laterally. Black and purplish mountings are always in sight, and spurs of them cross the course. Boulders and pebbles are scattered thickly on the surface at first, among patches of bunch-grass; then the jaws of the black and purple mountains open, near Seven Palms, and show the genuine white sand desert, strewn with boulders still, but bare of vegetation, and varied with dunes and large hills of clean sand. One expects a glimpse of blue water between the dunes at every moment, as if riding to Coney Island or Long Branch. We traverse a singular depression, which is below the level of the sea for a hundred miles, at its lowest point nearly three hundred feet. At Dos Palmas, in the very bottom of the pit, a board shanty saloon, covered with inscriptions in an amateurish lettering, stands alone at a little distance from the track. Surely the keeper of it must consume his own drinks, and lead a melancholy existence unprecedented among bar-keepers. No: a horseman in Mexican accoutrements dashes across the plain—though where he should dash from, and how he should be riding anything but the mummy of a dolphin or a sea-horse here in the very bottom of the sea itself, is a mystery—and pulls up there, and enters. And it further appears that from this place a stage starts every other day for points on the Colorado River, and for Prescott, the remote capital of Arizona Territory. This is but a faint survival of a bustle which once reigned before the day of the railroad, when the route of the southern overland mail was hither, and long trains of immigrant and freight wagons, carrying water in casks for two and three days' supply, passed continually over these wastes east and west.

Nothing would appear more depressing on general principles than such a country, but as a matter of fact it is entertaining instead. It is a stimulus to the curiosity, and ends by having a real, fascination. One would not

wish to be abandoned alone in it without resources, it is true, but he does not tire of looking at it from a car window. Its blazing dryness is in its favor. It is disinfectant and preservative. Perhaps there can never be the most poignant extreme of sadness in scenes without the element of decay by dampness. It is chemical and not botanical processes that are principally going on. Wonders of almost any sort may be expected. Phantoms might flit about over it, hiding among the frequent mirages.

A considerable part of Arizona as well is of the same character, but it is estimated by competent authority that with irrigation thirty-seven per cent. can be redeemed for agriculture, and sixty per cent. for pasturage. It may be called to mind that even the apparently hopeless bottom of the Colorado Desert, below the level of the sea, is also below the level of the Colorado River, and that water from this copious stream might be spared for it, and spread over it with comparative ease. The truly patriotic resident of Arizona is by no means ashamed of his encompassing desert, and with reason. It is in reality a laboratory of useful products. Paper is made from the yucca, or Spanish bayonet, which abounds in certain parts of it. There are tracts of salt, borax, gypsum, sulphur, asbestos, and kaolin, and quarries of pumice-stone, only waiting for shipment. It is maintained also that it has deposits of the same precious metals which, mined in places where water is more accessible, have given the Territory the fame it enjoys.—William Henry Bishop, in Harper's Magazine for March.

FLYING MACHINES.

One of the leading English scientific papers publishes a suggestive article on flying machines. There are a variety of points in it which, if presented to the world years ago, would have saved the human race from indulging in many absurdities. In regard to flying, it says that the largest and heaviest flying machine known in nature is the albatross, weighing perhaps at its maximum 30 pounds, and arguing from this, it concludes that nature can go no further in size and speed, because there are certain conditions to prevent it, and adds that, if it were possible to exceed this weight, we should have much larger and heavier birds than the albatross—ergo, man can not go beyond nature in the matter of flying machines. Now, if this line of reasoning had only been applied before we began to build ships, it would have been easy to show that no ship ought to be made larger than a whale, or say 120 feet long; and perhaps 250 or 300 tons, and that on land our biggest locomotive ought not to have more power than a first-class elephant, and so on; but the reasoning not having been propounded in season, men have been absurd enough to exceed nature in these instances by a very large majority. Seriously, it seems as though men lose their heads the moment they begin to consider the art of flying. As well consider the method in which a fish wags his tail, as a means for correctly designing a propeller engine, as to study the flight of birds to enable us to design a machine for flying. The locomotive with legs was a good example of the absurdity of imitating nature's mechanism for the accomplishment of results.—Mechanics.

The oldest city in the United States proposes to hold a celebration next July, and invite the attendance of the nation. Santa Fe, settled by the Spaniards at least seventy years before the Mayflower pilgrims stepped on Plymouth Rock, reaches back to a very ancient period in American history. When it was settled only a little more than fifty years had passed, since Columbus made his first voyage; Mexico had only recently gone down before the firearms of Cortez and his Spaniards; there was not an English settlement in all the New World, nor, as far as we know, an Englishman. The Spaniards, inflamed by their rage for gold and their desire to exterminate or convert heathen, were crusading from ocean to ocean. One of these adventurers, De Coronado, penetrated the arid wastes of New Mexico, and founded the "City of the Holy Faith," one of the most ungodly places of the earth in spite of its name. Since that remote age the city has had a sleepy existence, until the rush of the Anglo Saxon, and the scream of the locomotive have aroused it from the lethargy of ages.—Christian Evangelist.

The treasury officers see no reason why there should not be a considerable reduction in the public debt during the coming month, although a large number of appropriations have been made immediately available. There has been the usual pressure upon the treasury to alleviate the stringency of the money market. The cash balance is \$10,000,000 below the forty per cent. reserve. The call for \$15,000,000 in bonds is payable May 1st. The customs receipts are coming in as fast as usual. The internal revenue receipts are larger than ever before. Up to the 1st of March the internal revenue receipts for eight months were \$60,000,000 in excess of the corresponding period last year.

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

ANSWER TO MISSIONARY BIDDLE.

1 Sam. 19: 11-13.

[See RECORDER of Feb. 23d, Missionary Department.]

BY E. W. PETTY.

King Saul was a jealous monarch Who sought young David's life, And surely would have kill'd him But for his loving wife, For Michal said to David, "Wait not for the morning light," Then she let him down through a window, And he escaped that night.

Oh! "blind" and "helpless" image, You can boast no word or worthy deed, Though you saved the life of Israel's king By filling his place in bed— Placed there by a king's own daughter, With her jeweled hand so fair, Pray, how did you rest, guiltless image, On that pillow of goat's hair?

'Tis true you "rescued a warrior," And "baffled a murderous plot," But 'twas all through Michal's deception For those children who study their Bibles It is surely no task to find That gods, both of gold and of silver, In all ages, are "void of a mind."

Then boast not, O! graven image, "That you were "by mortals adored," For they ne'er became wiser or purer 'Til they learned to worship the Lord. I would like to talk more of that riddle, But my heart is too full to think Of aught but the perishing heathen, Who stand on ruin's brink.

I wish they could hear of the Saviour, And throw their dumb idols away, Which never can help or save them, Nor take their sins away. Had Michal but wished, and done nothing, Her David might soon have been dead! But she helped him escape through a window, And the graven image in bed.

How, then, if we love the dear Saviour, Can we sit with folded hands, And with the blessed gospel, Might be sent to heathen lands? Oh! shall we not earnestly labor, Precious souls to enlighten and save, Who may help us sing God's praises In that land beyond the grave?

FIRST SEVENTH-DAY BAPTIST CHURCH IN ALABAMA.

Quite a number of the Etowah county Sabbath-keepers becoming greatly dissatisfied with the claims of Mrs. E. G. White of the Adventists, through her "testimonies," and with their "tests" of church membership and good standing, began to think they had not, after all, found the true church, and wished to seek further. They heard of Seventh-day Baptists, and thinking that might be the people they were looking for, desired to become acquainted with our faith and practice, and accordingly appointed a committee of correspondence. In some Battle Creek publication they saw the address of Rev. Wm. M. Jones, of London, who sent them the address of the Corresponding Secretary of the Tract Society, by whom the matter was referred to the Missionary Board. The writer reached Attala, on the Alabama Great Southern Railroad, Friday, Jan. 26th, and went out on horseback into the Flat Woods, an extensive wooded district, to one of the Sabbath-keeping settlements, six or seven miles away.

There was preaching that night, and twice on each of the two following days, in a log-house, the kind in which many people in that country live. After the discourse on Sunday, a brief account of our denominational history, organization, and work, was given, and Mr. Elliott presented the question of their becoming a Seventh-day Baptist Church. Before action was taken, substantially the following remarks were made by the writer:

There is nothing to be lost, but everything to be gained, by frankness at this time. It was thought by some members of our Board that you might still be Adventists in some important points of belief, and the opinion was expressed that I should use great caution. I have not come here to seek the overthrow of a Seventh-day Adventist Church, but am here as a Seventh-day Baptist, at your request. If Bro. Elliott is an Adventist, with the exception of having rejected the claims of Mrs. White, and is to be a preacher of materialism, he is still very far from being a Seventh-day Baptist minister, and we have no place for him. If you have gone no further than to refuse to accept the "testimonies," then are you far from being a Seventh-day Baptist Church, and we could not extend to you denominational fellowship. We are a small people, and should be glad if all the ministers and churches of the land would embrace the Seventh-day Baptist faith and practice; but we are not so desirous of increasing our numbers as to be willing to deliberately fellowship grave errors, and welcome what would be so likely to prove an occasion of discord, and therefore weakness. We believe that God is spirit, without material form or body; and that man has a spiritual or immaterial nature; made after the image and likeness of the Creator, that now manifests its powers of thought, reason, will, and conscience through the material body. We believe the materialism of the Adventists to be a fundamental error, of practical importance, unscriptural, unreasonable, and opposed to true science; and that if the system were consistent with itself, and carried out to its logical conclusions, it would be destructive of the foundations of religion and morals. If, with this understanding of the subject, you can become Seventh-day Baptists, then

we have the right hand of fellowship for Bro. Elliott as a minister, and for you as a church.

A vote was then taken upon the question of becoming a Seventh-day Baptist Church by the adoption of our denominational *exposé* of faith, which had been read twice. Thirteen voted in the affirmative, two of whom, we learned after sending a note to the *Recorder*, are waiting for baptism. Three others have since declared their purpose to join, which will make sixteen in all.

There was handshaking between minister and people; and, so far as we had the right to do it, we extended to all, in behalf of our ministers and churches, the hand of cordial fellowship, with the prayer that the step taken might be approved in heaven, and blessed to the good of the people and the advancement of religion.

Thus closed a meeting which one said was the best ever held in the South. And we commend to the fellowship, sympathy, and prayers of our people in the North this new band of brethren and sisters in Alabama.—*Missionary Reporter*.

MOUNG NAU.

Mr. and Mrs. Judson, our first missionaries in Burmah, had lived in the country nearly six years; had learned the very hard Burmese language, so they could speak and write it well; had many, many, many times told to all who would listen the story of Christ and his love, as shown in his dying upon the cross to save sinners. And yet, in all these years, not a Burman had believed in Christ and been baptized.

But Mr. Judson was not discouraged. He believed in God and his promises. To be able to see more people and talk and preach to them, he built an open shed, called a *zayat*, by the roadside, where he preached on Sundays, and on week days sat on the bamboo floor, talking of Jesus to all who called upon him.

April 30, 1819, as he was explaining the religion of the Bible to some visitors, a poor man about thirty-five years old came into the *zayat*. His name was MOUNG NAU. He was quiet and reserved, but paid good attention to what the teacher was saying, so that he took home some of the truths in his heart. He came to the *zayat* day after day, till he understood the way of salvation. He told Mr. Judson he knew he was a sinner, that he was sorry for and would turn away from his sins (that is repentance); that he had found no other Saviour but Jesus Christ; and that he should love Christ and worship him, and not idols, all his life long.

Mr. Judson was made very happy by this. He gave thanks to God that one Burman loved Jesus, saying, "Praise and glory be to his name forevermore. Amen."

After MOUNG NAU believed in Christ, he wanted to obey the Saviour's commands, and wrote a letter to the missionaries asking to be baptized. So June 27, 1819, after the usual preaching in the *zayat*, Mr. Judson called MOUNG NAU before him, asked several questions about his faith, hope, and love, and made a prayer. Then, they, with others, went to a large pond near by, on the bank of which was a large image of Gaudama. Here in this pond was MOUNG NAU buried with his Lord in baptism, the first Burman convert to be baptized in the empire.

July 4th, Mr. Judson had the pleasure of sitting down for the first time to the Lord's table with a converted Burman, and the privilege of serving the Lord's Supper in two languages.

This all took place at Rangoon, the first mission station of American Baptists.

MOUNG NAU was through life a faithful servant of Jesus Christ.—*Little Helpers*.

"THE gospel must first be published among all nations." The editor of one of our missionary exchanges thinks that the day was never so evidently at hand. And true it is, as we, "stand upon the threshold of the year 1883, and look out over the world, we see on every side indications that the universal proclamation of the gospel will soon be an accomplished fact."

We are manifestly living in times bordering upon grand and wonderful developments. May we not almost look for what might be called a new era. Yes, let it be so! Reader, will you take part in the events that shall follow the general diffusion of the gospel of peace? Most surely you will, but on which side will you be? If you have helped to diffuse the gospel of salvation you will be exalted and glorified, but if you have been shut up within self and done little or nothing to glorify Christ and his salvation, can you expect any other doom than the overthrow that shall overtake the enemies of Christianity? "Christ said, he that is not for me, is against me; and he that gathereth not with me, scattereth abroad."—*Central Baptist*.

In one of the mission schools in India, a little girl was asked to repeat the passage of Scripture she loved best, and immediately she gave, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Do you wonder that she thought the feet of those who came to tell her of Jesus were beautiful?

In the citadel of Time stands man himself. In childhood shaped of soft and delicate wood, as if just fallen from heaven; in manhood, a statue of bronze and commemorating struggle and victory; and lastly, in the maturity of age, perfectly shaped in gold and ivory—a miracle of art.—*Longfellow*.

Temperance.

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

THE GIANT EVIL.

Among the many good things of the RECORDER I am much interested in the Temperance items. Rum and drunkenness run riot in Chicago. We have a whisky mayor and council. With a population of half a million, Chicago has 5,443 liquor saloons and 300 churches; 18 saloons to one church; 5,000 bar tenders to 400 ministers, twelve to one. This does not count in the large number of groceries that sell wines and liquors, nor the wine cellars of the wealthy. She spends \$1,500,000 for her schools annually, and \$15,000,000 for rum. Chicago is only one city of many that are doing just this thing, and perhaps in greater proportion. The Legislature of Illinois have been trying to pass this Winter a high license law, putting the license at \$500, thinking thereby to suppress the low groggeries. The brewers, distillers, and rum-sellers sent their representatives down last month to the State capitol and they came back jubilant, declaring that the high license bill would not pass. It is said they took with them \$20,000. The bill has not passed. Every Legislature, State or National, ought to stop and ask whether it has any right to legalize the monstrous wrong of rum-selling with its damning evils. To do it is to legalize State and National self-destruction. The terrible results of the liquor traffic in our country can not be adequately described by figures, yet it sends 100,000 criminals to prison annually, 200,000 more to the poor-house, and 200,000 orphans into the streets, shelterless, shivering, and hungry. It causes annually 3,000 murders, 400 suicides, and sends to drunkards' graves 75,000 men and women every year. Seventy-five acres of drunkard's graves annually! From its various and manifold causes it glooms our fair land with 500 funerals every day in the year. It forms a procession with the ceaseless tread of 700,000 habitual drunkards in our nation, which marching four abreast would extend 180 miles in length, and the most heartrending thing to think of, every eight minutes, one falls out of the ranks into a drunkard's grave, lost, body and soul, forever! The rum-sellers have one ready from the larger army of moderate drinkers to put in his place, and so the miserable, loathsome, ghastly, death-doomed procession is kept full! Is it not evident that for a government to legalize the manufacture and sale of malt and spirituous liquors as a beverage is suicidal to every national interest and to the race? The rum power in our land is legion. It is steel-backed, argus-eyed, gold-fingered, unscrupulous, determined and in a strife desperate and ruffian. Can not this foe to every interest dear and precious to man be put down and to stay down? Yes, when as a Christian nation we become so much Christian as to throttle it as we did slavery. It must, it will become a national issue, and then it will go down. Ought we not as Christians to pray daily for that hour to come speedily? Are we not our brother's keeper? O. U. WHITFORD.

Some months ago, says a gentleman, I met a young English woman who came to New York to marry a young man to whom she was affianced in England, and who had come to this country two years previously to engage in business. She was to marry him at the home of a friend of her mother, with whom she was staying. During the time she was making up her wedding outfit, he came to see her one evening when just drunk enough to be foolish. She was shocked and pained beyond measure. She then learned for the first time that he was in the habit of drinking, and frequently to excess. She immediately stopped her preparations and told him she could not marry him. He protested she would drive him to destruction, and that he would never drink another drop. "No," she said, "I dare not trust my future happiness to a man who has formed such a habit. I came three thousand miles to marry the man I loved, and now, rather than marry him, I will go three thousand miles back again."

And she went, and thus proved herself strong and wise. Better a thousand times dissolve the tenderest tie than be linked to that "body of death"—a helpless, loathsome drunkard. But how many young women there are who would falter, hesitate and yield, and put faith in a drunkard's word. How many have already done so, whose throbbing hearts only ceased their hopeless aching in the chilling silence of the sepulchre. Oh! women, be careful where you step. Let every woman take a firm stand on this ground and it would do more to prevent intemperance than any present means can accomplish.

THE CURSE OF IRELAND. The curse of intemperance clings to Ireland with unrelenting grasp. Says a recent letter: "On the platform of every little country railroad station are piles of liquors in bottle, cask, and case. No hotel is too mean or dirty to have a bar room almost gorgeous as compared with the rest of the shabby structure. The bill of fare is contemptibly long. It is common talk, moreover, that the poorer classes have a growing preference for strong spirits over ale, porter, or wines, and select the vilest compounds, because they are cheaper, and scratch as they go down me throat."

An exchange says: "By some strange descent as appalling as that from the sublime to the ridiculous, the house in which the poet Moore was born is now a whisky-shop. Burns's native cottage is a public house, Shelley's house in great Marlow is a beer-shop. The spot where Walter Scott was born is occupied by a similar building; and Coleridge's residence at Nether Stokely, the very house where he composed the "Ode to a Nightingale," is an ordinary beer-house."

The London Temperance Hospital, established seven years ago, for the treatment of medical and surgical cases without alcohol, though in extraordinary cases it might be used, has treated 9,239 cases, and used alcohol only once, and then the result was not beneficial. The hospital has become so popular on account of its temperance principles that new buildings are to be erected.

THAT LITTLE FABLE. "I saw a disgusting sight just now," said Mr. Lucas as he entered the house; "I saw little Terry Smith marching along, cigar in mouth, and young Phil Tompkins with his cheek stuck out with a quid. Don't let me see one of my boys at such work. Tobacco is ruinous to boys!"

"Oo 'mokes!" quoth little Nell, laying down her dolly. "Oh!—why—I'm a man, pet; it's different."

Mrs. Lucas smiled to herself over her work. Fred was so busy studying, of course, he had not heard a word. He looked up presently. "Father, I'm coming on fine in Latin. I got out this fable in ten minutes. Let me read it: *Cancer dicebat filio*—a crab said to his son: *Mi fili, ne sic*—my son, do not always walk with crooked steps, but walk straight. *Cui ille, Mi pater, respondit*—to whom he replied: My father, right gladly will I follow thy commands—*si te prius idem facientem videro*—if first I shall see you doing the same thing."

"I know the rest," interrupted Mr. Lucas. "This fable teaches that youth is instructed

by such stimulants does not last many hours, and can not be extended for any great length of time even by the continued use of the stimulants, because the depressing effects, which are sure to follow their use, more than counteract their power to stimulate. Alcohol may keep up an excitement of the system for a time, but it can not nourish or sustain the vital force. It inflames the stomach, weakens the power of digestion and assimilation, and can not be long continued without disastrous results.

As a result of thirty years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicines, and I believe that many, if not a majority of physicians to-day, of education and experience, are satisfied that alcoholic stimulants, as medicines, are worse than useless, and physicians generally have only to overcome the force of habit, and the prevailing fashion in medicine, to find a more excellent way, when they will all look back with wonder and surprise that they, as individuals and as members of an honored profession, should have been so far compromised.

A SENSIBLE GIRL. THE cause of constitutional prohibition is gaining continually in public esteem, although apparently meeting with repulses recently in Kansas, Iowa, Indiana, West Virginia, and some other States. Its advocates are not discouraged, and are gaining in all sections. The very defeats of the measure are victories, as for instance the vote in the West Virginia Senate stood, ayes 15, noes 11. This was not sufficient to pass the amendment, but it shows where victory will finally perch. The Indiana House of Representatives has voted by 52 to 35 that the amendment is pending. In Iowa the temperance people ask for a called session of the Legislature to submit the amendments. Everywhere the prohibitory sentiment is growing, and those politicians who think that the excitement will die out are much mistaken. Prohibition has come to stay and to triumph.

THE medical Superintendent of the Inebriates' Home, at Fort Hamilton, N. Y., has made his annual report. Five hundred and five patients have been treated in the Home during the year. The aggregate amount of money received from boarder patients was \$32,375 against \$19,784 of the previous year. There is a lack of accommodations for females of the better class, although applications are made constantly for such. The oldest patient in the institution is sixty-six years old, the youngest nineteen years old.

BREVITIES. The National Woman's Christian Temperance Union is fully organized for the coming year's work. They have departments of work organized under the following general classification: I. Preventive; II. Educational; III. Evangelical; IV. Social; V. Legal. Each department has its special superintendent, who is in communication with every State and local superintendent in each Woman's Christian Temperance Union. All information on the work will be gladly furnished by the corresponding secretary, Mrs. C. B. Buell, 53 Bible House, New York. There are about 3,000 local unions, with a membership of about 50,000 women.

Progress in the South moves by the route of local option. Three States have adopted it—Kentucky, Mississippi, and South Carolina. In the former State a number of counties have passed prohibitory acts. The right to sell liquor has been refused in the neighborhood of some colleges and churches. In Mississippi, about fifty different localities have forbidden the sale of intoxicants, while a less number have taken the same course in South Carolina. There has been less agitation of prohibition in the Southern than in the Northern States, but the former appear to be making progress with the subject.

The reception accorded ex-Governor St. John on his Eastern trip is an evidence, if any is needed, that his defeat of last Fall has only affected his popularity away from home as it has in his own State—that is, to increase and intensify it. This was demonstrated in each of the several places in which he delivered addresses in Pennsylvania, at Cooper Union in New York city, and at other places in this State. His Boston reception of Feb. 23d was a grand ovation. This is the compensation which devotion to principle commands.

The Iowa Temperance Convention which was held at Des Moines on February 7th, after a long and full discussion of the question which it was called to consider, adopted resolutions requesting the Governor to convene the Legislature in special session for the purpose of rectifying the errors and omissions which the Supreme Court decided rendered the Prohibitory Constitutional Amendment inoperative. The vote stood 491 in favor of immediate action to 243 for delay.

Dr. Norman Kerr recently stated, in Exeter Hall, that of the 34,000,000 cases of disease every year in the United Kingdom, a large proportion arose from indulgence in intoxicants. In this country the same facts exist. The saloons are in league with the hospitals, as well as the asylums, the jails, and the graveyards. We hope the doctors will not make league with the saloons.

About two hundred people in New York formed a society whose members pledged themselves to vote for no person for the State Legislature who is not in favor of submitting a prohibitory amendment to a popular vote. The society will be known as the New York County Prohibitory Amendment Association.

Our German friends cry out for personal liberty; yet their own national Reichstag has been asked by petitions to close the public houses and beer gardens on Sunday. When Germany calls a halt on that much personal liberty, will all the beer drinkers come to America?

The Church Temperance Society of New York have appointed a deputation to visit Albany and petition the Legislature to reduce the number of liquor places in the city from one to every 125 persons to one to every 500 persons.

A genuine Prohibitionist has just been elected member of the Canadian Parliament—Professor George E. Foster, whose voice has often been heard upon our State platforms. The fanatics are coming to the front all round.

by nothing so much as by example. Harriet, give me that pipe and tobacco-box, and I will have a little bonfire. Henceforth I say to my boys not 'go,' but 'come.' I hope I know my duty as a father, and want to do it."—*Mrs. J. McNair Wright*.

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Education. "Wisdom is the principle of wisdom; and with all that."—*Proverb*.

A FEW WORDS. BY FRED. Prior to engaging in the study of words it is interesting to know the last degree. Part with respect to the own language, by resources whence they are obtained. The incomparable says: "Those revolting mankind are noiseless; is voiced by another he remarks, "There more knowledge of the history of a campaign. That constellation received its name from sail," because navigation was considered safe and until its disappearance in Italy it appeared as a and was then called "sprout," as May is the sprouts start forth.

"Idiot," from the meant the private of from the one who Then it was applied his ignorance, was all affairs. From this easily came to signify tute of intellect—a n The Latin *caballus* birth to "cavalry," consisted of the *infans* who ran beside their horseback. "Drago prepared to serve on as the occasion req the fabulous dragon with wings and able The Roman soldier to be made a prisoner considered a worthless through the Norman our "cattif," a term the character of mean The first "saunterer" nest enthusiasm to vi Holy Land. Gradu preferred a ramble t life took a staff and Land, and thus the meaning.

The family of Mer in the history of the one member who m enemy's country fro turned laden with they who wander in been termed *Morade*. During a war betw tria, the most incred the victory or defea circulated. All of th inate in Hamburg, a news was announced is a Hamburg," and e Mara was an elf o accustomed to tormen liked with horrible "nightmare."

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When the Moors duties on all mercha tain town—Tarifa— of a promontory ex Mediterranean, near These taxes were o tariff.

Tantalus, a king many deeds in oppo gods, and, after dea mythology, in the demned, as a punis with apples, pears, above his head, thirst, and almost f to satisfy his desir When he bowed his it receded; when he the winds whisked From this circumst which means to tor that are never to b

The Danes have nifies "go on;" an alds, wishing to sto at a tournament, who," used by tea the above two wo however, say they the celebrated char But there is re things, and we may where. We sincer ested our readers "words," that the vestigations whic are positive the res for their time and

Of forty theolo the classes of Uni sixteen are the sou

Education.

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

A FEW WORDS ABOUT WORDS.

BY FRED. F. FOSTER.

Prior to engaging in it one might imagine the study of words tedious and profitless, whereas it is interesting and instructive to the last degree. Particularly is this the case with respect to the words composing our own language, by reason of the variety of sources whence they are drawn.

The incomparable essayist, Maunlay, says: "Those revolutions that most influence mankind are noiseless;" and the sentiment is voiced by another eminent author when he remarks, "There are instances in which more knowledge of more value may be obtained from the history of a word than from the history of a campaign."

That constellation known as the Pleiades received its name from the Greek *plein*, "to sail," because navigation in Greek waters was considered safe after its appearance in and until its disappearance from the heavens. In Italy it appeared about the first of May, and was then called *Virgilia*, from *virga*, "a sprout," as May is the time of the year when sprouts start forth.

"Idiot," from the Greek *idiotes*, originally meant the private citizen, in distinction from the one who held official position. Then it was applied to him who, owing to his ignorance, was allowed no part in public affairs. From this secondary meaning it easily came to signify a person entirely destitute of intellect—a natural fool.

The Latin *caballus*, "a pack-horse," gave birth to "cavalry." "Infantry" originally consisted of the *infantes*—boys and servants who ran beside their masters themselves on horseback. "Dragoon," the soldier who is prepared to serve on foot or on horseback, as the occasion requires, was suggested by the fabulous dragon—an animal furnished with wings and able either to run or to fly.

The Roman soldier who suffered himself to be made a prisoner of war—*captus*—was considered a worthless fellow. From *captus*, through the Norman French *caitif*, comes our "caitiff," a term that forcibly indicates the character of mean people.

The first "saunterer" was led by an earnest enthusiasm to visit *la Sainte Terre*, the Holy Land. Gradually, those idlers who preferred a ramble to the active duties of life took a staff and set out for the Holy Land, and thus the word lost its honorable meaning.

The family of Merode was distinguished in the history of the Netherlands. It had one member who made incursions into the enemy's country from which he always returned laden with spoils. From his time they who wander in quest of plunder have been termed *Merode-ers*, "marauders."

During a war between Germany and Austria, the most incredible rumors concerning the victory or defeat of the Germans were circulated. All of them were found to originate in Hamburg, and whenever unreliable news was announced it would be said, "That is a Hamburg," and eventually, a "humbung."

Mara was an elf of Finland, and she was accustomed to torment those whom she disliked with horrible visions. Hence our "nightmare."

A priory in London, "St. Mary's of Bethlehem," was granted to the city by Henry VIII. as a place of lodgment for the insane. Bethlehem, by degrees, was corrupted to "bedlam," the name now given to lunatic asylums.

"Gazette" is derived from *gazetta*, a small Venetian coin, which was the price of a paper containing commercial and military information, published by the Republic of Venice in 1563.

When the Moors ruled Spain, they imposed duties on all merchandise carried past a certain town—Tarifa—located at the extremity of a promontory extending far out into the Mediterranean, near the Straits of Gibraltar. These taxes were called *tarifa*, and then *tariff*.

Tantalus, a king of Phrygia, committed many deeds in opposition to the will of the gods, and, after death, according to ancient mythology, in the under world, was condemned, as a punishment, to stand in a pool with apples, pears, figs, and other fruit just above his head. Though parched with thirst, and almost famished, he was unable to satisfy his desire for drink and food. When he bowed his head towards the water, it receded; when he tried to seize the fruit, the winds whisked it beyond his reach. From this circumstance we have "tantalize," which means to torment by exciting hopes that are never to be realized.

The Danes have a word, *Gheu*, which signifies "go on;" and, formerly, French heralds, wishing to stop a knight in his course at a tournament, cried, *Hola*. "Ghee, whoa," used by teamsters, are derived from the above two words. Some authorities, however, say they are derived from Jehu, the celebrated charioteer.

But there is really "no end" to such things, and we may as well stop here as anywhere. We sincerely trust to have so interested our readers—especially the young—in "words," that they will continue the investigations which we have begun; for we are positive the result will compensate them for their time and labor.—*Christian Union*.

Of forty theological students of one of the classes of Union Theological Seminary, sixteen are the sons of ministers; two of these

ministers were also teachers. Nine are the sons of farmers, five of merchants, three of teachers with the two that also preached, and the others represented as many different business callings. When we consider the small proportion of ministers to the number of men in other professions and occupations, the ministers' sons are a great ways ahead. Good-bye to that bad old adage. I. L. C.

Oberlin College has reached the semi-centennial of its existence, and takes it as the proper occasion for issuing a small pamphlet, containing a historical and financial survey of the past, together with a mention of plans and needs for the future. Oberlin has played an important part in the great questions of the past fifty years, and so long as the country shall have a history the position of Oberlin on the slavery question will be remembered.

Eight more sophomores have been ordered to leave Bowdoin College, Brunswick, Me., immediately, on account of their connection with hazing.

Sabbath Reform.

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

THE SABBATH.

A Sermon preached at the Quarterly Meeting held in Westerly R. I., Oct. 20 and 21, 1882.

BY REV. S. S. GRISWOLD.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28

The subject selected by the committee of arrangements for this session of our Quarterly Meeting is Sabbath observance, and hence the speakers had no choice of subject, but were instructed to consider that subject exclusively. That the subject is one of importance, of grave and serious consideration, especially to us as a people, will not, I think, be questioned. It has to do with the primal institution, given by God to man. The institution of the Sabbath was incorporated into the very constitution of things, thus anticipating the necessitous wants of the coming man and his descendants.

Is it not worthy of notice: the order of succession which is sharply defined; in the events of the creative week; and how anticipative each preceding event or step was to each succeeding one; each preceding one preparatory to the wants of the succeeding ones; how each and all of the prior were a necessity to the latter? Hence, the several discrete degrees of the creative week were provisory and preparatory for the last and culminating act of the creative week, viz., provision for the wants of man who then appeared. Man was so constitutionally constructed, that in his very nature, he as positively needed the Sabbath for his highest spiritual nature, as he needed the laboring week for his physical nature. This is an admitted fact, predicated upon the experience of nearly six thousand years. To ignore it is to call in question the wisdom of that divine arrangement establishing it. If then, the need of the Sabbath is incorporated into our very being, into the creative constitution of things, its observance becomes imperative as a divine law; and if the experience of mankind coincides thereto, then the Sabbath without any special command of God would be equally obligatory, as are all the others necessitous wants of our being. Says Melancthon, one of the reformers of the sixteenth century, "Those precepts which learned men have committed to writing, transcribing them from the common reason and common feelings of human nature, are to be accounted as not less divine than those contained in tables given to Moses; and, that it could not be the intention of our Maker, to supersede, by a law graven on stone, that which is written by his own finger on the table of the heart." Says Dr. Alexander, "God, as a moral governor, has incorporated the elements of his law into our very constitutions." Is it not safe then to say, that all mankind, from Adam down, have needed the Sabbath; and that all such as felt the need observed it?

Thus the Sabbath was made for man, made to meet the wants of his being, and mankind can no more dispense with it, or disregard or neglect its proper observance, without loss, than they can dispense with or disregard the supply of any other necessitous want of their nature or being. But mankind have not always perceived and recognized the obligatory nature of those laws incorporated into their constitutional being, and hence have not obeyed them, to their injury. Instance the laws of health, of chastity, of the marriage relation, of temperance, of idolatry, of profanity, of stealing, of lying, of murder, of falsehood. Hence human laws

have been enacted to enforce obedience, by inflicting some additional penalty. Thus the divine Lawgiver issued from Mount Sinai, a statutory code of laws which are an epitome of the obligations growing out of our relation to him, to each other, and to ourselves, affecting the good and happiness of all concerned. These statutes are predicated upon the constitution of things, all of which were obligatory on mankind from the nature of their being, previous to their being formulated in the Decalogue; but so important was obedience to them, that, lest mankind might overlook, or think slightly of such laws inhering their being, God intensified their obligations by his personal authority, rendered awfully sublime and terrible by the occasion, and fearfully obligatory by the annexed penalties for disobedience. By the fourth section of that divine code, the Sabbath observance was enforced by all the authority of Jehovah God, and in connection with several other statutes, a most terrible death penalty was annexed in case of disobedience.

Now suppose that all this array of divine authority enforced by the death penalty was for an institution evanescent in its existence, and only obligatory, *ad libitum*, or at the pleasure and convenience of mankind, is derogatory to the dignity and character of the divine Lawgiver, and unworthy of serious consideration. And if Sabbath observance is at the option of Christian liberty, and there is nothing higher to bind the conscience of mankind and especially Seventh-day Baptists, the sun of all proper Sabbath observance will set to rise no more. Human laws can never secure Sabbath observance. They have been tried and have proved a total failure. Look at the shameful desecration of Sunday even right here in New England, where once the Puritan Sabbath was most sacredly observed, and its observance enforced by the admitted authority of Jehovah, as well as by that of the civil magistrate; and yet, where now is its sanctity and its observance even in Puritan New England! Witness its profanation by excursions, pic-nics, pleasure-seekings, clam-bakes, grog-shops, beech-parties. It is profaned, not alone by the ungodly, the impious, the worldly, but by Christians, members of Christian churches, who can not or dare not call to account their Sabbath Sunday-breaking members. But you may say, how does Sunday desecration affect us? Sunday is not the Sabbath. Very true, Sunday is not the Sabbath; but it has been observed as the Sabbath and believed to be the Sabbath, and supposed to have had divine authority as the Sabbath, and has had thrown around it all the sanctity of God's holy Sabbath-day, and hence, desecrating and profaning the Sunday Sabbath is regarded as a profanation of the sacredness of God's holy Sabbath. Already that leaven of desecrating the Sunday Sabbath is affecting us as a people. The most casual observer can not be blinded to the fact that much of the true sanctity and sacredness which our people once connected with God's holy Sabbath has departed, and there is imminent danger that this leaven will soon leaven the whole body of Seventh-day Baptists. The fable of the camel who asked leave to just put his nose through a small opening of an Arab's tent to warm it, soon pressed his head and long neck into the tent, and ere the Beduin was aware he had pressed his whole body through the yielding canvas, and stalking about the room drove the occupants into the cold outside the covering. The camel's nose and neck has already penetrated the canvas of our Sabbatarian tent, and unless driven back and the rent in the canvas mended, he will soon be walking *ad libitum* in every apartment of the Seventh-day Baptist tabernacle. Already "Ichobod"—"The glory of the Lord has departed"—is inscribed in capital letters over the door of many a household, where once "Holiness to the Lord" protected the pious Sabbath-keepers within from all profane intrusion.

Having shown that "the Sabbath was made for man" to meet wants that inhered in man's constitutional being or nature, wants that could not be met in any other way, and that, hence, man was, in duty to himself, under high obligation to observe it or use it for the purpose for which it was designed by his Creator; and having further shown that, in addition to this law of his being, God has expressly commanded man to keep the Sabbath holy, sacred, consecrated to its designed divine purpose or object, I am now to show how the Sabbath is to be observed so as to honor God and benefit man.

This part of the subject was to be made the special theme of discourse during this meeting. This part, viz., Sabbath observance, is what more especially concerns us as a people; for, as Seventh-day Baptists, we

acknowledge the divine authority of the Sabbath, as first instituted: its perpetuity, its observance of universal obligation, and that its sanctity is so sacred that none but Sabbath-keepers, ought to be admitted to church membership, and we carefully refuse non-Sabbath-keepers to sit at the Lord's table with us. Thus Seventh-day Baptists stand before the world fully committed as Sabbath-keepers, as defenders of God's law. And when God's Sabbath was lost and trampled under foot amid the darkness, ignorance, and worldly policy which spread over the church, the Seventh-day Baptist lifted up its trailing banner, and unfurled it anew to the world, and inscribed on it "Holiness to the Lord." It is then a most important inquiry for us, as a people, to know how the Sabbath is to be observed. Happily that was not left to the conflicting opinions of convenience, worldly considerations, pleasure-seeking, or go-as-you-please, *opinionaters*. For the same divine authority that marked the hebdomadal division of time by the Sabbath, has given positive, definite instruction, yes, has positively commanded how the Sabbath is to be observed. "To the law and to the testimony, for if we walk not by them it will be because there is no light in us." Turning then to the Statute Book of Jehovah, chap. 1, section 4th, we read: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." The statutes of the Decalogue are negative enactments or prohibitions, but their affirmative requirements are implied, as of equal obligation. For instance: The first, which forbids having any gods before Jehovah, and the second which forbids the making and worshipping of idols and graven images, imply and require the acknowledgment and worship of Jehovah, as much as they forbid idolatry, and in fact all who are not positive worshippers of the true God, are worshippers of a false god, and hence are idolaters. "Thou shalt not bear false witness against thy neighbor" requires as great regard for his reputation as we would have for our own. "Thou shalt not covet" requires us to love our neighbor as we love ourselves.

And so of the fourth command. It requires that for which a cessation from labor affords the opportunity. For the Sabbath was made for man, not for his idleness, his dissipation, his ruin; but for his good, as an intelligent being, a child of God, to be trained, cultured for heaven. We are, then, to learn the proper observance of the Sabbath from the fourth commandment as interpreted by the life and teachings of Christ, who, as the Lord of the Sabbath, would neither violate nor nullify its proper observance. First then, as preparatory to using the Sabbath rightly, beneficially, and in accordance with its design all work or business is to be suspended during the seventh day, commencing at sunset on the sixth day and ending on sunset on the seventh, as that was the divine arrangement for measuring a day. The Sabbath commences then at the setting of the sun on the sixth day of the week, or our Friday, at which time the gates of all secular business are to be shut down, at which time all work, business, is to stop. The command is imperative, unqualified, without any ifs or ands, or exceptions. Any business of a mere secular nature after this hour, and during the twenty-four hours following, is positively forbidden by the fourth commandment which includes all the members of every family, and also its working cattle, and strangers within our gates: transient members of the household. This is the first thing to be done towards a proper Sabbath observance. There can be no true Sabbath-keeping without it, and unless as Seventh-day Baptists we stand here, firm and unyielding, we may as well give up trying to establish our claims as a Seventh-day Baptist denomination first as last. Let the camel get this nose into our Sabbatarian tent and he will oust the whole concern, and take full possession, turning the whole family and church out of doors. The clause in the fourth command is positive prohibition of all work or business which we would call secular—trade, traffic, bargaining, merchandizing, manufacturing, mechanical work; in short, all we call business is positively forbidden. The command is sharp, positive, definite. It is this that so sharply defines or marks the Sabbath, and outlines its horizon, so that its beginning and ending are as distinctly marked as that of sun-

set and sunrise. So that between these two boundary lines, the Sabbath is to be known and observed by the suspension of all business or secular work. This is the law of the Sabbath, and all who accept the fourth command as the rule of Sabbath obligation must stand by it, and hence all Seventh-day Baptists must arrange all their business in conformity to it, and require their families, their visitors, their laboring cattle, also to conform, and Seventh-day Baptist churches must require their membership to conform to said law.

In this way, viz., by suspending all business, was the Sabbath to be kept holy, for the suspension of all work on the Sabbath constituted its sanctity, its holiness, for there is not the remotest intimation of anything further, of anything like public worship; but simply a resting from work; nor is the resting one especially from toil because of wearisomeness, but it was a memorial resting, a cessation from labor which constituted a memorial, hence that rest was a holy rest, a sanctified rest, a commemorative rest, a monumental rest, a memorial of God, in memory of him as the Creator.

What act could better express the thought in memory of Jehovah God as the Creator? For thus was erected a monument before the eyes of all mankind as enduring as time itself, the import of which could not be mistaken nor forgotten, a weekly memorial of the existence of God as the Creator. So long as mankind observed the Sabbath by suspending all work or business in remembrance of God, and out of respect to him, neither atheism nor infidelity could obtain a foothold. Hence, need we wonder at the severity of the penalty annexed for the least violation of the Sabbath law; for such violation was an entering wedge, an incipient step toward idolatry, and a total rejection of God; a practical denial of his being, a defiant and impious denial and rejection of his authority. Bald atheism. May I not ask therefore, in all kindness and seriousness, if known and willful Sabbath-breaking is not practical atheism, and such a denial of the authority of Jehovah as he accepts as direct insult offered to him? I have thus endeavored to consider Sabbath observance as predicated upon the fourth precept of the Decalogue, and for which I ask your candid consideration and examination during the Sabbath conference appointed by the programme committee for the service of this evening. (Concluded next week.)

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.

Receipts for January, 1883.

GENERAL FUND.	
C. Potter Jr., Plainfield, N. J.	\$25 00
Estate A. B. Crandall, sale of oil	5 04
Sale "Chautauque Address" per A. H. L.	18 78
Rev. J. Clarke, De Ruyter, N. Y.	5 00
Stephen Clarke, Independence	3 00
Collection	1 00
Edith Bliss, "for Boodschapper"	1 00
Sabbath-school, New Market, N. J.	4 41
George H. Babcock, Plainfield	500 00
"Friend," Auburn, N. Y.	3 00
L. C. Rogers, Edgerton, Wis.	5 00
Prof. A. R. Crandall, Lexington, Ky.	50 00
Ladies' Missionary Aid Society, 2d Brook-	
field, N. Y.	30 00
Church, Dodge Centre, Minn.	15 50
Mrs. E. C. Burr, Manchester Depot, Vt.	5 00
Mr. & Mrs. W. B. Sillman, Saginaw, Mich.	40 00
	\$931 71

PUBLISHING FUND.	
T. H. Tomlinson, Plainfield, N. J., old sub.	\$50 00

OUTLOOK FUND.	
Daniel B. Rogers, Daytona, Fla.	\$5 00
Subscriptions paid to Treasurer	2 50
Mrs. E. C. Burr, Manchester Depot, Vt.	5 00
George Greenman, Mystic Bridge, Ct.	50 00
	\$62 50

TENT FUND.	
Edith Bliss, Independence, N. Y.	\$1 00

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 15, 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."

A GOOD suggestion was made in a Home News item from Shiloh, last week. We hope it will be heeded by many churches. "Set the young people at work." Idleness is death. Work is life, and life is growth, and growth, when it is completed, is the measure of the fullness of the stature of Christ.

It is said that a constitutional amendment providing for biennial sessions of the Legislature and biennial election of State officers has been adopted by the Massachusetts Legislature. The average reader will fail to see why such an amendment should not be passed by the Legislature of every State in the Union, and become part of the constitutional law of the State.

ANDREW CARLSON, of Rush Point, Chisago Co., Minn., has translated and had printed in the Swedish language, one of our Sabbath tracts, "The Bible Doctrine of the weekly Sabbath," by the late Rev. N. V. Hull. Any of our Scandinavian brethren, or any one else who can make use of them, can be supplied with copies, by applying to Bro. Carlson as above.

In the "prelude" to his Boston Monday Lecture for March 5th, Joseph Cook talked of revivals. At the conclusion of his remarks upon this subject he asked all in the audience who were church members to arise, whereupon nearly the whole vast assembly of over 2,000 people rose to their feet. He then requested all who did not come into the church under the influence of some special revival work, to be seated, and still the great majority, from two-thirds to three-fourths, remained standing. Surely a custom, or method of work, which brings into the churches three-fourths of their members ought not to be discontinued until some more effective measure can be put in its place.

THE Minutes of the General Conference and of the Societies are sent from this office this week. They have been put up in packages for the several churches, according to their respective apportionments made by the Finance Committee of the General Conference. Where it could be conveniently done the packages for several churches have been put up in one bundle and sent to a single address. Those for the New England Churches, except Waterford, Conn., have been sent to I. B. Crandall, Westerly, R. I.; New Market and Plainfield, to Rev. A. H. Lewis, Plainfield, N. J.; Shiloh and Marlboro to Rev. T. L. Gardiner, Shiloh, N. J.; Lost Creek and West Fork to Rev. L. R. Swinney, Lost Creek, W. Va.; New Salem, Greenbrier, Middle Island, and Ritchie to P. F. Randolph, New Salem, W. Va.; First Brookfield, Second Brookfield, and West Edmeston to Rev. Stephen Burdick, Leonardsville, N. Y.; DeRuyter, Cuyler, Lincklaen, and Otsego to Rev. J. Clarke, DeRuyter, N. Y.; Milton, Milton Junction, and Rock River to Rev. N. Gardner, Milton Junction, Wis.; and Albion and Utica to Barton Edwards, Albion, Wis. All the rest have been sent to some individual address in each church.

In all cases the express charges have been prepaid as far as they could be paid at this end of the line. Packages sent by mail have been prepaid in full. Persons desiring to charge to this office expressage paid by them should do so at once.

It is but justice to ourselves to say that, but for delays at the bindery the Minutes would have been sent out at least six weeks ago.

RESOLUTIONS.

The following resolutions were adopted by the First Alfred Church at regular Sabbath service, March 3, 1883:

- Resolved, in the Providence of God, our beloved pastor, Eld. C. M. Lewis, has been removed from us by death, in the midst of his labors, therefore, Resolved, That, while we bow in humble submission to the afflicting hand, we here record our grateful appreciation of his earnest and faithful labors, whereby he was endeared to all who knew him. Resolved, That we will continue to cherish the memory of his loving admonitions and faithful instructions from the Word of God, striving most earnestly to be and do all that his great heart constantly desired for this people. Resolved, That, recognizing in his death the loss from the ministry of the gospel one of our truest, bravest, and best men, we are called upon to renew our efforts, and above all to pray the Lord of the harvest to send forth laborers into his harvest. Resolved, That we express to his wife, son, and other relatives and friends, our heartfelt sympathies in this sad bereavement, both theirs and ours.

FOR REST SIMPLY.

Replying to some inquiries and suggestions of an Adventist preacher with reference to the Sunday law question, the Independent says:

"We can only repeat that it is a great disadvantage to be in the minority. People there may be right; but they must suffer and submit. With the Seventh-day people it is a matter of religion and conscience. They must rest Saturday, and may, generally should, work Sunday; but the State has no quarrel with their conscience and religion, and no favor for the religion of the other citizens. All the State wants is that the citizens shall have one day in seven for rest; not for religion. Which day it shall be the majority must decide; but the law should be very considerate of those whose conscience requires another day. They should be allowed to work Sunday if they do not disturb the rest of the majority. If they insist on so working as to interfere with the rest-day of the majority, they must either move or be moved away. We are sorry, but there is no help for it."

Now we should like to ask the Independent a question or two. If the Sunday of the State is for rest simply, having no regard for the conscience of the minority, and no favors for the religious opinions or preferences of the majority, then why is it needed at all? Does the fact that a few persons, more or less, choose to pursue their regular avocations on any given day prevent all the world besides from resting on that day if they choose to do so? It is probable that a majority of the business men, especially in our large cities, suspend business on our national holidays, as Washington's Birthday, Thanksgiving, &c., and so make it a rest-day. Do they rest any the less on those days because, forsooth, the railroads run their regular trains, and a few men keep open stores, shops, or mills? On public holidays many people prefer to go on excursions, with extra railroad trains, banners, and bands of music. Does that prevent those who prefer to do so from staying quietly at home and resting? How, then, if Sunday is simply for rest, can the ordinary labor of a few persons on that day be any serious interference with the resting privileges of the majority? Some men have found it necessary to take a day or a week or a month from business for rest, and they get it, and with it returning health and vigor, although the great majority of mankind have kept the very air full of the hum and clatter of business. If a few men can rest effectually with business going on all about them, ought not the majority—the great majority—to be able to rest without incurring the aid of the State, even though a few people, here and there—a very few—choose to go quietly about their regular business, never very noisy? We have noticed that when for any reason people have chosen to do so, they have been able to rest, irrespective of the activities of business or pleasure-seeking on the part of other people, on every day of the week, except Sunday. But when Sunday comes, and the majority of the people have suspended business, if a few persons conscientiously go about their legitimate work, forthwith a great cry is raised, "These few people are so disturbing the rest of the people, they must quit, move or be moved." Is it not the baldest nonsense to plead for the Sunday law on any such ground? If the Christian people of this land did not want to preserve the traditional sanctity of Sunday as a day of religious worship, if they were not conscious that such sanctity can not be maintained by any authority from the Word of God, if, in a word, the religious element were taken out of this question, it would cease to have an advocate.

ENCOURAGING.

A Brother Woods, of Motor, Rooks Co., Kan., writes for a copy of the RECORDER, and adds: "My wife and I are Baptists, members in good and regular standing of the regular Baptist Church of this place. A few months since, we became convinced that the seventh day of the week, and not the first, is the Sabbath, and we have kept it since that time. There are some other Christian people (here) not connected with any church, who also keep the seventh day." Concerning the Outlook, the Postmaster at Wine Sap, Cumberland Co., Tenn., writes: "Please send the Outlook to my address. I will take pleasure in distributing sample copies, if sent to this office. Some families observe the seventh day here, and others are giving the matter serious thought. Send paper also to Eld. P. D. Mayers. He observes the seventh day." Here are indications that the agitation of the Sabbath question is not in vain. God, by his Spirit and Word is moving men to inquire after, and to obey the truth. With us, as a people, it is pre-eminently a time of seed sowing. Let us do our work faithfully. Nor need we wait

long for the harvest. "Lift up your eyes and look on the fields for they are white already to the harvest." Let us not, however, forget that he who has given us this encouragement has also said that "He that soweth sparingly shall also reap sparingly," and sow bountifully to-day that we may reap bountifully to-morrow.

Communications.

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

WASHINGTON LETTER.

(Regular Correspondence.) WASHINGTON, D. C., March 10, 1883. During the few days that have elapsed since the adjournment of Congress, Washington has scarcely had time to realize her loss. The city does not look at all forlorn. There is no appreciable diminution in the number of gayly dressed promenaders on the Avenue. The attendance at the theatres is as large as ever, the churches are full of the faithful and fashionable, the even tenor is not broken, nor will it be, for while Washington enjoys having Congress here, she long since became used to its intermittent peculiarities, and has survived this same calamity many times. Landlords and boarding-house keepers are most bereaved, and have just flooded the market with houses. The inscription, "furnished rooms for rent," tells the story of recent desertion.

If one needs proof that Congress has vanished, a visit to the Capitol will be convincing. The light in the dome has been extinguished, the Stars and Stripes no longer float from the eastern and western wings, and once within the marble portals the dreariness is complete, and in striking contrast to the bustle and turmoil that have reigned there for the last few weeks.

One of the events of the week was the resignation of Mr. James Gillfillan, Treasurer of the United States. Mr. Gillfillan has been Treasurer since July 1, 1877, and you will find his signature to all bank notes issued since that day. His resignation caused much surprise, and he has been so efficient in the discharge of his responsible duties, and so courteous and obliging to all who have approached him, that he leaves his position with the regrets and best wishes of every one. He was a friend and schoolmate of President Garfield, and during Garfield's brief administration was prominently mentioned for a Cabinet position. He retires from public service to become Treasurer and Manager of the Mutual Trust Company of New York City. His salary will be twice that of United States Treasurer. The vacant office will most probably be filled by Mr. A. U. Wyman, Assistant Treasurer.

Secretary Folger, of the Treasury, is in very feeble health, and it is only by a strong effort of will that he goes through the daily routine of business. It is feared he will break down entirely under the strain of additional work the new tariff law will impose upon him. The revised classification of articles, and the rearrangement of duties, will make it necessary for the Secretary to go through the law with the greatest care, and subject every paragraph to the most painstaking and thorough analysis. He will be called upon to define the law, and give rulings on a thousand points involving vast private and public interests. Business men will want the law interpreted their own way and will try hard to make black appear white and vice versa. Secretary Folger dreaded to see any bill become a law which necessitated a revision of the tariff.

Washington is seldom without distinguished foreign visitors. There is at present stopping at the Arlington Hotel a party of Japanese officials, whose sole object in this country is recreation, and a desire to see the principal cities of the nation. The party comprises four members, the Vice-Minister of the Imperial household department, the Secretary of the Foreign Office, and two attaches. The first mentioned is the late Minister to the Hawaiian Islands. They are all men of education, culture, and marked ability. They have been presented to the President, have made some pleasant acquaintances here, and speak enthusiastically of the beauty of the city. An embassy from Madagascar arrived yesterday, and is also registered at the Arlington. This consists of six persons, the chief ambassador bearing the unpronounceable name of Ravoninahitriniarivo. He speaks his own name with fluency and ease, but no one here is bold enough to attempt it. The object of the embassy was to confirm the treaty between Madagascar and the United States, but as Congress had ratified the treaty before they reached the American shore, they have only to sign the necessary papers.

The priest who officiated at the late Senatorial wedding here, on learning that both bride and groom had been divorced, returned to the latter the handsome fee of \$200 received for performing the marriage ceremony, and declared, so far as the Catholic Church was concerned, it was no marriage at all. The Reverend Father did not relish being led into such a trap. It is said that Senator Tabor and Miss McCourt were married previously at St. Louis by a Justice of the Peace. So in spite of the priests; they have individually and collectively been married enough. C. A. S.

IS IT TRUE?

"Rev. Geo. F. Pentecost, the noted evangelist, says in the Independent that the conversion of sinners is becoming a lost art." "The fact is sad and stubborn that in the great cities where churches, talent, wealth, culture, leisure and opportunity to do revival work abound, there the number of conversions is in an inverse ratio to the facilities. He attributes this to what he calls the over-feeding of the churches. Too much food and too little work results in surfeit and torpor, and that is where he thinks the trouble lies."

We find the above going the rounds of various periodicals. It certainly calls for inquiry, and, if true, for immediate and thorough reform in the churches. Mr. Pentecost is known as one of the most earnest and experienced revivalists, and ought to know whereof he thus speaks. It is a sad commentary on the tendency and progress of religious movements, when a leading actor in them uses such language as we find here attributed to him. "Talent, wealth, culture, leisure, and opportunity to revival work abound," and yet conversion is, "becoming a lost art." Old fashioned religion is dying out. Its most earnest workers thus testify. We are forced to admit that there are grounds for such statements. Worldliness, pride, love of pleasure, superficiality of religious experience threaten our very life. We are living in perilous days, and Satan is making mighty efforts to destroy true religion from the earth. Our only hope is to be faithful to our fathers' God, and walk in the "old paths." God has given us special light, which will preserve our feet from sliding if we walk in it. Nothing else will. But here we are amid a vast amount of church machinery. Take the Sabbath-school, for example. Is there not danger that those engaged in it may become more anxious to keep up the reputation of their school, than to save souls. There is certainly no lack of instruction in the Word of God, as to its facts and history, but is there that faithful application of its truths to the heart which is necessary to produce conviction and conversion? There is also a tendency on the part of the ministry to leave the instruction of the young to the Sabbath-school teacher.

It is evident also that ministers of the gospel have ceased to preach repentance as of old, and have largely ceased to perform pastoral labor. Ministers lecture much more upon travels, countries, heathen traditions and heathen mythology and costumes, science and arts, other than the art of "saving souls," and, it is to be feared, preach more to please the ear than to reach the heart and convert the soul. We do not feel like acknowledging that the gospel has lost its converting power, if rightly applied to the sinner's heart. We believe there is "a balm in Gilead" in the gospel of Christ, and that there is a Physician there; but if the art of application is lost sight of, it may become death unto death instead of life unto life. Many medicines are good for the body, if properly applied, but it needs experienced doctors and druggists to deal it out with safety. The world is full of quacks in medicines, and possibly we have too many quack teachers of the gospel; and thus the true art of converting souls is lost sight of. Is it, then, anything wonderful that Mr. Pentecost should make the statement, "that the conversion of sinners is becoming a lost art?" May we not, as a denomination, study this question with profit? E. LANPHEAR.

"THOSE PRECIOUS HYMNS."

To the Editor of the Sabbath Recorder: Please say to "Sister Hannah Wheeler, of Salem, N. J.," and "others who may be gratified and benefited" by the information, that "those precious hymns" of the late Eld. Lucius Crandall are to be found in "The Carol, a collection of original and Selected Music and Hymns, for the use of Sabbath-schools, Social Religious Meetings, and Families, Compiled by Lucius Crandall." The book, consisting of 128 pages, was published in 1854, and included not only the "precious hymns" which Elder Crandall and his musical associates of that time sang

with so much pleasure to themselves and profit to others, but also several pages of "Easy Lessons in Music," and a variety of hymns and tunes designed principally for Sabbath-schools. It has been out of print for many years. A re-examination of it, several months ago, so impressed the writer with its intrinsic value, and its superiority to the average Sabbath-school and social hymn and tune book, that he determined to publish a new edition of it, partly as a tribute to the memory of Brother Crandall, and partly in hope of thereby encouraging musical culture in the rising generation. The new edition is expected to appear in May. G. B. U. WESTERLY, R. I., March 9, 1883.

Home News.

New York.

ALFRED CENTRE—A PLEASANT EVENING. On invitation, a number of young people gathered at the residence of Prof. Coon on Wednesday evening, where the evening was passed in social chat, interspersed with music. It was one of the most pleasant evenings we have enjoyed for a long time. Such meetings tend greatly to elevate the moral and social life of all, and is highly gratifying, especially to "old bachelors." May the lives of the Professor and his estimable wife, as they continue to travel life's rugged road together, be as full of enjoyment and brightness as that evening, and may we all be able to attend many more such pleasant meetings. ONE WHO WAS THERE.

The past has been a pleasant Winter. We have had about ninety days of good sleighing. The people have enjoyed quite good health, and a good share of business prosperity. As Spring opens many are arranging for making maple syrup. Last year several thousand dollars were invested in syrup for canning. There is now a refinery established here and additional buildings and larger plans are made for it this year.

Recently eight or ten men have been at work on the Memorial Hall finishing the inside, ready for use. We note some changes in business. D. K. Davis has sold his store of goods. We are pleased to know that he has arranged his business with the hope of giving himself again to the good work of the ministry. The Winter term in the University closes the 21st inst. Very many feel a deep interest in this large gathering of students in school this term.

Dr. Williams's theme for the last Sabbath in February was, "The Sabbath, a type of our heavenly rest." Last Sabbath the 10th inst., was our regular communion service. L. M. C.

With the exception of two or three days, the weather has been cold and blustery, so far this month.

The Church keeps up a Sabbath morning prayer-meeting, held from 10 to 11; at which various questions of interest are considered from a Bible standpoint.

Meetings are held at Five Corners every Friday night, conducted by Fred S. Place; there is a good degree of interest manifest.

At a Church-meeting of the First Alfred Church held Sunday March, 11th, a unanimous call was extended to Rev. A. E. Main to become its pastor.

During the past Winter, surprise parties in Alfred Centre have been frequent and varied, several of which have been noticed in the RECORDER. On the evening after last Sabbath, friends of Mr. Lewis W. Niles made him and his family a call, and brought with them an extension table, and other things useful. The evening was spent in social chat and refreshments, and the company dispersed at an early hour. Although Mr. Niles responded to the presentation at the time, yet he wants to express himself again as being very grateful to the donors. *

Rhode Island.

ASHAWAY. Our monthly missionary concert, held March 2d, was so arranged as to edify as well as entertain all present concerning the South-Eastern Association.

A praise service and appropriate Scripture readings, conducted by the pastor, was followed by prayer offered by A. E. Main.

Orrin T. Crandall took his position at the blackboard, and pointed out the important items, geographically, of West Virginia, and particularly of that portion occupied by our denomination, giving railroad facilities, surface, soil, and productions.

William L. Clarke followed this with the origin of the Seventh-day Baptists in this locality; and by a drawing upon the blackboard gave the relative positions of each church, their names, when organized, number of members, present condition, and fut-

ure prospects; also named those who have labored on that field. Miss Jessie F. Briggs read from extracts of letters from the South-Eastern past and present.

Prof. Hill read a paper from West Virginia, their habits, occupations, and resources. Mr. Main was then asked to give an account of his own work, and of the organization of the day Baptist Church in the State, and prospects south at a time not far in the future.

Such meetings bring to the attention of those who can not fail to interest us. With fields so large and a demand for laborers will be great. Dr. Stillman's singing and closing concert on the evening of the 3d, in Ashaway Hall, was a success. Snow and ice have nearly melted, and kites, thornapple, and viting Spring to hurry along.

Wisconsin.

Our late Quarterly Meeting was a success. The Conference were of use to numbers and spirits all here save one; he was a necessity. They seemed to be in a state of spirit and desire, that we realized that it was good to dwell together in unity. The Lord seemed to be with us that came. The churches, at once, to the work turned blessed. Several of our Quarterly Meetings this year that an unconverted man meeting he ever attended brethren and sisters at the churches of God. We are so favored of God. Years have been increasing past. Our next is in Albion, already brethren a still greater blessing when we shall meet blessed One may meet his blessings to equal ours.

Iowa.

Eld. H. B. Lewis is at his new field of labor in Minn. Recently, a com- brethren and sisters met Davis to bid him and After a bountiful supper were made them, we received with appropriate marks. We are very them. Brethren, pray send forth faithful labor for the harvest truly is a few.

The Carlton Church through fiery trials, but she is struggling through and rough seas for the people of God. The Church is without present. Eld. J. T. D. in a few days whose coming of Titus. At a recently held, I was made rice present which I hundreds of dollars have come from warm, loving blessing of God rest upon

Missouri.

The Church organized Bro. S. R. Wheeler, known as the Seventh-of Delaware, has received experience and baptism one by recommendation eleven members. We bath-school, and preaching in each month. The same house, the Church is supplied with K. Johnson and Brother Johnson is the our Sabbath-school. with us preaching the and lowly Son of God great encouragement here an appointment has on First-day, May day Baptist Church in east of Billings, and

measure to themselves and out also several pages of Music," and a variety of designed principally for It has been out of print A re-examination of it, so, so impressed the writer value, and its superiority Sabbath-school and social book, that he determined to tion of it, partly as a tribu- tion of Brother Crandall, e of thereby encouraging in the rising generation. is expected to appear in G. B. U. March 9, 1883. News. New York. A PLEASANT EVENING. number of young people sidence of Prof. Coon on g, where the evening was chat, interspersed with e of the most pleasant enjoyed for a long time. d greatly to elevate the life of all, and is highly ly to "old bachelors." May professor and his estimable ine to travel life's rugged as full of enjoyment and evening, and may we all many more such pleasant ONE WHO WAS THERE. en a pleasant Winter. He ety days of good sleighing, enjoyed quite good health, f business prosperity. As y are arranging for mak- Last year several thou- nvested in syrup for can- w a refinery established al buildings and larger it this year. ten men have been at Hall finishing the in- changes in business. D. his store of goods. We that he has arranged e hope of giving him- od work of the ministry- in the University closes y many feel a deep in- gathering of students in me for the last Sabbath The Sabbath, a type of 10th inst., was our regu- ce. L. M. C. n of two or three days, n cold and blustery, so up a Sabbath morning from 10 to 11; at which interest are considered oint. at Five Corners every cted by Fred S. Place; e of interest manifest. ting of the First Alfred ay March, 11th, a tended to Rev. A. E. pastor. A. Winter, surprise parties ave been frequent and ch have been noticed n the evening after last r. Lewis W. Niles made call, and brought with le, and other things was spent in social ts, and the company our. Although Mr. e presentation at the e express himself again to the donors. * illand. WAY. ionary concert, held nged as to edify as well concerning the South- appropriate Scripture the pastor, was fol- by A. E. Main. ok his position at the d out the important of West Virginia, and tion occupied by our nroad facilities, sur- lowed this with the ay Baptists in this ng upon the black- e positions of each en organized, num- condition, and fut-

ure prospects; also names of pastors who have labored on that field. Miss Jessie F. Briggs read a paper arranged from extracts of letters having a direct bearing on the South-Eastern Association, its past and present. Prof. Hill read a paper on the people of West Virginia, their habits, character, occupations, and resources. Mr. Main was then asked to tell us of the Sabbath-keepers in Alabama, which he did, giving an account of his visit there, what he saw, heard, and hoped; of their various wants, and of the organization of a Seventh-day Baptist Church in the northern part of the State, and prospects of another in the south at a time not far in the future.

Such meetings bring the work and its importance directly before those who hear, and can not fail to interest us in missionary work. With fields so large and so white, the demand for laborers will never grow less. Dr. Stillman's singing class gave their closing concert on the evening after March 3d, in Ashaway Hall, which was well filled. Snow and ice have nearly gone; blue birds and kites, thornaway and marbles are inviting Spring to hurry along.

Wisconsin. UTICA.

Our late Quarterly Meeting and Ministerial Conference were of unusual interest, both as to numbers and spirit. The pastors were all here save one; he was prevented by necessity. They seemed to be moved by one spirit and desire, that was to do us good. We realized that it was good for "brethren to dwell together in unity." The Spirit of the Lord seemed to be with the lay members that came. The church largely gave themselves, at once, to the work, and were in return blessed. Several said it was the best Quarterly Meeting they ever attended, I hear that an unconverted man said it was the best meeting he ever attended. I am sure the brethren and sisters at large will rejoice with us that the churches of Southern Wisconsin are so favored of God. Our Quarterly Meetings have been increasing for more than a year past. Our next is to be with the church in Albion, already brethren are praying for a still greater blessing on the dear people when we shall meet there. O that the blessed One may meet with us, and grant his blessings to equal our need. V. H.

Iowa. GARWIN.

Eld. H. B. Lewis is about to leave us for his new field of labor at Dodge Centre, Minn. Recently, a company of about fifty brethren and sisters met at the house of Dea. Davis to bid him and his wife farewell. After a bountiful supper, some valuable presents were made them, which Eld. Lewis received with appropriate and touching remarks. We are very sorry to part with them. Brethren, pray that the Lord will send forth faithful laborers into his harvest, for the harvest truly is great but the laborers are few. J. B. F.

The Carlton Church have been passing through fiery trials, but by the grace of God and the earnest help of Eld. H. B. Lewis, she is struggling through the stormy winds and rough seas for the rest that remains for the people of God. Elder Lewis' labors closed here with the close of last month. The Church is without pastoral help at the present. Eld. J. T. Davis is expected here in a few days whose coming may be like the coming of Titus. At a donation party recently held, I was made the recipient of a nice present which I appreciate more than hundreds of dollars because I believe that it came from warm, loving hearts. May the blessing of God rest upon the donors. M. B.

Missouri. BILLINGS.

The Church organized here last Spring by Bro. S. R. Wheeler, with four members, known as the Seventh-day Baptist Church of Delaware, has received one member by experience and baptism, five by letter, and one by recommendation. So we now have eleven members. We have kept up our Sabbath-school, and preaching three Sabbaths in each month. The First-day Baptist holding their meeting on the fourth Sabbath in the same house, the Seventh-day Baptist Church is supplied with preaching by W. K. Johnson and the writer, alternately. Brother Johnson is the superintendent of our Sabbath-school. Eld. S. R. Wheeler is with us preaching the gospel of the meek and lowly Son of God, which has been a great encouragement to us as a church. He has an appointment five miles south from here on First-day, March 4th. The Seventh-day Baptist Church is twelve miles south-east of Billings, and twelve miles west of

Ozark, the county seat of Christian county. The Sabbath question is causing a considerable stir among the First-day people. Some are almost persuaded to keep it, while others are considering it. It is becoming quite common of late to hear the First-day people say the moral law of God is abolished, thinking thereby to get rid of the Sabbath. So they seem to think well enough of the Seventh-day Baptists if they will not talk or preach on the subject of the law, or the Sabbath. Oh, how restless they are when the subject is pressed home to the heart. L. F. SKAGGS.

Illinois. WEST HALLOCK.

Our three or four weeks of protracted meetings were fairly successful, and we hope soon to receive from ten to fifteen into the Church by letter and baptism.

Three or four young people have indicated their intention of coming into the society this Spring. The demand for hired help is with considerable difficulty supplied. A good Seventh-day Baptist dress-maker would get plenty of employment in this society and vicinity. We also believe this to be a good location for a good Seventh-day Baptist homeopathic doctor. Some send forty miles for such a physician, though others are to be had from places four miles north, six west and south-west, or ten east, which surround an open territory of which we are nearly central. Thus making this also a good point to locate.

Present prospects warrant the expectation of a railroad through this place in the near future. Articles of incorporation have been filed with the Secretary of State for a road to run from Peoria north to Sterling and thence to Milwaukee, which, it is thought, must pass directly through here. The Hannibal and St. Joseph Railroad Company also declare their intention to connect with Chicago by building a road to that city from Hannibal, passing through this county on the north side of the Illinois River, and may, therefore, come somewhere near West Hallock. At least between the two roads we expect to get one.

Farmers who wish to invest in fine farms in a fine country would do well to turn their attention to this place. Some good opportunities also occur to rent or work farms on shares.

The county is not over-stocked with school-teachers, and wages are good, ranging from \$25 to \$45 per month. Some of our elocutionists, I think, could get a good Summer class in elocution.

A reliable merchant could secure the store and post-office of the present occupant, Delford Potter, who, on account of poor health, would sell his goods, and rent his store for a term of years.

Our cornet band is preparing for a concert they are soon to give in a neighboring village.

A week of beautiful weather reminds us "the Winter is past, the rain is over and gone, the time of the singing of birds is come," and joy songs fill our hearts. G. M. COTRELL.

Nebraska. NORTH LOUP.

Our Winter has been quite severe, the mercury running down to 32° below zero one or two days. Now we have every indication that Spring has come; the snow is nearly all gone, the frost is fast coming out of the ground, and some of the farmers have begun sowing wheat.

We are making an earnest effort to build us a house of worship the coming Summer. We have seen the need more the past Winter than ever before. The schoolhouse where religious services are held is the only place in our village where any public meeting or entertainment can be held, and when we were trying to hold extra meetings, they were frequently broken in upon by public entertainments of one kind and another, which took the attention of the people from their eternal interests, preventing their giving to Christianity that earnest thought which the importance of the subject demands. In this way our meetings were rendered less successful than we have reason to hope they would have been if we could have held them every evening. Yet we have great reason to be thankful for the blessings God has bestowed upon us. Many of the church-members have been revived and strengthened, all have experienced the strivings of the Holy Spirit, and several have been converted. We do not wish to hide from our eyes the fact that there are many difficulties and many adversaries. They stare us in the face at every step, and whenever there is an effort to take an advance position, we feel the weight of opposing forces. This is not strange, for no kingdom can be established, no system of government

bring its subjects under its discipline, without the friction of antagonistic forces. We are not discouraged, therefore, but fully believe that the elements of strength and growth, through the blessing of God, will throw off and neutralize all the poison with which the bites of the old serpent have tainted the blood of the church. The evidences of returning health in this part of the field are: 1st. Greater activity of the membership. 2d. Clearer views of duty. 3d. More willingness to deny self for the sake of doing what is right. 4th. A determination to press on against opposing influences.

Davis Creek and Mira Valley remain about the same; a fair attendance and good attention at both places.

At Calamus the evil one has evidently become somewhat worried about the safety of his followers, for he is exerting himself greatly to get and hold the minds of professed Christians with the temptations and pleasures of this world, so that he may have their acts as a means of checking the advancement of the kingdom of Christ in that field. These things of themselves are discouraging, yet when we remember that in spite of them the attendance is greater at each successive meeting, and that the attention to the preaching of the Word is very close with all, while some watch with eager earnestness and shining eyes every movement of the speaker, we still have great reason to hope and to continue to sow the seeds of divine truth beside all waters. Let the prayers of God's people continue to ascend to the Father in behalf of this field, that wisdom may be given to both speaker and hearers, and that all shall so live as to bring glory to the name of the Most High. G. J. C.

MARCH 6, 1883.

Condensed News.

The Stephens memorial services took place at Atlanta, Ga., March 8th. Not a twentieth of the people who desired to do so could get in the hall. Many delegations were there from different parts of the State. Speeches were made by Martin Crawford, General Tooms, General Henry Jackson, Senator Brown, Colonel Jones, Attorney-general Anderson, Dr. Miller, and ex-Governor Smith. Crowds continued to arrive until 50,000 visitors were in the city. All the streets were packed. At the memorial meeting, resolutions were adopted, declaring that in the death of Stephens, Georgia had lost her best beloved and foremost citizen. The funeral services occurred in the afternoon of the same day, and were conducted by the Rev. John Jones. Dr. Talmage made the closing prayer. The funeral procession was a mile and a half long. There were six ex-governors among the pall-bearers. The remains were deposited in a vault in Oak-land-cemetery. Memorial exercises were also held at Columbus, Ga., which were most impressive. Thousands attended. Nearly every business house in the city was closed, and all the bells were tolled. Appropriate services were held in the colored churches.

A dispatch from Helena, Ark., gives the following picture of the devastating work of the floods in the lower Mississippi valley, at the close of last week: The river has been stationary since March 8th. Work on the levee continues. Reports from Austin, Clarkdale, and Friar's Point, are most discouraging. There is not a single house in the places named which has escaped the deluge and not one remains. A steamer reports that only a few spots of ground are visible between here and Memphis. Scores of the best farms are ruined and abandoned. In many places cattle are standing in water overflowing platforms. Almost every gin house is filled with colored people. At Harbute's Landing, there are eighteen negroes in boats, moored to a tree on a flooded bank, waiting for a steamboat to take them away. There is not a foot of dry land in forty miles. Skiff loads of colored people and household goods are seen at various points, seeking for ground.

Nearly \$5,000 worth of new five cent nickels a day are still being issued from the Philadelphia mint. No order has been made suspending coinage. The demand comes exclusively from private firms, and is only half supplied. No more of these coins will be put in circulation through the sub-treasuries unless the Secretary of the Treasury so directs. A device including the word "cents," to be placed on the back of this coin, is now being prepared. France and Mexico have adopted nickel coinage for minor pieces.

The worst snow and windstorm of the season is reported along the line of the Northern Pacific railroad. Freight business west of Fargo is entirely suspended, and passenger trains are moving with difficulty. Grafton, Dakota, has suffered most, business being entirely suspended during the day.

John B. Gough has already lectured 8,450 times to 8,500,000 people, and to reach whom he has been obliged to travel 448,000 miles. He is now sixty-five years old, and in the forty-first of his career as a lecturer.

The venerable Simon Cameron is quite sick. He is very anxious about his son, Don Cameron, who is ill at Washington. The latter's condition is regarded as serious.

Letters can not be sent for two cents before October, nor will unstamped checks be cashed at banks before July 1st. The tax on bank capital and deposits, however, ceased March 3d, while the changes in the tax on tobacco will begin on May 1st.

The Land League of Philadelphia has made arrangements to hold the annual national convention on April 25th and 26th. Parnell, Davitt, and Egan are expected. The Academy of Music and Horticultural Hall have been engaged.

Owing to the failure of Congress to make an appropriation for continuing the improvements of the Potomac flats, the officers in charge are concerned about the health of Washington during the coming Summer and Fall.

At New York, George and James Adams, the latter aged seventy-two, and Carrie Affleck have been arrested on a charge of robbing Jesse Williams of \$7,000 in gold, on Monday at Philadelphia.

In accordance with an act passed by the last Congress, five new life-saving stations will be established on the Atlantic coast, four on the lakes, two on the coast of Maine, and one at Lewes, Del.

Dr. Eben Tourjee, who, sixteen years ago, founded the New England Conservatory of Music, and which is now the largest music school in the world, has presented the institution to the trustees.

Foreign.

It is reported that the Spanish government has ordered the banishment of the Cuban insurgent leader, General Macco, to Cadiz. He is said to be in poor health, the result of hardships and ill treatment undergone during his imprisonment.

Of the twenty-nine socialists on trial at Vienna, charged with high treason and complicity in murder, two are women. One is the wife of Hotze, who has decamped to America with a part of the plunder derived from the robbery of Merstallinger.

The latest news from Madagascar causes anxiety, as it is evident that the French contemplate an invasion. The Hovas are preparing a vigorous resistance and it is feared that the next news will report a beginning of hostilities.

A memorial signed by many scientists and authors will be sent to President Grevy, asking for the release of Prince Krapotkin, as they say he is the only person capable of making complete Russian geographical researches.

The sale of a collection of autographs was begun at Leipzig on Monday. Among the signatures of the collection are those of William Pitt, Lord Nelson, General Washington, Beethoven and Mozart.

The tablet at Rome, erected at the house of Professor Morse, was unveiled on March 5th. Mr. Astor, the American minister, and a deputation from the municipality were present during the ceremony.

After a crowd on the Esplanade des Invalides had been dispersed March 9th, a mob of 1,000 men returned, broke in windows and overturned carriages. The police finally scattered them.

The steamer Navarre bound from Copenhagen to Leith, foundered during a gale March 9th. Eighty-one persons, mostly emigrants, were on board. Only sixteen were saved.

The owners and underwriters of the steamer Quebec, which has arrived at Liverpool disabled, after a passage of fifty days from Portland, have awarded the captain £1,000.

The testimony elicited at the examination of the Phoenix Park murders in court Feb. 18th, was probably the most damaging to the case of the assassins that has yet been given.

A parcel addressed to Earl Spencer, and containing several ounces of dynamite with a fuse attached, was deposited in a letter box at the Ballydehob post office, Feb. 25th.

Patrick Egan eluded the vigilance of the police by shamming sickness. Dr. Kenny maintained the deception by visiting Egan, who it is believed left, disguised as a priest.

The people of Tamatave, Madagascar, are determined, if the French attack them, to migrate to the interior. Fanatics are stirring up the people against the Christians.

Captain Griswold, belonging at Port La Tour, Halifax, died after a fast of twenty-seven days. He was unable to swallow owing to the closing up of the food passage.

At Paris the Chamber of Deputies after a prolonged debate, adopted a resolution approving the measures of the government and contempt against the pretenders.

A London dispatch states that the police are giving additional protection to Hartington, the War Secretary, because of the discovery of a plot against him.

At Brussels, at the funeral of Metayer, one of the men killed by the dynamite explosion, anarchists made a violent demonstration, which was suppressed.

A great sensation has been caused by the arrest of a number of students at the University, at Cracow, charged with socialistic intrigues.

At Paris, the sentences upon President Bontaux and the manager of the Union Generale, have been confirmed by the court of appeals.

Two farmers have been arrested at Newtown, Hamilton county, Ireland, in connection with an alleged conspiracy to murder officials.

At Ponce, Spain, fifty-six houses were burned. A woman perished, and several persons were injured. Loss 60,000 pesetas.

A Malta dispatch states that the missing thirteen of the crew of the abandoned steamer, William Dickson, have arrived there.

At Paris, Grevy has accepted the resignations of the ministers. It is stated that Jules Ferry will be summoned for the ministry.

The New York Herald has opened a subscription for the relief of sufferers in the Ohio valley, and heads it with \$5,000.

The Spanish minister of colonies announces that he will grant Cuba electoral laws similar to those on the peninsula.

At Glasgow, three crofters from the Isle of Syke, concerned in the attack on the police last month have been arrested.

Members of the federal council of Berne, Switzerland, have been invited to be present at the coronation of the Czar.

A number of army explorers, under Austrian officers, have left Belgium to join the Stanley Congo expedition.

At St. Petersburg, a commission has been appointed to examine and amend the laws relating to the Jews.

At Madrid, several banquets were recently given in celebration of the festival of the Spanish republic.

A Munich dispatch says that the king has undertaken to educate Wagner's son Siegfried.

At Cairo, Egypt, 4,000 claims have been presented before the indemnity commission.

The 27th of May has been appointed for the coronation of the Czar of Russia.

At Rome specie payment has been resumed.

IRVING SAUNDERS expects to be at his Friendship gallery from March 13th to 20th.

REV. G. VELTHUYSEN and daughter's Cabinet Photos will be sent to any one sending seventy-five cents to Irving Saunders, Alfred Centre, N. Y.

STILLMAN COAT OF ARMS.—Prints of the Stillman Coat of Arms as worn by the family of George Stillman, who came to America in 1695, are now ready, printed on bevel gilt edged card. Any person wishing a copy will be supplied, by A. S. STILLMAN, Alfred Centre, N. Y. Price 50 cents.

TO SEVENTH-DAY BAPTISTS.—Life like card Photos, by Saunders, of the late Rev. Chas. M. Lewis, Card and Cabinet of the late Rev. N. V. Hull, also Pres. J. Allen and Rev. A. H. Lewis, 25 and 85 cents, 3 cent stamp for postage. Address, JOHN SHELDON, Alfred Centre, N. Y.

You can learn (in a few minutes), to tell the exact quality of any good silver-plated Knives, Forks, or Spoons, in the market, or that you may have, by addressing the undersigned. If you will call at his Store, he will take pleasure in showing you the trade marks of different manufacturers, which denotes the quality, whether single, double, or triple plate. A. A. SHAW, Jeweler, Alfred Centre, N. Y.

LIVES OF ILLUSTRIOUS SHOEMAKERS, by William E. Winks. This work, as its name implies, consists of the lives of a number of the "Sons of Crispin," of those who have risen from the shoemaker's bench to hold honorable positions in life. Published by Funk & Wagnalls, 10 & 12 Dry St., New York. Paper covers; price 25 cents.

THE PANSY, edited by Mrs. G. R. Alden ("Pansy"), is a new pictorial weekly paper for boys and girls, full of fine engravings and short stories. Published by D. Lothrop & Co., 32 Franklin St., Boston, Mass. Weekly, 75 cents; monthly, 25 cents.

The next number of the North American Review will contain an article by a prominent Canadian, giving the reasons for the growing feeling in the Dominion in favor of annexation to the United States.

SPECIAL NOTICES.

SABBATH SCHOOL INSTITUTE.—A Sabbath School Institute will be held with the Sabbath-school of the Little Genesee Church, on the 27th and 28th days of March, commencing at 10 A. M. of the 27th. A programme of varied and pertinent topics has been prepared, and it is desired that a large number of the superintendents, teachers, and Sabbath school workers be in attendance and take part. D. E. MAXSON, Chairman of the Association Executive Committee.

CARD OF THANKS.—We wish to express our thanks to our kind friends who gave us a very pleasing surprise on Tuesday evening last, and left with us their generous gift in cash. MR. L. COLGROVE, MRS. F. L. COLGROVE.

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

NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath-school at 10.30 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

THE OUTLOOK. A FAMILY, LITERARY, AND RELIGIOUS PAPER. Devoted to general reform, Christian culture, and a better observance of the Sabbath. PUBLISHED MONTHLY. BY THE AMERICAN SABBATH TRACT SOCIETY.

TERMS. Single copies, per year. Twenty-five cents. Ten or more, to one address. Fifteen cents. ADDRESS. All communications should be addressed to "THE OUTLOOK," Alfred Centre, N. Y.

Selected Miscellany.

THE RIVER OF GOD.

BY JOHN BANVARD.

How peaceful flows that river, The river bright of God; Rich bounties 'tis the giver, Spreads verdure o'er the sod. It is a stream of promise That flows out from his love, Showers blessings ever on us From his bright realms above.

How peaceful flows God's river; Brings comfort to the soul. O, bless the Lord, the giver, As pure his waters roll. And as the stream is flowing With bounties, 'tis his gift, And ever is bestowing Rich blessings on this life.

How peaceful flows God's river Through men and women's hearts; Her virtue it does give her; Him, strength it does impart. And every soul rejoices That drinks its waters pure, Refreshed, all raise their voices, For blessings that endure.

HOW MRS. TRASK GOT ACQUAINTED IN CHURCH.

BY BELLE BROOKE.

"I declare, I've half a mind never to enter First church again as long as I live!" Mrs. Trask exclaimed indignantly, as she threw her gloves on the bureau, and gave a savage jerk to her bonnet strings.

"Why, what new revelation has brought you to such a decision in regard to First church?" asked her husband. "Have your sharp eyes detected some architectural flaw, rendering the structure unsafe, or is the minister found wanting in eloquence, or guilty of apostasy?"

"Neither, so far as I know; the building is very beautiful and commodious, and I greatly enjoy Mr. Matthews' preaching. But the people, mercy! They are like animated icebergs, so haughty and distant, I shall never feel at home among them."

"It must seem very odd and lonely to you, my dear, coming as you did from a church where we had so many warm friends," was the sympathetic answer; "yet the people seem pleasant and social with each other," he added. "Perhaps they don't know that we are entire strangers and are waiting for an introduction."

"Then they will have to continue waiting, for we have no one to introduce us. For my part, I think uniting with a church ought to be sufficient introduction for its members to greet each other with a kindly word."

"I think so, too, and see nothing improper in your setting a good example by being the first to speak. I saw that fine-looking woman that sat in front of us last Sunday introducing herself, and noticed she met with a most cordial reception."

"Yes, but allow me to suggest that the elegance of her apparel had much to do with the warmth of her reception. What seems a great condescension in silk and velvet, would be regarded as an impertinent demand for recognition in plain cashmere."

"Perhaps so. I know the feminine code of etiquette is terribly severe, but thought perhaps it might be somewhat relaxed within the pale of the church. However, such a peculiar rule must have equal force in all directions. I am sure it would be quite safe for you to speak to the lady that sits with her children directly opposite us."

"What! The woman with the plaid shawl and the funny-looking, home-made bonnet!" exclaimed Mrs. Trask, disdainfully. "Really, I don't know that I am particularly anxious to make her acquaintance."

"Ahem! I'm afraid all the pride of First church is not enrobed in silk and velvet," was her husband's significant reply.

Mrs. Trask colored guiltily as she endeavored to explain her position.

"You know, Frank, that I am not greatly influenced by style of dress or even wealth, in the selection of my friends. I could easily overlook the home-made bonnet, but the face beneath it was neither intelligent nor refined enough for me to consider her an acquisition even to my present limited circle."

"And yet you might be a valuable acquisition to her circle," Mr. Trask said, earnestly; "her face was kindly, and denoted strength of character, and the acquaintance and help of one that had been blessed with superior advantages might improve its expression as materially as the good taste and cunning fingers of Madame Arnold would that of the objectionable bonnet. I think, my dear, that we should seek to minister unto, rather than to be ministered to, to give freely, even as we have received."

"I'm sure I think we give all that we are able to," Mrs. Trask replied, purposely misconstruing her husband's words—she had sometimes thought him too liberal, considering his small salary.

"Perhaps we do our duty so far as money is concerned, although I am not quite sure even as to that; but people are often very liberal with money, yet selfish and niggardly in the sharing of their more precious treasures. We know that in domestic life, unselfish love, not wealth, is the prime requisite of happiness. The model family is one where each inmate of the household contributes generously of his best gifts for the good of all the rest. The father environs it with his protecting care and mature wisdom; the halo of a mother's thoughtful love and tender sympathy rests upon it; a scholarly elder son brings the advanced ideas and knowledge gained from books; his sister the little graces and refinements of society. To one who has been given the voice of song, and the home is

made to resound with music, while the dark shadows are driven away by the ready wit and lively repartee of another. "Such, I believe, should be the Church of Christ. Only a larger family, where each and every member brings his individual gifts and lays them freely upon its altar. The man endowed by his Maker with persuasive eloquence, or financial ability, has no right to keep these talents solely for the use of the political caucus or counting-room. The woman that has enjoyed superior advantages of education and culture should seek to help those that have been less fortunate. Every intellectual gift or social attainment should be brought to bear in the right direction. The sweet voice, the sympathetic tear, the merry laugh, all have a place, and a grand work to do in the elevation of society and the advancement of Christ's kingdom."

Mrs. Trask thought seriously of her husband's earnest words during the ensuing week, and for the first time realized how selfish had been her life, how narrow her sphere of usefulness. Possessed of a cultivated mind and rare social qualities, she had regarded them, not as gifts from God to be used in his service, but merely as so many stepping stones placed for her own convenience and advancement in society. Mindful to some extent of the obligations that rested upon her, she had not been neglectful of what is termed Christian labor; yet the work for which she was really best fitted, had been left undone. She had given bread to the hungry, but had paid no attention to the higher needs of the famishing souls about her. She had clothed the naked, but by the coolness of her reception had chilled the heart of the uninteresting guest whom her husband had invited to their home. Inexperienced as a nurse, she had proffered her inefficient services in sickness to families whose threshold she had never deigned to cross in time of health, when an hour spent in bright, social converse with some tired mother and her growing boys and girls might have done incalculable good. She had taken great credit to herself for seeking the companionship only of congenial spirits and intellectual equals or superiors. Claiming freedom from the pride of wealth, she had yet harbored and nursed with fondest care a far more deadly pride—the pride of culture. Conscientious and practical, for Mrs. Trask to see her sin, was to repent thereof, and repentance meant reformation. She did not leave First church, but seeing there a broad field of labor commenced work at once, using gladly the best and most polished implements at her command. She soon made the acquaintance not only of the woman to whom her husband had alluded, but of the sad-faced widow she had often met in the aisle, the shy young couple, evidently from the country, who had lately taken seats in front of them, and of the lonely girl she had noticed in a distant corner of the church. To these and many others in that congregation, to rich as well as poor, her kindly words and sympathetic friendship brought strength and comfort, and she felt herself no longer a "stranger in a strange place," but one of many workers in her Master's vineyard.—North-Western Christian Advocate.

A LION FOILED.

MRS. ANNA A. PRESTON.

"Did you ever see a lion in its native wild state?" I asked a gentleman from South Africa, who was traveling in this country. He was a descendant of the early Dutch settlers.

The eagerness with which he asked questions in regard to the management, even to the smallest details, of our educational and reformatory institutions and our large manufacturing, was only matched by his willingness to answer questions about his own country.

"Oh, yes," he said, "although the lion flees before the march of civilization, and one must go a long distance from Cape Town before he reaches the wild districts where the king of beasts has his haunts. When I was a lad, a brother of my father founded a settlement on a fertile plateau far up in the country, my father investing a considerable sum in stock to be placed under his care.

"In a short time my uncle sent us word that the lions were troubling the cattle, and there was a fine opportunity for his young relatives to distinguish themselves as hunters.

"Two of my cousins and my oldest brother at once determined to go, and after much persuasion my father gave me leave to accompany them.

"We supposed there were no lions in the vicinity," said my uncle, on our arrival, "but it seems they infest a wild, unexplored river valley to the northward, and probably they think our flocks and herds were sent to the table-lands for their especial benefit."

"The Adam and Eve of all the lions are there, I am sure, young sirs," said Peter, a curious genius, who had charge of the stock. "Two or three times I have had glimpses of them, and their roaring at night-fall is enough to loosen your teeth."

"While we were laughing at this, one of the young herdsmen rushed in, saying: "The milk-white heifer has gone astray, and although we beat the bush until dark, we found her not. The rest of the animals are safe in the fold."

"She will make a tender supper for some hungry lion," said my uncle. "It is a pity, for she was a rare little creature, as white as milk."

"Surely," said Peter, "the lions can't catch 'Milkwhite' without a run for it. She knows the way home, and she is as fleet

as a deer. Wait you here until I whistle. Then come you all with your rifles." "It was ten minutes, perhaps, before the signal sounded beneath the windows, and going out we saw Peter with an immense snow-white bag stuffed with straw upon his head.

"Follow me," he said, and he walked swiftly away in the bright moonlight, up a narrow foot-path, we following silently in Indian file.

"It might have been twenty minutes before our guide paused at the summit of a high bluff and threw down his burden.

"Stretching himself upon the ground, he looked over the jutting edge of rock, and we followed his example. Far below us we caught glimpses of a thread-like stream among the bushes.

"The cow-path to the farm-house follows that stream," explained Peter. "Below here a few yards it makes an abrupt turn, around the point of this bluff. 'Milkwhite' knew the way well. Hark!"

"We had heard nothing, but Peter said excitedly:

"That low of fright was from the heifer. The lion is in pursuit of her, I have no doubt. A lion will sometimes pursue an animal for a long distance, and although the animal may be the more swift-footed, the lion will conquer in the end by his persistency and greater powers of endurance. There! there! did you not hear them?"

"There was no mistaking the distressed loo-o-o, ending almost like a moan of anguish. Soon we heard her rapid, even hoof-falls and a rushing sound as she made her way through the underbrush.

"Look sharp! we shall see her now," said Peter, and just then a stream of white, like a phantom, shot through the moonlight beneath us, and was lost at the turn of the path.

"Quicker than thought, Peter hurled the big white bag over the precipice; it bounded along, and before it ceased rolling, a huge lion, intent upon its prey, appeared, crouched, and sprang upon the bag as a cat pounces upon a mouse.

"Follow me!" cried Peter. My brothers obeyed. I leaped spell-bound over the cliff. For an instant the lion clung to the white bag, lashing its sides with its long tail in triumph; then it let go its hold, drew back and looked at the bag of hay in the most abject, castfallen manner conceivable; then, turning back slowly, step by step, he retraced the way to the point from which the spring had been made. Then came the simultaneous crack of three rifles.

"The huge beast threw up his head, with an air of complete surprise, and then fell dead, pierced by every one of the leaden messengers.

"My uncle came forward from the shadow of a rock, where he had been standing unobserved, and together we went down the bluff.

"The monster was a beautiful pale yellow color, and measured full twelve feet from the tip of his nose to the tuft of his tail.

"This is Adam," said Peter; "his mane is gray in places, and one of his teeth is broken off."

"He is old, no doubt," said my uncle; "nevertheless he would have carried 'Milkwhite' home to Eve as easily as a cat would carry a mouse."

"I knew if I could make him spring upon the bag," said Peter, "that he would pursue the heifer no farther. If a lion misses his prey, he is always so filled with chagrin that he gives up the chase."

"If lions believed in fairies," said I, from my perch astride the neck of the huge beast, "he must have thought 'Milkwhite's' fairy godmother had risen up out of the bushes and turned her into a bag of fodder."

"My uncle laughed. 'Everybody must learn their own lessons from Adam's fall,' he said."

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Table with columns: STATIONS, No. 1, No. 12, No. 15, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5:30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:38, Carrollton 6:05, Vandalia 6:28, Allegany 7:02, Olean 8:00, Hinsdale 8:28, Cuba 9:27, Friendship 10:53, Belvidere 11:24, Belmont 11:45, Scio 12:10, Wellsville 1:45, Andover 2:40, Alfred 3:43, Almond 4:20, and arriving at Hornellsville at 4:45 P. M.

9:00 A. M., daily, from Dunkirk, arriving at Sheridan 9:15, Forestville 9:22, Smith's Mills 9:31, Perryburg 9:46, Dayton 9:55, Cattaraugus 10:15, Little Valley 10:31, Salamanca 10:48, Great Valley 11:26, Carrollton 11:45 A. M., Vandalia 12:01, Allegany 12:20, Olean 12:40, Hinsdale 1:15, Cuba 1:42, Friendship 2:25, Belvidere 2:50, Belmont 3:05, Scio 3:21, Wellsville 3:39, Andover 4:14, Alfred 4:47, Almond 5:04, arriving at Hornellsville at 5:25 P. M.

Table with columns: STATIONS, No. 3, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 12:25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12:36, Alfred 12:46, Andover 1:05, Wellsville 1:24, Cuba 2:22, Olean 2:50, Carrollton 3:30, Great Valley 3:40, and all stations, arriving at Salamanca at 3:45 P. M.

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.

Table with columns: STATIONS, 15, 31, 9, 3, 21, 37. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, etc.

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.

WESTWARD. STATIONS, 6, 20, 32, 12, 16, 38. Rows include Leave Buttsville, Custer City, Bradford, etc.

8:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8:34, Limestone 8:44, and arrives at Carrollton 4:01 P. M.

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, 1888.

- 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 4: 1-11. Feb. 3. The Prince of Life. Acts 5: 12-21. Feb. 10. None other Name. Acts 4: 13-31. Feb. 17. Christian Courage. Acts 4: 13-31. 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.

LESSON XII—REVIEW.

BY REV. G. J. CRANDALL.

For Sabbath-day, March 24.

CENTRAL TRUTH.—Suffering and service.

DAILY READINGS.

- 1. Jesus in heaven. Rev. 5: 1-14. 2. The sending of the comforter. John 14: 15-27. 3. The gift of power. Mark 16: 14-20; Luke 10: 17-20. 4. Belief in the Word. John 1: 1-14. 5. Persecution. Matt. 10: 16-33. 6. Christian courage. Psa. 27: 1-14. 7. Growth of the Church. Isa. 9: 1-7; Mark 4: 26-32.

GOLDEN TEXT.—"Blessed are they which are persecuted for righteousness' sake."—Matt. 5: 10.

QUESTIONS.

Lesson I. A Living Saviour. What is the Golden Text? What did he do? Where did he go? Who appeared to the disciples? How did they say he should come again? What did the disciples do after their return? Lesson II. The descending Spirit. Give the Golden Text. Where were the disciples? What things showed that the Spirit came? What effect did it have upon the disciples? Upon the people? Did all the people believe? What did some of them try to make out? What did Peter say to the people? Lesson III. The believing people. The Golden Text. What was the effect of Peter's sermon? What did the people ask? What did Peter say they must do? How many were baptized? How did the people live after baptism? Lesson IV. The healing power. Golden Text. Where were Peter and John? Who was at the gate of the temple? What did Peter say to him? What did the lame man do? How did the healing of his body affect his soul? Lesson V. The Prince of Life. The Golden Text. Who is the Prince of life? By whom was he slain? By whom raised from the dead? What may we receive through faith in his name? Where is he now? Lesson VI. None other name. Golden Text. Who was grieved? Why? What was the effect of their preaching? What was the result of trial? Whose name brings salvation? In what other way can men be saved? Lesson VII. Christian courage. Golden Text. What is Christian courage? What gave the apostles this courage? Why did they not punish the apostles? What did the apostles do? Was their courage increased? Lesson VIII. Ananias and Sapphira. Golden Text. What did Ananias do? What did he pretend to do? What did his wife do? To whom did they lie? What became of them? Lesson IX. Persecution renewed. Golden Text. Who persecuted? Who was persecuted? Why? How were they persecuted? By whom liberated? Why would they not stop preaching? Lesson X. The seven chosen. Golden Text. What difficulty arose in the church? How was it settled? What was the character of the men? What was their business? Was there any difference in the men? What did they do to Stephen? Lesson XI. The first Christian martyr. Golden Text. Why did the people become so angry? How did they kill him? What did he see just before his death? What was his last prayer? Who was Saul?

LESSONS TO REMEMBER.

- 1. Faith in the risen Lord the foundation upon which the church rests. 2. The Holy Spirit resting upon the members of the church gives it efficiency. 3. Faithfulness in preaching, and steadfastness in obeying the word of God build up the church.

MEYER'S COMMENTARY ON ACTS.—A Critical and Exegetical Handbook to the Acts of the Apostles. By H. A. W. Meyer, Th. D. Translated from the Fourth Edition of the German by Rev. Pantan J. Glog, D. D. The translation revised and edited by Wm. P. Dickson, D. D., Glasgow, with preface, index and supplementary notes to the American edition, by Rev. Wm. Ormiston, D. D., LL. D., New York. Large octavo, 544 pages, cloth, \$2 50. Funk & Wagnalls, publishers, 10 and 12 Dey Street, New York. Dr. Ormiston, in his preface, says his work consists, first "in transferring from the page to foot-notes most of the exceedingly numerous references to authorities. These notes are indicated by small numerals, on each page. It is thought that thus the book will be better suited for the general reader, while the scholarly student can still avail himself of all the references he may desire." Second, "in appending a number of supplementary notes to each chapter. These notes have been written and selected for the purpose of expanding and confirming, and, in some instances, of modifying and correcting the statements of the author."

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.

MARRIED.

In Niantic, R. I., March 3, 1888, by Rev. Horace Stillman, Mr. ROWLAND H. TUCKER, of Scotland, Conn., and Miss LUCY H. SAUNDERS, of Westerly, R. I. At Edgerton, Wis., March 1, 1888, by Prof. A. R. Cornwall, CHARLES W. MORRIS, Jr., of Boston, Mass., and VERNETTE MARSH, of Edgerton, Wis.

DIED.

At his residence in Alfred, N. Y., Feb. 26, 1888, SPENCER SWEET, in the 75th year of his age. He was born in Stephentown, Rensselaer Co., N. Y., came to Alfred with his father, Eld Spencer Sweet, when he was twelve years of age, and has been a citizen of Alfred for most of the time since. He was a man of industrious habits and quiet demeanor, a member of the Independence Seventh-day Baptist Church at the time of his death. Death, which came somewhat suddenly, was no surprise or terror to him, and he had no desire that it should be postponed, except that he might still minister to those he loved. A wife and three daughters mourn a kind husband and father. D. E. M. In Willing, N. Y., March 5, 1888, ISRAEL SAXSON, in the 82d year of his age. He was found dead in his bed in the morning. A few weeks since he slipped and fell which was the probable cause of his

death. He remarked to his daughter not long since that he was getting ready to die this Winter, for he had no desire to live. So death came so quiet that he bore away the spirit to the God who gave it. At the time of his death, and for many years he had lived with his son, Orin Saxson. He left seven children. J. K. At Canisteo, N. Y., March 1, 1888, CLARENCE E., son of Will C. and Emma E. Bassett, aged 4 weeks and 4 days. At Ashway, R. I., at the house of her father-in-law, Eld Henry Clarke, Feb. 27, 1888, EMOGENE WELLS, wife of Thomas Henry Clarke, and daughter of the late Welcome S. and Harriet D. Wells, of DeRuyter, N. Y., in the 44th year of her age. Emogene, when quite young, embraced Christ, and was baptized by herself, and from which she never transferred her membership. She developed to a lovely Christian womanhood, which has been maintained in the battle of life, in a manner that has won for her the reputation of a Christian heroine. Carried by her husband where she was separated from those of her own faith, she yet maintained her loyalty to God and her Church, with unswerving fidelity. The disease which bore her away was such as rivaled the sufferings of Job, which she endured with a patience and meekness that vied with his. While her mind and her faith were bright to the last. When soothing appliances failed to abate the anguish, her moaning cry asked, "Why is it? Be told that mortification and death had set in, she calmly replied, "Is that it? Then I can bear it. My heavenly Father will grant me grace to triumph." Thence to the end all was endured in calm submission. Funeral services were held at Ashway, Sabbath afternoon, conducted by J. R. Irish, assisted by brethren Main and Titsworth. Theme, Union with Christ. Text, John 14: 19. "Because I live ye shall live also."

At Jacksonville, Fla., at the residence of her son, Feb. 27, 1888, Mrs. ABIGAIL C. ROGERS, widow of the late Dea. Clark Rogers, of Plainfield, N. J., in the 71st year of her age. Thus in peace and with joyful confidence, as of one going to a Father's house, closed a life long devoted to the service of her Saviour, and the happiness of those around her. The earthly remains have received temporary burial at Jacksonville, to be ere long removed to rest beside those of her husband, in Plainfield, N. J. G. H. B. THOMSON BURDICK was born in DeRuyter, N. Y., April 21, 1798, died March 2, 1888, aged nearly 85 years. At the age of twenty-seven, Brother Burdick was married to Nancy Wheeler, and settled at Scott, N. Y., where, after a time, he gave himself to the Lord, and united with the Church at that place. After about nine years residence in Scott he returned to DeRuyter. Thence, in 1853, he came to Albion, Wis., where he spent the remainder of his life. The last ten years of his life he has been unable to do much, and for some time has been quite deaf. About six months ago he had a stroke of paralysis which entirely disabled him for a time, and though he partially recovered, he never regained his former strength and activity. So long as health permitted, he, with his family, was among the faithful attendants at the house of worship, and he ever maintained a deep interest in his Master's kingdom. His aged companion, one son, and three daughters, survive him. Two of the latter, with their mother, still occupy the homestead. Funeral sermon from 2 Cor. 5: 1. S. H. B. In Utica, Wis., Feb. 15, 1888, at the residence of his son, OLIVER COON, in the 87th year of his age. His last illness was brief. "He died as a good man dieh," and "was gathered unto his fathers," beloved by all who knew him. In peace with all men he lived and died, and sleeps in Jesus, awaiting the better resurrection. His funeral took place Sabbath day, Feb. 17th. Discourse from Heb. 11: 38, first clause, "Of whom the world was not worthy." V. H. In Berlin, Wis., Feb. 18, 1888, POLY PECKHAM BURDICK, widow of Asa Burdick, who preceded her to the better land nearly ten years. She was born in Petersburg, N. Y., Feb. 17, 1802, and had consequently just passed her 81st birthday at the time of her death. In early life she embraced religion and became a member of the Seventh day Baptist Church in Petersburg. Subsequently she, with her husband, at different times, united with several churches of the same faith in the State of New York. In 1848 they, having removed to Berlin, Wis., became constituent members of this Church, from which they have now both gone to the church above. D. E. L.

LETTERS.

Andrew Carlson, Florence Green 2, R. H. Woods, R. F. Tanner, T. B. Collins, G. J. Crandall, B. L. Barber, Mrs. L. F. Saunders, A. E. Forsythe, B. F. Prentice, S. J. Babcock, E. B. Plummer, Thomas D. E. Lewis, Mrs. M. A. Collins, G. M. Brant, Isaac Clawson, J. H. Babcock, J. F. Morgan, A. H. Lewis, C. M. Green, L. E. Livermore, G. H. Spicer 2, J. B. Clarke, E. J. Sweet, J. C. Bivens, O. M. Williams, Mrs. Lucia Tallett, H. P. Bardick, P. F. Randolph, Abbott & Co., O. D. Sherman, Dora L. Allen, E. R. Kenyon, L. R. Swinney, D. R. Ford, Annie E. Mentzer, F. F. Randolph, G. S. Honed, well, H. N. Butterfield, Cora J. Williams, Mrs. M. L. Allen, J. W. Loofboro, Lincoln Backus, James R. Edwards, Mrs. W. H. Miller, John Leason, Lottie Baldwin, A. B. Burdick, 2d, F. N. Ayars, G. M. Cottrell, S. R. Wheeler, S. A. Tomlinson, B. F. Stillman, Mrs. G. H. Holberton, Rev. G. W. Murry, Isaac Maris, J. E. Mosher, A. A. Foss, A. E. Main, J. Enright, C. Latham Stillman, Mrs. D. P. Rogers.

RECEIPTS.

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

Table with columns: Name, Amount. Includes Samantha Potter, Alfred Centre, \$2 00; Mrs. Peter Burdick, 2 00; W. R. Barber, Alfred, 1 00; Mrs. Maria Vincent, Almond, 2 00; Sarah S. Carr, 2 00; Mrs. Cordelia Heseltine, Whitesville, 2 00; Milo J. Barber, Vandalia, 50 39; Mrs. M. L. Allen, 50 39; Mrs. Fannie Barber, Scio, 1 00; Mrs. C. Rowley, Wellsville, 2 00; Ethan Kenyon, Little Geneese, 2 00; Edon P. Burdick, 2 00; Benj. F. Green, 2 00; James Orris, Purdy Creek, 2 00; Wm. F. Andrews, Castorland, 2 00; Mrs. J. F. Morgan, Akron, 2 00; John Barber, Scott, 2 00; Mrs. J. C. Peck, Newburgh, 50 39; O. F. Williams, New London, 2 00; Mrs. Lucia Tallett, Otsego Centre, 2 00; Mrs. Anna M. Crandall, S. Brookfield, 2 00; John S. Coon, West Edmeston, 2 00; F. E. Dresser, 2 00; Mrs. A. C. Potter, 2 00; Morell Coon, 2 00; H. D. Crandall, 2 00; Charles Stillman, 2 00; H. W. Gates, 2 00; Jeffrey Champlin, 1 00; Ray G. Clarke, 2 00; Miss Annie E. Mentzer, Quincy, Pa., 1 00; Moses Crossley, Mostertown, 2 00; J. B. Davis, Blandville, W. Va., 2 00; John Leason, Holbrook, 2 00; Robert Voorhees, Luray, 2 00; William Dunn, Plainfield, N. J., 2 00; J. D. Spicer, 2 00.

Table with columns: Name, Amount. Includes E. R. Kenyon, Ashaway, R. I., 2 00; Corydon Clarke, 2 00; C. F. Langworthy, 2 00; W. V. Babcock, 2 00; I. Cundall, 2 00; Mary A. Crandall, 2 00; Sarah A. Saunders, Potter Hill, 2 00; Mrs. J. A. Crandall, 2 00; P. M. Barber, Westerly, 2 00; I. C. Chapman, 5 00; J. R. Edwards, Canochet, 2 00; Israel Davis, Jackson Centre, O., 2 00; A. M. Whitford, Farina, Ill., 2 00; A. C. Bond, 2 00; E. A. Crossley, 2 00; S. J. Carlisle, 2 00; D. B. Irish, 2 00; J. W. Randolph, Chicago, 2 00; Ansel Stannard, Colby, Wis., 2 00; Lottie Baldwin, Glenbeulah, 2 00; Maxson Babcock, Garwin, Ia., 2 00; J. H. Babcock, North Loup, Neb., 2 00.

FOR LESSON LEAVES. Mrs. C. T. Rogers, Shingle House, Pa., \$1 80. T. B. Collins, Albion, Wis., 2 00.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending March 10th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 21,527 packages; exports, 3,370. Receipts and exports from May 1, 1887, to March 1, 1888, as compared with the same period for the previous year, indicate in round numbers 70,000 packages more received and 150,000 packages less exported, thus adding to the amount required to be distributed here for home consumption this year towards a quarter of a million packages; to this must also be added the increased output of the Oleo and Butterine imitations, stimulated by the dear price of dairy produce last Fall, which has been large, and which, taken together, has made a load the markets could not carry. There have been sales this week of New York State butter, 60 half firkin tubs, at 14c.; six or eight dairies of Chenango and Cortland firkins at 16c.; a Delaware dairy, 14 firkins at 18c., one of fifteen firkins and 12 tubs at 19c., and two big firkin creameries, one at 19c. and the other at 20c. 100 tubs of Western June lade packed butter were sold at 12c., and all faulty, low grade butter is unsaleable unless at packer's prices. In the Spring of 1877, on a similar broken market, some dairies held at home were put under pickle and carried over to an advantage. Fancy new butter sells at 30 @ 32 c., but low grades of it go at much lower prices in competition with old stock. We quote:

Table with columns: Type, Price. Includes Creamery, fresh make, 36@38; Dairy, October make, 23@25; Creamery and dairy, summer, 16@20; Western factory, fresh, 18@20; early, 12@15.

CHEESE.—Receipts for the week were 9,392 boxes; exports, 16,151 boxes. The market has been steadied by increased exports, and some sales of colored cheese were made at 14c. We quote:

Table with columns: Type, Price. Includes Fine fresh laid eggs, 21 @ 23; Canada, Western and Southern, fresh, 19 @ 20; Ice house and limed eggs, 15 @ 18.

EGGS.—Receipts for the week were 12,781 bbls. and 8,886 boxes. There were free sales on 'change of Illinois, Indiana, Kentucky, North Carolina, Maryland, and other Southern brands of eggs at 19 @ 20c. Fancy near-by State eggs brought 21 @ 22c. We quote:

Table with columns: Type, Price. Includes Marrows, per bushel, 62 lbs., \$2 80 @ \$2 90; Mediums, 2 25 @ 2 50.

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, 15 @ 16; fair to good, 12 @ 14; Apples, N. C., sliced, choice to fancy, 9 @ 10; fair to prime, 7 @ 8; Unpeeled peaches, evaporated, 23 @ 25; Unpeeled peaches, choice to fancy, 13 @ 14; common to good, 8 @ 12; Raspberries, dried, 30 @ 32; Blackberries, 24 @ 25; Cherries, 24 @ 25; Plums, choice to fancy, 13 @ 14.

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The Sabbath

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

O tell me where the To build her down And I will rove this To win her to my

I sought her in the I knew her tender But she had flown, Had felt the trait

I sought her on the Where pleasure lies But fancy flies from So, there I sought

Upon ambition's crest The positive bird I sought her there; She never flew th

Faith smiled and sh To see me search Then whispered, "The dove may see"

"By meek religion She builds her d Oh seek that sweet, And win her to t

RESTING BY THE C Ven

The 9 A. M. train Venice at 5 P. M. If as we did you-will ren a hot and dusty one interest you will note you pass Ferrara, is ti which empty into the filled up with "silt" v land their beds are m general level, the w place by artificial ba raised to meet the en fifteen to twenty feet many places. We dic ure and the people in vating process.

It is impossible to to give a complete ide seen it. There is bu world, and well might "Bride of the Sea." lation is not mere poe 1250 A. D. the Doge- Republic, in the presen poused the sea," annu Ascension, casting a water off the port of mula: Desponsamus ri, perpetuque domin

A shallow arm of the miles long by nine m northwest shore. A miles from the main l and one hundred and stands Venice. It i dred and fifty canals, hundred and seven of stone. The city circumference. It hundred thousand i one hundred and one fourth of whos are fifteen thousan

They rest on an i piles driven deep int The tide rises about Grand Canal, one h hundred feet wide, principal part of the nals is an intricate n with stone or asphal feet wide. But the water, and the vehic rumble, no hoofs call be a pleasure to wri convey one half o crowd the experienc chanted land, as w Southern Italy, with the not-to-be-forgot at Vesuvius. We w Nestor of the Club, of blood, bore an ur We longed to realiz wondrous little wor train in a spacious way and are on the nal. Gondolas, lo and canoe-like, lin rowers stand at eit boats have two row