

# 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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### SPRING WEATHER.

The willows are yellow as tawny gold, But the sky is gray, and the wind is cold; The weather-vane shivers, "a ting ting-ting," The ships to the harbor sail wing and wing; And grandfather grumbles, "It looks like snow, Spring always came earlier years ago. The seasons have changed, the Summers are cold, The Winters are longer 'n they were of old."

"Hippity-hop to the candy shop!" Four little men in a row, Bright, merry eyes, four blue, four brown, Pink little cheeks as soft as down, Trim little boots on eight little feet, Smart little jackets and pants so neat, Caps and tippets as red as a beet.

Four little men in a row, Come hippity-hop straight down the street, A holding hands, while "Hippity hop! Oh, hippity hop to the candy shop!" They sing with ready sweetness. "Oh! Now hippity hop! and hippity-hop! Oh hippity hop to the candy shop!" And out of sight they go, Four little men in a row.

Dear grandfather whistles and wipes his eyes, A blue-bird over the house-top flies. "It's not going to snow, it may rain instead," Says grandfather, nodding his wise old head. "The wind is changing—it's not so cold— And, look in the west, it is red and gold. This morning I heard a ground-sparrow sing. I guess this will be an old-fashioned Spring."

—Elizabeth Cummings, in April Wide Awake.

### RESTING ABROAD.

BY THE GRAM CLUB.

#### Into the Mountains Again—St. Gothard.

Nature has never been able to raise a barrier which commerce or conquest could not overcome. At least sixty "passes" have been found across the Alps. Many of these were discovered and worked by the Romans. The present century has discarded the earlier methods, and pierced the barriers, which hitherto were only crossed by climbing. You will remember that we entered Italy by the Mont Cenis Tunnel. Now that we are ready to leave, (not wholly either, for "Prex" has some pleasant stories to tell of Italy before we bid you a final farewell,) we are inclined to try the St. Gothard route. We are at Arona, near the foot of lake Maggiore—look on your map. It is three or four hours before sunset, so we will take the steamer and run up to Stressa for the night. This lake is about 37 miles long, by 4½ broad. It lies along the foot of the Alps; the northern shore is under their shadow, while on the south the hills slope away to the plains of Lombardy. The head of the lake is within the mountains, and there the water is of a deep green color, while at the foot it is deep blue. The greatest depth is 2,800 feet. By stopping at Stressa we shall get a good night's rest in the shadow of the Alps, and that will give us the lake and St. Gothard by daylight to-morrow. This plan has one slight disadvantage, viz., being called up at 5 A. M. for a cup of coffee, and the "four o'clock boat," but then it will not trouble you to read about it as much as it did the Club to carry it out. This well-kept Macadamized road in front of the hotel is the southern end of the highway, which Napoleon built over the Simplon Pass. It skirts the lake for many miles, forms a delightful drive, and is much used. This lake, together with its associate lake Como, forms the fashionable Summer resort for wealthy Italians.

We are fairly good natured after the early rising, and the morning ride up the lake is as delightful as the cloudless day is beautiful. It is so cool that overcoats give comfort, even in the sunshine. The boat plies back and forth across the lake, stopping at the quaint little towns which fringe the shores, sheltered in the bays, or pushing out upon the promontories. Trade is brisk. Crowds of peasants come to each landing laden with baskets of pears, plums, chickens and eggs. There is much chattering and bargaining, and yet the transactions of the whole trip would scarcely more than suffice for a couple of stalls, in New York Market for as many hours. Nevertheless each dealer thinks as much of his peck of plums, or dozen eggs, as a wholesaler would of a cargo. Many of the dealers are women, and a dozen of the more efficient ones let loose in the New York "Stock Exchange," could undoubtedly make some addition to the ordinary din. The chickens cackle and crow and struggle as chickens do the world over. That jolly, jangling, garrulous old woman,

seems to be a "heavy dealer," selling small lots to smaller retailers at nearly every landing during the first half of the trip. She might well be sister to the one who sells you oranges and peanuts on the street corner at home.

A railroad is building along the southern shore, the groups of laborers come and go between the different points. They told us at Milan that the regular "trackmen" receive only twenty cents per day, wages. Possibly these rock-crushers get a little more, perhaps not, for that fellow who is carrying those cans of dynamite ashore, certainly is not rich, and he does not seem to care whether himself or something else is blown up with it. "Change places with him?" No, rather be a "parson." Recall your pleasantest memories of our own Lake George, and the lakes of Central New York, increase the height of the shores indefinitely, put a snow-peak in the back-ground; occasionally, and here and there a ruined or "renewed" castle in the foreground, think of the villages as built of stone, and without architectural beauty, scatters shepherds' huts, and chalets higher up the mountains, increase the population four-fold, and their poverty four-fold more, and you will get some idea of the scenes on Lake Maggiore. Still the combined beauties will overshadow the ugliness, the quaintness and novelty will hide the worst features of the poverty, and you will remember it as a whole, with real pleasure.

Reaching Locarno, at the head of the lake, you can take your choice as to methods of crossing the Alps into Switzerland. It is 93 miles by the old St. Gothard Pass to Fluelen, on the foot of Lake Lucerne. You can walk if you have time, strength, ambition, and patience. The scenery is finer than that on any other Pass. Probably you will find mists when you want clear weather, and rain when you want it dry. There will be mud, perhaps snow. If you prefer, take diligence or carriage, and ride over the same route. In that case the driver may stop when you desire him to, and he may not. He may possibly go fast when you desire to go slow, and he will be sure to go very slow when you are most in a hurry. Of course you can talk to him, the ordinary *cochere* is used to that, it don't disturb him, possibly you can make him understand; in any case you will be none the wiser. If you decide to go that way, don't say you were unwarned. You must remember what a "mess" Press made of it talking to our *cochere* when we crossed the Col. De Balme, a few weeks ago. The Club agree with Mark Twain that it is pleasanter to do some things by one's agent, so if you conclude to walk or go by diligence, we will commission you to see what is pleasant for us; the difficulties you must manage on your own account. We will go by the St. Gothard railway. The train is first class; we have a fine compartment with large windows, hung with weights. It will ascend the valley of the Ticino river slowly, and we can see much as it goes. As we approach Ariolo, at the southern end of the tunnel, the scene is full of fascination and excitement. The road climbs by a zig-zag path, backward and forward across the narrowing gorge, on threads of bridges high above the foaming stream. The track clings to the face of the mountain, clammers under over-hanging ledges, and burrows through short tunnels where it is impossible to pass the promontories in any other way. It is wild desolation personified. In front the gorge shuts up pathless; the rocky peaks topple overhead; the river that spirts from the mountain like blood from the severed arteries of a gladiator is beaten into feathery foam, far below. We are daring the Titans in their fastnesses. This river is their highway, and these deep gashes in the mountain side are foot-paths; those cloud cushioned peaks are their thrones. What business have we to invade these realms? If a rail or a wheel were to break, as we cross that next bridge, in an instant the Titans would laugh over our ruin. When we plunge into that next tunnel, if the Jupiter of the mountains were but to wave his hand, it would become our hopeless tomb.

The St. Gothard Tunnel is the greatest achievement in engineering in the world. It is nine and a quarter miles long and 3,787 feet above the sea at the central point. The main shaft was begun in 1872, and opened to travel ten years later. It is approached

by spiral loop tunnels, two on the Swiss and three on the Italian side. These are like long winding stairways through which the train climbs in order to reach the point where the main tunnel begins. Think of it! going into the mountain and climbing up *inside* because it was impossible to ascend in any other way. Passing through the loop-tunnels is like the sharp skirmishes before the regular battle. At last, we plunge into the nine miles of darkness which stretches through the crest of the mountain. The whistle shrieks, and the smothered echoes come back like stifled moans. The engine groans and pants dragging the heavy train up the grade. The clatter is subdued as though even the noise was afraid. The darkness presses its black lips against the windows, until the lamps within flicker with faintness. Instinctively we shrink away from the windows, crouching in the corner of the seat, until with a scream of delight the engine rushes out into the sunlight on the other side, and with lever reversed and brakes all set, slides swiftly down the winding stairways into Switzerland. If Dante could have ridden through here, he might have added some touches to his *Inferno*. It is an appropriate picture of the highway to Hades.

PARSON.

### SABBATH SCHOOL INSTITUTE.

The Sabbath School Institute of the Western Association was held at the church in Little Genesee, N. Y., commencing Tuesday, March 27, 1883, at 1.30 P. M., and called to order by the Conductor, L. H. Kenyon.

John M. Mosher was chosen Secretary. Reading of Scriptures and prayer by J. Kenyon.

Reading of paper, "Teachers' Meetings," by C. A. Burdick, followed by remarks by G. W. Burdick, J. G. Burdick, J. M. Mosher, A. H. Burdick, G. H. F. Randolph, T. R. Williams, and L. H. Kenyon.

Reports of the different schools being called for, G. W. Burdick responded for the Little Genesee school, J. P. Dye for the Richburg school, J. M. Mosher and T. R. Williams for the Alfred Centre school, G. H. F. Randolph for Independence, E. A. Witter for Andover, and L. H. Kenyon for Nile.

"Lesson Preparations" was presented by L. H. Kenyon, and remarked upon by J. Kenyon, T. R. Williams, G. H. F. Randolph, E. A. Witter, J. P. Dye, G. W. Burdick, and J. E. N. Backus.

"Sabbath-school Literature" was read by A. H. Burdick, and spoken to by D. E. Bliss, J. Kenyon, and L. H. Kenyon, when the following resolution was presented by L. H. Kenyon, and adopted after remarks by T. R. Williams, J. P. Dye, J. M. Mosher, L. H. Kenyon, Joel Crandall, and G. H. F. Randolph:

Resolved, That in the opinion of this Institute *Our Sabbath Visitor* is excellent in workmanship, high-toned in character, and should be in the hands of every Sabbath-school scholar.

The following was also adopted after remarks by T. R. Williams and J. P. Dye:

Resolved, That we use our influence to extend the circulation of *Our Sabbath Visitor*, not only among our own Sabbath-schools, but among those of other denominations.

Adjourned, after singing, and benediction by T. R. Williams.

### EVENING SESSION.

After half an hour spent in devotional exercises, led by E. A. Witter, the Institute was called to order, and J. G. Burdick presented his paper on "Sabbath School Music," which was spoken to by J. P. Dye.

After answers were made by several on the questions in the Question Box, the Institute adjourned. Benediction by J. Kenyon.

### WEDNESDAY—MORNING SESSION.

The session was opened at 9 A. M. by the reading of Scriptures and prayer by J. E. N. Backus, and reading of a paper, "How to Review," by Bro. Backus, which was remarked upon by J. G. Burdick and A. H. Burdick.

"Illustrations; how to get and apply them," by E. A. Witter. "Temperance Work in the Sabbath-school," by Miss M. A. Lackey, was read by G. H. F. Randolph, remarked upon by L. H. Kenyon, H. P. Burdick, and G. H. F. Randolph, and by vote, requested for publication in the Temperance Column of the SABBATH RECORDER.

"How to make the whole Sabbath-school work lead to Christ," was delivered by G. W. Burdick.

"Pastors, Superintendents, and Teachers; their correlative duties," was presented by G. H. F. Randolph, and spoken to by J. M. Mosher, J. E. N. Backus, A. H. Burdick, S. Wells, G. H. F. Randolph, T. R. Williams, and H. P. Burdick.

"General Exercises," and "Blackboard Uses," was given by L. H. Kenyon.

L. H. Kenyon being obliged to leave, J. G. Burdick was chosen Conductor for the rest of the session.

The question on the board, "The best way to secure the most perfect study of the lesson by the school," was answered by G. W. Burdick, G. H. F. Randolph, J. E. N. Backus, J. G. Burdick, A. H. Burdick, J. P. Dye, and T. R. Williams.

The following resolution was adopted after remarks by J. E. N. Backus, J. P. Dye, T. R. Williams, and J. M. Mosher:

Appreciating the help and encouragement we have received as workers in the Sabbath school during this Institute, we recommend that the Sabbath School Board of the Western Association continue the holding of Institutes; and further recommend that they shall be held at least semi-annually.

On motion, it was recommended that the said Board appoint the next Institute to be held immediately following the Ministerial Conference in May next, at Alfred Centre.

Music was interspersed throughout the sessions, with J. G. Burdick at the organ.

Thus closed one of the most interesting, and we trust, a most profitable session of the Sabbath School Institute of the Western Association. L. H. KENYON, Conductor. J. M. MOSHER, Secretary.

### PARIS LETTER.

(From our Regular Correspondent.)

PARIS, March 15, 1883.

Despite the electric telegraph, news travels so slowly from London to Paris that, with I believe only one exception—*La Reforme*—the morning papers published no tidings of the terrible occurrence which has filled every English heart with indignation. The evening journals, however, have made the most of the sensational news, and several appear with the words "Explosion at the English Parliament" printed in large letters across the whole front of the paper. The political horizon has been so dark in this country for some little time past that yesterday's outrage in London fails to produce the effect that might have been anticipated in less troubled times. The majority of Frenchmen remark that England has her irreconcilables in the Irish, and that the Governments of Europe will have to combine in order to stem the rising tide of insurrection.

It is affirmed to-day that the Government intends to hold a grand International Exhibition at Paris, in 1885.

M. Ferdinand de Lesseps left Tunis yesterday for Gales, to join Commandant Roudaire, to whose scheme for the creation of an inland sea in the Chotts, situated near the southern frontiers of the Regency and Algeria, he has all along given the warmest encouragement. The party is about to proceed by way of Kriz, Aslondje, and El Feidh to Biskra, and after a careful examination of the country, M. de Lesseps will pronounce a definite opinion as to the feasibility of a project which Commandant Roudaire has always maintained to be practicable.

M. Grevy's little granddaughter, Marguerite Wilson, is to be christened to-morrow at the Elysee. The President of the Republic is to be the god-father, and Madame Pelouze, M. Wilson's sister, will officiate as marraine. The ceremony will be of a strictly private character, the family only being permitted to witness it.

American visitors to Paris will do well to keep a sharp eye on their belongings on arriving at the Northern Railway Station. Baron de Copplus, of the Belgian Legation, who arrived yesterday, was robbed of a dressing case containing jewelry, which he had left in a cab for only a couple of minutes while looking for his other luggage.

The following extraordinary placard in manuscript, probably the work of a practical joker, was discovered this morning affixed to several houses in the Rue Mont Martre and on the Boulevard des Italiens: "Officers and soldiers, Mount Aventine is moving! a hundred thousand men, led by the young and proud nobility of France, are ready to descend from the heights. The White Flag and the Red Flag with Golden Lilies will unite to drive away from our as-

semblies the pack of chatters who grow fat at the expense of the productive classes, and the Jews, so-called magistrates, who prostitute justice. If a traitor tells you to fire on the people, refuse to obey, for in complying you will be shedding the purest blood in France. Look quietly on and shout, 'Vive La Patrie!' The work will be short, comrades and soldiers. When it is over, we will join in fraternal harmony for the welfare and salvation of France."

We are already blessed with a superabundance of "emblems" in this country, but as an ingenious device the combination of the blood-red flag of the Commune with the Golden Lilies of the Bourbon family will prove difficult to beat.

### THE SOUTHERN EXPOSITION.

That the thirteen acres in the main building, with the additional gallery space and annexes already arranged for, will be inadequate is a fact becoming more obvious every day. The experience of all great exhibitions has been that exhibitors were slow to comprehend the magnitude of the undertaking, and that the applications for space were made in a very rapidly increasing ratio as the time for the opening approached. At Philadelphia, towards the opening day, applications were poured in so fast that thousands had to be refused, and indeed applications were presented to within a few weeks of the close. The report of the Atlanta Exposition states that three-fourths of the applications for space were received in the last month preceding the opening. The total number of exhibits was 1,113. At the time of this writing the opening of the Southern Exposition is distant more than four months, yet over 400 applications for space for the most valuable and interesting exhibits that can be made have already been received. If ordinary experience holds good with the Southern Exposition, and applications continue from this time on to increase in the proportion that has always obtained in other great exhibitions, the space now contemplated will be altogether insufficient. At the present rate the first of June will show more applications than there were exhibits at Atlanta, and yet there will be two months before the opening.

Perhaps one strong reason for the promptness which has been shown by exhibitors may be found in the fact that the people of Louisville furnished ample means for the undertaking, and asked no pecuniary aid from any outside source. It has also come to be known that the Exposition will be conducted on a very liberal plan in regard to exhibitors. There will be the customary uniform twenty-five dollars entrance fee to keep out insignificant exhibits, but beyond this no charge will be made. Power, steam, water, and other necessities which have in some exhibitions been made the subject of extra charge to exhibitors, will be furnished in the quantities required by exhibitors free of cost.

In the machinery department, there will be four main lines of shafting speeded at 200 per minute. This uniform speed will obviate the inconvenience of separating the different parts of one exhibitor's group of machinery, as he may regulate the speed for his different machines by adjustment of his pulleys and counter-shafts. The rules for the machinery department, where power is desired, require applications for space to be made before May 15th, all heavy machinery to be in place before June 15th, and all such heavy machinery to be ready for running before July 15th. These rules and the general rules for exhibits are now in press and will soon be distributed.

The fare from all points in the United States has been fixed at one and one-third fare for the round trip during the Exposition. That is, if the regular round fare from a distant point is \$48, it will be reduced to \$32. Within a radius of several hundred miles, however, excursion rates will prevail, which will make the fare very much less. It is stated at the Louisville and Nashville railroad office that that company has already arranged for increase of carrying capacity for the exposition travel that will cost \$150,000. The freight rates for exhibits will in a short time be arranged on the basis of freight one way. All indications point to more than a realization of the expectations of the most sanguine of the projectors of the Southern Exposition.

HABITS THAT LEAD TO SUCCESS.—Habits of temperance, economy, truthfulness, honesty, generosity once thoroughly engrafted upon the life of an individual, will accomplish for him what years of seeking and effort without them would fail to produce. They will open wide for him the gates of success, of honor, of respect, of affection, through which so many seek in vain to enter. Working spontaneously and almost unconsciously, as they will after constant aid intelligent culture, they release the power that produced them for still higher efforts; they form a foundation on which to build, without fear of overthrow, all the finest traits of excellence; they prepare the way for progressive virtue and for the beauty of goodness, which is so rare, but so admirable.

Missions.

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

We ask the children as well as older people to read in this column the article, from *Little Helpers*, on the "Burmese Language."

The very brief sketch of the life of Mrs. M. M. Dean, which we reprint from the *Helping Hand*, will be read with interest by all who had the pleasure of even a slight acquaintance with that gifted and truly Christian lady.

ACCORDING to reports from our home missionaries for the first quarter of this year, as given in the *Missionary Reporter* for April, there were 58 weeks of labor performed, 72 sermons preached, 77 prayer meetings held, 225 religious visits made, 12 additions to the churches, \$207 93 collected for missionary purposes on the field, and 1,700 pages of tracts distributed.

ALABAMA.

A letter from Attala, Etowah county, says, "We wish to say a few words about the time spent here by Bro. Main. We had several good meetings, and we think he did much good in this country. We all believe Bro. Main to be a worthy man, and we can say to him that our company is still growing in numbers. We gratefully thank the good brothers of the Seventh-day Baptist Missionary Society, for their kindness in sending him in our midst; we also heartily thank Bro. Main for his visit to this country, and for the much good he did while he was here. We will be pleased to see Bro. Main, or some other good brother with us again in July. We ask our brethren, the Seventh-day Baptists, to pray for us.

Yours respectfully,  
R. S. WILLSON."

A FAMILY OF MISSIONARIES.

On our way down the Ocklawaha river, we fell in with a plainly but neatly dressed gentleman, apparently about forty years of age, hair well sprinkled with gray, and a fine intellectual face, whose conversation showed that he had seen much of the world with eyes well trained to observe. He also accompanied us up and down the St. Johns, and during the two days we were together we became familiar, and learned his story which is worthy of note.

We found he had been a missionary of the American Board, at Saragosa in Spain, for ten or twelve years, but his health having failed he came to this country to try and recruit. We were much interested in the story of his family, and it has its parallel in the present day. Born in the Sandwich Islands, where his father was a missionary, the family seems to have been born with the missionary spirit; for of the eight children, and the father and mother, all have been, and all living are now missionaries. The oldest brother is the agent of the American Bible Society in China, three brothers and the sister, together with the mother, are in Japan, though at different stations, and another brother is also in Spain, where they have worked in concert, though stationed at different places. The story of his work in Spain reminded us of the days of the primitive church, with its fearless zeal in the midst of persecutions. Though its witnesses are stoned, falsely accused and imprisoned, and even shot at by concealed assassins, still the gospel is greatly magnified, so that where there were no Protestants when he went there, there are now fifty thousand professed believers. G. H. B.

CEDAR KEY, Fla., March 11, 1883.

FOUR CENTS A MONTH.

When the Corresponding Secretary was conducting a Missionary Department in the Recorder, some people found fault with our Board for employing a man to do work that belonged to the editor himself, as they thought; and now that we are publishing a cheap monthly, in order to facilitate and advance our missionary operations, people complain and decline to take the paper because, they say, the former plan should have been continued. Brethren, let us reason together. The high mission of the Recorder, and we are sure we speak the mind of its efficient editor, is to take a general survey of all our denominational enterprises, and of the religious and temporal concerns of the whole world, but to make no one thing, in any large degree, a specialty. Now the *Missionary Reporter*, aims to place before its readers, in a more direct, orderly, and complete manner than would be practicable in a mere department, in the very nature of the case, Seventh-day Baptist missions and the cause of missions in general; and offers to come regularly, once a month, for the small sum of forty or fifty

cents a year. Do you not believe it will be worth to you and your family four cents a month?—*Missionary Reporter*.

THE BURMESE LANGUAGE.

The character in which this language is written is sometimes called "the round O character," because all the letters are circles or parts of circles. There are thirty-two letters; but, as two of them will sometimes represent the same sound, a part of them are very seldom used. These characters are not always written out in full, when used; but, often, the principal letter in the word will be written, and signs of other letters will be placed before, above, or after it. The language is difficult to learn, because some of the sounds are unlike any we have in English, and because the construction of the language is peculiar. Case and tense are indicated by affixes which it takes some time to learn to use correctly. Besides these, there are particles called honorary affixes, that are always used in speaking to or of persons in authority.

There are three accents, light, heavy, and short, and these accents often determine the meaning of words. So that, until these are thoroughly learned, people can only make themselves understood with difficulty. When a missionary reaches Burmah, his first business is to learn the language. He goes to the mission press, and procures a *thin-bon-gyee*, or spelling-book, engages a native teacher, and then begins to learn the letters by repeating them after the teacher, just like a little boy or girl going to school for the first time. After the letters are learned, all the curious combinations must be mastered. At first, the new missionary thinks he is learning very fast; but, after a while, he will probably find to his dismay that his teacher has been too polite to correct him when he made a mistake, and that he not only must learn over again, but must rid himself of bad pronunciations, etc.

The missionaries do not wait until they master the language before commencing work; but, as soon as they can read so as to be understood, they take a tract, and going to the house of a heathen, read to him and his family for a time. When they seem interested, he gives them the book, and, in the few words that he has learned, urges them to read and consider it. Sometimes missionaries make very laughable mistakes in trying to speak in this strange tongue. A lady one day sent a Burman boy to the bazaar for some vegetables. When he returned and told her the price, the lady said, "Zay hma a po gyee she the." The boy laughed very heartily at this, much to the lady's surprise, for she supposed she had said, "The price is high in bazaar." Some time after she learned that, instead of this, she had said, "There is a great-grandfather in the bazaar." She should have said, "Zay hma a po chee the."

Such mistakes are of little consequence, however. Steady perseverance in the use of the language enables one to master it fairly well after a time, and then the missionary has the great privilege of telling the heathen of a way of life which is far better than their way of death.—*Little Helpers*.

MRS. M. M. DEAN.

In the sudden death of Mrs. Maria Maine Dean, a large circle of friends and the mission cause are sadly bereaved.

Mrs. Dean was born in Oxford, New York, and went first to Siam as the wife of Rev. C. H. Slaffer, when scarcely twenty years of age. In less than two years, she was a widow, but remained in the country, indefatigable in her labors for the women of Siam, not only during her widowhood, but afterward as the wife of Captain Brown, with whom she lived in happiest domestic relations for a period of seven years. On his death, she returned to America with her two little girls.

She became the wife of Rev. Dr. Dean in 1854, and returned to Bangkok in 1864, with her two sons and Dr. Dean's daughter, now Mrs. Goddard of the China Mission. With singleness of heart and great efficiency, she consecrated herself to the task of enlightening the benighted women of Siam; and there are many in that land, as well as in this, who will call her "blessed." Her labors were especially valuable, because, for at least fifteen years, she was the only one of our missionaries who could speak fluently in the Siamese language. In 1876, when Dr. Dean made a hurried trip to the United States, Mrs. Dean was for six months the only representative of our board in Siam.

The strength of her character was equalled by its sweetness, and one who has always known her most intimately could say he had never heard her speak an unkind word. "Out of the fullness of the heart the mouth speaketh," and her heart was too pure to cherish an unkind feeling.

She came to America a little more than a year ago for a brief period of rest. "On the 8th of January, she called on Dr. Murdock to make arrangements for her return to Bangkok, heard Mr. Cook's lecture in the Temple, attended to a little shopping, and going home quite weary was taken ill before morning. The sickness was not supposed to be unto death until the following Monday. On the evening of that day as her daughter and two sons were with her, she suddenly raised herself in bed, stretched her arms upward, and said, "I come, I come," then fell back exhausted. After this, she fell asleep; and, in a few hours, her spirit had gone to God without a struggle, a fitting end to so pure and beautiful a life.

To all who saw her in her casket, it seemed as though the perfect peace of the better

land was reflected in the beautiful face. A sheaf of ripened grain and a sickle of fragrant flowers were the fitting floral emblems.

By common consent of the relations, no telegram was sent to Dr. Dean. The softer message of a letter will convey soon enough the tidings that she for whom he waits will return to him no more. In the arms of our faith and love, we will bear him up to God; and, in answer to the prayers of his people, the "Comforter" will support him, breathing his own words of peace.—*Helping Hand*.

ABOUT THE CHINESE.

The following extracts from a letter of Hon. Charles Seymour, United States Consul at Canton, to the La Crosse (Wis.) *Republican*, are well worth reading. They suggest some things which even our American boys and girls might, with profit, learn from the "heathen Chinese."

"If I were to give a solution of the great social and political problem regarding the long duration of Chinese nationality and unity, my answer would bring the observance of the commandment, precept or policy, 'Honor thy father and thy mother,' to the front, as the most prominent item in Chinese polity. 'Ancestral worship' is the most sacred and obligatory of religious rites in China; where filial devotion is the leading principle in ethics. Confucius, who is, to the Chinese, more than Christ to the Europeans or Americans, declared that 'filial piety consists in obedience; in serving one's parents when alive according to propriety.' Filial devotion is the strongest virtue and most prominent feature of the Chinese life. It covers, like charity, a multitude of sins. In many countries, and especially in the United States of America, the aim of genuine reformers is to get the youth started right, and then the whole of a person's life is secured for the promotion of good objects; but, in China, I am inclined to believe that an illustration of the rage or ferocity of the 'bear robbed of her whelps' would be realized if an attempt is made to estrange or separate children from parents. A few days ago I was urged by an excellent American to interfere with the Chinese authorities in behalf of a young Chinaman who had, while residing in America, become a convert to Christianity, and upon his return to China was deprived by a brother of his deceased father, of his patrimony or inheritance, because the son refused to 'worship the tablets' of his father.

"And here is the chief point to which you have been brought, in a practical illustration of my statement, that, in China, the youth do not break the established lines; but, if any lead off, they are experienced adults. Then the family go solid. Sixteen Chinese, seven men and nine women of ripe years, and several of them heads of families in good positions, socially, for influence, united with the church on profession of faith; to which they assented with evident comprehension and will. An esteemed missionary lady cheerfully remarked to my wife recently, that their 'conquests or accessions of heads of families secured the children in the faith of the parents.' Whatever may be alleged against Chinamen, fickleness is not one of their faults. As turfmen would say, 'they have staying qualities.'"

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."

AN APPEAL FOR PROHIBITION.

I heard a young man in a railway carriage tell his own story, while conversing on the Maine law. He said: "My father was a drunkard for years; my mother was a strong-minded, energetic woman, and with the help of the boys she managed to keep the farm free from debt. When my father signed the pledge, that which pleased her most, next to his having signed it, was that she could tell him there was not a debt nor a mortgage on the farm. My father used to drive into the city, about eight miles distant, twice a week, and I recollect my mother saying to me: 'I wish you would try and persuade your father not to go any more. We don't need that which he earns; and, George, I am afraid of temptation and old associates.' 'Oh,' said I, 'don't think of it; father's all right.' One evening we had a heavy load, and were going home, when my father stopped at one of his old places of resort, and gave me the whip and the reins. I hitched the horse, tied up the reins, and went in afterward. The landlord said: 'I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperance whim got hold of you?' 'Oh, about two years,' said my father. 'Well,' said the landlord, 'you see we are getting on pretty well,' and they chatted together for some time. By and by he asked my father to have something to drink. 'Oh, but I have got a little temperance bitters here,' said the landlord, 'that temperance men use, and they acknowledge that it purifies the blood, especially in warm weather. Just try a little.' And he poured out a glass and offered it. I stepped up and said, 'Don't give my father aren't boys hardly now-a-days; they are got to be men amazingly early. If I had a boy like you I think I should bring him down a little. What do you think, Mr. Myers? Do you bring that boy to take care of you?' That stirred the old man's pride, and he told

me to go and look after the horses. He sat and drank till 10 o'clock; and every time the landlord gave him a drink, I said, 'Don't give it to him.' At last my father arose up against me—he was drunk. When he got up to the wagon, I drove. My heart was very heavy, and I thought of my mother. Oh, how she will feel this! When we got about two miles from home my father said, 'I will drive.' 'No,' said I, 'let me drive.' He snatched the reins from me, fell from the wagon, and before I could check the horses, the forward wheel crushed his head in the road. I was till midnight getting his dead body on the wagon. I carried him to my mother, and she never smiled from that day to the day of her death. Four months after that she died, and we buried her.' 'Now,' said the man, after he had finished his story, 'that man killed my father, and he was my father's murderer.'

There is not a publican but can take your brother, your father, your son, into his dram shop to night and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the dead body and bury it, and say nothing about it; for you have no redress or protection. Now protection is what we want. Come and help us. Vote for prohibition.—*John B. Gough*.

INSOLENCE OF THE LIQUOR POWER.

Among the powers of darkness there is none that carries forward its work under conditions of organized activity that can compare with the traffic in intoxicating drink. The owners of distilleries and breweries are banded together in compacts that pledge the use of the enormous wealth and capital created by their nefarious business in upholding and sustaining its interests at all hazards. With brazen effrontery they have bid defiance to public sentiment, and threatened direst vengeance upon those in political or civil station who dare to raise a voice of condemnation or place any obstacle in the way of their plans. They could make no objection to temperance talk, and with a passive sneer and sling have been willing that temperance sentiments should be incorporated into party platforms, with the understanding that this sop to quiet temperance people should be offset by giving them inside control. They have made the most insolent demands.

Standing at the doors of primaries and conventions packed in their interest, they have said, "Nominate men who will do our bidding, or at least keep their hands off from our business, or we will throw our influence against you and destroy your party." They have pointed to their full money bags and then to the wretched victims of their trade prepared to follow any policy they may dictate, and with insolent bravado they have defied public sentiment and announced their determination to break down and override any legal restraints that were designed to hamper or restrain their traffic. Communities where efforts have been put forth to close the dram-shops know full well how this organized power stands back of and sustains those who sell its produce.

There is reason, however, to believe that the very insolence and arrogance of those who represent the iniquitous traffic in drink is overreaching its mark and aiding to develop and strengthen public opinion in opposition both to the sale and unlimited manufacture of intoxicating beverages. Even those who have but little interest in distinctively temperance issues, and do not even sympathize with the views of total abstainers, are aroused and indignant at the insolent demands and threats of the rum-power. The force of public opinion that has recently struck such heavy blows in the West has gathered much of its strength from this source. "Whom the gods destroy they first make mad"—sometimes it is the hiss that discovers the serpent. When a source of iniquity waxes strong in its resources and becomes insolent and domineering in its demands, there is a hope in the awakening of the public conscience which, once fully aroused, may strike blows that will not only stun, but destroy the accursed power.—*Golden Rule*.

SOCIAL WINE-DRINKING.

At an Episcopal convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman arose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The chairman having signified that he would be heard, he said, "Mr. Moderator, it is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once new a father in moderate circumstance, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality

and social qualities. At this dinner, wine was introduced, and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that his token of hospitality ruined the son I shall never cease to mourn."—*English Paper*.

LIQUOR DEALERS VANQUISHED.

When we read such an incident as the following, we can not but wish that the Lyman Beechers were multiplied by the hundreds in every State of the Union:

Once on a time when the subject of temperance was "all ablaze" in Ohio, an anti-temperance meeting was called at the old Court House, and the students went down to see and hear. Dr. Beecher was there to see also. He sat back in the audience watching the proceedings with the eagerness of a hound waiting for its prey.

One of the speakers cited Massachusetts as having retreated from its former position on the subject of temperance, and as having "let go" from some of its fundamental principles. The old hero of the temperance battlefield could hold in his war-horse no longer. Starting for the platform almost upon the run, he turned not right or left to go up the side steps, but putting his hands on the edge of the platform he leaped upon it with the agility of an athlete, and landed in the midst of a crowd of distillers, saloon-keepers, and topers. Without a word of apology he shouted, "Old Massachusetts 'let go!' Old Massachusetts 'let go!' I tell you she has only let go to spit on her hands!" And then he poured forth a tremendous tempest of thunder and lightning, roaring, blazing, scorching, cracking and burning, hurling hot thunderbolts crashing through and through all the mighty breastworks which the liquor army had thrown up for the defense of their business.

A VOICE FROM ENGLAND.—It is comparatively useless to go about tinkering this and that other leakage whereby the country is being inundated, when the only result of the repairs will be a bursting of the conduit afresh at the first place of special pressure. Stop the first deluge at the fountain head. Close the distilleries. Let this be the cry at every hustings; the text from every temperance pulpit, and theme for editorials in every temperance magazine. All else put together is but philanthropic trifling, healing the wound of the daughter of the people slightly. A hundred thousand pitchforks won't stop the tide. We must stop relying upon bands of hope and temperance orations to bring about deliverance. We have to fight as with beasts at Ephesus, and the sooner we enter upon the struggle the better. Down with the distilleries. There is no hope for our country while they are at work. A well-wrought whisky manufactory can give the devil more help than the Anglican Synod, the General Assembly and Wesleyan Conference combined can do him hurt.—*Christian Banner*.

MAKE THE WHISKY PAY.—A saloon-keeper in Massachusetts was forbidden by the wife of a drunkard to sell him liquor; the saloon man laughed her to scorn, and said he would sell him whisky as long as he could pay for it. But one day the drinker fell under the wheels of a locomotive, lost his legs, was disabled for life, and then the wife sued that saloon-keeper and made him pay her \$7,500 to make good her husband's disability.

The question now is: suppose grog shops can not be suppressed (which seems preposterous), will the next best move be to secure an able prosecuting attorney in every town to sue the saloon keepers in every case when they damage a man by selling him whisky? The decent inhabitants of any town can combine to secure such a prosecutor, so that the work may be effectually done, whether the wives and children are themselves able to do it or not. Let us have an anti-whisky prosecutor in each town, and let the combination to sustain him be a strong and earnest one.

Governor Sherman, of Iowa, has refused to accede to the request of the prohibitionists in that State to call an extra session of the legislature in order to re-submit the temperance amendment to the people. An examination has convinced him that constitutional amendments can be proposed only at regular sessions. As such a one does not meet until next January the Iowa people will have a prohibition canvass and a presidential canvass to contest in 1884.

The Legislature of Oregon passed a liquor prohibitory constitutional amendment in 1880, and now the succeeding Legislature has also passed it by a vote of twenty-one to seven in the Senate and forty-seven to nine in the House. It remains for the people to pass upon it at the next general election.

The temperance wave still gathers strength. A Masonic lodge, to be conducted on temperance principles, is about to be founded in Manchester, Eng.

Education.

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

THREE years ago we consin a plan of forming a country public school graduation. It consisted of a classification of the pupils into three grades, primary, grammar; in defining taken in each grade; to govern the promotion of the pupils; and in the yet complete method of large pamphlet discussing this system, and outlining of study, was issued by the Superintendent of Public Instruction. Copies of the pamphlet among the teachers, county superintendents, of tions of this work, so since been issued and siring to use it. This explained and taught in the past three years, in institutes and normal perintendents have pre enforcing this grading number of addresses by men has been presented counties, calling attention such a system, and pre introduction. The of country school teach two years, been giving course of study thus ded the merits of the company the course. growing in the estimate especially of the teach ungraded schools. T periment in Wisconsin tice of several other S the West.

VALEDICTORY.

Hahnemann's Medical BY PROF. E.

We give below so Valedictory Address of a member of the Pa College, Chicago, Ill. presented to the graduation stitution, Feb., 20, 18 marked favor:

You need to catch t for every age is chara tellectual trait. The phy, ours is scientific him, is a restless can satisfied with himself he is driving onward creature, not of his forces and influences With him tradition an and he settles all qu natural laws. Facts o cess is a compact of means heroism; it is c it is perseverance; i earnestness; punctual you be successful in most earnestly these qu

Drill means attentio it is continuous rep habits and facility in p tinned, it becomes ro mines for us what we nature. We grow unce habits, and often in a destiny shaped for u make habits, and habit character, as surely, germs, and that every by its fruits. Even d leaves of normal size, sional manhood is a s be crippled in will-pow withered in conscience ory. If you are co winter's work you have strength, have broad foundations; study h and clearness of underst ment, do not forsake great truth is connecte and all knowledge is get at it. Thus, one t the next, and under g reaches out from thou lows the relations of t and launches farther infinite ocean of kno early navigators, sail, and under new constel stars. If all knowledg tent with only one tru learned. Education o the vitality of a new l oped mind. It was no ming. It is rather o n simulation. It was o nearly faded out, th educated, "one has t to be pumped into," need, therefore be crit illusions take their pla

**Education.**

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

THREE years ago was inaugurated in Wisconsin a plan of forming and using in the country public schools a complete system of gradation. It consisted in a course of study which embraced the elementary branches; in the classification of the pupils of each school into three grades, primary, intermediate, and grammar; in defining the regular steps to be taken in each grade; in the adoption of rules to govern the promotion and graduation of the pupils; and in the use of a simple and yet complete method of school records. A large pamphlet discussing the features of this system, and outlining fully the course of study, was issued by the State Superintendent of Public Instruction, and thousands of copies of the pamphlet were distributed among the teachers, school boards, and county superintendents, of the State. Two editions of this work, somewhat revised, have since been issued and furnished to persons desiring to use it. This movement has been explained and taught in all its details, during the past three years, in the various teachers' institutes and normal schools. County superintendents have prepared many circulars enforcing this grading system. A large number of addresses by leading educational men has been presented in nearly all the counties, calling attention to the needs of such a system, and preparing the way for its introduction. The result is that hundreds of country school teachers have, in the past two years, been giving instruction in the course of study thus devised, and have tested the merits of the regulations which accompany the course. The whole work is growing in the estimation of the people, and especially of the teachers and pupils in the ungraded schools. The success of this experiment in Wisconsin is attracting the notice of several other States, particularly in the West.

**VALEDICTORY ADDRESS.**

Hahnemann's Medical College, Chicago.

BY PROF. E. S. BAILEY.

We give below some extracts from the Valedictory Address of E. S. Bailey, M. D., a member of the Faculty of Hahnemann College, Chicago, Ill. This address was presented to the graduating class of that institution, Feb., 20, 1883, and was received marked favor:

You need to catch the spirit of the age, for every age is characterized by some intellectual trait. The mediæval was philosophy, ours is scientific. Man as you now find him, is a restless cause-seeking animal; ill satisfied with himself and his attainments, he is driving onward continually. He is a creature, not of his age, but of the same forces and influences that make his age. With him tradition and authority is ignored, and he settles all questions by appeals to natural laws. Facts only satisfy him. Success is a compact of supreme qualities. It means heroism; it is culture; it is endurance; it is perseverance; it is patience; order; earnestness; punctuality; honesty. Would you be successful in life's work, cultivate most earnestly these qualities.

Drill means attention, discipline, training; it is continuous repetition. It imparts habits and facility in performing them; continued, it becomes routine; and this determines for us what we sometimes call second nature. We grow unconscious of our leading habits, and often in a molding process is our destiny shaped for us. Little acts soon make habits, and habits in the end determine character, as surely as trees come from germs, and that every tree becomes known by its fruits. Even dwarfed trees have some leaves of normal size. A dwarfed professional manhood is a sorry sight, whether it is crippled in will-power, lame in intellect, withered in conscience or impotent in memory. If you are conscious that in the winter's work you have developed in mental strength, have broadened and deepened the foundations; study has become a delight, and clearness of understanding a new acquirement, do not forsake the drill now. One great truth is connected with all great truths, and all knowledge is a symmetry if we can get at it. Thus, one truth learned points to the next, and under good training the mind reaches out from thought to thought, it follows the relations of truths to other truths, and launches farther and farther into the infinite ocean of knowledge, and like the early navigators, sails into new hemispheres and under new constellations and brighter stars. If all knowledge is one, to rest content with only one truth, is not to become learned. Education of the true sort puts the vitality of a new life into the undeveloped mind. It was not a process of cramming. It is rather one of digestion and assimilation. It was a once popular idea, now nearly faded out, that to become medically educated, "one has to sit as a passive bucket to be pumped into." Facts are what you need, therefore be critical, else theories and illusions take their place. It is the human

property and the divine will that any man has the right to know anything which will be serviceable to himself and to his fellow-man.

If you have ambition, let it be a noble one; if you would be prosperous be industrious and frugal; if you would maintain your individuality, avoid the fashionable cloak of appearances. If you expect your office to keep you, you must keep your office. Never through willingness, nor laziness, neglect professional duties; even your life is second to your duty in this profession. If you would become truly wise, cultivate an extensive acquaintance with science, the arts and the best literature. Have no doubts about the propriety of living up to the oldest code of ethics—"Do unto others as you would they should do unto you." It transcends all others in scope and authority. Humanity is your study. Galen, sixteen centuries ago, felt in writing his anatomical treatises, that he was composing a hymn to Deity. This century calls for views profoundly humanitarian, and I candidly believe that the promises of centuries ago is still true, that whosoever shall give to drink to one of these, a cup of cold water only, in the name of a disciple, shall in no wise lose his reward. Your opportunities will be great, your reward lasting. Each day is a little life, and our whole life is but a day repeated. The records for success commence with the first day, and if, through the drudgery of the physical toil, you are conscious that you have a mission to perform in ameliorating the condition of the suffering, and go about doing it so as to earn for yourself such a name as was given to poor Barney Williams, the actor—"He never made a brow look dark or caused a tear, save when he died"—then you will not have studied, practiced or lived in vain.

**TACT.**

Never grasp a poker by the hot end. It is very important that you take hold of the poker, but there is no reason why you should get your fingers burnt. Some people have a remarkable facility for finding the hot end of everything they undertake. The cool end people have tact. The hot end folks are devoid of this quality.

We have known pastors, educated, cultivated, and seemingly fitted for highest usefulness, who were always in trouble. They were famous for saying the wrong thing at the wrong time. They never know how to approach any man in the right way. They knew not how to make allowance for peculiarities of temper or disposition. They seemed to have no idea of avoiding sharp corners, and somehow or other were perpetually striking and being struck. And all this was due, not to their lack of good intention or kind disposition, but to the fact that they "didn't know how."

There is a part of ministerial education which can not be learned from books. There is no chair of "Tact" in any schools or colleges whereof we know. The preacher must study men as well as books. Otherwise, his "book learning" will become a barrier between himself and his fellow-men. The pastor ought to learn the special disposition of each member of his congregation. If he neglect this he can not possibly give to "each his portion of meat in due season." The explanation of the wonderful success of many men of limited ability and moderate attainments is explained by the fact that they were possessed of a large amount of tact. They, like the merchant of small capital, who, handling it judiciously, attains to wealth. Many others are like the merchant who, beginning with a fortune, becomes poor because of his ignorance. Tact can not supply the place of education, but education without tact is practically useless. You dignified "D. D.," who spends his time chiefly in the study of books may have an enviable reputation for erudition, but his effectiveness will probably be less conspicuous than that of the plain "old field preacher" who knows the "ins and outs" of the human heart. Yes, brother, shut up your books frequently. Knock about among the people. You need not be always talking on the subject of religion. Learn how things look from the pew as well as from the pulpit. Stop awhile and have a chat with the merchant. Look into the shop and see what the smith and carpenter are thinking about. Spend a little more time, occasionally in the office of the lawyer. Drop in upon that careworn banker and learn the current of his thoughts. Talk over matters with the farmer whenever you can get a chance. He can teach you some things you probably do not know.

"Haven't time!" Indeed what good will your learning do you if you know not how to apply it? Haven't time! Is it not as important to see the men in their places of business as to call upon their families in a formal way during their absence? You must find out which is the hot end of the poker else you and your church will always be in trouble.

There is another important thought on this subject. If you do not know which is the hot end of the poker, let it alone until you do know. There is a member in your church whom you do not understand. You would like to say some things to him, but you are ignorant of the best method of approach to him. Then let him alone for the present. Study him, and as sure as you live you will find the way to take hold of him to advantage.

If you would make full proof of your ministry, cultivate tact as well as books, and above all, continually seek the guidance of Him who giveth wisdom liberally and upbraideth not.—*Central Baptist.*

**CLIPPINGS.**

President Eliot, of Harvard College, was not far wrong when, after having described the kind of training a theological student should receive, he said: "Having done all that the three years' training permits, and being admitted to the profession, his people must not require too much of him in the way of sermons, or pastoral calls, or extemporaneous speaking, lest they exhaust his resources, and he becomes like those pumps seen at fairs, which draw all their water from a small box and discharge it into the same, only to be used over again."

A movement has been set on foot to establish a Protestant college in Florence, Italy, for the higher education of women.

**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."

**SUNDAY LAWS TO ENFORCE SABBATH OBSERVANCE!**

BY ELD. R. F. COTTRELL.

"Just in proportion as the minds of our rulers are impressed with the truth that the Sabbath has been divinely ordained from the beginning, and meant as a rule of order for all ages, will we be likely to have Sunday laws to guard it. In proportion, too, as this truth is clearly and energetically apprehended by the people, will such laws have the moral support that will be effective."—*Rev. Prof. Valentine, in Christian Statesman.*

What have "Sunday laws" to do in guarding and enforcing the claims of the Sabbath which was "divinely ordained from the beginning, and meant as a rule of order for all ages?" Are our rulers so void of intelligence as not to know that the Sunday and the Sabbath are two days—the first, and the seventh, days of the week? How, then, can laws for the observance of Sunday secure the observance of the seventh day—the day on which God rested in the beginning, and which he blessed and set apart from other days for the observance of mankind? The fourth commandment, the only law in the Bible for the observance of a weekly Sabbath, says expressly, "The seventh day is the Sabbath of the Lord thy God." And we learn from the New Testament that the "Sabbath-day according to the commandment," and the first day of the week, are two days, the former being past when the latter dawns. Luke 23: 56; 24: 1. This testimony proves that the week of the New Testament and that of the Old correspond exactly; so that the Sunday is truly what it is constantly called in the New Testament, namely, "the first day of the week," while the only divine commandment which requires us to keep a Sabbath once in seven days expressly says that the seventh day is that day.

Now the fraud of the Roman Church is in their pretended power to set aside the Word and law of God, and to substitute a requirement of their own, obedience to which will be acceptable to God, while it releases them from their obligation to do what God has expressly and plainly commanded; while that of the Protestant Church consists in asserting that that substituted duty is not an innovation or substitution, but the very thing required of God in his commandment.

A comparison of the testimony of Romanists and Protestants will illustrate this. First, we quote the words of Romanists as follows: "The church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath and substituted Sunday in its stead."—*F. X. Weninger, D. D.* Again, it is argued in the "Doctrinal Catechism," another Catholic authority, that had not the church power to make new institutions which would be binding upon men, "she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

But while Romanists claim that "the governors of the church" have "changed the Sabbath into Sunday," have "abolished" the one and "substituted" the other, Protestants claim, as in the quotation at the head of this article, that "Sunday laws" are to guard the Sabbath "divinely ordained from the beginning." To illustrate this view, we quote the following from a Catechism published by the Presbyterian Board:

"Q. Gen. 2. God did not make anything on the seventh day; what did he do? A. He rested.

"Q. Was he tired? A. He was not.

"Q. What is meant by saying that he rested? A. That he created nothing more.

"Q. Had this day any other name than the seventh? A. It had.

"Q. What was it? A. The Sabbath.

"Q. Who gave it this name? A. God.

"Q. What has God told us about this day in the first part of the fourth commandment? A. 'Remember the Sabbath-day to keep it holy.'

"Q. To whom does this day belong? A. This day belongs to God alone.

He chooses Sunday for his own; and we must neither work nor play, because it is the Sabbath-day."

"How fraudulent!" do I hear you exclaim, "to teach innocent and credulous children that Sunday is the day on which God rested, and which he claims as his own—the day he sanctified to himself!" It looks bad, truly, but they hold it to be perfectly explainable in a manner to vindicate themselves. But we will close this writing by showing how Romanists view it. The Boston *Pilot*, a Roman Catholic paper, gives the following:

"The world, said the preacher, knows how, three centuries ago, the 'reformers' went into churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of Sunday and calling it 'the Sabbath,' the name that properly belongs to Saturday," etc.

James Blake, M. D., a Roman Catholic, in a debate with a Protestant, said, "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the Sabbath-day. 'REMEMBER to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he any Scripture authority for rejecting it? No, he has not. Why, then, does he not observe it? Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the handwriting of God the Father. And yet he will look you in the face and declare that the Bible, without church authority, is his rule of faith."

One falsehood or fraudulent transaction makes way for another; but neither of them can not support the truth. Neither can "Sunday laws" induce the observance of the Sabbath "divinely ordained from the beginning."—*Signs of the Times.*

**THE FLOATING MEMBER.**

By the "floating member," we mean the brother whose residence is in one place, and his membership is "back yonder" where he came from. There are thousands of them in Georgia; especially are they numerous in our cities. There they are in the multitude, yet living in perfect isolation. They are subjected to a great many peculiar disadvantages. They are outside the sympathies of the church near which they live, and by absence they lose the sympathies of the church where their membership remains. They do nothing, because they do not feel identified with any of the projects or enterprises of the church. They rust from the lack of use. They are paralyzed from the lack of exercise. They are easily led into temptation, because the restraint of immediate accountability is not felt. They grow sour and criticize the church, its discipline and ministry, most unmercifully and unprofitably. They never say "our church," or "our pastor," but "their church," or "your pastor." They live without affiliation and suffer without fellowship. In sickness they complain of neglect, in poverty they censure the church members with pride, and in death they are buried without mourning. They stand alone from choice, and suffer alone from necessity. They are virtually self-excluded from the church. This is a sad condition, truly.

But this is not the worst. They are not only negative or neutral in their relations to what is good, but they are positively injurious sometimes. They hinder much good, and cause an immense amount of trouble. Many anxious inquiries are made about them at their old home, and unpleasant suspicions are aroused among the brethren in their new neighborhood. If they err they can not be easily rebuked for their sins by the church where their membership is, because it is not omniscient and ubiquitous, and has no power to compel testimony. The church near which they reside can not touch them because it lacks jurisdiction, but all the while the world is being impressed and influenced by them, and the gospel is hindered by their unbecoming conduct. They stand merely in the attitude of "deserters." They are sufficiently acquainted with the members to know their weakness and their faults, and they are sufficiently intimate with the world to betray the cause into the hands of the enemy. They that are not for us and with us are against us, and the devil is pretty well pleased with the go-between line upon which these floating members sail. They are to be pitied for their lack of wisdom, and they ought to be reproved for their persistence in this unprofitable course.

This indifference to church relations in their new neighborhood is caused by several things. Sometimes they know they will remain but a few months, when they will return. In such cases the excuse is plausible, but not always best. A residence of six months' duration ought to authorize a removal of membership, and three months ought to justify the presentation of a card of Christian character, and one month ought to bring the member personally and publicly before the new church, to receive a Christian recognition from the pastor and members. Sometimes the removing member is loth to part with his old native church, its associations, and its pleasant fellowships. He forgets that personal feeling and pleasant attachments are nothing when compared to sacred duty and Christian usefulness. Place-workship should not supersede the worship of the living God. He should not consider the "mountain," as did the people of Samaria, nor the "temple," as did the devout Jew, but God, who made the mountain, and who dwells in the temple, should be enthroned in his meditations and affections. Sometimes the pastor is to blame for advising the departing brother to let his membership remain. He forgets that his name on the church-roll without his service in the field is of little worth. He forgets that such advice is almost turning a lamb out into the wilderness. The better way is to recommend him to take his letter with him and put it in at the first opportunity, and then

the pastor ought to notify his brother in the ministry that this brother has removed into his vicinity, and ask him to take him into his notice and under his pastoral watchcare.

When the strange brother comes into the new neighborhood he is dilatory and careless sometimes about re-establishing church relations, because the members are distant, cold and repulsive. They do not seek for the stranger, nor cultivate his acquaintance, nor solicit his attendance at church or prayer-meeting, nor insist on his joining the church with them. Here the members are to blame. They ought to be an inviting and drawing church. If they are repulsive it will be difficult for the pastor to get these straying lambs into the fold. Sometimes he keeps the letter in his pocket or leaves his membership behind him because the pastor is careless about his coming in. Such a pastor needs to be rebuked for his negligence. When he hears of the presence of such a person in his jurisdiction, he ought to visit him and ask him to unite with his church, but he ought not to be expected to beat a path to the stranger's home nor grow hoarse in his pleading and coaxing him into his church. A majority of the pastors, however, are so anxious to get their numbers increased, that the floating member who is not approached by them is certainly very timid, if not purposely concealed. It is due to the average Baptist pastor to say, also, that preachers are not endowed with any special gifts to recognize a brother as Baptist on first sight nor to identify a stranger's denomination by the cut of his coat or the color of his hair. Generally, the joint efforts of pastor and people, when they have done their duty, will be sufficient to get all in who are worth having. But there is an evil connected with this transfer of membership which Baptist usage fails to remove, and we would be glad for some good, practical pastor, or deacon, or clerk to suggest a remedy. The columns of the *Index* are ready for such a communication. Let us have it.—*Christian Index.*

**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.....	\$981 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. 28, 1883.	

**THE SABBATH AS OLD AS CREATION.**

The following paragraph, clipped from an exchange, reads as though it might have been written by a Seventh-day Baptist. It is difficult to see how a man who has read his Bible, and who interprets recent discoveries so well, can be anything else:

"That the fourth commandment, the observance of the Sabbath, is a part of the moral law of God, that it is not of Jewish origin and institution, that it is of universal and perpetual obligation, is absolutely certain. One proof of this is now found, where it might reasonably be looked for, in the Babylonian records, the stone and terracotta monuments, which, in later years, have been exhumed in the valleys of the Euphrates and Tigris. The argument from this source for the sanctity of the Sabbath is not only unanswerable, but is of the utmost importance. The Sabbath is not a Jewish institution, and so is not done away with, in the blotting out of Jewish ordinances. If this nation of America ever gives up the Sabbath-day, down goes our country. You show me a nation that has given up the Sabbath, and I will show you a nation that has got the seeds of decay."

At this dinner, wine and offered to this young man; pressed upon him, and refused. This was repeated, and the man was ridiculed for his refusal. He was strong enough to resist, but could not resist, and fell, and from that time he was confirmed drunkard, and died a drunkard's grave.

**VALERS VANQUISHED.**

Such an incident as the following, but wish that the Lyman multiplied by the hundreds in this Union:

When the subject of temperance was called at the old Court students went down to see the teacher was there to see also, the audience watching the eagerness of a hound

Yokers cited Massachusetts from its former position temperance, and as having some of its fundamental

the temperance battlefield his war-horse no longer. platform almost upon the right or left to go up the ting his hands on the edge leaped upon it with the lete, and landed in the of distillers, saloon-keepers, on a word of apology he Massachusetts "let go!" Old go!" I tell you she has hit on her hands!" And th a tremendous tempest of tning, roaring, blazing, ng and burning, hurling crashing through and ighty breastworks which d thrown up for the de-

**ENGLAND.**

It is comparable about tinkering this and whereby the country is when the only result of a bursting of the conduit. place of special pressure. ge at the fountain head. es. Let this be the cry at e text from every temper- ame for editorials in every ine. All else put together ropic trifling, healing the ighter of the people slightly, nd pitchforks won't stop t stop relying upon bands erance orations to bring We have to fight as with and the sooner we enter e the better. Down with There is no hope for our are at work. A well- manufactory can give the an the Anglican Synod, bly and Wesleyan Confer- do him hurt.—*Christian*

**SKY PAY.**

A saloon-keep- was forbidden by the d to sell him liquor; the d her to scorn, and said whisky as long as he could one day the drinker fell of a locomotive, lost his for life, and then the wife keeper and made him pay good her husband's disa-

is: suppose grog shops ed (which seems prepos- t best move be to secure attorney in every town epers in every case when by selling him whisky? tants of any town can e a prosecutor, so that e factually done, whether ren are themselves able t we have an anti-whisky town, and let the com- n him be a strong and

**of Iowa,**

has refused eat of the prohibitionists ll an extra session of the to re-submit the temper- the people. An examina- him that constitutional proposed only at regular one does not meet until Iowa people will have a and a presidential can-

**of Oregon**

passed a liquor tional amendment in eeding Legislature a vote of twenty-one and forty-seven to nine ands for the people to t general election.

ve still gathers strength. e conducted on temper- about to be founded in

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 5, 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."

Like a river glorious  
Is God's perfect peace;  
Over all victorious  
In its bright increase  
Perfect—yet it floweth  
Fuller every day;  
Perfect—yet it groweth  
Deeper all the way.

The editor of the SABBATH RECORDER supplied the pulpit of the First Alfred Church, the last two Sabbaths in March.

A BAPTIST brother out West has almost seen the "invisible church." He spent several days laboring with a church numbering one hundred or more members, but could count only fourteen at any meeting.

The sudden death of Bro. Eliphalet Lyon, at Waterford, Conn., was a great shock to his many friends, and will be sad news to those who shall yet learn of it. Brother Lyon was one of those men whose loss will be deeply felt by us as a people. The stricken family have our profoundest sympathies.

A CORRESPONDENT in Kansas, writing some time in March, says, "Spring is very backward, vegetation starts slowly, although seeds have been in the ground for some time." It is, at this writing, the first day of April, and it would be interesting to see a man putting seed into Allegany soil, with the thermometer only twelve degrees from zero at six o'clock; he would pass for an "April fool," without doubt.

We have received a long communication from a party who thinks himself wrongly used by other parties with whom he has, by correspondence, had dealings, and who wishes us, by the publication of his communication, to expose the alleged fraud. This being one of a class of communications coming to us, we take this occasion to say that, while the wrong complained of may be a real one, we are not in a position to judge of such matters. We must therefore decline to publish such communications.

THE Southern Exposition, to be held at Louisville Ky., beginning August 1, 1883, and continuing one hundred days, now bids fair to be one of the largest exhibitions of the kind ever held in this, or any other country. The liberal contributions made by the people of Louisville for the necessary buildings and other arrangements for the exhibition, and the prompt and large responses which the producers in the Southern States are making for displays of exhibits are indications of returning prosperity in those States, at which every lover of his country, North and South, will rejoice. We give in another column some extracts from a circular of the committee of the Exposition which will be found interesting reading.

A TEACHER of a primary Sabbath-school class, on a recent Sabbath, was catechizing the little people on prayer. After various "testimonies" had been given, one observant little fellow said that he said the Lord's prayer every morning, but that his papa "didn't have time to say his prayers, 'cause he had to go to the barn to feed the horses." We believe it is according to Scripture that "a righteous man regardeth the life of his beast," but we find it hard to believe that, when his care for his beasts is bestowed to the neglect of his soul's welfare, it will be accounted to him for righteousness. And yet, how many men have no time to pray, for no better reason than that given above; and how many observant little boys are making notes of the way "papa does," only to follow it all too closely when they become men.

A PROPOSITION is now before the Legislature of the State of New York, looking toward the purchase, by the State, of so much of the landed property at Niagara Falls as will be sufficient to make public parks accessible, without charge, to all visitors, and thus to preserve this wonderful piece of natural scenery from the grasp of the money grabbers. An association has been formed of some of the leading men of the State for the promotion of this object. We are sure that all citizens of the Empire State, except, perhaps, a few land-owners at Niagara, and possibly, some sordid tax-payers, will wish the enterprise abundant success. We see no reason why the people of the whole country should not have the privilege of viewing the

natural scenery of Niagara without being subjected to exorbitant fees at every turn; and we see no reason why the State may not secure this privilege as legitimately as she furnishes libraries and museums at public expense.

### CONVERSION.

The apostles, in their preaching, had much to say about conversion. It was Jesus who said to the people, "Except ye repent ye shall all likewise perish." And he, as well as the apostles, put these two together as parts of the same great transaction. "Repent and be converted" is, therefore, a requisition to be made of men, on the highest authority. In proportion as this thought is kept before the minds of the unconverted, and they are pointedly and in the spirit of the gospel urged to repentance and conversion, in that proportion have we a right to expect that men will be brought to Jesus. What is conversion? In the simplest analysis, it is a turning from one thing to another. It is used almost exclusively of some complete change in religious thought or life. A few weeks since, it was reported in the newspapers that a young lady in Baltimore had renounced her faith as a Christian, and embraced the faith of the Jews. She was converted from Christianity to Judaism. We frequently meet persons who have been converted from Romanism to Protestantism. We have no difficulty in understanding what is meant, when the term conversion is used in such cases as these. In the New Testament use of the term the same idea prevails, but the application is more specific and fundamental. The gospel finds men bound to self and sin, and aims to bring them to Christ. When a man, under the proper influences, turns from a life of sin to a life of righteousness, he is converted. The point at which the old life is left behind, and the new life is all before him, is the point of a man's conversion. The power which has brought him to this point is no less than the Spirit of God, using the truth to move the affections and the will of the man. So great is the change that, in the impressive language of Jesus, the man is "born again," "born from above;" or in the language of an apostle, "Born again, not of the flesh, or of the will of man, but of God." The conversion of Saul or Paul, is a striking illustration of these thoughts. He had started for Damascus full of hatred for Christians and the name of Christ. When suddenly stricken down on his way, and informed that the power which had thus arrested him was Jesus whom he hated and whom he was persecuting, he earnestly cried out to him, "Lord, what wilt thou have me to do?" He started out to do the will of Saul of Tarsus, and the wicked Jews, whom he represented, at Jerusalem. But laying all that one side he stood at the threshold of a new life inquiring the will of Him whom he had been seeking to destroy, and inquiring with a spirit and manner which implied that as soon as that will should be made known, he would obey it. The history abundantly shows that such was his purpose. There, then, was the point of Saul's conversion.

Several things are to be carefully noted in the light of these statements and this illustration:

1. The Spirit of God is the moving cause in every true conversion. God, by his Spirit, through the Word, his providence, the influence of Christian lives in the world—by some means—is calling upon all men to repent of their sins and turn to him—to be converted; so that it is their fault and not his, if men everywhere are not converted.

2. Men must yield themselves willing subjects to the will of God. This does not mean that God wishes men to become will-less machines, as it is sometimes falsely asserted that it means, but that the purpose, affections, and will of men shall be brought into complete harmony with God's purposes, affection and will, so that to do his will will be man's highest pleasure.

3. It is this change of heart, as the Scriptures designate it, and not the external circumstances and manifestations, which constitutes the true conversion. How different, in all its outward phenomena, was the conversion of Paul, of Peter, of Matthew, of John. Yet in each the same state of heart was reached. There never was but one Paul, but one John. There could be no other conversion just like theirs, save in the one essential thing of complete self-surrender in Christ.

4. We do not need to know how or where God will lead us or what he will have us do, before we can be converted. The time and place of our conversion is when and where we yield ourselves wholly and lovingly to him, and may just as well be now and here as anywhere else, or at any later time. God

waits for us. We need not wait for him. "Now is the accepted time."

5. From the point of conversion onward, complete obedience to God's will, as it is revealed to him, is the way of the converted man, and, however it may seem to others, it is to him the way of joy and life. Herein is the test of one's conversion. If he find himself going contrary to the revealed will of God or yielding an unwilling, reluctant obedience, finding the path of duty distasteful, and he seeking how he may find excuse for not walking in it, it is quite time for him to go back and lay again the foundations in a genuine repentance and complete surrender of self to God.

We need to preach more the doctrine of conversion, its nature, its necessity, the power of God in it, the will of man in it, the happy results that follow it, and the fearful consequences of neglecting it.

### Communications.

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

#### ELIPHALET LYON.

ELIPHALET LYON died in Waterford, Conn., March 23, 1883, of organic disease of the heart, aged 66 years, 7 months, and 27 days. He was the son of Ephraim Lyon and Sarah Darrow, and was born in Waterford. He received a good common school education and at the age of eighteen years, taught one term. The same year he came to New York and entered the drug store of Dr. T. D. Lee. After serving as a clerk for three years, he was admitted into the firm. Three years later he became sole proprietor, and for more than a quarter of a century continued the business at No. 470 Grand Street, finally leaving it in 1865. Previous to this, and as early as 1860, he had become interested in the manufacture of machinery, and this business he continued to the time of his death.

Mr. Lyon's first wife was Rachel DePew. His second and third wives were sisters—Ann M. and Lydia, daughters of David and Mary Rogers. He was converted under the preaching of Eld. Swan, the revivalist, at meetings held in Cannon St., New York, was baptized by his brother, Rev. Daniel Lyon, and having embraced the Sabbath, united with the Seventh-day Baptist Church of Waterford, but afterwards transferred his membership to the New York Church which he has served for many years as Clerk and Treasurer. He became connected with the Seventh-day Baptist Publishing interests while they were located in New York, and for a number of years was Treasurer of the Society. The Church of New York, of which he was a member at the time of his death, and the society at Waterford where he had a home and usually spent the Summer, will deeply feel the loss they have sustained in his death. He was a wise counselor, a true friend and a kind neighbor. The deceased enjoyed good health most of his life and has been a very active and young appearing man, but for two or three years past, his strength and power of endurance have been much impaired and it is believed that he had some apprehensions of his real condition, still he was about, and to most of his friends his sudden death was a great surprise. Some days previous he had gone to Waterford to attend to his farming interests. Mrs. Lyon expected to follow him in a few days but was detained by the death and funeral of Herbert Rogers. Word had been sent him, and he had made arrangements for the funeral services and burial of Herbert at Waterford. Having completed these arrangements, he returned to his house in the afternoon, apparently in his usual health. While attending to some chores about the house his strength suddenly failed, and he dropped into an arm chair near by. His sister, Mrs. Harris, and others promptly came to his side, a Doctor was summoned, but the sufferer had passed beyond the reach of human skill. He did not speak again and in about fifteen minutes ceased to breathe. His wife and adopted daughter were with the funeral party and did not anticipate the sad news awaiting them. About 1 o'clock at night, the boat reached New London, when a messenger from Waterford informed them that the dear one whom they expected so soon to meet, and who, they thought, would gladly welcome them home, had gone forever. This hope still comforts them, that he will be there to welcome them, when their life boat touches the Fairer Shore.

Tuesday, March 27th, a large company of relatives, friends and business associates from neighboring cities and towns, and friends at Waterford, attended the funeral services at the Seventh-day Baptist church,

conducted by Elds. E. Darrow, O. D. Sherman, and the writer, each delivering a short address. The remains were laid to rest in the same town in which he was born, two thirds of a century before. "There is but a step between me and death." I. L. C.

### MEMORIAL BOARD MEETING.

The Trustees of the Seventh-day Baptist Memorial Fund met in regular quarterly session at the residence of C. Potter, Jr., Plainfield, N. J., March 11, 1883.

There were present, C. Potter, Jr., I. D. Tittsworth, E. R. Pope, J. F. Hubbard, R. M. Tittsworth, and L. E. Livermore.

After prayer by I. D. Tittsworth and the reading of the minutes of the last meeting, some unfinished business not of special public interest, received attention. Following this was correspondence, reports, and the action of the Board of which the following is a summary:

1. Letters from parties in Albion, Wis., in reference to the mortgage on the Albion Academy property and the future possibilities of that school. The Treasurer was instructed to reply, stating the opinion of the Board as to the most feasible plan for the adjustment of the difficulties.

2. The Treasurer was also instructed to call upon the Trustees for the interest accruing on the mortgage since July, 1881.

The report of E. S. Bliss, Agent for the management of the fund devoted to the publishing of *Our Sabbath Visitor*, showing the total receipts up to Dec. 25, 1882, \$7,130 35; amount paid out to that date, \$1,126 62; leaving a balance on hand, of \$6,003 73.

The Treasurer was instructed to forward to the Trustees of Alfred University, quarterly, \$200 for the Plainfield Chair of Theology (Dr. Williams) provided that amount is then in the treasury for said chair, or such a sum as may be in hand.

The Treasurer was instructed to forward to the Trustees of Milton College, quarterly, \$150, or such an amount as may be in hand from the funds invested for said College.

The second quarterly report of the Treasurer was read and referred to the Auditing Committee to be audited and published with the minutes.

The Treasurer was instructed to send \$250 to the Church in Pardee, Kansas, from the income of the Burdick farm, if the income and conditions of the gift will allow.

The Treasurer and J. F. Hubbard were appointed a committee to examine a certain lot in North Plainfield which a donor to the Memorial Fund has proposed to give in exchange for his note of \$500 payable at death, and report at the next meeting.

L. E. LIVERMORE, Secretary.

### Home News.

#### New York.

##### DE RUYTER.

This village and vicinity has been the scene of intense excitement since the morning of the 27th of February, caused by the shooting of Geo. W. Haight. Mr. Haight was highly esteemed as a gentleman, citizen, and business man, by the community in which he had lived since his marriage to Mrs. Anjanette Wood, nearly fifteen years since. He died Thursday, March 22, 1883, at 10.30 A. M., in his 54th year; about twenty-three days and eight hours from the shooting. His funeral was attended by a large assembly, at the residence of his uncle, A. N. Anjanas, of this village, where he died, and where he was conveyed shortly after the tragedy. The services were conducted by the writer. His remains were conveyed to Cazenovia for interment, attended by a large procession of kindred, friends, and representatives of the lodges of the A. O. U. W. and Masons, with accessions from Woodstock and Cazenovia. After prayer at the grave, the burial rites of the two lodges closed the impressive services of the sad occasion. Early the impression obtained that Mr. Haight was shot by his wife. The ante-mortem statement of Justice Haight was early taken, which charges his wife with the shooting. It also appears that she held insurance policies on his life to the amount of \$15,500, and it is believed that the desire to realize the insurance was the motive to remove the only barrier, her husband's life.

The post-mortem examination, held the next day after his death, found the ball lodged in his brain, the cause of death; and the coroner's inquest which closed last night resulted in the verdict, that Geo. W. Haight came to his death by the hands of his wife. She was immediately arrested for murder, and conveyed to Morrisville jail, to await the sitting of the grand jury in May, and her trial in October. J. CLARKE.

#### Rhode Island.

##### NIANTIC—SECOND WESTERLY.

This little Church has been striving to maintain an existence for some twenty-five years. Like all other little churches, it has had its dark and bright days; sometimes it has seemed as if its light must cease to shine. Yet there have ever been a faithful few who have stood at the post of duty, determined that it should maintain its place, even though amid difficulties. In the earlier years of its existence Eld. Heary Clarke labored faithfully for the interests of the Church, at a very small remuneration. As failing health and advancing years laid him aside from such labor, the Missionary Board kindly lent their aid and put Eld. Horace Stillman on this field. Many thanks are due for the aid of the Missionary Society, and the faithful labors and prayers of Elder Stillman for its present prosperity. When he first commenced his labors it was amid many discouragements and no little spirit of discord, preaching, often, to perhaps not more than ten or fifteen, and seldom to over twenty. Bro. Stillman made it a matter of earnest prayer and labor, striving with all his powers to heal breaches, and sow faithfully the seeds of gospel truth.

Some two years ago, Eld. J. L. Huffman came to Rockville to hold a series of revival meetings. At this time, Elder Stillman became impressed that the time had come when something should be done to arouse new activity in this Church. Accordingly, Elder Huffman was engaged to hold a series of meetings, and as a result of their united efforts this little Church more than doubled its membership, and prosperity and a good degree of harmony seemed to prevail, and at present there are often forty at Sabbath service. At that time quite a number of young persons were converted and brought within this Church, who have quite generally proved faithful.

Not long since its annual meeting for business was held, at which time there were reports presented showing that about \$100 had been pledged during the last year for its support.

The Sabbath-school is to be reorganized April 1st, under the care of Brethren Herbert H. and Albert W. Crandall as Superintendents, and Miss Carrie Crandall as Secretary.

Taking all things into consideration, we believe that the influence which has gone out from this little Church has been the means of doing much good, and, in fact, it is the leading religious element in Niantic, and we think, the only church which maintains steady preaching; and if its members would all wake up to their duty, and fill their places, it would not only somewhat relieve the pressure which now rests upon a few, but would make the Church more effective. Would to God that this might be accomplished. To this end we pray, and ask the prayers of our denomination at large, for we believe there are precious interests connected with this Church and people well worthy of effort. May God bless and lead this people on to victory.

#### Ohio.

##### JACKSON CENTRE.

I have just returned, after a few days visit at Dague, Paulding county, in this State. I was invited to this new field by a friend who is much interested in the subject of the Sabbath, though not himself a professed Christian. I preached five times to large and attentive congregations. The discussion of the Sabbath question was listened to with especial interest. There were two First day ministers present. No questions or remarks were offered by any one, though opportunity was given. A goodly number expressed themselves satisfied that there is no Bible Sabbath but the Seventh-day. One family who are members of the Disciple Church, said that there was no use trying to serve God or live religion unless they kept the true Sabbath. The field looks to be a promising one. I hope to visit them again soon.

At Broughton, five miles from Dague, I found a very interesting family of nine persons, including children, keeping the Sabbath. Though thus alone, they have Sabbath-school and religious service each Sabbath, in which all that are old enough seem to take great interest. I had the privilege of spending one Sabbath with this family. It was indeed a pleasant Sabbath service. Truly, God is gracious to those that love and obey him.

J. L. HUFFMAN.  
MARCH 28, 1883.

#### Iowa.

##### GARWIN.

Having sold our property on Long Run, Doddridge Co., W. Va., we, with one daughter, two sons, and one adopted daughter, also our eldest son, F. P. Ford, wife and four children, started for this place March 6th,

where we arrived in the morning. We had a pleasant and all settled in our new abode. This beautiful prairie, and generous-hearted people, received us, and with us for a time, a spiritual work and the watchmen.

Eld. J. T. Davis is learning that he soon expects to return to Iowa, to remain at that church.

The Sabbath-school is hoping to be able to take up the Sabbath-school work. Brethren and sisters, read this, pray that we the post of duty and need Christ, until it may be enough, come up higher, doomed in heaven eternally crucified but risen Lord. ents will please address Mr. R. M. Tittsworth, Mns. DODGE Co., Iowa.

While others have spoken a word to show my appreciation and interest in my work on retiring from missionary and pastoral labors on the responsible duties of church at this place.

In connection with these show due honor to the church and interest in taken these occasions to ing their efforts on the "Inasmuch as ye have the least of these my bit unto me." As such to the pastorate of left in 1870, after having of serving other churches missionary pastor in the vania, Wisconsin, Illinois, braska and Iowa, is indeed after the public many willing hands to ing, putting down cards, arranging for our imm especially in preventing the pastor's equilibrium from the annoyances of pipe" has been peculiar when all of this was by a donation visit of our home, supplying out our pantry with the hearts are full of gratitude now is that all of this rewarded by the rich in Spirit, the strengthening remain, and the salvation these blessing may both earnestly labor and pray efforts not be in vain in

MARCH 26, 1883.

### Condensed

From the new edition Rowell & Co.'s "American" which is now in the newspapers and published in the United States now reach the impossible is an increase of 585 in the States one by growth in some is very present total in New York is 1,399, a gain of 80; increase in Pennsylvania number being 943, from 175 to 201, and 904. A year ago Massachusetts; now the number new papers outnumbered 8, and Ohio now has 692. The most remarkable occurred in the Territory papers have grown from weeklies from 169 to chief area of activity lies throughout the State to 1,034, while the Dominion of Canada, which 606. It is interestingly settled regions of West are productive of wheat, for the number Manitoba was nearly doubled. From Rochester, the Company has forwarded Hiram Sibley & Co. selected garden seeds, tornado at Grinnell, Iowa. New York city has \$5,000 each against F. Connolly, the bond-faulting clerk of the At Fredericksburg, verest snow storm of Vegetation is not to sustain material injury

Island. COND WESTERLY. has been striving for some twenty-five years...

where we arrived in safety on the 8th, having had a pleasant and prosperous journey of about one thousand miles.

Eld. J. T. Davis is here, but we regret to learn that he soon expects to leave for Well-ton, Iowa, to remain one year, to labor for that church.

The Sabbath-school is progressing, and we hope to be able to take a part in both church and Sabbath-school work.

Brethren and sisters in Christ, who may read this, pray that we may stand firmly at the post of duty and never shun the cross of Christ, until it may be said to us, "it is enough, come up higher," end with the redeemed in heaven enter into the joys of our crucified but risen Lord.

MR. RICHARD FORD, Mrs. HARRIET R. FORD.

Minnesota.

DODGE CENTRE.

While others have spoken I desire to say a word to show my appreciation of the kindness and interest manifested in us and our work on retiring from the old field of missionary and pastoral labor, and entering upon the responsible duties as pastor of the church at this place.

A Scutari dispatch states that the Montenegrins murdered three men and one woman belonging to the Castrali tribe, while in a boat on lake Scutari. All the Albanian tribes are arming against Montenegrins.

At Berlin, Bismarck's sixty-eighth birthday was celebrated. The emperor and many distinguished persons called on him.

At Paris, the Duke d'Aumale, in taking leave of the academy, declared that he regarded the Orleanist movement as a manoeuvre against him.

At Moscow, the newspaper, the Telegraph, has been suppressed, because of the injurious influence it has exerted among the masses.

MARCH 26, 1883.

Condensed News.

Domestic.

From the new edition of Messrs. Geo. P. Rowell & Co.'s "American Newspaper Directory," which is now in press, it appears that the newspapers and periodicals of all kinds issued in the United States and Territories, now reach the imposing total of 11,196.

From Rochester, the United States Express Company has forwarded free, a donation from Hiram Sibley & Co., of 30,000 packages of selected garden seeds to the sufferers by the tornado at Grinnell, Iowa.

New York city has secured a verdict of \$5,000 each against Bernard Kelly and John Connolly, the bondsmen of Burnham, the defaulting clerk of the dock department.

At Fredericksburg, Va., April 1st, the severest snow storm of the season raged all day. Vegetation is not sufficiently advanced to sustain material injury.

The total exchange of three and a half per cents into threes, thus far, is \$300,630,000, of which \$9,000,000 have been exchanged since February.

The will of the late James M. Ganson gave \$1,000 each to the Buffalo Orphan Asylum, the General Hospital, and church charity foundation.

At Providence, R. I., there were forty cases and five deaths from typhoid fever last week.

Foreign.

All the socialists on trial at Vienna, have been acquitted of high treason. Pfleger and Engel, the joiners charged as principals with robbing the Merstallinger shoe manufacturer were sentenced to fifteen years at penal servitude.

The police possesses a clue to the explosion in the office of the local government board in London, Eng., on Thursday, March 15th. A woman observed and has fully described the appearance of a man who was apparently placing an infernal machine against the building.

The Paris Patrie still maintains that the sale of d'Aumale's chateau, Chantilly, has been made, and adds that the property of all the Orleans princes in France has been mortgaged for 75,000,000 francs, the money being supplied by foreign corporations.

It is reported that Bismarck intends to revive the Prussian State Council, by which the bills proposed by the government must be passed before introduced into parliament.

At Dublin, Dwyer, one of the invincibles, was discharged from Kilmainham jail. It is believed that the cause was his ill health.

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SPECIAL NOTICES.

THE Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held at Niantic, R. I., with the Second Westery Church, April 20 and 21, 1883.

THE regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, will be held Wednesday, April 11, 1883, in the vestry of the Seventh-day Baptist church in Westery, R. I., at 9.30 o'clock A. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock.

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.

In Alfred, N. Y., March 29, 1883, by Rev. James Summerbell, at the home of the bride, Mr. FRANK LIN J. ODEL and Miss ROSALIA M. LEWIS, daughter of Isaac M. Lewis, all of Alfred.

At the residence of Mr. D. M. Cass, Friendship, N. Y., March 27, 1883, by Eld. C. A. Burdick, Mr. JOSEPH G. BROWN and Mrs. JOANNA P. CASS, both of Friendship.

At the residence of Mr. E. B. Saunders, Nile, N. Y., Feb. 15, 1883, by Eld. C. A. Burdick, Mr. ANSON J. BLACK, of Ward, and Miss ELIA F. HAMILTON, of Scio.

At Lost Creek, W. Va., March 18, 1883, by Rev. L. R. Swinney, Mr. JOHN W. HITT and Miss LAURA A. VANHORN.

DIED.

In Alfred Centre, N. Y., March 17, 1883, of consumption, Miss SARAH ANN RANDOLPH, daughter of Barzilia F. Randolph. Sarah Ann was born in Town of Fulton, Wis., Jan. 25, 1852, and was 31 years of age at the time of her death.

In Alfred Centre, N. Y., March 17, 1883, of consumption, Miss SARAH ANN RANDOLPH, daughter of Barzilia F. Randolph. Sarah Ann was born in Town of Fulton, Wis., Jan. 25, 1852, and was 31 years of age at the time of her death.

In Wellsville, N. Y., March 21, 1883, of pressure upon the brain, supposed to be caused by tumor,

Mrs. HATTIE SCOTT, wife of Edgar Scott, and daughter of E. P. Lewis of Little Genesee, N. Y., in the 28th year of her age. Funeral services were held in the M. E. church in Bolivar, on Sabbath, March 24th.

In Little Genesee, N. Y., March 24, 1883, of heart disease, Mrs. ELECTIE P. BURDICK, wife of Jerome Burdick, in the 56th year of her age. She was born in Lincoln, N. Y., June 13, 1828, from which place, in her early childhood, her parents moved to Little Genesee.

At her home, in the village of Nile, N. Y., March 25, 1883, Mrs. HANNAH R. JOHNSON, widow of the late Ezekiel Johnson, in the 62d year of her age. The deceased had recovered from a recent illness, and felt unusually well on Sabbath-day and the evening after the Sabbath.

At Scio, N. Y., March 12, 1883, FRANK E., son of Geo. P. and Maria L. Worden, departed from this life, at the home of his parents, in the 24th year of his age.

In West Edmeston, N. Y., March 21, 1883, of measles and pneumonia, Mrs. FANNIE M., wife of Orson Champlin, aged 47 years, and a kind neighbor, a devoted wife and mother, and will be greatly missed from the circle in which she moved in life.

In Brooklyn, N. Y., of consumption, HERBERT STILLMAN ROGERS, son of Thomas S. and Sophia Rogers, aged 27 years, 4 months and 17 days. While attending school at Alfred University, a few years since, Herbert made a public confession of Christ, was baptized, and united with the First Alfred Church, of which he remained a member till death.

At Farina, Ill., March 23, 1883, Mr. JOHN HENRY HULL, aged nearly 55 years. He was born at Berlin, N. Y., Oct. 21, 1828, and was the son of Harry and Hannah Hull. He was married to Miss A. A. Foster June 9, 1866.

At Lost Creek, W. Va., March 22, 1883, CATHARINE SPROUSE, aged 80 years.

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bring forth," and it happened to be one that he had pondered over but a short time before. Again we are reminded that we are all tending to the tomb.

ELNORA COON BURDICK, daughter of Lorenzo and Emeline Coon, was born in Albion, Wis., Sept. 19, 1848, died of consumption March 21, 1883, in the 35th year of her age. At the early age of thirteen years, Sister Burdick embraced the Saviour, was baptized by Eld. A. B. Burdick, and joined the Church at this place.

At Dodge Centre, Minn., March 19, 1883, of pleuro pneumonia, after a short illness, Mrs. HENRY DAVID, aged 53 years, 1 month, and 14 days. The subject of this notice was the daughter of Oliver and Rebecca Perry, born Feb. 5, 1830, in Allegany county, N. Y.

Near Dodge Centre, Minn., March 7, 1883, of scarlet fever, CORDELIA, daughter of N. N. and Ida Christenson, aged 8 months and 25 days. H. B. L.

LETTERS.

Levi Dewase, Maggie Brown, Mrs. L. J. Briggs, H. C. Champlin, S. D. Davis, Riley Potter, I. A. Looftor, Mrs. L. Pierce, Sam. H. Coon, C. V. Hibbard, J. C. Pope & Co., J. S. Maxson, A. McLearn, Mrs. Phebe Downey, Lucretia Conklin, L. D. Seager, J. Greene, Daniel P. Witter, C. Douse, D. C. Long, R. J. Maxson, Mrs. C. Wheeler, D. C. Burdick, A. A. Langworthy, H. Stillman, P. F. Randolph, W. H. Treadway, R. J. S. Rogers, S. R. Wheeler, F. C. Dunn, A. S. Davis, L. E. Livermore, A. M. West, G. G. Spicer, Charles S. Toothaker, James Boaz, B. L. Barber, M. A. Shrewsbury, A. B. Prentice, A. H. Lewis, Frank A. Crumb, A. Colegrove, Mrs. M. T. Jones, Wm. N. Severance, I. Clawson, J. B. Clarke, Surrilla Saunders, E. R. Ayars, Mrs. Addison Brightman, W. G. Buckner, E. R. Maxson, Mrs. E. C. Burr, Mrs. S. A. Leonard, J. E. Mosher, J. L. Shaw, Mary F. Fox, Spicer & Hubbard, F. N. Ayars, Julius T. Babcock, L. R. Swinney, Wm. B. West, Eva H. Coon, Flora Randolph, F. F. Randolph.

RECEIPTS.

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

Table with columns: Name, Amount. Includes Mrs. J. R. Crandall, Alfred Centre, \$2 00 39 52; Lucy Gray, " 2 00 39 52; Mrs. C. M. Lewis, " 2 00 39 52; Mrs. S. A. Leonard, New London, " 2 00 39 52; A. B. Cottrell, Richburg, " 2 00 39 52; Thomas T. Brandt, Philip's Creek, " 2 00 39 52; A. H. Williams, " 2 00 39 52; LeRoy Maxson, " 1 00 39 26; Mrs. George B. Clark, Leonardsville, " 1 00 39 26; Ellen Pritch, " 2 00 39 52; C. N. Burch, " 2 00 39 52; Mrs. S. G. Brown, " 2 00 39 52; Mrs. M. St. John, " 2 00 39 52; Morris Bassett, " 2 00 39 52; Marilla Clark, " 2 00 39 52; H. S. Crandall, " 2 00 39 52; Lucretia Witter, " 2 00 39 52; E. Whittford, " 2 00 39 52; Amos L. Clarke, " 2 00 39 52; Christopher Tefft, Almond, " 2 00 39 52; Mrs. Phebe Downey, Akron, " 2 00 39 52; Charles S. Toothaker, Harrisville, " 2 00 39 52; H. C. Champlin, Friendship, " 2 00 39 52; N. A. Whitford, Adams Centre, " 2 00 39 52; Amos Stoodley, " 2 00 39 52; Bailey Potter, Adams, " 2 00 39 52; A. J. Horton, Watertown, " 2 00 40 13; Mrs. Caleb Bailey, Mansville, " 2 00 40 13; J. S. Rogers, Montrose, Pa., " 2 00 39 52; James Stelle, Edinboro, " 2 00 40 13; Wm. D. Randolph, Plainfield, N. J., " 2 00 39 52; Mrs. Minerva R. Davis, New Milford, W. Va., " 1 00 39 52; Mrs. L. Pierce, New Richmond, Minn., " 1 00 39 52; J. S. Maxson, Parsons, Kan., " 2 00 39 52; Mary F. Fox, Chickasaw, Iowa, " 1 00 39 52; Lucretia Conklin, Steamboat Rock, " 2 00 40 14.

FOR LESSON LEAVES. James Boaz, Calamus, Neb., \$1 25

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending March 31st, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 19,589 packages; exports, 9,765. There have been late sales of several thousand packages of old stock for export, both Western and State dairies and creamery stock, at 13 @ 15 cents, and a number of thousand packages of inferior stock at 10 @ 12 1/2 cents.

RECEIPTS.—Receipts for the week were 13,318 boxes; exports, 11,955 boxes. There were sales of about 1,000 boxes of fancy colored for export at 14 1/2 cents; fine whites held at 14 cents and 18 cents bid, and market closes steady and firm.

EGGS.—Receipts for the week were 14,378 barrels and 5,976 cases. Friday there were sales of 15 barrels of Southern firsts at 17 1/2 cents, 25 Virginia cases at 17 1/2 cents, 20 barrels H. L. G.'s at 17 1/2 cents, and 20 barrels Chase marks at 18 1/2 cents.

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seconds of last January make were offered at 12 cents.

Table with columns: Fancy, Fine, Family. Includes New butter, dairy, 26@28 23@25 13@18; Creamery, fresh make, 30@33 25@30; Old butter, N. Y. State, 20@22 15@18 10@12; Imitation cream, fresh, 21@23 13@17; Factory butter, 16@18 11@13 10@11; Old butter, Western, 10@12 9@10 2@7.

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Table with columns: Fancy, Fine, Family. Includes Factory, 14@14 13@14 10@12 1/2; Skimmed, 10@12 9@10 2@7.

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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.
April 14. Saul's Conversion. Acts 9: 1-18.
April 21. Saul Preaching Christ. Acts 9: 19-31.
April 28. Peter Working Miracles. Acts 9: 32-43.
May 5. Peter Preaching to the Gentiles. Acts 10: 30-44.
May 12. The Spread of the Gospel. Acts 11: 19-30.
May 19. Herod and Peter. Acts 12: 1-17.
May 26. Paul and Barnabas in Cyprus. Acts 13: 1-12.
June 2. At Antioch. Acts 13: 13-16; 43-52.
June 9. At Iconium and Lystra. Acts 14: 1-18.
June 16. End of the First Missionary Journey. Acts 14: 19-28.
June 23. Review.

LESSON III.—SAUL'S CONVERSION.

BY REV. A. E. MAIN.

For Sabbath-day, April 14.

SCRIPTURE LESSON—Acts 9: 1-18.

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus...

CENTRAL TRUTH.—The excellency of the power of God, and not of us.

DAILY READINGS. 1. Acts 9: 1-18. 2. Acts 22: 1-16. 3. Acts 26: 1-18. 4. Phil. 3: 1-11. 5. Gal. 1: 11-24. 6. 1 Tim. 1: 1-17. 7. Eph. 1: 1-4.

GOLDEN TEXT.—"And he received sight forthwith, and arose and was baptized."—Acts 9: 18.

TRAC.—About A. D. 37. PLACE.—In and near Damascus.

OUTLINE. I. Saul the persecutor. v. 1, 2. II. The Lord meets Saul. v. 3-7. III. Saul humbled and penitent. v. 8, 9. IV. Ananias instructed. v. 10-16. V. Saul restored to sight, and baptized. v. 17, 18.

QUESTIONS. I. What have we thus far learned about Saul? What are the Christians doing? Describe Saul's spirit and temper...

NOTES.

I. Saul the persecutor. v. 1, 2. And. Our attention is directed to the difference between Saul's character and work and that of Philip. 8: 40. Saul. A young man who had taken a prominent part in the persecution of Stephen. 7: 59, 60. Yet. Scattered disciples are everywhere preaching the Word. 8: 4. Saul's still an enemy of the gospel. Breathing, etc. A strong figure; cruelty and murder are in his very breathing...

confidence that must have been cheering to Saul. "Jesus that appeared unto thee." Ananias believed that Saul really saw the Lord. "Filled with the Holy Ghost." Thereby qualified for his great work. chaps. 22: 15, 16; 26: 16-18. "There fell," etc. In the miraculous healing of his eyes, something like scales fell from them. "Was baptized." One of the very first duties of a convert, as the outward sign of the inward cleansing...

INSTITUTES AND CONVENTIONS.

We are in receipt of reports from several public gatherings of Sabbath-school workers among our brethren, which indicate an unabating interest in this department of Christian endeavor. We can only summarize these reports: MILTON JUNCTION, WIS. January 30, 31, 1883.

This meeting seems to have been held under the auspices of the Sabbath School Board of the North-Western Association, of which Prof. W. F. Place is Chairman. The subjects, discussed in carefully prepared papers, and impromptu remarks, were: "The Riches of the Bible;" "How to present Christ to the Sabbath-school;" "What are the duties of the members of the Sabbath-school, to make it interesting and profitable?" "Who should teach?" "Lesson Helps;" "The Bible;" "The necessity of close application in Bible study;" and "The Bible the World's Hope." The Secretary, after speaking of the final service of the meeting, says: "Thus closed one of the most interesting Institutes ever held by the Sabbath School Board."

The Fifteenth Annual Convention of Rock county: The afternoon of the first day was spent in organization and routine work. The evening was devoted to a concert by the Sabbath- and Sunday-schools of Milton.

The greater part of the second day was given to a free parliament on the Inspiration of the Scriptures, and to a Children's Meeting. The topic of Inspiration was discussed by Rev. E. M. Dunn, of Milton, Rev. Dr. M. G. Hodge and Rev. D. F. Davies, of Janesville, and Rev. Dr. S. D. Peet, of Clinton. The topic was continued in the evening by Rev. L. T. Norton, of Monroe, Pres. W. C. Whitford, and Rev. Dr. S. D. Peet. During all the talk, only one side was brought to view, so that it could hardly be called a discussion. The Children's Meeting was addressed by Rev. Mr. Norton, Dr. Hodge, and J. T. Wright, of Janesville, President of the Convention.

The third day was occupied in the transaction of business. Among the resolutions, the following is worthy of notice, in view of the attitude of the Convention, in the past, in such meetings: Resolved, That we believe it will promote the interest and profit of these Institutes, to introduce in them more fully, the free exchange of views on the fundamental doctrines of the gospel.

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The Sabbath

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CHARAC BY IDA FAI

Two spirits, lately freed With strong, impulsive Through vast and track Begun their viewless Each had his purpose While dwelling here And sped, like arrow to Sent by unerring bow

With each across the bo His guardian angel we And semblance of comp Along the journey led For there, as here, each His individual way To realms of darker mid Or bright and brighter

The first beheld, and lo! Uprose across his path A form most horrible to A shape of dread and A demon, of such fright The gazer shrank in fr "Nay," said his angel, "From what dost thou

"Tis but thyself, as thou When thou hast reach The future springs to me And show thee what is Long years ago, this self Thy feet commenced to And when you state thou The goal lies far ahead

The other saw, in distan A vision wondrous fair A form of light, a saint Clear eyes and shining A spirit of such loveliness He questioned with d "And may I join you in And walk with him in

His angel smiling, answer "Thou but beholdest Projected on the future The form which thou And still, while endless Thou wilt approach to The glory of the Holy O The Lord, beyond con

Oh! solemn future, on What pictures shall an In varying shades, intens With each succeeding Since time, its swift gra Seeks vainly to conceal That growth in good of Eternity reveal!

REV. CHARLES BY REV. D. E

Pen sketches and por have lived, and wrought most, but meager outlin but the transient purpo to prolong the mem More lasting than writt ured memorials, are the life leaves upon another together along the sam deavor and common aim

True it is, that "w like apples of gold in they have a place, a larg of means by which one thing of himself into th men, so as to still be li monials of his funeral s the benediction at his g

But there is a someth their very self-hood, th unconsciously and ofte upon, and down into, t temporaries, which will able impressions than w the most studied action selves come loaded with they represent and en actions. The same w actions, from men of character, will exert dif grees of influences upo associates. This silent, fluence of character, m as a large factor in the the force with which m fellows, in whatever lin

Eld. Charles M. Lewi field, Madison county, He was son of Benjamin son of Benjamin Lewis. her marriage, was Betz late Dea. Wm. Utter, servant of the First Br the age of twelve or th ject of this sketch gave with it, his whole life, that time he went to li Otago county, with A grandfather of the writ His home was with th