

# 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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### THE DOVE.

O tell me where the dove has flown,  
To build her downy nest,  
And I will rove this wide world o'er,  
To win her to my breast.

I sought her in the grove of love,  
I knew her tender heart,  
But she had flown, the pensive dove,  
Had felt the traitors' dart.

I sought her on the flowery lawn,  
Where pleasure holds her train;  
But fancy flies from flower to flower,  
So, there I sought in vain.

Upon ambition's crazy bill  
The pensive bird might stray,  
I sought her there; but vainly still,  
She never flew that way.

Faith smiled and shed a silent tear,  
To see me search around,  
Then whispered, "I'll tell thee where  
The dove may yet be found."

"By meek religion's humble cot,  
She builds her downy nest;  
Oh seek that sweet, secluded spot,  
And win her to thy breast."

### RESTING ABROAD.

BY THE CRAM CLUB.

#### Venice.

The 9 A. M. train from Florence reaches Venice at 5 P. M. If you go on such a day as we did you will remember the experience as a hot and dusty one. Among the things of interest you will note on the journey, after you pass Ferrara, is the fact that the streams which empty into the Adriatic, have been filled up with "silt" until for many miles inland their beds are much higher than the general level, the waters being kept in place by artificial banks, which have been raised to meet the emergency. The Po is fifteen to twenty feet above the fields, in many places. We did not learn how far nature and the people intend to carry this elevating process.

It is impossible to describe Venice, so as to give a complete idea to one who has not seen it. There is but one Venice in the world, and well might that be called the "Bride of the Sea." By the way, this appellation is not mere poetry, for as far back as 1250 A. D. the Doge—or President—of the Republic, in the presence of the Nobles, "espoused the sea," annually, on the feast of the Ascension, casting a nuptial ring into the water off the port of Lido, repeating the formula: *Desponsamus te, Mare, in signum veri, perpetuæque dominii*. Like other beautiful brides, Venice was a little domineering. A shallow arm of the Adriatic, twenty-five miles long by nine miles wide, indents the northwest shore. About two and one half miles from the main land, built on three large and one hundred and fourteen small islands, stands Venice. It is traversed by one hundred and fifty canals, across which are three hundred and seventy-eight bridges, mostly of stone. The city is about seven miles in circumference. It once contained two hundred thousand inhabitants; now about one hundred and twenty-eight thousand, one fourth of whom are paupers. There are fifteen thousand houses and palaces. They rest on an innumerable number of piles driven deep into the bottom of the bay. The tide rises about two feet in most of the canals. The Broadway of Venice is the Grand Canal, one hundred and eighty to two hundred feet wide, widening through the principal part of the city. Between the canals is an intricate net-work of lanes paved with stone or asphalt from four to twelve feet wide. But the streets of Venice are water, and the vehicles are boats. No wheels rumble, no hoofs clatter in Venice. It would be a pleasure to write these lines if one could convey one half of the sensations which crowd the experience of one entering this enchanted land, as we did. Behind us lay Southern Italy, with its heat and dust and the not-to-be-forgotten accident and struggle at Vesuvius. We were all weary, and the Nestor of the Club, yet weak from the loss of blood, bore an unhealed and ugly wound. We longed to realize the definition of that wondrous little word "rest." Leaving the train in a spacious "station," we pass a gateway and are on the side-walk of Grand Canal. Gondolas, long, slim, sharp-prowed, and canoe-like, line the curb stone. The rowers stand at either end, only the larger boats have two rowers, on a little deck; we

sit on cushioned seats and chairs, under an awning, amidst ships, in the "hold." The boats are as supple as serpents, and glide like them; the poetry of motion. It is a mile or more to our hotel. We step from the gondola onto its white marble steps. It was once a palace, and "Desdemona's house" is next door. A bath, and there is no more dust; a cup of tea, with the inevitable hard-baked, but excellent Italian "roll," and butter; an "extra parlor," on the third floor, fronting the Grand Canal, the walls hung with the heavy tapestry of other days and the ceiling paneled and covered with the coat of arms of the Doge who used to inhabit it; little stone balconies overhanging the canal, where you can sit to read, or watch the shifting panorama of boats as it goes by, or the coming sunset in the west, or the clouds in the east which hang over the Adriatic and look down upon the distant shores of Istria, or close your eyes and dream, while the cool, delicious breath of the sea soothes your weary senses, and the unwonted stillness, the hum of the never-silent, yet musical tongues below, mingled with laughter and song, and the thrumming of guitars by strolling players, all combine to calm and lull you to rest. So that Sixth-day evening of July 28, 1882, came on, and the Sabbath was born to us in the golden sunset above the far-off western mountains. It was as near perfection as it could be, while one must still think of home and long for the home prayer-meeting. The next day was indeed a "Sabbath of rest," and to crown all, at evening came a medical friend from New York (Dr. Daniel Lewis) whom we had met in London, who dressed the wounded head of "Prex," and assured our anxious hopes by pronouncing it, "doing finely." Forgive this glimpse into the private life of the Club, but you will appreciate the comforts of cool, noiseless, dustless Venice, all the better for it. The moon was full, and the evenings were cloudless. We rode through the canals and drifted about the bay, *Lagune*, whose waters were stiller than a Summer sea, until we almost wished that the whole trip, and some years besides, might be spent in Venice.

No, we can not write the history of Venice; that begins in obscurity. The State came into notice as early as 800 A. D. Reached the zenith of its glory at the close of the fifteenth century; the Republic died about 1797, when Napoleon captured the city. It was restored to Italian rule in 1866. The ashes of St. Mark are said to have been brought from Alexandria to Venice in 828 A. D., and he became the tutelary deity of the city. The church San Marco was built 976-1071. It is in the Romanesque-Byzantine style peculiar to Venice, and is rich in Mosaic's historic columns, and other objects of interest. Its marble floors now lie in waves from the uneven settling of the foundation on which they are laid. The Campanile bell-tower dates from 911 A. D. It is 322 feet high. Will you go up? The ascent is by an inclined plain instead of steps. There are thirty-eight bends in it; a sort of circular stairway without steps and curving at right angles. The guide says that Napoleon rode up it on horseback and came down backwards. Perhaps he did, for you know that Italian guides always tell the—the—the—the—the most popular story. Being up, rest a little, then look. The whole city is at your feet; the bay lies about it in quiet beauty. You can almost fancy that the shores of Dalmatia are in sight across the Adriatic. The Alps lie away to the north and west; it is a charming picture. You must photograph it in order to carry it away. I can't put it on paper.

We must see the Doges Palace, for that has been the boast of Venice for a thousand years. It has been several times rebuilt. The western front is now 246 feet, and the southern 234. It is a magnificent pile, whose beauties are softened and somewhat dimmed by age. This was the center of public life and national power. Here laws were made and justice was administered, often injustice. Here libraries were gathered and the choicest works of art were concentrated. "One noted picture" Mark Twain says, "looks so much like a hair trunk that an Erie baggage master unconsciously attempted to 'check' it; and a custom house officer got out his chalk with one hand and held the other out for a quarter as he gazed upon it." We saw the picture and are inclined to doubt some parts of Mr.

Clemens's story. That lion's mouth at your left hand was the opening into which accusations were thrown during the stormy times on which men obnoxious to the party in power were arrested, condemned, and sent to the rooms below, unheard, and undefended. In this room where we now are, the "Inquisition" was organized by the Jesuites. This one to the left was once walled and floored in black. Here final judgment and condemnation were passed. Here men came from the prison across the canal, along the "Bridge of Sighs" to receive sentence, and down this stairway between these impregnable walls, they went to the dungeon and beheading room. Take your torch, look out for your steps and come along. Solid, doubly solid, is every wall and stairway. The dungeons are low and oven-shaped; stoop; come in; straighten up carefully. They closed that doorway with a massive stone and handed the food in through that little hole by the roof. Send your torch out and let the company go on. You can feel the darkness. It clings to you when you step. It has grown thick and heavy for centuries. Sunlight ceased trying to reach here long ago. Come on down this third stairway. That is the "Bridge of Sighs," narrow and stone roofed. It leads to the prison. Many a man of noble blood looked upon sunlight for the last time through those little windows which open over the canal, as he came from the prison, went to the black hall, up stairs, and came back down these steps where you must hold carefully to the iron railing. Come along this narrow hall. These are the lowest dungeons on either side. This little room at the end of the hall is scarcely large enough for two of us to stand in. That threshold was the beheading block. This hole in the stone floor through which you can see the green water of the canal, drained away the blood. That place roughly filled in the wall was the aperture through which the bodies were passed into the funeral gondola waiting outside. You have seen enough? Well we will go back; sunlight will seem good; but those were rare times for turbulent spirits who fed on ambition, loved intrigue, and delighted in blood.

We left Venice at 11 P. M., drifting with slow-stroked oar to the station. Long, dark shadows fell across our path from time to time; notably, as we passed the "house of Shylock." Out of the shadows everything was flooded with the richest silver. Venice appears best under moonlight, for there are stains of fading beauty and marks of decay which sunlight reveals too much. Venetian noblemen are dead or demoralized, and bankrupt. Her palaces are hotels and boarding houses, and in some places the water has grown too weary and indifferent to ebb and flow. Nevertheless, it was a fascinating picture on which we looked for the last time, as we gazed on the city, sinking into its dreams under the mid-heaven moon. Even now we send back both farewell and greeting to careless, happy, historic, wear-washed Venice.

### A TRIBUTE.

It will be interesting to many of our readers, especially to those who have had the pleasure of the acquaintance of Mr. Samuel H. Coon, for several years an employee of the SABBATH RECORDER office, to read the following tribute from the *Wellsville Reporter*, and also the extract from the *Salamanca Republican*. The *Reporter* of March 17th, says: "On Monday next Mr. Sam. H. Coon assumes the position of Associate Editor and General Business Manager of the *Reporter*. Since the retirement of Mr. W. J. Beecher, on the 1st of January, we have been kindly and efficiently aided by Mr. Harry H. Pratt, who now returns to his home in Corning, and to his labors upon the *Journal* of that village. Mr. Coon is no stranger to Allegany county. He is widely and favorably known. For many years he was an accomplished printer in the office of the RECORDER at Alfred, and for the past three years has been editorially and otherwise connected with the *Cattaraugus Republican* at Salamanca. "No more gratifying introduction could be given than the following from the pen of the editor of the *Republican*: "Mr. Sam. H. Coon leaves Salamanca on Monday next to accept a position on the *Wellsville Daily Reporter*. Mr. Coon has been an attaché of the *Republican* since November, 1879, and it is a pleasure for the proprietors of this paper to testify to his ability and faithfulness as a news-gatherer and office assistant generally. He leaves only because he is called to

go up higher' in the profession of journalism. While we regret to part with him, we congratulate him upon his promotion to a position of larger responsibility. He will carry with him the respect and kind regard of not only ourselves, but of a large circle of friends in Salamanca and elsewhere in the county. May the future bless him abundantly in every particular."

### WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., March 17, 1883.

The President has appointed A. U. Wyman, Assistant Treasurer of the United States, to be Treasurer, vice James Gillfillan, whose resignation has been accepted, to take effect on the first proximo. Mr. Wyman will secure his bonds and qualify by that date. He was almost overwhelmed yesterday afternoon. The bond of the Treasurer is \$150,000 and must be approved by the Secretary of the Treasury before he can qualify. It will also be necessary for the Secretary to appoint a committee to verify the Treasury balance of the 31st of March, so that the funds may be transferred to the new incumbent for the opening of business on the 1st proximo, when he will assume the duties of his office. Mr. E. O. Graves, also of the Treasury Department, was competing hard for the place. He was known to be entirely unfit for the place, yet Secretary Folger pressed his claims before the President, who, however, luckily followed his own notions in making the appointment.

Mr. Wyman, who is a Canadian by birth, went into the Treasurer's office in April, 1863, and was Assistant Treasurer from 1875 to 1876, when he was appointed Treasurer, which position he soon after resigned because of ill-health, but went back to the duties of Assistant Treasurer. It is said the appointment was well received in the Treasurer's office.

The Democratic party has a list of prospective Presidential candidates for 1884, of exceptional wealth and social position. Included in the number are Senators Bayard and Pendleton, ex-Senator David Davis, Justice Field, Gen. George B. McClellan, Gen. Ben. Butler, and Senator Fair. Mr. Tilden would undoubtedly be in the category if his health was not so unpromising. He is, however, not to be considered in this connection, although many prominent Democrats say that if he should be able to manage the campaign, he would be the best man the Democrats could put up. Judge Davis disclaims affiliation with either of the political parties, but it is very well known that he still regards himself as a Presidential possibility, and would accept the Democratic nomination with alacrity. All the gentlemen above mentioned, with the exception of Senator Bayard and Mr. Tilden and Gen. Butler, who have resided elsewhere, have in the last two winters made the social horizon of Washington fairly glisten with the splendor and elaboration of the dinners and other entertainments. Senator Bayard is proverbial for keeping open house, but his hospitality is modest and homelike, with no attempt at display. Gen. McClellan first made his advent in Washington society last Winter. With the beginning of this season he established himself in housekeeping on a large scale, and he and Mrs. McClellan have been among the stars in the social firmament, no one surpassing them in the number and variety of their entertainments.

A brief has been filed by ex-Governor Crawford, as an agent of the State of Kansas, with the Secretary of the Interior, in favor of restoring to the State, lands now held by the Atchison, Topeka, and Santa Fe Railroad, in excess of grants to which they are by law entitled. This case will come before the Secretary for argument in a few days. The counsel for the State says, if this claim is adjusted under the rule laid down by the Supreme Court in passing upon this grant, that the State will be entitled to between eight hundred thousand and a million acres. Under any circumstance it is thought that the State is entitled to 300,000 acres of land now held by the railroad. The decision of this question may lead to the adjustment of land grants similarly held by other railroads.

It is understood that an effort is about to be made to have an extra session of the Senate called, to consider the Mexican treaty. It has been ascertained since the adjournment that the postponement of the treaty was for motives other than those which have been given to the public, and that peculiar reasons not relating to the treaty, rendered an extra session undesirable to a majority of Senators. The promoters of the treaty have hopes that the President, who is understood to sympathize with this view of the case, may, nevertheless, be persuaded to call the Senate together at an early date. Avg.

### THE ARRANGEMENT OF FLOWERS.

For a good effect, flowers, whether arranged in bouquets, baskets or vases, for either the parlor, the dining table or platform, should in all cases be made to appear as if on growing plants. They should appear perfectly natural instead of artificial, as they too commonly seem, especially when arranged by the mechanical florist. But very few persons, relatively, show any taste in arranging flowers. They do not fill a vase or a basket in such a manner that it is a pleasure to look at it; on the contrary, the confused way in which flowers are crowded, crushed together, excites your sympathy for the poor, distressed objects. Of all the various mistakes made in floral decorations, the most common is that of putting too many into a vase; and the next to that is the mistake of putting too great a variety of color into one bouquet or vase. Every flower in a collection should be so placed that its individuality should be determinable, without having to pick the bouquet to pieces. The calyx of a Carnation should never be hidden by being plunged into the head of some other flower, however well their colors may harmonize; not more than two varieties of them should be in a vase of loose flowers, and these should be such as afford the greatest contrast of color, together with the most perfect harmony. Carnations should be cut with long stems, so that their own foliage would furnish enough green to give the mass a natural appearance, if any other green is required, and a due proportion is always necessary; in fact, in all arrangements of flowers appropriate foliage should be in excess of the flowers. With the Carnation there is nothing more beautiful than the fronds of the Maiden-hair Fern (*Adiantum in var*). We have never had more satisfaction in the arrangement of flowers, in any design whatever, than by taking the hardy Carnation that is so freely produced in Summer, a few stems of flowers and partly opened buds, put in a tall vase with a liberal amount of our native Maiden-hair Fern, the whole so gracefully united that every flower, bud and frond of the Fern could be seen in its integrity. Sweet-peas never look so well in the hand as they do on the vine, amid the boughs over which they climb, because they can not be carried without crowding them; but put them lightly into a vase with an equal number of Mignonette; or, rather, ornament a vase half full of Mignonette, with a few blooms of Sweet-peas, and you get a charming effect, because you follow the natural arrangement by avoiding crowding the natural blooms, and putting them with the green foliage which they want to set them off. Few people are aware until they try it, how easy it is to spoil such a pleasing combination as this. A piece of yellow Calceolaria, a truss of scarlet Geranium, or a spray of blue Saltra, would ruin it effectually. Such decided colors as these require to be grouped in another vase, and should not even be placed on the same table as Sweet-peas. They also require a much larger preponderance of foliage than is wanted by flowers of more delicate colors. When we have a basket of flowers of all shades of colors, and variety of form before us to arrange; we know full well the difficulty of resisting the temptation of "just putting in" this or that flower, because it is "such a beauty." A beauty it may be, but beauty is not beautiful when out of place, and it is not in its proper place when it does not harmonize with its surroundings.

Lilies rarely look well when mixed with other forms, and there are scarcely two varieties of these that look well in the same vase. For large vases that class or variety should be used singly, with sufficient foliage to form a proper natural contrast. Where flowers are to be seen at a distance, the white and scarlet or crimson varieties only should be used; these colors can be used singly or together. For foliage, either ferns, asparagus or carrot leaves can be used with good effect; in Autumn, we know of nothing that adds more grace to a vase of flowers than carrot leaves, and we use them very largely. The *Eulalia Japonica* and *Zebrina* harmonize well with the *Gладиолус*, and for large displays it is the best for foliage of anything we have tried.

For a basket of flowers in their season, for any purpose whatever, whether for the parlor or the platform, there is nothing more beautiful than apple blossoms; these should not be mixed with any other flowers. Cut such as are just opening, arrange in such a manner that your basket resembles a miniature apple tree, and your arrangement is perfect. If the *Viola Pedata* can be obtained, place the basket in a mass of these flowers with their own leaves as foliage, and the effect will be very pleasing.

The proper arrangement of flowers may be stated in a few words: Never put more than three varieties or colors in the same vase or bouquet, and let those colors be such as perfectly harmonize. Arrange the flowers so that each one can be seen entire. In all your arrangements, imitate nature in hers. —*Floral Cabinet*.

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OUR MISSION.

BY ANNIE L. HOLBERTON.

Let our mission be to stand With a firm, unflinching hand 'Mid the mustered ranks of those who love the Lord; And "To love is to obey" Be our watchword day by day, As we march to meet the foe with one accord.

We are few but we are strong With the strength that doth belong To all those who work for God by His own light: We pursue no single theme, Held in popular esteem, But accept the Scripture whole, unchanged, as right.

We advance before the world With our banner wide unfurled— Sabbath, Temperance, Education to uphold: One an ordinance of God, Though vain paganism trod Where the feet of desecration still are bold.

It is ours to work and pray For His holy Sabbath day: For the day which he has sanctified and blessed, And our own the sacred part To awake the Christian heart To acknowledge and restore that sacred rest.

We would arm with sword and shield, And the ready will to wield Heaven's force against man's formidable foe, The foul scourge which sweeps our land With the tempter hand in hand, Intemperance, that grim messenger of woe.

In the light of wisdom taught, Seeking higher realms of thought, We aspire to untried fields and wider sphere, To extend the gospel sound, Where benighted souls abound, Till immortal life shall crown our mission here.

CHINESE SUNDAY SCHOOL BANQUET.

There is a Chinese Sunday-school in Chicago held every Sunday afternoon in Farwell Hall, under the direction of the Young Men's Christian Association. It has been in operation four years. It was started by a Mr. Jones, who, having some personal knowledge of the Chinese in Colorado, believing something ought to be done to Christianize them in our own country, commenced this school. Dr. Spear, a returned missionary in China, did much also in establishing it. The school is proving a success. Several of the scholars are Christians, and a few have gone from it as missionaries to their native land. Dr. Spear has also returned to China. My boy Allie, and I, visited this school one Sunday afternoon. There are in attendance about seventy scholars, ranging from the boy to the gray-haired man. The school is conducted now by a lady, Mrs. Waters. All the teachers are ladies for the reason they can do very much better with them than men. Each teacher has but one scholar, excepting four Bible-classes which contain four or five. Since they have to be taught to read English, one is all a teacher can manage until they can read pretty well. I went into one of the Bible-classes. Three could read and understand English quite well, the fourth one rather slow. The teacher, an excellent one, had to define, explain, and illustrate in the simplest ways, as she would to a class of children. We were very much interested in the exercises of the school, especially in the singing and their answers to the questions on the lesson. The Chinese have sharp, keen, active minds. We noticed that three of the "boys," as they are called by their teachers, were busily going round among the classes with paper and pencil in hand. It meant business. They were raising the money for a banquet to their teachers. It is their custom to give one to their teachers and their family friends once a year. They are very much attached to their lady teachers. This banquet was to be held on Monday evening, March 5th, in the lecture room of Farwell Hall. Without taking time to tell how it came about, Bro. Ordway and wife, and myself received tickets of invitation. Mine was for one, so, to my regret, Mrs. W. did not enjoy the banquet with me. There were present, of the officers, teachers and invited guests, about two hundred, and say a hundred Chinamen. The scholars were mostly dressed in their native costumes, some had on neat American suits, and the head man of the evening a neat evening dress-suit, who is a fine looking intelligent man. The exercises were deeply interesting. Reading portions of Scripture in English and Chinese by different scholars. Some sung with their teachers in duets and quartettes. The singing of some gospel hymns in Chinese, a leader pointing out the words and notes with his pointer, keeping time with it, gave great interest. To the amusement of the "boys" the "Melican" guests were invited to join in the chorus. We noticed that a few teachers did. After a few addresses the rest of the evening was given to refreshments and social enjoyment. An elegant bill of fare, with fruits and ices was provided and served in first class style. During refreshments a Chinese orchestra enter-

tained us with their wild and weird music. They gave some of their choicest pieces. Their instruments consisted of drums and symbols most curious, covered with Chinese characters, and wind and stringed instruments more curious; some terribly sharp and shrill, others more sonorous, yet the shrill and weird seemed to be the most prominent. The leader led his orchestra not with a baton, but with two long drum sticks, motioning and beating on a drum, though small, resembling, as much as anything I could think of, a soda-fountain retort. A voice clear, soft and anon shrill accompanied the instrument. Another source of interest was a room arranged for a surprise to the teachers by the scholars, as a Chinese place of worship. This gave some idea to the guests of the idolatry of China. At ten o'clock the teachers and friends began to go, so we took our departure, feeling that we had enjoyed a rare opportunity and were greatly profited.

NEEDS OF THE HOUR.

We are a small people in respect to numbers, and our resources are small compared with the means which the large denominations can command; but our work is growing, and our opportunities multiplying, more rapidly, it is believed, than ever before. This is due to our increasing obedience to the last instructions of our adorable Lord. But where are the needed men and means?

We suggest the following thoughts for the consideration of all who are interested in the progress of our cause: First, as many small churches, in any given section, as can at all reasonably do so, should unite under the leadership of one pastor, and, if possible, furnish his entire support. A few interested persons in each society, acting wisely, harmoniously, and unselfishly, can do very much toward bringing about this desirable end.

Second. Our large and strong churches must look more beyond themselves out upon the ever-widening fields, and think oftener of the little bands of Sabbath-keepers who hear preaching only once a month, and sometimes not nearly as frequently as that, and generously send out their pastors for, say, three months of missionary work in such home mission fields as can be found in New York, Pennsylvania, West Virginia, Kentucky, Alabama, Wisconsin, Illinois, and in States still further west and southwest. This would bring enlargement of heart and other blessings to both pastor and people; for there is a scattering that increaseth, and a withholding that tends to poverty, while fitness comes to liberal souls.

Third. Our ministers must assume that a large proportion of the people are too busy to take that direct and special interest in denominational affairs which they themselves are rightly expected to have, and therefore be at great pains in the preaching service and at prayer-meetings to give information, and arouse fresh interest. A minister, with a little co-operation, can do a great deal to increase the circulation and reading of our missionary and other publications; and such reading is indispensable to active interest and increasing benevolence. We need few things more than that our denominational publications be taken and read in all our homes. This would lead to more prayer in all places of devotion, for the work and the workers, and to the Lord of the harvest for more laborers. It would bring larger contributions into our treasuries, because more people would give, and more liberally and regularly. Alexander the Great is said to have claimed that his best soldiers were born and reared amid the scenes of war. May our children be born and brought up amid the scenes afforded by a righteous people, soldiers of the cross, fighting against the powers of darkness, because engaged with courage and enthusiasm in the work of bringing men to Christian discipleship and the knowledge and obedience of the truth. Then will there be fewer deserters and more recruits.—Missionary Reporter.

Education.

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

IN 1879 Wisconsin adopted the compulsory education scheme. The attendance of the children between seven and fifteen years of age, was required, for at least twelve weeks in each year, upon the public and private schools of the State. Liberal provisions were included exempting these children, under certain circumstances, from this attendance. No very stringent penalties were fixed to the violations of this law, and some of the measures devised for its enforcement were known to be defective. Still its influence, in the short time in which it has been in operation, has been most beneficial. It has called the attention of the people to the large non-attendance of children upon the schools. It has directed teachers and school officers to institute means for securing the enrollment of the absentees from the schools. It has reminded parents of their gross remissness in permitting their children to remain at home in idleness or employed at work, and thus not receiving the elementary instruction which the schools provide. It has

furnished a special motive to the law-abiding citizens in inducing them to send the children more promptly and steadily to school. During the first year of the operation of this compulsory law, the attendance of the children between the ages of four and twenty upon both public and private schools, was increased fully 10,000. While this law was not the sole cause of this increase, it was the principal one. In 1880, the number of children between the ages of seven and fifteen registered in the schools, was 183,912; and in 1882, the number was 223,575, a gain of 39,663. In the former year, the percentage of attendance of these children was slightly over 80; and in the latter year, it was 87. The addition to the school population in these two years was only 12,004. Truly, in this State the law is not a dead letter.

THEY LAUGH BEST WHO LAUGH LAST.

Columbia College has disappointed the expectation of thousands of men and women in failing to grant the petition presented urging the reception of female students on the same footing as males. It has been thrown backward, and will soon find other colleges not so well endowed taking the lead and gaining a name in the literary world. This ill advised refusal was made (they affirm) because their senior class voted that "co-education is undesirable from the educational, social and moral standpoint;" the plain English of which is, that a race is easier to win when the competitors are few, therefore the students are not desirous to introduce new rivals for coveted honors. Besides this, these young gentlemen very well understand that they risk being severely reflected upon should women, who have never before had the advantages common among men, manage by studious attention and quick wit to distinguish themselves and leave masculine students in the lurch. Discretion is the better part of valor; and our senior class decides not to give these ambitious contestants a chance to distance them. Ungallant and spiritless as their course of conduct must appear to impartial judges, it at least has this to excuse it, that they have a personal interest in voting against the measure; but how the trustees of Columbia College can explain to thinking men of the community an unwise and ungenerous act, by throwing the responsibility on immature youths, is something hard to comprehend. What cause can they assign for reversing the natural order of things? By what process of reasoning can they show that it was proper for the decision to be made by the taught instead of the teachers? Why did they transfer their powers to the students? It looks very much as if the refusal of the petition was made in order to retain the present patrons of the college; but its trustees being conscious it was a discreditable act, were only too solicitous to shift the blame to thoughtless heads, and place the odium on younger shoulders. Fortunately women are not very easily discouraged; they fully believe that "the race is not always to the swift nor the battle to the strong," and they do not look upon the question of equal educational rights as settled because the senior class of Columbia College bars them out, and the Rev. Morgan Dix fills up a series of Lenten lectures by preaching against the "Higher education of women," and declares "It is mere quackery to attempt the education of the two sexes on the same line."

Whenever some physician of extraordinary genius has discovered, through investigation, attention and experiment, a new cure through an unusual course of treatment, at the first start his brother practitioners invariably declare him a quack; but time and success changes the quack into the master-healer, and followers then flock in, only too glad to shine in his reflected glory. Sooner or later the "atempt," at which the Rev. Doctor now sneers, will be an accomplished fact; then, in the hour of their triumph, few women will be found small enough to do more than smile at the memory of the rebuff given them by the senior class, or the charge of "quackery" made against them who sought to lend them in this primary struggle a helping hand.—Messiah's Herald.

CLIPPINGS.

The thirteenth report of the board of directors of the Connecticut Industrial School for girls has been presented to the General Assembly of Connecticut. There are now 181 girls in the school. It is not to be expected that the school works through reformations in all cases, for we read in the explanatory statement that "the proper subjects are not merely paupers, nor orphans, nor confirmed thieves, nor prostitutes, nor other criminals; but viciously inclined girls between the ages of eight and sixteen years." Still, the work of "prevention" is large and the school, as a private charity, is deserving of support and assistance.

The public school system of New York State cost the people \$11,181,986 last year. A million and a half of this went for new buildings, repairs, etc. The remainder employed 81,232 teachers and furnished free schooling for 1,047,000 scholars. The value of school property owned by the State has reached the large sum of \$80,333,641, and the school district libraries number 705,812 volumes.

During the revival at Dartmouth College, Ripon, Wis., 30 students have professed conversion.

The Illinois Legislature is considering a compulsory education bill, which, it is stated, is almost certain to become a law. It provides that persons having the "control or charge of any child or children between the ages of eight and fourteen shall send such child or children to a public school at least twelve weeks in each school year." Neglect to do this is made punishable by a fine of not less than \$5 nor more than \$20.

Ten colleges and Phillips Andover Academy had representatives at the conference of college Christian associations at New Haven, Conn., Feb. 17th, there being 29 delegates present. Encouraging reports were received from nearly all the schools, Tufts reporting for Amherst and Pierson for Williams. Of the 250 students at Williams 147 are Christians, and 150 are Christians out of the 270 students at Brown.

Several educational institutions in the South are seriously embarrassed by the prevalence of small pox in the regions where they are situated. Roanoke College, Va., has suspended its sessions, and in Tennessee and Georgia other colleges are threatened with a similar result.

The students of Hampton Institute are all, including the Indians, interested in the revivals now in progress. There have been nearly one hundred conversions. The whole senior class has become converted.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

A THIRD PARTY NEEDED.

BY HORACE WATERS.

Under the above heading, the writer, who is Treasurer of the Executive Committee of the New York State Prohibition Party, makes some vigorous statements which it would be well for people of all political parties and all shades of opinion on the temperance question, to consider. This article and much more from which we make extracts in this column is published in a large four page tract which may be had for twenty five cents a hundred by addressing Thomas W. Organ, 210 Eighth Avenue New York City:

In all moral reforms, where two political parties are allied to and connected with any evil the people desire to be rid of, a third party is the only force that can thoroughly accomplish the work, because neither of the other parties will act in the matter until forced to do so by public opinion, and public opinion can be made more readily by ballots than in any other way. Intemperance is the greatest evil and curse in our land, both political parties say to the temperance people, "Preach, lecture, talk and pray against intemperance, organize temperance societies to save all the drunkards made by the liquor dealers of both parties; petition the Legislature to regulate the evil, or for a prohibitory constitutional amendment, but don't bring it into politics, for it will hinder your cause and put the opposite party into power." This talk has pulled the wool over the eyes of hundreds of thousands of temperance people in the United States, but thanks be to God, the eyes of the friends of temperance are being opened, and they are organizing for independent action in nearly all the States of the Union. To prove the success of this third party, we point to history, and demonstrate our theories by analogy. The anti-slavery people were like the children of Israel, forty years in the wilderness (from 1800 to 1840), preaching, talking and praying against slavery; but voting for it (for both parties were then allied to slavery). In 1840, however, the anti slavery men decided that to be consistent and successful they must vote as they talked and prayed. So they organized a third party, calling it the "Liberty Party," and though they cast only 7,059 votes in the whole United States for James G. Birney, their nominee for President, they thanked God and took courage. Three of these ballots were cast in Augusta, the capital of Maine, one of which was cast by the writer of this tract, who being derided by one of the editors of the Kennebec Journal, held up his ballot and said, "The party for whom this vote is cast to-day will yet rule the land." This prophecy was fulfilled in twenty years. In 1844, 62,300 votes were polled for the same candidate. In 1848 the Democrats nominated Lewis Cass for President, and the Martin Van Buren men (Barn-Burners, as they styled themselves) being dissatisfied, bolted the party. They did not, however, go over to the Whig party, but espoused the principles of the Liberty Party, and assumed the name of Free-soilers. They cast 291,263 votes for Martin Van Buren, and the discussions which their agitation provoked enlightened the people of all parties in regard to the evils of slavery, and were the means of giving the Liberty party at least 50,000 more votes in 1852 than they would otherwise have received.

Now this is a good example for the hundreds of thousands of men in the Republican and Democratic parties in the United States who sympathize with the temperance cause, and who are dissatisfied with existing parties. Let them join the Prohibition party and vote its ticket. This will awaken the whole people to a realizing sense of the evils of intemperance, and the possibility of a remedy.

In 1852 there were 156,149 votes cast for John P. Hale, Senator from New Hampshire, which gave the Liberty party the balance of power between the Whig and Democratic parties. In 1854 or 1855, Horace Greeley, of the Tribune, I think, stated that the Whig party was dead, and the only practical thing to be done was for its adherents to unite with the Liberty party. A conference was held, which resulted in giving up the names of Whig and Liberty, and calling the new party "Republican," taking the Liberty party's platform—"No farther extension of slavery into free territory." About two-thirds of the Whig party at the North, and one-quarter of the Democratic party united with the Liberty party, and in 1856, 1,341,164 votes were cast for John C. Fremont. In 1860, 1,866,352 votes were cast for Abraham Lincoln, who was elected President, and within five years after that the Lord destroyed slavery.

Now, had the anti-slavery men continued to talk and pray against slavery from 1840 to 1860, and vote for slavery, through the parties allied to it, as they had done from 1800 to 1840, there would have been a slaveholder or a pro-slavery man elected President in 1860, and slavery would have been settled upon us for perhaps a century to come. But, thanks to God, there was a third party, the members of which voted as they talked and prayed, and so accomplished the abolition of slavery.

The temperance people have been in the wilderness eighty years—talking, preaching and praying against intemperance, but voting all the time for the liquor sellers' candidates, as neither party dare put a Prohibitory plank into their platform, knowing if they should do it the entire liquor fraternity, including the moderate drinkers, would go with the opposite party. Some good temperance men say, "Choose the least of two evils, and vote the Republican ticket," as if two thieves being nominated for office, one of whom had stolen a thousand dollars, and the other one hundred thousand dollars, they should vote for the thief who had stolen only one thousand as the least of two evils. Between the two evils there should be no choice. Suppose the Government should license men to steal; they now license men to make drunkards, and suppose that two thieves or two men that the thieves would vote for were held up for office by the present great political parties. In that case, all good men would vote with the third party for a Prohibitory amendment against stealing. May all good temperance men who have been choosing the least of two evils choose neither hereafter, but vote the third party ticket for Prohibition.

THE CHURCHES AND PROHIBITION.—Were all the churches in the United States to come out against moderate drinking they would most assuredly vote the Prohibition ticket and a Prohibition President would be elected in 1888. Moderate drinking ministers and church members, we say to you, "Handle not, taste, nor touch," intoxicating drinks. Col. 2: 21. St. Paul says, "Wherefore, if meat make my brother to offend." 1 Cor. 8: 13. There are thousands of moderate drinkers whose fathers, brothers, sons, friends or neighbors have died drunkards or committed some crime on account of drunkenness. Count those of your own acquaintance on your fingers and you will be astonished. May every moderate drinking church member who reads this tract say, "I will drink no more forever." There are nearly 16,000,000 church members and 210,000 churches and Sunday-schools in the United States. Let them all come out publicly and boldly against moderate drinking, and within one year both political parties will adopt the temperance reform.

MODERATE DRINKING MAKES DRUNKARDS.—There are 25,000,000 of moderate drinkers in the United States, more than 3,000,000 of whom (be it said to their shame) belong to the professed church of Christ. Stop all moderate drinking and in five years there will be no drunkards and the 250,000 liquor saloons in the United States will be closed up. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards. Every church that upholds moderate drinking upholds making drunkards, and sending souls to hell. "For the time is come that judgment must begin at the house of God." 1 Peter 4: 17.

PROFIT AND LOSS.—The Federal Government receives \$80,000,000 revenue annually from the manufacture of all kinds of liquors, and the States receive \$20,000,000 more for licenses, making a total revenue of \$100,000,000 a year, so the Government makes \$1,000 on every man who dies a drunkard. To balance the financial account, however, the debit side must include the cost of 84 percent of the pauperism and crime, and this would show that for every dollar received from this source ten dollars (or \$1,000,000,000) are called for to sustain the paupers and punish the criminals which this liquor traffic creates.

PROGRESS.—Nearly 2,000 clergymen of different denominations in the State of New York voted the third party (Prohibition) ticket at the last election. In 1881 there were only 4,445 Prohibition votes cast in this State, and in 1882 there were 27,158 votes, and this with only one-fourth of the polling districts in the State supplied with ballots. In 1883 the State will be thoroughly organized with ballots at every polling place, and I expect 100,000 third party votes will be cast.

Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

THE SA

A Sermon preached at the in Westery R. I. O

BY REV. S. S.

(Conclu

I now pass to consider in the light of Christ's precept and example, of the gospel dispensation of a new dispensation to be bringing in a better the imperfect of the which imposed burdens of that age could not over his own house, clearing, changing, and new arrangements that of the Mosaic dispensation only designed for the hence to a limited local dispensation one of unman everywhere and un His yoke was to be light. Whomsoever th to be free indeed. Yence. It was the glori not of the bondage of erty of sons of God. er servants, but friend as children hold the re Christ, the Lord of th have an equal right wi bath observance as was model Sabbath-keeper filled, lived out, a true keeping life. In him of the Godhead, both he was Lord of the Sa truly and properly of both in spirit and in obedience to all Sabba under the gospel disp as his Father worked worked on the Sabbat I presume we all brea Christ work on the S parties, go to the beac Gennesaret, and take the Sea of Galilee, pr day? That is just wh find out if we can. S candid, dispassionate, Christ's teaching and keeper. For he was breaking. To this ch nial, and claimed tha of his Father God to v it is a question of the v to ascertain correctly to teach concerning the question, for on what by example and prece law and the gospel co whether the seventh whether there is now and also if there is observed. Now with gument or discussion of these questions, I of dispute between C was not whether the be abolished, abrog changed from the se or any other day, bu ner of keeping the Sabbath. All know seventh day. They intimated in any of Christ and his oppo manner of keeping t microscope of higher jot or tittle of any of the Sabbath question discussions which a importance, even to day is the Sabbath. common sense, to es that the legal author divine, that enjoins or duties, or prohibi day or time, can no other day or time ex which gave it. The those disputes were keeping the Sabbath And I believe that phasize the question rather than that of should succeed far than we do now. I give no uncertain se servance; let the Sa by the divine sancti all Sabbath-breakin disloyalty to God,

**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.

(Concluded.)

I now pass to consider Sabbath observance in the light of Christ's teaching, both by his precept and example, as Lord of the Sabbath of the gospel dispensation. For as the Founder of a new dispensation or age which was to bring in a better hope, and perfect the imperfect of the former dispensation, which imposed burdens that even the Fathers of that age could not bear, Christ; as a Son over his own house, claimed the right of so altering, changing, and modifying all previous arrangements that the burdensome ritual of the Mosaic dispensation, which was only designed for the Jewish nation, and hence to a limited locality, as to make his dispensation one of universal applicability to man everywhere and under all circumstances. His yoke was to be easy and his burden light. Whomsoever the Son made free was to be free indeed. Yet liberty was not license. It was the glorious liberty of sonship, not of the bondage of a servant, but the liberty of sons of God. Christians are no longer servants, but friends, children, and hence as children hold the relation of brothers to Christ, the Lord of the Sabbath, and hence have an equal right with him to such a Sabbath observance as was his. For he was our model Sabbath-keeper, and in him was fulfilled, lived out, a true and perfect Sabbath keeping life. In him dwelt all the fullness of the Godhead, both God and man. As God, he was Lord of the Sabbath, and as man he truly and properly observed the Sabbath, both in spirit and in letter, rendered strict obedience to all Sabbath observance required under the gospel dispensation, claiming that as his Father worked on the Sabbath, so he worked on the Sabbath. John 5: 17. Now I presume we all breathe freer, for did not Christ work on the Sabbath, attend dinner parties, go to the beach on the shore of Lake Gennesaret, and take sailing excursions on the Sea of Galilee, probably on the Sabbath-day? That is just what we are now going to find out if we can. So let us sit down to a candid, dispassionate, honest inquiry as to Christ's teaching and example as a Sabbath-keeper. For he was charged with Sabbath-breaking. To this charge he entered a denial, and claimed that he had the example of his Father God to sustain him. And now it is a question of the very highest importance to ascertain correctly what Christ intended to teach concerning the whole of the Sabbath question, for on what Christ *did teach*, both by example and precept, will hang all the law and the gospel concerning the subject, whether the seventh day is the Sabbath or whether the first day is the Sabbath, or whether there is now any Sabbath at all; and also if there is a Sabbath, how it is to be observed. Now without going into any argument or discussion with respect to either of these questions, I may say that the matter of dispute between Christ and his accusers was not whether the Sabbath was about to be abolished, abrogated, or set aside, or changed from the seventh day to the first, or any other day, but solely about the manner of keeping the Sabbath, the weekly Sabbath. All know and admit that was the seventh day. There was nothing said nor intimated in any of those disputes between Christ and his opponents except about the manner of keeping the Sabbath. Nor has any microscope of highest power ever detected a jot or tittle of any other point at issue upon the Sabbath question in those discussions—discussions which are of infinitely greater importance, even to us, than as to which day is the Sabbath. For the veriest tyro of common sense, to say nothing of law, knows that the legal authority, whether human or divine, that enjoins restrictions, obligations, or duties, or prohibitions upon any specified day or time, can not be transferred to any other day or time except by the same power which gave it. Therefore, I repeat that all those disputes were about the manner of keeping the Sabbath, and not anything else. And I believe that to-day if we would emphasize the question of Sabbath observance rather than that of the time or day when, we should succeed far better in converting men than we do now. Let the Sabbath trumpet give no uncertain sound as to Sabbath observance; let the Sabbath law be enforced by the divine sanction; let it be shown that all Sabbath-breaking, all no-Sabbathism, is disloyalty to God, and hence practical athe-

ism, which means no religion, no morality; and every true lover of God, religion, and morality would rally to the standard of the Sabbath. In order that we may rightly understand the teachings of Christ on Sabbath observance, we must refer to the occasions and incidents which called forth his comments and explanations upon Sabbath-keeping. For Christ came to fulfill the law, to render a perfect obedience to the whole law, for in him not a jot or tittle, either by omission or commission, was suffered to pass away, but all was fulfilled in his life, in its spirit and in its letter. Hence if it can be shown that Christ, either in spirit or letter, violated the Sabbath law as enjoined in the Decalogue, the Sabbath is abrogated, and its requisitions and forbiddings are no longer binding. For, let it be emphasized until it is understood, especially by Seventh-day Baptists, that if there is any Sabbath during the gospel dispensation, it is the Sabbath instituted at the close of the creative week; and the manner of its observance, as far as its prohibitions are concerned, is found in the fourth commandment, and hence if we accept the Sabbath as obligatory, we must accept its observance as therein taught. For I repeat that it is the cessation of all work or business that constitutes the Sabbath a memorial of creation, and hence an hebdomidial monument of the being of God. It is the Bunker-Hill shaft of creation, towering above the lapse of time, speaking through the voice of silence of universal rest, that "in the beginning God created the heavens and the earth." Destroy this monument, this memorial of God's existence as Creator, and hence rightful owner of such creation and rightful Ruler of it, by working, and we have swept away, have destroyed, the only *divine artificial* memorial of his being, and opened the floodgates of irreligion, of immorality, of infidelity, and atheism upon our world. For the Sabbath is only the Sabbath by a suspension of all work; it is this, and this only, that constitutes it a memorial of creation and of creation's God. To vitiate, defame or destroy this weekly monument is sacrilegious impiety. Christ was charged with this impiety. "This man," said the Pharisees, "is not of God, because he keepeth not the Sabbath-day." John 9: 16. Now it is important to ascertain correctly whether Christ did or did not violate the Sabbath, either in spirit or letter, for it was the Sabbath of the fourth commandment, the Sabbath which forbids all work. Therefore, if Christ did perform secular work on the Sabbath, the charge of being a Sabbath-breaker was true. And would it not follow that he intended thereby to teach that the Sabbath was not to exist any longer, and that, henceforth, there was to be no Sabbath, however much inclined people might be to meet for reading the Scriptures and the public worship of God on that or any other day? For such meetings, even on the Sabbath, do not constitute the Sabbath, although they may be a proper way of improving the Sabbath. As Baptists, we deny any other application of water than immersion as being baptism. As Sabbath-keepers, we ought to be consistent to maintain that only a cessation from work, simply because God has commanded it, on the seventh day, is Sabbath-keeping, and that the doing of any work on that day is Sabbath-breaking. Brethren, do you say that this is a hard saying, and who can bear it, and that it imposes burdens which we are not able to bear, and, like some of Christ's disciples, turn away from the truth? Permit me to say, "Lord, to whom shall we go, for thou hast the words of eternal life?" So then let us seriously and candidly inquire of the Lord of the Sabbath concerning this matter. "To the law and to the testimony, for if we speak not according to them, it is because there is no light in us." The charge made against Christ was Sabbath-breaking. Against this charge he defended himself by maintaining that what he had done was not Sabbath-breaking, but was what was included in a true and proper Sabbath-keeping; that the Sabbath-law, like all statutory law, recognizes the law of necessity, that is, a law of nature or of the constitution of things, which must of necessity be prior to any statutory requirement. This is a principle of all law, that every court of equity must recognize. This constitution of things is the primary law of all intelligent beings—the divine law or obligation of love, of mercy, of necessity. "Thou shalt not steal" does not forbid the taking without leave of the owner sufficient for the preservation of life. Solomon says, "Men do not despise a thief if he steal to satisfy his soul (life) when he is hungry. But if he be found out (that he was not hungry, or had the where-with of his own); he shall restore seven-fold,

yea, he shall give all the substance of his house." Prov. 30: 31. This law of necessity is recognized under the law of the Sabbath, as a primary law of our being. So is the law of mercy and justice, even to the brutes. No time or day is so sacred that it sets aside the claims of suffering, sickness, or accident. Human laws recognize all this, much more the divine law of the Sabbath. In the light of these remarks, let us examine the instances in which Christ was charged with violation of the Sabbath, and see whether he was in any instance a Sabbath-breaker, even according to the letter or spirit of the fourth commandment. The first specification in the charge of Sabbath-breaking against Christ was the plucking of ears of corn by the disciples as they were passing through the fields of wheat, oats, or barley, on Sabbath morning, on their way to attend the Sabbath service in the synagogue. In order to free the wheat or barley from the husks or chaff, the disciples had to rub the ears in their hands and blow away the chaff with their breath. This, which was equivalent to threshing and winnowing, was considered by the Pharisees as Sabbath-breaking, being work, labor. The law of Moses allowed persons passing through a vineyard or wheat field to eat their full of grapes or corn, but not the right to carry any away. See Deut. 23: 25. The charge, therefore, of theft could not be brought; hence those carping Pharisees, fully set on mischief against Christ, charged him with Sabbath-breaking. How did Christ meet the charge? Not by even intimating that the Sabbath was about to be abolished, set aside, superseded, or changed. Not by invalidating or relaxing the prohibition of work, but by showing that the Sabbath law, like all statutory laws, was in abeyance to the law of necessity, the law of nature, and hence that the sabbatic law could not supersede or override the law of necessity, or the law of nature. That no matter how sacred a statute law may be, no matter how strict its requirements, the law of necessity, especially the law of nature, that demands food or sustenance at the time, is to be obeyed. Christ then refers them to an incident in the life of David when sorely pressed by hunger during one of his military expeditions; how he, David, demanded of the high priest Abiathar that he give him the shew-bread, the sacred, holy bread of the sanctuary, to satisfy his hunger and that of his famishing soldiers, which bread was positively forbidden to be eaten except by the priests. Yet David had not only eaten that holy bread himself, but had given it to his rude soldiers, and they ate of it. And yet David was never accused of profanation; nay, more, they highly revered him. Thus David, obeying the law of necessity, sat aside for that occasion the statutory law of divine appointment. But that act of David neither annulled, abrogated, nor changed the law concerning the shew-bread. The necessity of David was that primary law of our being, which ever has a superior claim to any statutory enactment that conflicts with it. The disciples, therefore, in plucking the ears of corn, wheat or barley, and rubbing them in their hands as they were going to attend the services of the synagogue on the Sabbath, were not breaking nor violating the Sabbath either in spirit or letter, as their act was not secular work, labor, or business. Christ also called their attention to the fact that the Sabbath service in the temple required an amount of labor which would be a violation of the Sabbath if done for a secular purpose, thus showing that the obligations of religion, of the public worship of God were also superior to the statutory prohibition of the law of the Sabbath. "Have ye not read," said Christ, "in the law, how that on the Sabbath-day the priests in the temple profane the Sabbath and are blameless? but I say unto you that in this place is one greater than the temple," the Deity of the Temple. "But if ye had known what this meaneth, 'I will have mercy and not sacrifice,' ye would need have condemned the guiltless," viz., the disciples in getting their breakfast by the roadside on their way to attend the worship of God on the Sabbath. "For the Son of man is Lord even of the Sabbath-day." The above conversation took place on the way to the meeting. Soon after entering the synagogue Christ discovered a man who had a withered hand, and remembering the conversation with the Pharisees on the road, and seeing them sitting with their lowering, scornful looks watching him, whether he would heal the man on the Sabbath-day, in order that they might find some cause for accusation against him, Christ wisely waited for them to broach the subject. At last they asked him whether it was lawful to heal on the Sabbath-days, that they might accuse him.

(This is Matthew's account, twelfth chapter.) Mark and Luke say that Christ looked around with indignation and told the man to stand up, and then when he had the man standing in the congregation, he, Christ, asked those captious, carpy hypocrites whether it was lawful to heal on Sabbath-day, to save life or to destroy it; but they held their peace. Christ then said, "What man shall there be among you, having one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold of it and help it out? How much then is a man better than a sheep! Thus it is lawful to do well on the Sabbath-day." Having said this he healed the man. This was another instance where the claims of suffering humanity, of mercy, superseded the prohibitory statute of the Sabbath. The act of healing was not a secular act of work or business. The above are found in Matt. 12, Mark 2-3, Luke 6. Another case of healing on the Sabbath is recorded in Luke 13: 11, where Christ healed a woman who had been so bowed together for eighteen years that she could not lift up herself. This act of healing and of mercy was performed on the Sabbath in the synagogue, and it so excited the indignation of the ruler of the synagogue that he said, "There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day." Christ answered him sharply, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath-day?" Luke 14 mentions a case of dropsy which Christ healed while dining with a chief Pharisee on the Sabbath-day, a remarkable case of healing, a case of thirty-eight years standing, in one of the porches by the side of the pool of Bethesda. This poor afflicted helpless paralytic was told by Christ to rise, take up his bed and walk, and the same day was the Sabbath. The Jews, seeing the healed man returning home carrying his bed, said to him, that it was not lawful thus to be carrying his bed. The man replied, "He that made me whole told me to take up my bed and walk." And the Jews sought to slay Jesus because he had done those things on the Sabbath-day. Christ replied, "My father worketh hitherto and I work." God has not suspended his operation on the Sabbath, and hence neither do I. John 9 is another case of healing on the Sabbath. This was a man blind from his birth. Jesus mixed some clay and spittle and anointed the eyes of the blind man and told him to go and wash in the pool of Siloam; he did so and received his sight. It was this act of healing that led the Jews to say, "This man (Christ) is not of God because he keepeth not the Sabbath-day." Now the carrying of the bed, although it required labor, was not any secular act of work, nor was the mixing of the clay and spittle. They were acts connected with the mercy of healing. We have thus examined every case, I think, wherein Christ was charged by the teachers of the Jews with Sabbath-breaking; and in none of the instances did he perform an act implying work of a secular character, or business. He neither violated the Sabbath law of the fourth commandment, nor even so much as intimated any change either in the day or the manner of its observance. He left the Sabbath intact, as it was given to man, and, as Lord of the Sabbath, he sanctioned its observance according to the commandment by his life and teachings. The Sabbath has thus come down to us from creation, from Mount Sinai, sanctioned by the authority of the Lord Jesus Christ. And this is the Christian Sabbath, embodying all the prohibitions commanded by Jehovah on Mount Sinai. It is the Sabbath of Jehovah God who has commanded all men on that day not to do any work or business of a mere secular nature. This prohibition in all its letter and strictness is as binding to-day as ever in the past. As Seventh-day Baptists we are solemnly bound, by our profession as keepers of the Sabbath of the fourth commandment, to see that we practice what we teach. This Sabbath is the only weekly Sabbath given to mankind as a memorial of the existence and creative work of God, and is to be observed by a cessation of all business during a period of twenty-four hours. Everything pertaining to secular business done on that day is in violation of the divine command, and at the peril of him who does it. "He that hath ears to hear, let him hear."

Thus far only the negative character of Sabbath observance has been considered. Thou shalt not do any work, neither thyself, nor any of thy family or employes. And unless this can be secured, there is no true Sabbath-keeping. But there is a positive side to Sabbath-keeping. The cessation of all labor or business is but a small part of Sabbath-keeping. The Sabbath was made for man, hence it is not a day of idleness, of pleasure-seeking, a holiday. It is a day for the exercise of the higher elements or faculties of our being, and the cessation of word was preparatory to the duties enjoined, among which are the public worship of God and a corresponding teaching from the Word of God, especially the instruction of Christ. The object of the Sabbath was to remember God as Creator, as against all idolatry, infidelity and atheism. Perhaps never before has the world needed the Sabbath more than to-day, for never was there more practical atheism than now, for even the true idea of the Sabbath as authoritatively commanded of God, is almost lost. Even Seventh-day Baptists often speak of "my Sabbath," and the Sunday-keeper speaks of "his Sabbath." Is it any wonder that Sabbath desecration is so prevalent? It is the Lord's Sabbath, and he that does not regard or keep the day because God commands him to keep it, does not keep it at all. Rom. 14: 6. The Sabbath is to be kept in memory of God, and as Christ was Lord of the Sabbath, his example as a Sabbath-keeper ought to be the rule of Sabbath observance by all of his followers. How, then, did Christ observe the Sabbath? Not as a day of work or business, nor as an idle day, nor as a day of pleasure seeking; but as a religious day, a day of such exercises as would be the best remind men of God, and their relations to him, by meeting in synagogues and other places to worship him. The Sabbath was made for man; so was the institution of marriage, of family, of society, of government, of educational institutions, the gospel of salvation; yet none of these will be of benefit if not used, improved. Food, clothing, also must be used rightly and not abused, if we are benefited. So of the Sabbath. One may cease all work or business, and most strictly obey the prohibition of the Sabbath law, and thus far honor God, and yet not receive any real benefit from Sabbath-keeping. Hence, the manner in which we use the Sabbath will prove its benefit to us, or otherwise. As the six days are for our physical nature, it might readily be presumed that the Sabbath was for our spiritual nature. The reason assigned in the fourth command for keeping the Sabbath, viz., because God was the creator, indicates the nature of Sabbath observance, viz., the contemplation and worship of God. Any proper way, then, by which we can best obtain a knowledge of God and our corresponding duty, will be a proper way of improving the Sabbath for good. Something like the following has the sanction of long experience, and also of Christ himself as our model Sabbath-keeper:

1. The worship of God, both public and private. Worship and reverence of God are always coincident with any proper belief in him. Hence, all pagans are worshipers of their gods, in one form or another. All true believers in a Deity have times, sacred times, forms, ceremonies, by which such worship is signified. Hence, one way of improving the Sabbath is a regular attendance upon the public worship of God on that day. Every family, and every member of every family, except for inability, should be present on such worship, and be a true worshiper of Jehovah. Any continued neglect is presumption that the heart is becoming estranged from God, has already backslidden, and unless recovered will terminate in skepticism and atheism.
2. Family worship. During the patriarchal age, family worship was probably the more common way of acknowledging or worshipping God. Family worship is the most proper way of professing religion. No Christian family should withhold this confession of belief in God; and how appropriate that Sabbath-keeping families should thus express their belief in, and acknowledgment of, God, on the day which they admit he has appointed especially to remember him. Upon this point I am willing to rest the cure for Sabbath desecration, for the whole cause of non-Sabbath observance is a godless Sabbath, a Sabbath without the Sabbath's God. This is the reason why the Sunday Sabbath has lost its hold on the people and the church, and has become so largely a holiday, and it is fast becoming the same with our people. Unless we can restore the Sabbath of the fourth command, that is, unless we can replace the authority of Jehovah in its observance, we are a failure. Let me repeat: The Sabbath is not a holiday, a day of amusement, of worldly recreation, of idleness, of resting because we are weary. For to keep the Sabbath simply be-

ere 156,149 votes cast for Senator from New Hampshire the Liberty party the balance between the Whig and Democracy. In 1854 or 1855, Horace Riburne, I think, stated that was dead, and the only one done was for its adherence the Liberty party. A field, which resulted in giving of Whig and Liberty, and party "Republican," taking its platform—"No farther very into free territory." of the Whig party at the quarter of the Democratic the Liberty party, and in votes were cast for John C. 1860, 1,866,352 votes were Lincoln, who was elected within five years after that end slavery.

Anti-slavery men continued against slavery from 1840 for slavery, through the t, as they had done from e would have been a slave-slavery man elected Presi-slavery would have been for perhaps a century to us to God, there was a thirds of which voted as they and so accomplished the y.

people have been in the years—talking, preaching st intemperance, but vot- the liquor sellers' candi- ary dare put a Prohibitory platform, knowing if they ntire liquor fraternity, in- grate drinkers, would go party. Some good tem- "Choose the least of two Republican ticket," as if, nominated for office, one n a thousand dollars, and undred thousand dollars, or the thief who had stolen as the least of two evils, evils there should be no the Government should al a; they now license men s, and suppose that two n that the thieves would up for office by the pres- parties. In that case, all ote with the third party amendment against steal- ed temperance men who g the least of two evils reafter, but vote the third prohibition.

S AND PROHIBITION.— hes in the United States t moderate drinking they dly vote the Prohibition ition President would be Moderate drinking minis- members, we say to you, e, nor touch," intoxicated 2: 21. St. Paul says, at make my brother to 13. There are thousands rs whose fathers, broth- or neighbors have died nitted some crime on ac- cess. Count those of your n your fingers and you May every moderate, mber who reads this tract no more forever." There 70 church members and d Sunday-schools in the t them all come out pub- ist moderate drinking, or both political parties perance reform.

ENKING MAKES DRUNK- 25,000,000 of moderate ited States, more than (be it said to their shame) essed church of Christ. rinking and in five years nkards and the 250,000 e United States will be te drinking leads to im- moderate drinking makes church that upholds pholds making drunk- ulars to hell. "For the, dgment must begin at I Peter 4: 17.

The Federal Govern- 0,000 revenue annually e of all kinds of liquors, e \$20,000,000 more for tal revenue of \$100,000,- government makes \$1,000 dies a drunkard. To account, however, the ide the cost of 84 per m and crime, and this every dollar received dollars (or \$1,000,000,- sustain the paupers and which this liquor traf-

2,000 clergymen of ns in the State of New d party (Prohibition) ction. In 1881 there bition votes cast in 1879 there were 27,158 y one-fourth of the e State applied with tate will be thoroughly at every polling place, d party votes will

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 22, 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."

At the solicitation of many friends, it has been decided to have made a cabinet photograph of our late, lamented brother, C. M. Lewis. Inquiries concerning it should be addressed to John Sheldon, Alfred Centre, N. Y.

MANY gratifying responses have been received in answer to Sister Wheeler's inquiries about those hymns. We gave place last week to the first communication which fully answered the inquiries. This week, we let "A. R. C.," who is really responsible for the stirring up of this matter in this pleasant way, speak again. This, with the publication of the hymns, the first of which appears on our first page this week; will perhaps occupy all the room we can give the matter now.

SOME persons at the recent town meeting in Alfred, apparently with a view of bringing the temperance movement into ridicule, wrote upon their ballots the names of some of the more earnest temperance ladies of the town, and so voted for them for various town offices. If these same persons had deliberately set themselves the task of arousing sympathy for these most excellent ladies and their work, or of belittling the Republican party, of which, unfortunately, they are members, in the eyes of all good citizens, they could hardly have chosen a better course. When men so far forget their sacred duty at the polls, or are there so moved by prejudice as to resort to such measures, it is quite time that the "dominant party" stepped down and out. Nor is that time far distant. There are men who voted at the aforesaid town meeting, who will see a Prohibition ticket elected at the same polls, and if some of these women should be nominated in the regular way, and duly elected to any office in the gift of town, county, or state, there would be nothing to fear, and much to hope for in the change.

THE REVIVAL.

Our word revival is from a Latin root which signifies, to live again. In a religious sense it is properly applied to the reawakening of Christians who have become inactive in religious matters to a state of earnestness and activity. In a larger sense it is also properly applied to that awakening of sinners in which they are led to forsake sin and turn to God. In Scripture language, the sinner is dead, dead in trespasses and sins. When he turns to God with full purpose of heart, he receives forgiveness of sins and life from the dead. Revivals then are to be sought for in all the churches. Indeed, it may truthfully be said, the revival state is the normal condition of the church. If there be no slumbering Christians to be awakened, there certainly are sinners to be saved all the while, and if the church be not in a revival state, that is, if it be not in such a state of spiritual health and activity as to win sinners to Christ, how shall they be won? "Ye are the light of the world. Ye are the salt of the earth," is Christ's own message to the church. The apostolic church is our model in this as in other things. Let us note some things in connection with the revival spirit and work of that church, that we may, if possible, enter more fully into that spirit and work.

1. The agency by which the revival spirit was promoted. Let us not be frightened with the word apostolic, or deceive ourselves with the idea that because the early church was the apostolic church, there is therefore nothing in it for our model. The first great revival work done by that church, outside of Jerusalem, was promoted not by the preaching of the apostles, but by the faithful witness of the common men and women of the church. The history is very significant on this point. "They were all scattered abroad, except the apostles." "And they that were scattered abroad went everywhere preaching the word." What the church of to-day needs is not the persecution to scatter her members. The scattering is accomplished by other and better means. Our progressive civilization, with its railroads and steamboats, its commerce, domestic and foreign, its varied and interchanging industries, has scattered Christians from one end of the globe to the other. The one thing needful is that the members of the church, the Christian people, as they thus go among the men of the world, go preaching the word. Those early

Christians were so full of the love of Jesus, and of the saving power of the gospel, that it was the natural thing for them, wherever they went, to speak of that love and power, and their lives bore witness to that love and power. This is what is needed in the church to-day more than anything else. This will beget revivals when all other machinery or agencies have proved of no avail.

2. When a real work of grace is being accomplished in individuals or in communities, it breaks down all animosities, and roots out all old feuds. When the scattered Christians of the early church went up to Samaria, they preached the Word to them, as everywhere else. Every Bible student knows what the inveterate hatred was between the Jews and Samaritans, and yet when the apostles heard that Samaria had received the Word of God, they were glad, and sent them help and from that time onward we hear no more of the old feud. We need to learn, not only in theory, but in practical, personal experience, that quarrels and strifes can not exist in a revived church, and that, conversely, a revival can not be had in any church so long as enmities exist between its members, or church quarrels with church.

3. In every genuine work of grace there may be found imposters, deceiving, possibly being deceived. But that does not invalidate the real work. There was an Achan in the camps of Israel, and he did much damage, but Israel was the people of God, for all that. There was a Judas among the apostles, and he did his wicked work. Nevertheless, the apostles were men of God. Among the real Christian converts at Samaria, there was a Simon who, in his selfishness and greed of gain, thought to make merchandise of the kingdom of God. And yet that was a most glorious and genuine revival of pure and undefiled religion at Samaria. So now there may be unworthy professors of religion in the church. But that does not invalidate the gospel of Christ, or prove it any less the power of God unto salvation to every one that believeth. Oh for such a revival state in the church as would send the saving gospel wherever a Christian goes, that would thoroughly and forever eradicate every root of bitterness, and that would make it impossible for the Judases and Simons to exist!

Communications.

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

"HOP GROWERS, PROTECT YOUR INTERESTS."

Such were the words printed boldly on hand bills and scattered broadcast among voters at a recent town meeting.

The struggle was over the question of license or no-license. The town had been professedly for temperance a great many years. Rum-sellers had been prosecuted to the full extent of the law, some paying fines, some suffering imprisonment, until the people had come to feel quite secure and few men were seen under the influence of liquor. Men raised hops and voted no-license, men picked hops, "pulled poles," "tended box," and voted no-license, men manufactured hop boxes, and hop presses, and hop scoves, and built hop houses, and voted no-license. They were Christian men by profession and were considered temperance men. A few in advance of the times ventured to assert that no person could engage in the hop business, directly or indirectly, and be a temperance man. They were even positive enough to say that the lines would soon be more closely drawn, and in the struggle these hop men would array themselves on the side of rum and become desperate opposers of the great temperance reform. Few believed that, and such prophets were accused of fanaticism, etc.; but the lines are now drawn and the fanatic is vindicated. The years 1882 and 1883 witnessed this order of things, and to-day more than one strong temperance town stands ready to grant licenses because of the unholy hop trade.

We left our Verona home March 5th, not having been a resident of the county long enough to be a voter, and so we visited some forty miles away on town meeting day. The excitement was intense when we arrived at our journey's end. People were talking at every corner over the prospect. "Will the town go for license?" "Yes, for the hop growers are making a desperate effort to carry it." Night came; the votes were counted. The infernal regions were holding high carnival over the victory for rum. "Those hand bills, and hard work, done the business." Said Satan, "Now for a dozen saloons there, and the work will be nearly complete."

O, the scenes we now foresee! Men who have lived there where liquor could not as easily be obtained, men struggling with appetite are to be tempted, overcome, ruined, and hurled to perdition, to gratify the covetous hop growers. Happy homes made desolate to gratify the hop pickers. Anxious mothers waiting for the return of their wandering boys who find their pleasure in the saloon licensed by the hop grower, and manufacturer of utensils to supply that trade. We will not try to picture the scenes. The wicked work has commenced and angels weep over the prospect. One thing, however, has been settled, thank God. We no longer fight a secret foe. With the distillers, rum-sellers, and keepers of grog-shops, are united the hop growers, hop pickers, and all who for the almighty dollar favor the traffic. We know where to find them and where to aim our guns. The thought is painful however, that this business is woven like the warp and woof of a fabric, all through the church in hop growing districts. Saints of God, wash your hands of this iniquity. Separate yourselves from these iniquities of the evil one. And for goodness sake, ye hop growers and pickers, don't put on the livery of heaven with which to serve the devil. Repent of your evil deeds and be for God and truth, or else leave the church and be consistent. You have no business there as a professor of religion while you are willing to sell the souls of your fellow-men for a pound of hops. But our appeal will no doubt be in vain. Hops at a dollar a pound will stifle convictions, and this Jugernaut of death will roll on. Dead men in drunkard's graves will not stop them. Live men going down to ruin and shame, will not keep them back. Show them a bloated, staggering wreck of manhood, still loved by some heart-broken wife, and pray them to stop raising and selling death, and they will yell out in utter defiance, "Hops are a dollar per pound; drive on." And away goes the chariot of beer, rum, and alcohol, through our land, crushing hearts and hopes, life and limb, rich and poor, saint and sinner.

"Hop growers, protect your interests." Yes, and may heaven have mercy on your souls. H. D. CLARKE.

HYMNS AND HYMN BOOKS.

To the Editor of the Sabbath Recorder: Sister H-mnah Wheeler will find the hymn alluded to in "The Coral, a collection of original and selected music and hymns for the use of Sabbath-schools; social and religious meetings and families; compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce St., New York." Let all the Sabbath-school scholars who ever heard of that book, hold up their hands? If we should ask, what have we gained by letting that most solid, dignified, and devotional collection of hymns and tunes drop into oblivion, we should be met with the answer that we are not progressive in music. We cheerfully admit that we are not very changeable, and have no special liking for the new unless it is better than the old. Our idea of music is, no doubt hedged about by our whims. We confess to a devotion, maybe we should say weakness, for music. Bayard Taylor said, "Give me music or I die." "Every poet is more or less a fool," said some critic of Taylor. If there is any truth in the criticism, the adage, "the world is, full of fools," becomes true. Whoever runs along the courses of history, with an eye to this question, will be astonished at the power this art has over all nations. There are hints and flashes on every page, like the fire meteors sent up amid the darkness by Vesuvius (we borrowed this figure from the Cram Club). Alas, for us poor mortals, that their liquid light changes as they approach the earth.

When Taylor Lewis, with an enthusiasm which seemed to us craziness poured down our dry throats Grecian literature, he commended Plato for saying, "If we would know whether a state is well governed, we must first look into the condition of its music." He would forget that the hour was gone, to tell us that when Orpheus played on his lyre, the heart of Pluto relented. Eurydice escaped. The wheel of Ixion stopped. The vultures ceased to torment Tyias, the thirst of Tantalus was forgotten, and the goddess of death forgot to go to the earth and call away the infant and the aged from sweet life. The French General said, "Of all the liberal arts, music has the greatest influence, and the law makers should give it the most attention." I can not remember the poet who said, "It is almost all we have of heaven on earth." Mirabeau said, "Let me die amid sounds of sweet music," and Richter, "Childhood comes back when we hear music," and out

of the depths of sorrow he cries, "Away, away, with music; thou tellest me of things I shall never find in this world."

When the Hutchison family would sing Whittier's hymn,

"When first I saw that banner wave, Above the Nation's Council Hall, I heard beneath its marble wall, The clanking fetters of a slave.

In the lone market place I stood, And saw the Christian mother sold, And childhood, with its locks of gold, Blue-eyed and fair with Saxon blood.

Beside me gloomed the prison cell, Where wasted one in slow decline, For uttering simple words of mine, And loving freedom all too well."

to the Union Army, they were driven back across the lines, because its power over the soldiers was too great. The musical spirit of David is wonderfully set forth in his song on the psalteries of Alamo, 46th Psalm, when the Musical Association of Cincinnati paid \$1,000 for the best essay on music, the essay based on this Psalm carried off the prize. Is it not a mistake that the hymn book does not more effectually lend its aid to bind us to the denomination? But I fear, Bro. Editor, you are praying that no more questions may be brought to us about hymns or tunes, for if a whole broadside of your paper was at our disposal, it would then be difficult for us to stop. A. R. C.

THE SEVENTH-DAY BAPTIST QUARTERLY.

For several years, there has seemed to be a growing demand for the publication by the Tract Society of a magazine, which would be a suitable repository for sermons and valuable papers, and such denominational literature as should be preserved in a more permanent form than in ordinary weekly periodicals. Every year, these productions from the pens of ripe scholars are lost for the want of a proper place to put them.

The Tract Board, in response to this oft-repeated wish, in public and in private, and finally, in harmony with the advice of the last General Conference, have taken the preliminary steps toward publishing such a journal. A careful estimate of the cost shows that five hundred subscribers, at \$2 a year, will be the least number with which it will be safe to undertake this enterprise.

A competent editor has been engaged, who, in addition to other arduous duties, is willing to do this work gratuitously, rather than to have it fail, and thus keep the price below other similar periodicals.

A prospectus has now been before the people for nearly three months, with an earnest appeal for subscribers, and at the present time not one hundred names have been forwarded. The Tract Board are firmly resolved not to undertake the enterprise except upon a self-supporting basis. They therefore issue this appeal to the friends of the enterprise for immediate action. Names can be sent singly, by postal card, direct to the editor of the SABBATH RECORDER, or through pastors and agents. The money need not be forwarded until enough names are secured to insure its publication. Further neglect to send in the names may defeat the enterprise. Will not all who care for its success move at once in the matter?

L. E. LIVERMORE, Secretary.

Home News.

New York. RICHBURG.

To look over the past two years and see the changes that have taken place in our town, it seems almost impossible to believe what our eyes behold. Instead of from two or three hundred inhabitants there are now three or four thousand. We have seen the rough side of an oil town, and now the brighter side is appearing. One thing must be said for the oil man: he is a friend to improvements, and is helping to build a very nice school building in the interest of education, in our place, and has raised by subscription, funds to place a fountain in the park for the beauty and the comfort of our school grounds. There are some faithful, Christian workers among the oil men. As a Church, we have had many discouragements to dishearten us, and some things to give us courage. The loss of so many of our faithful brethren and sisters we deeply feel; and when our pastor left, we felt disheartened; but God has been better to us than our fears. We were able to secure Elder Backus as pastor, and his service is well accepted by our Church. Our Sabbath service is well attended; our prayer-meetings are increasing in numbers, and we believe, in devotion; a new interest is manifest in our Sabbath-school; and some are praying, "O Lord, revive thy work, and help us not only to tide over the changes that have come upon us, but give us success in our efforts to hold up

a clear, distinct light revealed in the Holy Word Richburg, that we may see that salvation may come souls about us. O, what come to our own doors. RECORDED invitations and men of business, to places on account of advance. Have we not all here? First, we have a C ing, a good house for work parsonage; two railroads, thousand inhabitants, clothed; and last, though and prosperous school; at completion a school building besides the fixtures. It manufacturing interest would we are, and shall be for center of a large oil manufactured must be had or other. Why should day Baptist firm reap the others? Come and see for

A very pleasant surprise to Bro. Byron D. Maxson shape of a tin wedding, companionships of present and good cheer.

NEW MARKET CHURCH. Bro. H. V. Dunham was the New Market Church, of our regular covenant pressive and practical discipline by A. H. Lewis from there are differences of the same Lord."

Dr. A. S. Titsworth, sick since about the 20th ly improving, though still room. Fortunately for Dr. Titsworth for medicine been comparatively little Winter, but since March been a great increase in gins' winds, though they have been in the papers. We are endeavoring to votional element in our school, by two weekly ev ings, and one Sabbath minutes before Sabbath

Rhode Island. Rev. L. F. Randolph, accepted a call to the p oned Seventh-day Bapt place, his labors to comm We are looking eagerly hoping that he may be hands of God of doing harvest truly is great b few."

Since the death of whose loss we shall nev our pulpit has been sup Irish, Henry Clarke, a Titsworth, and Sister the Friends' Church. pected to address us nee The Superintendent o William R. Lewis, recer sition, and Deacon A. been appointed to fill George A. Kenyon as A ent. The school has W inter, but we are hop numbers when warmer. March has put in an usual amount of bluste bluebirds have come and most impatiently for broken, and shall ha turn of sunshine and fl

Nothing special ha seemed to justify a rep for some little time. is good. The devotion attended, and show a part of old and young important factor in young people's pray Tuesday evening of e tended and profitable, night prayer-meeting. Sabbath-school are wel show no abatement of memorial service was C. M. Lewis, who, for the efficient and beloved It is not too much to Farina Church to-day of the untiring labor tion of that man of G at its organization, in

cause we are tired with labor, or because it is convenient, because the community does, because it affords opportunity to visit our friends, &c., &c., is disregarding the authority of God, and hence, a sin. "He that regardeth not the day to the Lord, he doth not regard it." Rom. 14: 6. The cure for Sabbath desecration is to replace the authority of God in Sabbath observance, and keep God in it, in the family and in the sanctuary. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of the God of Jacob, thy father; for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14. The study of the Bible by families is a proper way of improving the Sabbath. This, if rightly pursued, would perhaps be of greater benefit than the Sabbath-school.

The Sabbath-school is another way of improving the Sabbath, for as family instruction is so neglected the school is the only hope. Nor is a proper cultivation of the social and intellectual element of our nature improper on the Sabbath. Hence, what is there inconsistent with a proper Sabbath observance in the holding of meetings for the consideration of moral reforms, such as temperance, or any other reform which requires the application of Christianity to thus sweep one of the most fruitful sources of improper Sabbath observance from the land? Might not churches provide some way of improving a portion of the Sabbath, outside Sabbath worship? Might not organizations for benevolence be held on the Sabbath? Has not the regular Sabbath service become stereotyped? Is it not too narrow? Taking Christ for the example, the Sabbath is not too sacred for a missionary, temperance, tract, or almost any other meeting, having for its object the highest good of mankind. The temperance meeting held in this village on Sunday would not desecrate the Sabbath. Have we not strained out gnats and swallowed camels on some things? It is right to do good in many ways on the Sabbath. Our danger does not lie in the direction of doing good on the Sabbath as much as it does in making the Sabbath a holiday, or pleasure-seeking day, a day of doing about as you please, irrespective of improving the day for real good. The Sabbath is not too sacred to discuss the question of how to keep it; and the Churches of the Quarterly Meeting can not better spend a portion of their Sabbaths than in devising the best way to keep the Sabbath. This is the subject of this evening's conference. The Sabbath is to be kept by a holy (memorial) resting on that day from all worldly employment and recreation which may be lawful on other days. The whole day must be consecrated to God, in honor of him, and because he commanded it.

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. GENERAL FUND. Amount previously reported. \$931 71 Receipts for February, 1883. Woman's Auxiliary Society, Alfred Centre, N. Y. 30 50 \$961 21 PUBLISHING FUND. Amount previously reported. \$50 00 OUTLOOK FUND. Amount previously reported. \$62 50 Receipts for February. Woman's Auxiliary Tract Society, Alfred Centre, N. Y. 1 00 \$63 50 TENT FUND. Amount previously reported. \$1 00 E. & O. E. FEB. 23, 1883.

sorrow he cries, "Away, thou teller of things in this world."

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ny, they were driven back because its power over the great. The musical spirit... A. R. C.

AY BAPTIST QUARTERLY.

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Rev. L. F. Randolph, of West Virginia, has accepted a call to the pastorate of the Second Seventh-day Baptist Church in this place, his labors to commence the 1st of June.

Since the death of our beloved pastor whose loss we shall never cease to mourn, our pulpit has been supplied by Elds. J. R. Irish, Henry Clarke, A. E. Main, W. C. Titsworth, and Sister Harriet Collins of the Friends' Church.

The Superintendent of our Sabbath-school, William R. Lewis, recently resigned his position, and Deacon A. A. Langworthy has been appointed to fill the vacancy, with George A. Kenyon as Assistant Superintendent.

Nothing special has transpired which seemed to justify a report from this locality, for some little time. The religious interest is good.

At the Baptist parsonage, in Friendship, N. Y., evening after the Sabbath, Feb. 24, 1883, by Rev. M. Barker, Mr. JOSEPH ALLEN, of Wirt, and Mrs. RACHEL HURD, of Friendship.

In Edinboro, Erie Co., Pa., March 7, 1883, at the residence of the bride's parents, by Rev. J. R. Pendell, Mr. CLARK J. WATSON, of Rome, Pa., and MARY E. STEELE, of Edinboro.

At Brown's Creek, W. Va., March 8, 1883, by Rev. L. R. Swinney, Mr. ASA B. VANHORN and Miss NORA V. DRIMMOND.

At the house of the officiating clergyman, Rev. Mr. Oskay, on the evening of Feb. 28, 1883, Mr. ORIN MOUTON and Miss ADELLE CRANDALL, both of Dodge Centre, Minn.

In Little Genesee, N. Y., March 11, 1883, SAMUEL JAGUES, in the 97th year of his age. He was born in Exeter, R. I., July 1798, and came to Little Genesee in 1827.

Mrs. POLLY BURDICK, wife of Benj. Burdick, and daughter of Benj. Kenyon, was born in Hopkinton, R. I., March 7, 1804, and died of old age, March 4, 1883.

LATVINE is a modest little magazine of 12 pages, in Latin. It contains items of current news, selections from, or exercises upon the works of the old classic writers, and various articles, letters, etc., in the Latin language, by modern writers.

There were 233 failures reported during the past week, an increase of twenty-five as compared with last week.

a clear, distinct light for the truth as revealed in the Holy Word. Pray for us in Richburg, that we may do the will of God, that salvation may come to thousands of lost souls about us. O, what a field for labor has come to our own doors! We read in the RECORDER invitations to Sabbath-keepers and men of business, to come to different places on account of advantages for business, &c. Have we not all these inducements here? First, we have a Church, self-sustaining, a good house for worship, a comfortable parsonage; two railroads, and probably four thousand inhabitants, that must be fed and clothed; and last, though not least, a large and prosperous school; and now there is near completion a school building, costing \$7,500 besides the fixtures. It seems that any manufacturing interest would do well here, as we are, and shall be for a long time, in the center of a large oil field, where articles manufactured must be had from some source or other. Why should not some Seventh-day Baptist firm reap the benefit as well as others? Come and see for yourselves.

CITIZEN.

A very pleasant surprise was recently made to Bro. Byron D. Maxson and wife, in the shape of a tin wedding, with the usual accompaniments of presents, supper, songs, and good cheer.

NEW JERSEY.

Bro. H. V. Dunham was ordained deacon of the New Market Church, Feb. 16th, at the time of our regular covenant meeting. An impressive and practical discourse was preached by A. H. Lewis from 1 Cor. 12: 5: "And there are differences of administrations, but the same Lord."

Dr. A. S. Titsworth, who has been very sick since about the 20th of January, is slowly improving, though still unable to leave his room. Fortunately for those who rely upon Dr. Titsworth for medical counsel, there has been comparatively little sickness the past Winter, but since March came in there has been a great increase in certain diseases occasioned by sudden changes and high Wiggins' winds, though the heaviest of these have been in the papers.

We are endeavoring to keep alive the devotional element in our Church and Sabbath-school, by two weekly evening prayer meetings, and one, Sabbath afternoon, fifteen minutes before Sabbath-school.

Rhode Island.

Rev. L. F. Randolph, of West Virginia, has accepted a call to the pastorate of the Second Seventh-day Baptist Church in this place, his labors to commence the 1st of June. We are looking eagerly forward to his arrival, hoping that he may be instrumental in the hands of God of doing much good.

Since the death of our beloved pastor whose loss we shall never cease to mourn, our pulpit has been supplied by Elds. J. R. Irish, Henry Clarke, A. E. Main, W. C. Titsworth, and Sister Harriet Collins of the Friends' Church.

The Superintendent of our Sabbath-school, William R. Lewis, recently resigned his position, and Deacon A. A. Langworthy has been appointed to fill the vacancy, with George A. Kenyon as Assistant Superintendent.

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Illinois.

Nothing special has transpired which seemed to justify a report from this locality, for some little time. The religious interest is good. The devotional meetings are well attended, and show a fixed purpose on the part of old and young to make religion an important factor in their life-work. The young people's prayer-meeting, held on Tuesday evening of each week, is well attended and profitable, as is also the Friday night prayer-meeting. Sabbath service and Sabbath-school are well attended also, and show no abatement of interest.

see it a strong, thrifty church. Many of its members came to know the Saviour under his administration, and mourn his death as a personal loss. The sermon was preached by Eld. Leman Andrus, who also was present at the organization, after which an interesting paper was read by Mrs. M. E. Rich, giving a more extended history of his active life. At the beginning of his work here, he, with many of us, encountered all the hardships of frontier life. Our first place of worship was in a grain warehouse. For some little time he preached to us in that little upper room. When the effort was made to build a meeting-house, the success of the enterprise was largely due to his untiring efforts. The money was raised before it was expended, and when it was ready for occupancy, it was clear of all indebtedness. His zeal in the Master's work, of itself, was an inspiration. He was loved by all, and his influence will live to bless other generations.

MARCH 11, 1883.

Alabama. ATTALLA.

We, the Church of Christ, met at Brother Wilson's residence Sabbath morning; preaching by Brother Main at 11 o'clock. Sunday morning the community assembled at Bro. Wilson's, and Bro. Main again preached. After preaching, a hymn was sung, and Bro. Main gave the hand of fellowship to Brother Elliott as a Seventh-day Baptist minister. After this, Bro. Main read the Articles of Faith of the Seventh-day Baptists, and then we sang a hymn, after which Bro. Elliott asked as many of the old body as would accept of these Articles of Faith, to rise to their feet. Eleven arose, and were welcomed into the Church. Bro. Elliott led in prayer. We sang another hymn and were dismissed by Bro. Main. Thus was organized the first Seventh-day Baptist Church of Alabama, Bro. J. M. Elliott, pastor; G. F. Wilson, Clerk.

JAN. 12, 1883.

Minnesota. DODGE CENTRE.

It is somewhat alike all over the land; our pleasures and our sorrows all have their part in the drama of life. We have our share of both. While the floods of water and winds have destroyed life and property, we have been spared. But the snow has settled upon us bank upon bank, aided by an occasional blizzard, until many feet deep. But, with all this, we are not frozen up either in body or soul. There is a warmth yet, and, as the great sun which rules the day, arises, he will cause vegetation to spring up and grow. So, we trust, the Sun of Righteousness will arise with healing in his beams.

On the evening of March 3d, a company of old, middle aged, and young people assembled at the house of Eld. C. J. Sindall, for the purpose of giving him a donation. A good supply of provisions, and some money was the result.

Eld. H. B. Lewis, our new pastor, arrived on the 7th inst., and a reception was given at the house of Bro. John Langworthy, March 8th. There was singing, and an address of welcome in the form of a poem, by Bro. Geo. Hills. After the welcoming address a bouquet of beautiful natural flowers and leaves was presented to the pastor and wife, by some of the young ladies of the society. Eld. Lewis then made a few appropriate remarks referring to duties devolving upon us as a people and upon himself as our pastor. After refreshments had been served, the company dispersed, feeling that the occasion had been both pleasant and profitable.

Elder Lewis preached his introductory discourse last Sabbath, from Acts 10: 33, which was listened to with interest by a large audience.

MARCH 12, 1883.

Nebraska. HUMBOLDT.

The usually quiet little city of Humboldt was the other morning thrown into a fever of excitement over the announcement that the store of one of the principal merchants of the place had been robbed. In course of time the robbers were arrested, and goods restored.

During this excitement the pastor of the Seventh-day Baptist Church, near this place had, slept soundly, never for a moment anticipating that a Seventh-day Baptist parsonage would be molested by house-breakers. But alas how unreliable are all human calculations. How doomed are we to disappointment. While we were busily engaged trying to get ready to start for our new field of labor, on the afternoon of the 5th inst., we were called upon by some of our friends, who professed great interest in aiding us in our work of packing; but subsequent events proved that they were the only accomplices in the well-planned robbery that was to be effected. As night drew on so also did the robbers, and it

soon became evident that we could not withstand the unequal force. After an evening spent very socially, we must admit, under the circumstances, we were led in prayer by the oldest member of the gang; after which the robbers dispersed, and if this visit had not robbed us of every feeling, that this people were not the best of friends, the valuable presents that we received, and the beautiful lines written for the occasion, by one of the company, would have completed the work.

Wisconsin. WALWORTH.

We are having very pleasant weather, but quite unpleasant traveling. The snow has nearly disappeared, which we do not in the least regret, as we have most of the Winter had more than we could use to good advantage, and sufficient cold weather to make us quite pleased to welcome any indications of opening Spring.

There has been a good deal of sickness of late. Measles and scarlet-fever have prevailed quite extensively, though but one death has occurred.

A number of new residences are to be erected in our village this Spring.

School is in a prosperous condition though considerably reduced by reason of sickness; it will close the 16th for the Spring vacation.

As a Church we greatly need reviving. A young people's meeting has recently been started with good attendance and interest.

MARCH 15, 1883.

Condensed News.

Domestic.

As indicating the dynamite spirit of the Irish agitation, the following is a fair sample: Congressman-elect Finerty, says: "I'm sorry that the attempt to blow up the government buildings at London was not more successful. I applaud the Irish in everything they do to get rid of England and her accursed rule. England brought this on herself, and Gladstone, more than any one else, has himself to thank for it. I regret that innocent persons should suffer, but sympathy for a few of this class is entirely overridden by the feeling of commiseration I have for the great mass of the Irish people. My countrymen are poor and starving. The British government will not aid them. They have reached a point where they must fight, and I am glad to see them do it or violence of any kind which may tend to free Ireland of the accursed cut-throats who are choking the life out of them. If a race war springs out of this, it will not be regretted by a true Irishman."

At the Cosmopolitan theatre in New York, on the evening of March 16th, where a minstrel show was progressing, an ominous creak was heard and suddenly one of the iron columns of the balcony crashed through the floor, throwing 1,000 people crowding it and an immense audience below into a panic. Women began to scream and men fled to the doors. A fearful crush ensued, and several women were crushed before the stage people could be heard and quiet restored. It was then found that the balcony had settled twelve inches, the weakest column sinking through the floor. The performance was resumed, when suddenly the occupants of the upper balcony began to hoot and hiss, and this drove the frightened people below into another panic. Two police commissioners and a captain of the police who were present, succeeded in quelling it and the performance ended. Many ladies lost their clothing and pocket-books.

A company representing a capital of \$5,000,000, in which moneyed men of Philadelphia and Pittsburgh are interested, has been organized under the name of the Pittsburg and Chicago gas coal company, for the purpose of developing the rich coal deposits in the southern portion of Allegany and the northern portion of Washington counties. Nearly 2,000 acres of land have already been purchased by the company.

There were 233 failures reported during the past week, an increase of twenty-five as compared with last week. The middle states had fifty-seven; the New England, thirty-two; southern states, fifty-seven; western states, seventy-three; Pacific states and territories, fourteen; Canada and the provinces, forty-two. Many of them were heavy.

A combination has been formed composed of all the coke iron furnaces in Tennessee, Alabama and Georgia, with the object of maintaining a uniform scale of prices and preventing indiscriminate competition. The prices will not be above those ruling lately, except a few grades.

Over 100 desperadoes, including several escaped convicts, are terrorizing western Texas, stealing thousands of head of stock and destroying pastures and fences. Stock men have subscribed several thousand dollars for their capture, and are placing a posse in the field.

The net earnings of the Wabash, St. Louis and Pacific railroad for the last year, were \$5,516,000, against \$3,675,000 the previous year.

At Providence, R. I., the city primaries to elect delegates to the democratic state convention were carried by the friends of Sprague.

Foreign.

Representatives of France, Italy, Belgium, Spain, Portugal, Roumania, Servia, Switzerland, Brazil, the Argentine Republic, San Salvador and Guatemala, will sign, on Tuesday, a convention adopted by a conference which has been in session, securing to citizens of the various states the same advantages with respect to patents, designs, trade marks and commercial names, that other countries accord to their own subjects. England holds off and will defer action until the bills now pending in parliament are passed. Russia will not sign, and America will wait to see how the convention works. It is possible, however, that these states will give their adhesion separately.

The World's London special says that recent events go to confirm the conclusion long entertained by observant and impartial politicians there that the Irish difficulty will ultimately drag the Gladstone ministry down. The proposed international alliance against the Fenian anarchists and socialists, would probably be entertained favorably, if there were any hope of the United States joining the league of governments. Great interest is felt concerning the real views of the American people upon the subject. Such an alliance is deemed by many and these not alarmists, essential to the preservation of order. The project has not yet been brought officially before the government.

It is reported that the British authorities propose to imitate the example of the Germans and resort to forcible measures if private business is obstructed by the Chinese. The British telegraph company desires to land a new cable at Shanghai, but acknowledges the doubt of its right to do so and has asked the permission of the Chinese functionaries, who have withheld their answer. Representations having been made to the British government the foreign office to said to have telegraphed instructions island forcibly, if necessary.

Panama advices state that four Americans, named Lewis, Burnes, Scott, and Stewart, who have been in prison there for fourteen days, without having been granted a hearing, on the charge of being implicated in the robbery of \$50,000 from an express company at Aspinwall, have addressed a protest to the United States government, declaring that they are innocent, and asking redress.

At Montreal there is great excitement in financial and commercial circles, because the Bank of Montreal has obtained a warrant for the arrest of Thomas Hogson, a great produce merchant, for obtaining advances from the bank on false pretenses.

Paris papers of March 18th say that the cabinets of London, St. Petersburg, Berlin and Paris are parleying with a view to take joint measures against the anarchists. The garrison has been re-enforced by troops from Versailles.

At Paris the anarchists are organizing an international commemoration of the commune. American socialists will be asked to participate. The leaders look forward to a great communistic ovation.

At Amsterdam, Holland, several shocks of earthquake have been felt, in some cases doing considerable injury, shaking buildings and terrifying people.

At Dublin, Rowles, one of the prisoners awaiting trial in connection with the Phoenix Park murders, died in an epileptic fit in Kilmainham jail.

It is said that circumstances attending the death of Gortschakoff promise to reveal one of the most startling political crimes of the age.

Lord Spencer has informed the Bishop of Connaught that it will be impossible to concede further loans to poor tenants.

A CARD.—I desire to thank the many friends of Alfred Centre and vicinity, for their many kindnesses to me, last and not least is the nice chair, nor do I forget the distant friends and stranger.

Mrs. H. L. HERRINGTON.

LATVINE is a modest little magazine of 12 pages, in Latin. It contains items of current news, selections from, or exercises upon the works of the old classic writers, and various articles, letters, etc., in the Latin language, by modern writers. E. S. Shumway, Potsdam, N. Y.

A CARD.—To those "gentlemen," who cast their votes for certain temperance ladies, at the Town Meeting in Alfred, we would say, Brothers, we thank you; we appreciate the great honor conferred, and understand and fully appreciate your motives; you did well; now take to your hearts this comfort, You have voted for good Prohibitionists, and you have not "helped the Democrats." You can do better than this. And we hope you will so "grow in grace and in the knowledge of the truth," that by next Fall you can vote for gentlemen Prohibitionists, just as easily.

Mrs. M. A. GREEN.

Lady candidate for Town Supervisor.

TREASURY OF SONG.—The most complete musical book ever published. 350 choicest gems and grandest harmonies. No trash. No padding. Myron W. Whitney says, "It fills a long-felt want." Superior binding. Cloth, \$2 50; gilt, \$3 50; morocco, \$5.

JOHN SHELTON, Agent.

ALFRED CENTRE, N. Y.

We have received several numbers of the "Elzevir Library," John B. Alden, 18 Vesey St., New York. A Semi-Weekly Magazine, at \$2 a year. Each number complete in itself. The number before us is "Pilgrim's Progress," 160 pp., 10 cents. Other numbers are "American Humorists"—Lowell, Mark Twain, and Irving—5 cents each.

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

SPECIAL NOTICES.

BIBLE SCHOOL TEACHERS' INSTITUTE, to be held at Salem, W. Va., March 30, 31, and April 1, 1883, Rev. L. R. Swinney, Conductor.

March 30th, 7 P. M. Teachers' Meeting, by the conductor.

March 31st, 10 A. M. Bible-school. Lesson, "Simon, the Sorcerer." Sermon, "Consecration." Rev. S. D. Davis.

3 P. M. Bible Reading. "Place and Purpose of the Bible-school." Rev. L. R. Swinney.

7 P. M. "Teachers' Qualifications, Natural and Acquired." Prof. W. M. Blair.

"How to Prepare to Teach the Word." A. A. Meredith.

"Teachers' Preparation, General and Special." C. N. Maxson.

April 1st, 10 A. M. Bible-school. Topical. Prof. W. M. Blair, Superintendent.

Sermon, "Motive, True and False." Rev. L. R. Swinney.

3 P. M. "Helps—Their Use and Abuse." D. H. Davis.

Using the Text verse by verse, and topically. Rev. L. F. Randolph.

Imparting instruction by questions, lectures and illustrations with stories and objects. Rev. L. R. Swinney.

7 A. M. Graded Teaching, Bible-class. Rev. S. D. Davis.

Intermediate class. Rev. L. F. Randolph.

Infant class. R. T. Gordon.

Institute Catechism. Consecrating Service.

All are requested to bring a Bible, a pencil and paper each day. EXECUTIVE COMMITTEE.

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.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 3 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.

MARRIED.

At the Baptist parsonage, in Friendship, N. Y., evening after the Sabbath, Feb. 24, 1883, by Rev. M. Barker, Mr. JOSEPH ALLEN, of Wirt, and Mrs. RACHEL HURD, of Friendship.

In Boontown, N. J., Feb. 28, 1883, by Rev. Thomas Carter, Mr. EARL C. GREENMAN, of Westley, R. I. and Miss ADA B. SHAW, of Boontown.

In Edinboro, Erie Co., Pa., March 7, 1883, at the residence of the bride's parents, by Rev. J. R. Pendell, Mr. CLARK J. WATSON, of Rome, Pa., and MARY E. STEELE, of Edinboro.

At Brown's Creek, W. Va., March 8, 1883, by Rev. L. R. Swinney, Mr. ASA B. VANHORN and Miss NORA V. DRIMMOND.

At the house of the officiating clergyman, Rev. Mr. Oskay, on the evening of Feb. 28, 1883, Mr. ORIN MOUTON and Miss ADELLE CRANDALL, both of Dodge Centre, Minn.

DIED.

In Little Genesee, N. Y., March 11, 1883, SAMUEL JAGUES, in the 97th year of his age. He was born in Exeter, R. I., July 1798, and came to Little Genesee in 1827. He died on the farm which has been his home more than a half century. When he came here, this county was almost a wilderness. It was not an uncommon occurrence for bears and deer to pass within a few rods of his cottage door. He was probably the oldest person in Allegany county. Although for some time past he has not been able to walk, his general health has been quite good. He died after a short illness.

G. W. B.

Mrs. POLLY BURDICK, wife of Benj. Burdick, and daughter of Benj. Kenyon, was born in Hopkinton, R. I., March 7, 1804, and died of old age, March 4, 1883. Had she lived until the 7th, the day of her burial, she would have been 79 years old. She was the last of a large family, and the mother of a large family, many of whom, with her husband, survive her. She was married in her eighteenth year, baptized by Eld. Matthew Stillman in her nineteenth year, and joined the Old Hopkinton Church. At the organization of the Rockville Church, she and her husband were considered members. Returning to Greenville, Conn., they united with the Greenmanville Church. Returning to Rockville, they remained until her death. She was a faithful wife, a loving mother, a good friend, and a kind neighbor. She was commonly known as Aunt Polly. She lived a long and useful life, and died a quiet and peaceful death, simply falling asleep in Jesus, and is now at rest. Her troubles and anxieties are all over, and she is now beyond the reach of the cares and trials of this world and needs no more the ministrations of earthly hands. "Precious in the sight of the Lord is the death of his saints."

U. M. B.

At the home of Dr. I. S. Kennedy, Lost Creek, W. Va., Feb. 27, 1883, HOMER, son of Stephen and Prudence Dix, in the 24th year of his age.

L. R. S.

At Lost Creek, W. Va., March 12, 1883, Mrs. MARY ANN CUMMINS, aged 65 years and 23 days. She was a member of the Methodist Protestant Church, and testified to her acceptance with God and trust in the Lord Jesus Christ.

L. R. S.

At New Milton, W. Va., Feb. 28, 1883, MATTIE ERRET DAVIS, aged 22 years, 11 months, and 7 days. In early life she made a profession of religion and was baptized, with a brother and sister, and together they were received into the Ritchie Church. That sister, then her father, fell victim to the dread disease consumption, and now Mattie has yielded slowly but patiently and lovingly to the same disease, and gone to join them in the blessed land of life and glory. How beautiful was her young life, so gentle and trustful! How conscientious in her views of duty, winning the companion of her heart to embrace the Sabbath before their marriage, and since that marriage, last September, they have walked in the commandment and ordinance of God so happily together. But consumption, during all these years of joy and trust in God and happy fellowship with friends, was slowly doing its work, till she finally fell asleep in Jesus and breathed her fair young life away.

L. R. S.



Popular Science.

Soot is a very valuable fertilizer for plants. It gives a healthy color to flower and foliage and induces vigor of growth.

The extraordinary durability of cedar is exemplified just at present in the removal of some timbers of that wood by the Canadian Pacific Railway Company.

It is a very pleasant commentary on the strength and durability of a cast-iron car-wheel to find, in reading the reports of accidents for November, published by The Railroad Gazette, that only three accidents were caused by broken wheels.

The origin of the potato, though not yet well known, will probably be solved in time, as the southern part of the continent becomes better explored.

Vaucanson a mechanical genius, made an automaton flute-player and piper in 1738, which were the wonders of their time.

ONE advantage which electric arc lights have over all other means of illumination is that they give off a very large proportion of chemical rays, and in this manner simulate the effects of sunlight.

A NEW case of commensalism has been observed by Dr. Haast, in New Zealand. It appears that the celebrated tuatara lizard (Sphenodon), of New Zealand, excavates holes, in which also certain petrels live as fellow-boarders.

Dealers buy your Fresh Fish, Clams and Oysters from DUNHAM & SCHOFIELD, also include a complimentary list of our large oil chromos. Agents wanted. Address F. GLEASON & CO., 46 Summer street, Boston, Mass.

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After Long and Weary Waiting Relief is Brought to those who Need it.

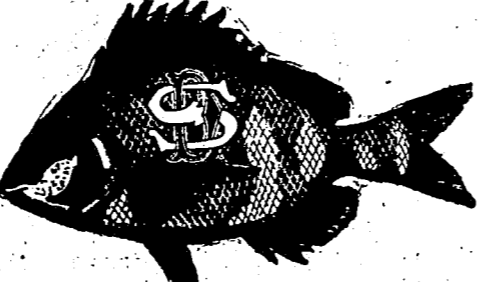
"Well, Pat," said an Orange county Physician to a complaining Irish patient some years ago, "for that pain in your chest you had better go home and put on a mustard plaster. I can't think this minute of anything better.

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IN MEMORIAM.—THE MANY FRIENDS

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NATURE'S GOD AND HIS MEMORIAL.

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

THE SABBATH AND THE SUNDAY.

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

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH.

By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

A DEFENSE OF THE SABBATH.

In reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

VINDICATION OF THE TRUE SABBATH.

In 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

THE ROYAL LAW CONTENDED FOR.

By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH.

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

COMMUNION OR LORD'S SUPPER.

A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

TRACTS.

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

TOPICAL SERIES—By Rev. James Bailey—No. 1.

"My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.

ADDITIONAL LOCAL TRAINS EASTWARD.

5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandala 6.28, Allegany 7.02, Clean 8.00, Hinsdale 8.23, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Bradford 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, arriving at Hornellsville at 4.45 P. M.

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.49, Andover 1.05, Wellsville 1.24, Cuba 1.22, Clean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 8.45 P. M.

BRADFORD BRANCH WESTWARD.

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.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY

has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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

Table with columns: STATIONS, No. 5\*, No. 12\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

SECOND QUARTER.

- March 31. Simon, the Sorcerer. Acts 8: 14-25. April 7. Philip and the Ethiopian. Acts 8: 26-40.

LESSON I.—SIMON, THE SORCERER.

For Sabbath-day, March 31.

SCRIPTURE LESSON—Acts 8: 14-25.

14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God...

II. False conversion. v. 18-25. When Simon saw. Simon was a sorcerer who, through his art, had obtained great power over the people of Samaria.

WHAT THIS LESSON HAS IN IT FOR ME. 1. God, not man, is my Judge. 2. I should see to it that my heart is right in the sight of God.

14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God...

18. Simon saw that he had great influence over the people, for they believed him to be possessed of great power. Simon, seeing the wonderful miracles of Philip, said that he had some supreme power, professed conversion, was baptized, and followed Philip.

RECEIPTS. Mrs. Hannah Crandall, Alfred Centre, \$1.00 39 52. Mrs. R. Allen, " 2.00 39 52.

COMMENTS. I. True conversion. v. 14-17. Received the word of God. The Samaritans received the word of God as the result of the missionary work of Philip...

Table listing names and amounts for a collection or fund. Includes names like Chas. Langworthy, B. F. Green, etc.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending March 17th, reported for the Recorder, by David W. Lewis & Co.

Table of market prices for butter, cheese, and other goods. Columns include 'Fancy', 'Fine', and 'Factory'.

Butter, Cheese, Eggs, Beans, Etc. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

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TERMS OF SUBSCRIPTION. Per year, in advance, \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage.

PUBLISHED BY THE VOL. XXXIX.

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

God is the author of and inanimate, rational made man in his own into his nostrils the breath of life, and he became a living soul.

They were given to pronounce very good forsoke the earth to alone nor left to change universe to run its course, as a watch man run down again.

Behold the fowls of the not, neither do they r barns; yet your heav them. Are ye not mu God's care is shown in See the beautiful bird from care. They have supply of their wants, their praise to their g lily how it grows. It not, yet it grows nigh beauty with which no richest and wisest of a it expands its blossom fragrance. Its beaut short duration. It w gone forever. God beauty and it soon p beauty to the insect a leaves of the forest When he clothes per splendor, will he b who are dear to his h mortality? Shall the which they should h him who cares for the See the sparrows, s not two sold for a far of them though they insignificant. He nu of your head. If he not most certainly pr of little faith? With can not increase yo God has arranged al ders you can not go, Your utmost power i providence, he order circumstances of the people. Beyond th providence, beyond avail nothing. Seeing growth and the supp clear is the duty of d ing that he only ca of preserving life, ev through the benefi power can not chang ordered in referenc can not increase th may cut it short by h perance and inconsi anxiety will not pro yond the time appoi care is also seen in h For them as a nation velous things. He p rage of Pharaoh, fro

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