

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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CHARACTER.

BY IDA FAIRFIELD.

Two spirits, lately freed from earth,
With strong, impulsive force,
Through vast and trackless realms of space,
Began their viewless course.
Each had his purpose well defined
While dwelling here below,
And sped, like arrow toward its mark,
Sent by unerring boy.

With each across the boundless waste
His guardian angel went,
And semblance of companionship,
Along the journey lent.

For there, as here, each spirit held
His individual way
To realms of darker midnight still,
Or bright and brighter day.

The first behind, and lo! afar,
Uprose across his path
A form most horrible to view,
A shape of dread and wrath—
A demon, of such frightful mien
The gazer shrank in fear—
"Nay," said his angel, "wherefore shrink
From what dost thou see there?"

"'Tis but thyself, as thou wilt be
When thou hast reached that line,
The future springs to meet thy gaze
And show thee what is thine.
Long years ago, this self same path,
Thy feet commenced to tread,
And when you state thou hast attained
The goal lies far ahead."

The other saw, in distance far,
A vision wondrous fair,
A form of light, a saintly face,
Clear eyes and shining hair,
A spirit of such loveliness,
He questioned with delight,
"And may I join you seraph form,
And walk with him in white?"

His angel smiling, answered him,
"Thou but beholdest there,
Projected on the future's wall,
The form which thou wilt wear—
And still, while endless ages roll,
Thou wilt approach to share
The glory of the Holy One,
The Lord, beyond compare."

Oh! solemn future, on thy scroll
What pictures shall appear,
In varying shades, intenser grown
With each succeeding year?
Since time, its swift gradations here
Seeks vainly to conceal,
What growth in good or evil, must
Eternity reveal!

REV. CHARLES M. LEWIS.

BY REV. D. E. MAXSON.

Pen sketches and portraits of men who have lived, and wrought and died, are, at most, but meager outlines, and can serve but the transient purpose of helping the living to prolong the memory of the dead. More lasting than written annals and sculptured memorials, are the influences which one life leaves upon another as those lives move together along the same lines of active endeavor and common aim.

True it is, that "words fitly spoken, are like apples of gold in pictures of silver;" they have a place, a large place in the category of means by which one man transfuses something of himself into the characters of other men, so as to still be living after the ceremonies of his funeral shall have closed with the benediction at his grave.

But there is a something in men's lives, in their very self-hood, that passes noiselessly, unconsciously and often unperceived upon, and down into, the lives of their contemporaries, which will leave more ineffable impressions than words, and often than the most studied actions; and words themselves come loaded with power from the life they represent and enunciate, and so do actions. The same words and the same actions, from men of different stamps of character, will exert different kinds and degrees of influences upon the characters of associates. This silent, but all powerful influence of character, must always be entered as a large factor in the estimate we make of the force with which men move among their fellows, in whatever line of life work.

Eld. Charles M. Lewis was born in Brookfield, Madison county, N. Y., Oct. 27, 1818. He was son of Benjamin Lewis who was also son of Benjamin Lewis. His mother, before her marriage, was Betsey Utter, sister of the late Dea. Wm. Utter, so long the faithful servant of the First Brookfield Church. At the age of twelve or thirteen years, the subject of this sketch gave his heart, and along with it, his whole life, to Christ. At about that time he went to live on Plainfield Hill, Otsego county, with Amos Burdick, maternal grandfather of the writer of this memorial. His home was with that family for most of

the time till he took his place out on the field of his most active and earnest life work, in the gospel ministry. There he was surrounded with such home and neighborhood religious influences, as fostered and helped mature those deep religious convictions upon which the structure of his character was founded. He was baptized into the fellowship of the First Seventh-day Baptist Church of Brookfield, by Eld. Wm. B. Maxson, Nov. 5, 1831. He was then thirteen years of age, and had already begun to manifest and cultivate those habits of faithfulness to conscience and conviction of Christian duty, which so early gave earnest of the faithful ministry he has fulfilled among us.

It is related of him, that according to the custom of those days, he always "added his testimony" to the sermon at its close. One Sabbath after sermon, from a back seat in the broad gallery of the old Leonardsville church, out of sight, he spoke in his usually earnest and feeling way, and when he came down, Deacon Utter took him by the hand and said, in his fatherly way, "Charles, we heard a voice, but saw no man, you must come below where you can be seen."

His growth into the ministry seemed as much expected by his friends and brethren, as that of a tree up into the sunlight and air, and by just as natural a process. He was licensed to preach, by the First Brookfield Church, Jan. 6, 1839, just as he had reached his majority. He did not tarry but went at once to his chosen and cherished work, of proclaiming the Christ of his heart to others. In April of the same year he moved his church standing into the First Verona Church. After "exercising his gift" as a licentiate, most faithfully in that Church for two years, he was called by it, and ordained to the gospel ministry, April, 1841. The officiating ministers were Elders Alexander Campbell and Gebus M. Burdick.

In September of the previous year he had been married to Miss Eliza A. Williams, of Verona, who at once and for all the years of their wedded life, until her recent death, was a most efficient and faithful helper in all his hard ministry, and a loving sharer in all his severe trials. The marriage ceremony was performed by Lucius C. Rogers, of the Methodist Episcopal Church, as shown by the marriage certificate in my hands. He served the Verona churches for about two years after his ordination, when he was called to the First Hopkinton Church, which he served from 1853 to 1857, when, leaving many testimonials of his faithfulness, and many warm friends, he accepted a call back to his mother church, the First Brookfield. Many testimonials of the divine approval of his three and a half years ministry there are on record in the church books, and many fond memories of his loving and faithful services are cherished by those who were blessed with them.

In 1860 he went back to Verona, on account of the ill health of his wife. There they built them a home, and thither resorted as a base of operations for his future work, which was fast developing in the direction of evangelism, or revival work, to which, with the exception of several pastorates, he has devoted a large share of his life.

Without attempting to follow him into all his fields of labor, either as pastor or revivalist, it must suffice to say that he held several important pastorates before his final one at Alfred, among which may be mentioned, besides those already named, Rockville, R. I., Walworth, Wis., and Farina, Ill. I think the Farina people will endorse the statement that their large and prosperous society is built largely upon the foundations laid by the six or eight years of his indomitable pioneering in that new field. Of his revival work, detailed account of time and place can not be given, nor of his services on various fields of missionary work in the employment of the Missionary Board. It is not too much to say of this prominent part of his work, that it was well nigh uniformly successful. Such was his faith in God, and in his call as a servant of God, that to use his own words, he "always expected to come back with victory when he went up to battle." That expectation was rarely if ever disappointed.

It has seldom fallen to the lot of any minister of Christ to baptize more converts than he has done, though called to receive his reward at an age when men are usually in the height of their strength. The richest,

ripest, strongest work of well constituted men can be done between the ages of sixty and seventy years. All through the denomination are hundreds of Christians who remember him as the instrumentality of their awakening and conversion, either at times of special revival effort or of regular pastoral work. In a letter from A. M. West, long time clerk of the First Brookfield Church, it is stated that during his first year's ministry for that Church, he administered baptism every consecutive Sabbath but two, for twenty weeks. Brother West further says, that "from Sept. 19, 1857, to Jan. 7, 1860, he baptized 83 persons. Some of them were First-day people and have never joined any church. In the fore part of his ministry, he used to baptize any one that pretended to have experienced religion and requested baptism, but, in later years, he told me he did not now so understand his commission." He gave the same testimony to the writer after coming to Alfred—valuable testimony.

In undertaking the analysis of Brother Lewis's character, in search of the sources of his success (for that he was largely successful in winning souls for Christ is conceded by all), it is necessary to take into the account the fact that he wrought with faculties, with the cultivation of which the schools had had but little to do. The common schools were crude and inefficient in the days when he attended them, and besides the culture acquired in them he had no other, if we except a single term at the Cedarville Academy, in Oneida county; and the advantages afforded by that were exceedingly limited. We are to seek the secret of his power, then, outside of book culture. In no sense of the word was he a "bookish" man. He did not, therefore, despise books, nor ever join himself to those who, lacking the culture and discipline of the schools, and of severer study out of the schools, discard them as useless, and declare independence of them, if not war against them. On the contrary he always deeply regretted his failure to lay the foundation of his work, in the broad, deep advantages of a thorough college and theological course of study. If he accomplished so much without this thorough preparation, how much might he not have accomplished with it? Our schools, and our young people seeking thorough education in them, and especially our theological students, have no warmer friend than C. M. Lewis.

Bro. Lewis was thoroughly honest and intensely earnest in his work. He believed, and therefore he spoke. The man of conviction is always the man of power. He dared to denounce sin, even though it were never so deeply cherished in the popular heart. He took prompt position with the friends of reform, not waiting for it to become popular. With all the earnest and forcible advocacy of his own views, he was charitable toward those who held opposite views. If he was bold as a lion when the pressure of duty was on him, he was modest and always deferential toward his fellow-workers. In moving out into the front lines, he had a large amount of diffidence and self-distrust to overcome, and he never so overcome these early traits of character as to become offensively officious. On the contrary, he was accustomed to "esteem others better than himself." It was this unpretending method of address, combined with his uniform cheerfulness and warm-hearted friendliness, that gave him the rare facility of personal approach and private appeal to men's hearts. In an unusual degree he had the happy tact of approaching men, especially the unconverted, as so not to repel, but to win, them. They felt the power of the warm, honest, Christ-like character out of which the appeal came.

Speaking of this power of personal approach and influence, the writer already quoted says of him, "He was a very efficient pastor. His gift for pastoral labor was large and vigorously improved. I think that the strongest feature of his great success. If he ever had any dark or doubtful hours, I never knew of them." It is one of the striking features of greatness in men that they can so isolate and control their doubts and inquietudes as not to compel others to share them. Whatever weariness and trouble of heart might be bearing him down, there was always the ring of cheerfulness in the hearty greeting he would give his friends. But, like all men who bear the burden of a great

cause upon their souls, our dear brother had his hours of weary heartache, hours when only his unflinching trust in the divine guidance and upholding carried him through. Traces of this weariness run all through the diary jottings, which he kept through all his ministry. But thankfulness for the precious privilege of working for the salvation of souls, irradiated, as with silver fringes, the dark clouds of discouragements that ever and anon come over the sky. With scarcely a resting spell between, he went from one field of revival work to another, often having to decide between two or three urgent calls at a time. While engaged in missionary work among the feeble churches, the call to the First Alfred pastorate came to him. It was with much diffidence and distrust of his adequacy for the work that he accepted the call, all the while intending that it should be no more than a short revival work. When that work had been done, and so well done as to bring about eighty converts into the Church, the call was renewed, and the pastorate of the Church put into his hands. All the while feeling that the work was too large for him, but trusting that he might sustain it till other provisions could be made, he gave his whole soul and body to the work. He laid himself a willing sacrifice upon the altar of consecration to this, his closing life-work. When a great work, a work for salvation lays itself upon such a worker, he does not so much inquire whether his life will be sacrificed as whether, living or dying, souls can be rescued from ruin. Since the first apostle to the Gentiles so grandly incarnated this martyr spirit, it has been the conquering power of the church. Ease-loving, life-saving carefulness has never won many victories for the crucified Christ. Glory in the cross is the heroic watchword of the true Christian soldier.

There was a pathos in his Alfred work which enshrines it in the tenderest memories of those who witnessed and shared it. A great urgency pressed upon a great soul. Large as the work seemed to him, it grew larger as he moved into it, and it was upon the out-stretching boundary of the work that he overtaxed the already wearied energy. The Church kindly relieved him from the central work, while he wrought upon the outposts. But it soon became evident, as he ran from one point to another, that the limits of his power of work were being reached and surpassed. Still he pushed on, as if by a stored-up momentum, till at length the throbbing brain gave way, and the rushing life reached its final depot.

Partial apoplexy, resulting in general and functional paralysis, made a speedy termination of his not long, but largely useful and exceptionally exemplary life. He died on the 17th of February, 1883. On the 25th of October, 1881, he was married to Mrs. Abbie R. King. Most devotedly and efficiently she entered into his work while he worked, and most lovingly and faithfully she ministered to his every want when the time of need came. Never was the affection and devotion of a true wife more faithfully and beautifully illustrated than in the care this wife of our brother devoted to him. She has won the affection of many hearts, which sorrow with her in the great loss she has sustained.

Thus one after another our trusted leaders are falling; but God lives, and his cause must be defended. May the mantle of our departed brother fall on shoulders broad and stalwart to bear it, and may a double portion of his fearless, but meek and trusting spirit, be given the coming ministers of the Word.

THE SEVENTH-DAY BAPTIST QUARTERLY.

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

The Tract Board, in response to this oft-repeated wish, in public and in private, and finally, in harmony with the advice of the Tract Society at the last General Conference, have taken the preliminary steps toward publishing such a journal. A careful estimate of the cost shows that five hundred

subscribers, at \$2 a year, will be the least number with which it will be safe to undertake this enterprise.

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

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

L. E. LIVERMORE, Secretary.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, March 26, 1883.

The old-established Ham Fair which from time immemorial has delighted the good bourgeois of Paris during Passion Week, was held as usual on the Boulevard Richard Leuoir, between the Bastille and the Boulevard Vaitaire. It would require a born and bred charcutier to describe by their right names all the delicacies, having cured pork for a basis, which adorned the half-mile or so of little wooden sheds that made up the famous Foire aux Jambons. Seeing that the fair has its origin in the dues paid to the Bishop and Chapter of Notre Dame de Paris, on imported swine flesh, and that during the week a rigid fast is imposed on all good Catholics, it is difficult to imagine why this particular date should have been chosen for the sale of the least *maigre* of all meats. The secret of this apparent anomaly is lost in the back pages of history. The present generation, especially the inhabitants of the eleventh arrondissement of Paris, accept their Ham Fair with a good grace, and under the shadow of the great skeptic whose name adorns the handsome boulevard adjacent, rush to buy the succulent porcine meat offered to them at what the vendors call the lowest prices ever seen or heard of. "Buy, buy, buy," is the motto of the Ham Fair, whether the hams be from Westphalia, the pork sausages from Bologna, or dried sucking pigs, which, for all one knows, may have been extracted from the pyramid of Cheops. Nor is pork the only meat dispensed in every shape at the fair. Sausages of horseflesh, and donkey meat enclosed in shiny red skins, and smoked sections of mule were displayed on handsome stalls, adorned with medals and certificates of first prizes won at many an agricultural show. *Charcuterie hippophagique* may have its devotees; certain it is that the establishments which are compelled by law to announce the nature of their viands, but are not obliged to state exactly how gallant steeds and sure-footed donkeys came to be transformed into sausage meat, are constantly surrounded by gaping throngs always ready to taste, if not to purchase. At the northwestern extremity of Ham Fair is the annual mart for the disposal of every kind of worn-out, old-fashioned, disused articles, which can only be classified under the general appellation of rubbish. What other name, indeed, would apply to an exhibition where rusty nails, horse shoes, and battered-in kettles predominate, and where second-hand wooden legs, tarnished door-knobs, and Prussian helmets with the spikes knocked off can be purchased by the dozen? The dealers in these heterogeneous wares do not, as a rule, "run to" stalls. Their goods are spread out on the ground, passers by being urgently requested to turn over the heaps of rubbish in search of what they may happen to require. Here and there a rickety table, covered with the cheapest of cheap jewelry, proudly stands out among the piles of worthless old rubbish; but rusty iron in every conceivable shape, from six-foot levers to ten-penny nails, holds it own, while a dealer who can display a worn-out sword or an antiquated pistol without a lock puts on all the airs of a high-class bric-a-brac merchant. The most curious feature of the rubbish fair is the tenacity with which the vendors refuse to abate their usually exorbitant prices; but the initiated affirm that prices come down wonderfully on the last day, when articles can be obtained at the purchaser's price.

Education.

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

DR. DIO LEWIS has lately prepared a pamphlet of 128 pages, entitled, "In a Nutshell," in which he presents the pith of his well-known instructions on the preservation of health. It is addressed as suggestions to American College students. It treats of about thirty subjects, among which are climate, ventilations, sleep, quantity of food, mastication, drinks, tobacco, exercise, baths, our teeth and colds. The work is written in the author's unique style, and will effect good among those for whom it was prepared, and who greatly need the excellent advice it gives. It is published by Clarke Brothers, Bible House, New York city.

THE American Missionary Association of Rock county, Wisconsin, has employed Prof. Albert Salisbury, a graduate of Milton College, and for several years a teacher in one of the Normal Schools of Wisconsin, to superintend the instruction which this Association provides for the colored people, in its Universities, Normal Schools, and High Schools in the Southern States. Prof. Salisbury has arranged for holding a series of teachers' institutes, in the month of March, in Fisk University, Nashville, Tenn.; in Talladega College, Alabama; and in Atlanta University, Georgia. He states in a circular that he "has been guided," in the selections of topics for examination in the institutes, "largely by his personal observations, during the last few months, of the school work in the South." Prominence is given to teaching Orthodoxy, on which subject the Professor has written the ablest and most practical text-book in the English language. Under Theory and Practice of Teaching, he discusses in connection with school organization, the topics of programmes, classification, and records; and in connection with recitations, the topics of true objects, methods, common errors in conducting, character to be given, reviews, and examinations.

SOME ONE writing from Drew Seminary to the Western Christian Advocate, says: "There seems to be an impression in many places, even among the ministry, that theological training is destructive to gospel preaching; that our schools of theology graduate men of intellectual attainments, but sadly wanting in spiritual power, in their labors among the common people. Will statistics vindicate this conclusion? At Drew Seminary there are twenty-seven students who have regular preaching appointments. During the past conference year, now about to close, their labors resulted in two hundred and seventy-two conversions, or an average of ten for each pastor. Yet at the same time they attended to their seminary duties, reciting four days out of the week. Ten of the number did not hold any special revival services. Not, however, because they do not fully believe in them, but because they felt their studies demanded their time. The average salary they receive is \$340, so this is not their incentive to work. Can the ministers who never preach 'dry theological discourses' present a better record?"

CLIPPINGS.

The will of the late Geo. F. Wilson contains the generous bequest of \$100,000 to Brown University.

The venerable Mark Hopkins, of Williams College, has met the Senior Class eight hours each week since the middle of October and instructed them in philosophy.

The biennial report of the condition of the public schools of California, just issued, is not in all respects satisfactory. Many of the children of school age in that State must be growing up in illiteracy.

Mr. George S. Fullerton, a graduate of Princeton College and a member of the present senior class of the Yale Divinity school, has been appointed vice-president of the University of Pennsylvania, in place of the late Dr. Krauth.

The twenty-seventh annual catalogue of Hillsdale College, Mich., shows the following summary of attendance: Literary Department, including Graduate, Classical, Preparatory, Normal, and English courses, 561; Theological, 32; Commercial and Telegraphic, 211; Music, 163; Art, 119. Deducting the names entered more than once, there remains a total of 751.

Andrew D. White, President of Cornell University, says the co-education of the sexes is a good thing. No scandals have arisen at Cornell growing out of the system. Indeed, as regards morals, the young women have acted as a restraint upon the young men. The results have been better scholarship and better deportment. He remarks: "We find in the classes that men will outrank the women in study, and that two or three of them will be far ahead; but we also find that, taking the class altogether, women have a better average—that is, a better general average. Taken altogether, the results thus far have fully realized the most sanguine hopes of the friends of co-education."

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."

A PUBLIC LETTER TO THE SCANDINAVIAN BAPTISTS.

[A tract by C. J. Sindall. Translated from the Danish by H. M. Ernst.]

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

Dear Brethren and Sisters in Christ,— "Grace be with you and peace from God our Father and the Lord Jesus Christ." It is my prayer to God, our common Father, and with reverence for the Word of God, that I write to you; and it is on account of the mutual relation which exists between us who have previously been members of the same denomination, that I will try, by the grace of God, to awaken you to a consideration of the Biblical truth, which seems hidden from you, namely, the duty to keep holy the Sabbath of the Lord, the seventh day.

You are a people who have previously taught that the ten commandments are a holy law of God, which is in force under the new dispensation. But it seems that you have changed your teaching concerning God's law. I have seen with great sorrow the various despairing attacks which you have lately made upon God's commands. May the Lord have mercy on you, that with sincerity of heart you may delight in the law of God after the inward man. Rom. 7: 22. It is well known to you that a few years ago I embraced Saturday as my rest-day, and am, therefore, regarded so much in error that I can no longer have a place among you. God be praised that I know of whom I have received this truth, and on whom I believe. I feel in my heart that my love to you is no less now than when I was in fellowship with you, and I agree with you in all doctrinal points except the sabbath. What especially caused me to carefully consider that question was your own writings, which I tested by the Bible, and thus came to the light on that Biblical truth. But I must admit that when God opened my eyes to that precious truth, I felt ashamed before both God and man that I, who had preached the gospel to others, was not able to comprehend and believe so clear and plain a truth.

I will now refer to that in your writings which especially attracted my attention, and by which we also can see what you previously have taught. We read in the Danske Evangelist of October, 1872, "The path of the Sabbath-transgressor leads to hell. Isaiah says, 'Blessed is the man that keepeth the Sabbath from polluting it.' Isa. 56: 2. What blessing can he who willfully violates this command expect of God, who has created him and will judge him? That great and incomprehensible Being has said, 'Remember the Sabbath-day to keep it holy' Exod. 20: 8. That is his own day—the Lord's day. He has given us six days in which to do all our work, but he has reserved the seventh day to himself, and it is his will that it be kept holy. Whoever does not obey with an honest heart this command of God will find to his eternal ruin that the path of the Sabbath-breaker leads to hell. My friend, stop, I pray you." Yes, dear brethren, stop and consider what you have published for the church. You well know that the Sabbath, which is commanded in the two above-mentioned passages (Isa. 56: 2 and Exod. 20: 8), is not the First-day, but the Seventh day, of which you say (Exod. 20: 8), "It is his own day—the Lord's day." If the Seventh-day (Saturday) was "the Lord's day" in 1872, why is it not the Lord's day now? "Whoever does not obey with an honest heart this command of God"—which command? The one commanded in Exod. 20: 8, which says, "Remember the Sabbath-day to keep it holy"—and the tenth verse shows this to be the seventh day—"will find to his eternal ruin that the way of the Sabbath-desecrator leads to hell." This is no mild sentence which you here pronounce upon yourselves, and all who do not observe Saturday as the Sabbath. Your own words will apply well to yourselves: "Stop, my friend, I pray you."

In the "Danish Baptist Confession of Faith" we find the doctrine of the law worded as follows: Articles 12, of the law in general: "We believe that though we live under the grace of the new dispensation, yet is God's law, which was given in Paradise (mark that), which was explained on Sinai, and was most clearly glorified by Jesus Christ, is not without power and effect, but has now, as before, its utility and proper use. This is threefold.

1. "The law shall restrain, as with bit and bridle, man's rude and untamable pas-

sions, and hold God's holiness and justice in esteem upon the earth.

2. "The law shall effect the confession of sin and be our schoolmaster to bring us to Christ, since, through its holiness and firmness, through its great extent and spiritual significance, it shows sinful man the impossibility of clinging thereto, and thereby awakens a desire for mercy and forgiveness through him.

3. "It shall be a lamp to the regenerated, who, as such, delight in the law of God after the inward man, that he shall not depart from the narrow way, nor accept a self-chosen holiness, but ever keep in view that glorious goal for which he is striving, namely, that all, which on account of the weakness of the flesh, encumbers him here on the earth, may be renewed in God's image.

"Concerning the ceremonial law, we believe that it is done away in Christ, and as in him the antetype appeared in place of the type, it is omitted, and in the offering of Jesus, accepted in faith, that part of the law is abolished. Concerning the moral part of the law, as it is set forth in the ten commandments, we believe that God's nature and will, from all time, are herein expressed; that it is easier for heaven and earth to pass than one tittle of the law to fail." Can there be anything clearer than this? You make here a plain difference between the ceremonial and the moral law, and these are the ten commandments, of which it is taught that "it is easier for heaven and earth to pass away than one tittle of the law to fail." That is what I believe, that no part of the Holy Law, the Decalogue, is done away. And as I never have been able to find that the number (seven) is rejected from the command of the Sabbath, and another number put in its place, I can not do otherwise, if I would be a Christian, than, in love to my God and faith in my Saviour, and in child-like obedience to God's Word, accept it as he himself has spoken and written it. Now, if no part of this law is omitted, how dare you, as a Christian people, continue to transgress God's positive command?

In connection with what we have seen in the "Confession of Faith," I will quote some from one of your tracts. Title, "The Observance of the Sabbath," published by the Hamburg Tract Union: "Sabbath signifies rest-day, a day appointed, after six days of labor, for rest in which, unhindered, to serve God, and be engaged in the highest aim of earthly existence. To keep holy the seventh part (or day, 'part' is not Biblical,) was commanded man before his fall, and belonged to the eternal law, which was given to the whole race; but when fallen man forgot God and his will, he forgot also his Sabbath; yes, forgot even the promise of redemption which had been given in Paradise. Gen. 3: 15. As a preparation for the great and marvelous salvation of the lost, his law and promise were again communicated to the people from whom the Saviour was to come. That (the law) was written by God upon tables of stone, to signify that it shall never be abolished, but endure for ever. The promise (of the gospel), on the other hand, was represented to the Israelites by the bodies of bleeding animals, and other ordinances, which were to pass away when the promise was fulfilled, when Christ came, to whose coming the arranged types pointed. That this special rest-day did not belong to these typical ceremonies, as did the other rest-days, is plainly seen, not only from the fact that the command concerning its remembrance, (not institution, for it was instituted from the foundation of the world,) is found in the midst of the Eternal Law; but also in this, that a death penalty was placed upon its profanation, as also upon idolatry, blasphemy, murder, disobedience to parents, and adultery. The transgression of the Sabbath is thus shown to be a moral crime. The death penalty, which was to be executed by the magistrate and the people, was confirmed by a remarkable example, which removed every doubt. Numb. 15: 32-36. The transgression of the ceremonial law was not punishable by the hand of the magistrate or people. God had reserved the punishment of such sinners to himself, and the sentences against them did not concern the magistrate or people as judges over crimes against the Eternal Law. Sins against the ceremonial law moreover could be expiated by offerings, which was not the case with transgressions of the moral law. The ceremonies were abrogated by the coming and death of the Son of God; but concerning God's will, the ten commandments engraved in stone, the sum total of which is, 'Thou shalt love God with all thy heart, and thy neighbor as thyself,' Jesus said after his coming, 'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.' Matt. 5: 17. And by his disciple Paul he says, 'Do we then make void the law through

faith? God forbid: yea, we establish the law.' Rom. 3: 31. The commands of the Decalogue continue in force, also, under the new dispensation, and among them the command concerning sabbatical rest, or the observance of that part (or day) of our time. The Lord, knowing that his Spirit would inscribe the fourth command, as well as the remaining nine, in his disciples' hearts, says to them, 'Pray that your flight be not in the Winter, neither on the Sabbath-day.' Matt. 24: 20." You teach here that the ten commands were written on the heart, the fourth included. Can it be that God made a mistake when he wrote the fourth command on your hearts, and wrote the First- instead of the Seventh-day, or perhaps wrote nine and omitted one? Then it is a sad mistake; but it is not of God, but of men, and you follow the commands of men and the custom of the world by observing the First- instead of the Seventh-day. God has certainly written all the commands of the Decalogue upon your hearts, so many as are children of God, but perhaps there is a cloud over your hearts. But return to the Lord from the transgression of the Sabbath, and this cloud will be removed. Notice carefully what you teach in the above-named article. Were he an observer of the seventh day of the week who thus taught and wrote, you would perhaps accuse him of being a student of the law, and under its curse; but since it is your own teaching, it must be correct.

Again we read in the same tract: "Thus man has also desired to find support in Paul for false, carnal freedom (Rom. 14: 5, 6; Col. 2: 16), but here it speaks plainly enough of the old Israelitish types, customs, and ceremonies, which were also partly connected with the observance of the Jewish Sabbath. All these must of course disappear, but by no means the Sabbath." I have lately seen in some of your own writings that you place "even the Sabbath among these types," and thereby appeal to Christian liberty, but many misuse this liberty for an occasion to the flesh (Gal. 5: 13), and it is to be feared that it comes to be "false, carnal liberty." The carnal mind perfers to follow the multitude, and will not suffer their religion to be a hindrance to their temporal prosperity. "The carnal mind is enmity against God: for it is not subject to the law of God." Rom. 8: 7. And again, "When a Christian considers God's positive commands, and the indissoluble connection which exists between them, and sees how one of these commands is sometimes so impiously treated and forsaken by professing Christians, as if God had never given it, he must be sincerely impressed, and cautious in the highest degree. How solemnly the Lord spake unto his servant Moses, saying, 'Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother and his father, and ye shall keep my Sabbaths. I am the Lord your God.' Here is a command which concerns the sanctification of our whole being and life, placed in relation to the sanctification of the second table of the law; placed in relation to the first command of the second, and the last command of the first table of the law. The holiness which the New Testament exacts, in the same words as the Old (1 Peter 1: 15, 16), is impossible for a man who has no veneration for his parents. And how can this veneration be acquired and preserved without the fear of God, without communion with him, and without the Sabbath? God's commands are closely connected, and 'whoever shall keep the whole law, and yet offend in one point, is guilty of all.' James 2: 10. If a man reject one of the ten commandments, he can with equal propriety reject another, or declare all of them abolished, and thus make void the moral law." Mark your words, "God's positive commands." You here show, by referring to Lev. 19: 1-3, that it is God's command that we keep holy the Seventh-day (Saturday). You say, "Here is a command which concerns the holiness of our whole being and life," but maybe you say one thing and mean another.

Again, "If a man reject one of ten the commands, he can with equal propriety reject another, or declare all of them abolished, and thus make void the moral law." But, dear brethren, are you not guilty before God in this, that in years past you have often taught that God's law is abolished, or else broken one of them, and taught men so? Matt. 5: 14. In your writing you refer to Matthew 5: 17, and I understand you to believe that Jesus meant the ten commandments; but at the same time you break one of them, and teach men to do the same, since you work on the Seventh-day, which God has hallowed and blessed, and commanded us that upon this day we should not

do any work, and Jesus declares that of the same day he is Lord. Mark 2: 28. It must indeed belong to him. The Bible proves that the Seventh-day is God's day. See Isa. 58: 12, "My holy day;" and Neh. 9: 14, "Thy holy Sabbath;" and Exod. 31: 13, "My Sabbaths." As we have already seen you, yourselves, also teach that Saturday, which is God's Sabbath, is the Lord's day.

Again you say, "The Sabbath, which was commanded by God, is thus an inexpressible benefit to us; and to ask whether it is necessary for a Christian to keep the Sabbath, though he dare not carry on his work on that day, would be about the same as asking whether it is necessary to have hands and feet; for, if it be possible to live without these members, cut them off. A Christian without a Sabbath is a pitiable creature." Since it is "an inexpressible benefit" to keep "the Sabbath which was commanded by God," why will the Baptists not observe the day God has given us? Every one knows that the observance of Sunday is not commanded by God, as you also admit in *Olie Bladet*, Nov. 5, 1880. From whence, then, did you obtain authority for holding the First-day instead of the Seventh? What you reply to this is not easy to understand, for when one compares the passages by which you attempt to defend the observance of the First-day, he finds them so contradictory, that the whole becomes a confused babel. The Sunday doctrine is a human command, which is put in place of God's command, and is one of Babel's sins. Therefore the voice spake to God's people, saying, "Come out of her." Rev. 18: 5.

Brethren, it is now proved in this tract, both by your own and my writing, and especially by God's Word, that the Sabbath command requires us to keep holy the seventh day of the week, and I urge you, as honest seekers after truth, to put that command by the side of our Saviour's declaration in Matt. 5: 17-19, and see whether your practice is not in opposition to both. You neglect the observance of the identical day which God's law commands us to "remember," while our Saviour solemnly assures us "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." There is a commandment of the law which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Christ says, "Whoever shall do and teach them, the same shall be called great in the kingdom of heaven." Now because I rest from labor on the Seventh day to keep it holy, you say I am in error, and am unworthy to have a place with you at the communion table. But God be praised that he has opened the door for me to my Seventh-day Baptist brethren; that I can enjoy the ordinances of the church with them who try to keep the commands of God and the faith of Jesus. Rev. 14: 12. I hope you will accept this as a well-meant tract, and my prayer to God for us all, that he will enlighten our spiritual understanding that we may see "wonderful things out of thy law." Psa. 119: 18. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 4. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

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 \$1012 22 PUBLISHING FUND. Amount previously reported..... \$50 00 OUTLOOK FUND. Amount previously reported..... \$62 50 Receipts for February. Woman's Auxiliary Tract Society, Alfred Centre, N. Y..... 1 00 \$63 50 TENT FUND. Amount previously reported..... \$1 00 E. & O. E. FEB. 23, 1883.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 12, 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."

For life to me is a station
Wherein apart a traveler stands—
One absent long from home and nation
In other lands;

And I, as he who stands and listens
Amid the twilight's chill and gloom
To hear, approaching in the distance,
The train for home!

—Longfellow.

An exchange says: "Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner."

SOME men are exceedingly jealous of their reputation, but seem to give little heed to their real characters. A reputation which needs constant vindication, is scarcely worth vindicating; but a character which no foul slander can touch is its own vindication.

THE sketch of the life of Eld. C. M. Lewis, which we promised some time ago, is published this week. If we have not been able to give it quite as early as was expected, we feel sure that its greater accuracy and completeness will more than compensate for the delay.

THE *Outlook* begins its second volume with the April number. Copies are sent to all subscribers to the *RECORDER*, in the earnest hope that those who were subscribers last year will renew their subscriptions at an early day, and that those who did not take the first volume will take the second.

FOR some time the readers of the *RECORDER* have been familiar with the name of Eld. C. J. Sindall, as a Seventh-day Baptist missionary among his countrymen in the West, the Scandinavians. We give this week the translation of an open letter to his former brethren that will, we think, be found interesting reading.

WE have received a communication from some unknown person, evidently designed for publication. It is, perhaps, worth repeating that all such communications should be accompanied with the real name of the writer, not necessarily for publication, though we believe when one writes for the public it is reasonable that the public know who is speaking, but as an evidence of good faith on the part of the writer.

ONE of the most fruitful sources of infidelity among the members of any church is nothing to do. Keep mind and heart and hands full of the work of the Master, and Satan will find no room. More churches die of nothing to do, than from any other cause. And this, not because there is nothing needing to be done, but for want of leadership, or system, or disposition to work. Organized, united, and consecrated workers is the need of the hour.

THERE is probably no proposition of modern skepticism more absurd than that which affirms, "I will not believe what I can not fully understand," and refuses to act until the entire mode of all that which follows is fully explained. This was illustrated not long ago when a correspondent, having occasion to send money to the *RECORDER*, and not knowing how a paper could collect an order or draft, had it made in the name of a person whom he chanced to know, but who has no connection with the office. There are many things occurring in our intercourse with men, wherein we have nothing to do but to follow directions, and trust the issue with those who do know how the business is done and are able to do it. It is pre-eminently true in matters of religion. God in Christ invites men to come to him and receive the forgiveness of sins and life everlasting. He knows how all this marvelous change is possible, and is abundantly able to accomplish it. It is ours to obey his voice, and let him do his own work in his own way.

AFTER CONVERSION.

There are many persons who seem to think that conversion is the end of all religious endeavor. A young person who is unconverted is an object of solicitude, of many prayers, and, perhaps, of much personal labor. After conversion all this earnest care apparently, and, to a great extent, really ceases. Is it any wonder, then, that a

very little while such young person comes to regard his own religious life with comparative indifference? Has not life's great end been already reached? Whatever the cause may be, it is a sad fact that a large proportion of those born into the church nowadays, are still born. Originally it was not so. It goes without saying, it should not be so now. When Paul was converted, immediately he began to preach Christ to those with whom he had so recently been joined in the wicked work of persecuting Christ and his followers. This was not Paul's conversion. It was the evidence and first fruits of his conversion. If it shall be said that Paul was, from the very beginning, a chosen apostle, and therefore not in all respects a pattern for all Christians, let us take the example of those who were not apostles but who, driven from the fellowship of those whom they loved, went everywhere preaching the Word. It was not the persecution that made them the hearers of the cross, but the Spirit of Christ in them from the time of their conversion, which also constrained them to say, "For we can not but speak the things which we have seen and heard." Every person who ever knew anything about the joy of sins forgiven, the real experience of conversion, knows the natural, the almost irresistible impulse to tell the joyful story. "Go tell thy friends how great things the Lord hath done for thee," is not an arbitrary command, but the formulation of a necessary law of the new life. Why, then is it that so many new born souls, so soon become silent partners in the Lord's business? The causes may be many, but in most cases, if not in every case, they would be overcome if only right views of the matter were entertained by the church, carefully taught to the young converts, and faithfully practiced by the older members of the church.

Encourage the young people to speak of the love of Jesus. Speak of it yourselves freely in public and in private; reverently, earnestly and constantly, by word and life, tell what the Lord hath done for thee. The church into which young converts are taken ought to be aglow with the love of Christ, its atmosphere should be of heaven. It is of no use to mourn that the children so soon fall away, when we make the atmosphere of the home church life so cold and formal that the tender plants taken from the hot bed of the revival, are instantly struck with a death chill. Keep the fires burning on the old altars, and new fires will be kindled on new altars. Also, young converts need help occasionally over difficult places, as well as a wholesome atmosphere in which to live. Paul found the help of the Christian brethren at Damascus, and subsequently at Jerusalem, of great service to him. Those faithful brethren ran no little risk when they thwarted the purposes of the vigilant watchmen of Damascus, and let him down by the wall in a basket; and Barnabas did a real Christian brotherly thing when at Jerusalem he took Paul and introduced him to the brotherhood, assuring them and him that there was at least one man who believed in his conversion. It is this spirit of helpfulness toward, sympathy with, and confidence in, the newly converted persons among us for which we now plead; a spirit felt, not only, but in some unmistakable way expressed. It is no doubt true, that very much of this spirit exists in the church, but it might almost as well be dead, for it is smothered under some false fear that we shall make the young converts over-confident and self-important. There is greater danger that we let them die of neglect. The care of souls after conversion is a work of supreme importance—a work calling for a large degree of spirituality on the part of the church—a work upon the faithful performance of which depends more than we can possibly estimate until eternity shall reveal something of the mighty influence of the life of professing Christians upon other lives; and then it will be to late too do the good which might have been done, by a proper care of the babes in Christ, or undo the harm which has been wrought by the neglect of it.

Communications.

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

A HAPPY BIRTHDAY.

MARCH 30, 1883.
To the Editor of the Sabbath Recorder:
I little thought when I wrote those few lines about those two hymns that it would excite so much attention. I first received a card from my own good pastor, telling me where I could find them; then a letter from Bro. Lewis, of Plainfield, saying how his

good mother used to sing that hymn, "The Dove," till all her children learned it and loved it. Then it was noticed in the *RECORDER*.

But last Fourth-day, March 28th, was a day I think I shall never forget, my 85th birthday. I was to spend most of the day at my daughter's, where a good dinner was provided, and some valuable presents to me from children and grandchildren. But above all, two days before I had received two excellent sympathetic Christian letters from China, from Brother and Sister Davis, and a very good letter from my son, Samuel R. Wheeler, with a handsome present from a good Sabbatarian brother in Kansas, whom I have never seen; it was nothing less than that beautiful book, "The Carol," compiled by Lucius Crandall. So now I have the hymns with the music. My children are much pleased with the book. My daughter played "the Dove" for me on her instrument. I read to my children the China letters, that they might see the high esteem this brother and sister had of their father. Then my son sent me two poems, one an acrostic of my name, the other of my age and birthday. So we had an interesting afternoon. I felt I was a happy mother, with Christian children and so many Christian friends. I have had so much kindness and sympathy shown me from my dear Sabbatarian friends ever since I have been left a widow that I have often longed to express my gratitude to them. With your kind permission, I will now do so through the *SABBATH RECORDER*.

With much Christian love,

HANNAH WHEELER.

SALEM, N. J.

RESTING ABROAD.

BY THE CRAM CLUB.

Lake Lucerne and the Rigi.

Coming from Italy by St. Gothard, we strike Lake Lucerne—Lake of the Four Cantons—at Fluelen, on the head of the lake. The scenery of this lake "is unsurpassed in Switzerland, probably in Europe." Its historic associations real, and mythical, have been immortalized by Schiller in *William Tell*. The lake is irregularly cruciform, twenty-three miles long, with an average width of not more than two miles. The arms of the cross, formed by the bays of Kusnacht and Alpach, are about twelve miles from point to point. (In America distances are magnificently great, in Europe they are magnificently small.) Sudden and terrific storms, with counter currents of wind, prevail, so that outside the sheltered bays row boats are little used, and sailing is often impracticable; even the staunch little steamers do not escape peril.

We scampered from the train to the steamer in the midst of an Alpine shower of rain drops that were very close to each other and very wet. It was a motley crowd, but there were more English speaking tongues than we had heard for weeks. The rain is hisp and fift; the mists which hang over the lake are rather more constant, though these are often rent by the wind and flung about in ever-changing scene-shifting. It is a frolicsome game of "hide and seek," in which the dark waters of the lake, the sides and peaks of the mountains, the sky, the clouds, the mists and the winds all take part. An enthusiastic school boy would have said it was "just jolly." Many people said it was "magnificent." Prex said it was "grand, sublime." The Club agreed long ago that when Prex says that, there is nothing more to be said; but much to be enjoyed by adoring in silence. The devout heart gets very near to God in these mountains. Fifteen minutes from the embarking we pass close to "Tell's Chapel." It is on the right bank, on the spot where Tell leaped from the boat of Gessler. It was built in 1388 A. D., and finally rebuilt in 1880. (If any one wishes to dissect the story of William Tell with the scalpel of cold criticism, he shall find no sympathy in this letter, this is not a dissecting journal.) A little further on we pass Rutili, on the left hand, the scene of a midnight meeting which Schiller makes Walter Furst describe as follows:

"On the lake's left bank,
As we sail hence to Brunnen, right against
The Mythenstein, deep hidden in the wood.
A meadow lies, by shepherds called the Roothli,
Because the wood has been uprooted there,
'Tis where our canton's boundaries verge on yours;
Thither, by lonely paths let us wend!
At midnight and deliberate o'er our plans."

At this spot on the night of Nov. 7, 1307, thirty-three men from the Cantons of Uri, Schwyz, and Unterwalden, formed a compact and pledged themselves not to rest until the invaders were driven from their soil. A sharp turn to the left and we are soon abreast of Gersaw, on the right-hand shore, a little spot which for centuries was the

smallest independent state in the world. It is scarcely eight miles square, and during its independency contained about one thousand inhabitants. It became a member of the "Confederacy" in 1315, purchased its freedom in 1390, and was annexed to Canton Schwyz in 1817. The words of Judge Story, concerning Swiss Republics, receive new meaning while we look on the village which was the capital of this State, when he said, "The guarantee of their freedom is in their weakness, and not in their strength." But the steamer pushes on as regardless of the little Republic, as were the French conquerors who took away its liberties, and we are approaching Vitznan, the landing from whence we are to climb to the Rigi Kulm, to see a glorious sunset, or not to see, which, is the question. "The Rigi?" A group of mountain peaks lying between the lakes Lucerne, Zug, and Lowerz, which are so related to each other that a few artificial channels would make the Rigi an island. The Rigi is very precipitous on the north, but rises in broad terraces on the south. The Rigi Kulm is the highest and northernmost point. The summit is approached from two sides by railroads. The one we are to take is four and one half miles long. It ascends 4,472 feet, at an average angle of "one in four." It is constructed on the "rack-and-pinion system." First an ordinary railway track; in the center of the track two other rails are laid close together, with teeth between, on these teeth a cog wheel under the locomotive works and lifts the train. The coaches are light and broad, with seats back to back, running crosswise. The engine, of 120 horse-power, pushes the train before it going up, and precedes it coming down. The ascent is made by steam; the descent is regulated by atmospheric pressure. Speed about three miles an hour. Twenty minutes after starting the train passes through a tunnel in the conglomerate rock eighty-two yards long, and a little later crosses a ravine seventy-five feet deep upon a bridge which is borne up by two iron pillars. The downlook from that frail bridge is not easily surpassed. At last we are at the top, 5,906 feet above the sea. The hotel is about 130 yards below the utmost summit. Of course we hasten to the summit, and up to the top of the Outlook Station, a wooden structure of considerable height. "Cloudy?" Yes, it was cloudy. There was undoubtedly a beautiful sunset, behind the clouds. Such disappointments are common in life everywhere. The clouds were heavy, the wind was cold, but even in the approaching twilight the picture was worth all it cost. Button your overcoat close, turn up the collar and hold onto your hat, these Alpine winds have no respect for persons, and have strong attachment for everything movable. There are one hundred and twenty miles of snow-clad Alps in sight, the highest peaks glowing softly in the fading light. See how the "Finsteraarhorn" stands with its head in the black cloud that contrasts so strongly with the white crown that pierces it. That crown is 14,000 feet high. It is eternal winter up there and you shiver while you look at it. Look down; the lakes lie on every side. It is about 4,500 feet down to their surface. They are mere patches in the landscape, and the villages are toys. Take your glass, those buildings at the left of Lake Zug, are the old abbey of Muri, and the castle of Habsburg, and away in the outer distance is the "Black Forest," in Germany. Yonder on the east is Lake Egeri, where the famous battle of Morgarten was fought. Still looking eastward you see Goldau at the foot of the Rosburg, across the valley from where we stand. There occurred the terrible landslide Sept. 2, 1806, when a mass of conglomerate rock, like this around us, two miles long, one thousand feet broad, and one hundred feet thick, plunged down three thousand feet, burying four villages and five hundred people, and filling up one-fourth of Lake Lowerz. But it is darkening rapidly, we are chilly in this wind and it is best to go in to supper.

After supper Parson went back to the summit alone. It was very dark. The only thing to be seen were the lights of Lucerne and other villages, which glinted and glowed in the darkness. It seemed like looking down into the sky, at the stars. It was enchantingly weird, gazing into the darkness and seeing so little where there was so much. A pet sheep came noiselessly up, like a white ghost, and waited to be talked to and patted as though it sought companionship. Well it might, for the night was growing angry, the winds shrieked and shouted. At home it would have been a wild November night. We crept under "down comforters," in cold rooms, and slept to dream of the hoped-for sunrise. Did it come? Remembering George Washington's

little hatchet, we must say, it did not, *i. e.*, we did not see it. No summons from strong lunged Switzer or Alpine horn, disturbed our morning slumbers. The Club woke when it got ready. It was not an enthusiastic Club. It had not seen the sunset, it could not find the sunrise. The great hotel was full of people worse disgusted than the Club, for it remembered, thankfully, the delicious days at Chamouny, and that rarest of cloudless mornings on Vesuvius, and felt that one disappointment in mountain weather might well be expected, and submitted to philosophically. And more, a good breakfast is an aid to calm philosophy, and a morning train is a convenient thing when you want to leave a place soon after breakfast. We ate the breakfast, the train was at hand, and why should we be unhappy? "Did it rain?" Not in the ordinary way. We were so far up in the clouds it could not. Everything was wet, soaked, dripping, drooping. We rode a thousand feet down the mountain that morning before we got out of that cloud. Our spirits rose as we descended. We bought bunches of famed Alpine flowers that are much more beautiful in poetry than in your hands, took the waiting steamer, and in an hour were at Lucerne. PARSON.

THE CAROL.

I have been much pleased to learn that a second edition of the hymn- and tune-book that was published by the Publication Society, and edited by Eld. Lucius Crandall, is soon to be published and devoted to the purposes for which it was prepared. I have long been of the opinion that by the people generally it has not been appreciated as its worth demands. I am not a musician, therefore of its musical merits am not a proper judge. But judging from my own natural taste, I have not seen any work that has pleased me better. There is a sufficient number of tunes to avoid sameness, and will apply to all occasions. And the hymns or pieces selected certainly will be adapted to the occasions for which they were selected. They are in sentiment orthodox, doctrinal, sentimental, practical, and devotional. And having been published by the Publication Society, they ought to be retained by us unless there is good reason why they should not be. In my opinion, the book is an honor not only to the author, but to any people who may desire to use it. Honor should be given to those who have justly earned it. Those who were acquainted with Bro. Crandall well know that he was worthy of all the honor that such a work can confer. He did his work without pay. He did it voluntarily and from a sense of duty. He did it for God's glory, and the benefit of men. It was a part of his life-work. Now, for the purposes for which it was prepared, and for our honor as a people, and to perpetuate the memory of one of God's ministers who has lived and died for the good of humanity, let us have another edition published, received, and used in our churches, Sabbath-schools, and families, that the rising generation may remember that such a man has lived, labored, sung, prayed, and preached the gospel among us. He faithfully sowed the seeds of the kingdom, finished his work, and fought his last battle. Let us follow him even as he followed Christ. Eld. Crandall was a man whose name should not be forgotten. The present generation may be led to think, by our neglect of those who have been, that we do not consider the names of our fathers in the gospel worth remembering. Well will it be for us if we can always have a class of men who will have as good a record as those who have preceded us. I believe the time will come when that book will be properly appreciated, both for its own intrinsic value, and also for the sake of him who was its author, our well-beloved brother in Christ, Rev. Lucius Crandall, who, being dead, yet speaks.

W. B. GILLETTE.

A MOTHER'S EXAMPLE.

In one of our Sabbath-keeping settlements in West Virginia, a widowed mother was trying to keep her family together by careful management and strong faith in God. She had land enough to maintain them, but the children were small and the expense of hired help so great that she thought it best to raise what grain they could within themselves and pasture a few cows. The grain would furnish bread for the family, and the cows supply milk and butter for themselves, and some to sell, and then the calves would always bring a good price and furnish the ready money for clothing and groceries. In this grazing country cattle of all kinds are in such demand that they often engage them long beforehand, pay down a small sum to

bind the bargain, and when they make up the care this widowed mother chose calf, thinking so much needed money a drover came at a large price, and then to make sure of the said when he would come on his return, in a made up his drove. Perhaps without know Sabbath-keeper, he bath-day and rode up one of the little boys and drive the calf. The boy looked at the mother, and seemed to not move, and the mother said it was the Seventh not want to drive out bath. The drover was and seeing the difficulty overcome it, quickly opened the bars and set to the road with the up to the mother, the rest of the money, which refused to take, saying and she could not take was a conscientious me Church stood there ut was going on home country and could not widow without paying she absolutely refused anything to do with it. The calf had gone of the drove and could not Besides, if he brought the five dollars and he to pay that back on had refused to accept. By this time the calf as she still refused to had to leave the noble and hurried on to look ally he bethought himself money with a friend the Sabbath-keepers, he pay it over when the Noble Christian mother money rather than take What an honor to the to her children! No blessed her and her friends and spiritually.

Home

New

ALFRED

A very pleasant social home of Mr. Charles men employed in the office, on Sunday evening the 39th anniversary of the 11th anniversary of though a year late, C dings are not to be de were all remembered.

WEST A

We thank the Lord we have enjoyed of late Almond, about six mi Four evenings a week sustained with good in These gatherings we where they have not e for a long time. Sever Many have been ben members or heads of Christ. We acknow the work of the Spirit up our dear cause. A terest the friends met 23d inst., for a social of Henry Palmer, Esq visit and a beautiful cheerfully contributed minister and his fami five dollars. May the upon all who have part of love.

RICH

Our new school b proaching completion we propose to have a good.

Brother F. S. Plac versity Theological cla interesting discourse fo Our Sabbath-school bers and interest. I is the efficient super A Bible-reading w evening after the Sa attended, but those p selves as deeply inter The strangers' mee terest, and some are must do to be saved.

we must say, it did not, i. e., it. No summons from strong or Alpine horn, disturbed slumbers. The Olib woke...

bind the bargain, and then call for them when they make up the drove. With great care this widowed mother had raised a very choice calf...

Fifth-day of each week is reception day at the Seventh-day Baptist manse, but some of the good sisters, (and for aught we know brothers too) evidently made a mistake...

The attempts by Dr. G. H. Marshall of Pittsburg, Pa., to blackmail the actress, Mary Anderson, has just come to light. Marshall wrote two letters to Miss Anderson's stepfather, Dr. Griffin...

to the reader. The introduction is divided as follows: 1. The Apostle Paul; 2. The Church of Rome; 3. The circumstances under which the Epistle was composed...

Table with financial entries: Babcock Chair of Physics, dividend, First National Bank, \$2,000, 80 00; Ditto, 6 months interest, mortgage, McCarty, Plainfield, \$1,000, 30 00...

THE CAROL. much pleased to learn that a copy of the hymn- and tune-book published by the Publication Society...

Our Church, by a hearty vote, has given its pastor, Eld. J. Clarke, leave of absence for two months or more, during the ensuing Summer...

Arrangements have been made by which we secure the services of our present pastor for another year. At our annual town election, held the 4th inst., J. P. Palmer of this place was elected to the General Assembly as Representative...

The examination of the cash in the vaults of the treasury was completed last week. An excess of four cents in cash has been found. Charles Motel, a boy, has secured a verdict of \$10,000 against the Sixth-avenue horse railroad...

STILLMAN COAT OF ARMS.—Prints of the Stillman Coat of Arms as worn by the family of George Stillman, who came to America in 1695, are now ready, printed on bevel gilt edged card...

Table with financial entries: Burdick Farm, 6 months interest on mortgage, \$1,700, 51 00; Ditto, taxes, 23 05; Expense, printing and postage, Secretary, 3 45...

Home News. New York. ALFRED CENTRE. A very pleasant social time was had at the home of Mr. Charles F. Hough, one of the men employed in the SABBATH RECORDER office...

WEST ALMOND. We thank the Lord for the good meetings we have enjoyed of late in the town of West Almond, about six miles from Alfred Centre. Four evenings a week meetings have been sustained with good interest for four weeks...

Nebraska. NORTH LOU. Eld. Geo. C. Babcock, of this place, now over 70 years of age, met with an accident on Monday night last, which, in nine cases out of ten, would have proved fatal...

Foreign. The villages of Bahnsack and Neufaeur and a portion of the Dantsic causeway are entirely submerged by the overflow of the Vistula. There are four breaches in the embankment above Plehnendorf...

SPECIAL NOTICES. THE next Quarterly Meeting of the Hebron, Hebron Centre, Bell's Run, and Honeye churches, will be held at Shingle House, Pa., beginning Sabbath evening, April 14th...

Table with financial entries: J. C. Eaton, Alfred Centre, \$2 00; Mrs. Caroline Green, Independence, 2 00; Mrs. D. W. Hulet, Little Genesee, 1 50...

Condensed News. Domestic. At Baltimore a boy threw a lighted match into a manhole of a sewer, and an explosion followed. The streets and sewer were damaged to the amount of \$10,000...

There is no abatement in the small-pox scourge at Empire City and Galena, Kan. Business is entirely suspended. The local authorities have exhausted all funds. In Galena, there have been fifty deaths.

Book Notices. THE LIFE OF ADONIRAM JUDSON. By his son, Edward Judson. This book is a clear and continued story of Mr. Judson's life. As a missionary, much of his life was spent in the Eastern countries, Burma and Maulmain...

MEMORIAL BOARD.—TREASURER'S REPORT. Second Quarterly Report of E. R. POPE, Treasurer, to the Trustees of the Seventh-day Baptist Memorial Fund, from Dec. 1, 1882, to March 1, 1883...

Table with financial entries: J. C. Eaton, Alfred Centre, \$2 00; Mrs. Caroline Green, Independence, 2 00; Mrs. D. W. Hulet, Little Genesee, 1 50...

Table with financial entries: W. N. Severance, Flandreau, Dak., \$2 00; Mrs. W. W. Biglow, Livermore, Iowa, 1 00; Maggie J. Davis, Livermore, Iowa, 1 00...

Selected Miscellany.

"WATCH AND PRAY."

"Christian! seek not yet repose; Hear thy guardian angel say, 'Thou art in the midst of foes—' 'Watch and pray!'"

Principalities and powers, Mustering their unseen array, Wait for thy unguarded hours— 'Watch and pray!'"

Gird thy heavenly armor on, Wear it ever, night and day; Ambushed lies the evil one— 'Watch and pray!'"

Hear the victors who o'ercome; Still they mark each warrior's way; All, with one sweet voice, exclaim— 'Watch and pray!'"

Hear, above all, hear thy Lord, Him thou lovest to obey; Hide within thy heart his word— 'Watch and pray!'"

Watch, as if on that alone Hung the issue of the day; Pray that help may be sent down— 'Watch and pray!'"

ONE TEMPERANCE PLEDGE.

BY A. C. MORROW.

"Get out there, you drunken vagabond! Get out, I say!"

That was what George Wilkins's father said to him one cold December Sabbath afternoon; and when "Old Tom Wilkins," as the boys all called him, spoke in that rough, angry tone of voice, the son knew he must obey him or suffer the consequences. This time it was the father who was intoxicated, though, I am afraid, as George left the den he called his home, if there had been any money in his pocket he would have gone to the nearest saloon, and have been soon the low thing his father had called him. But to-day he had no money, so he wandered listlessly about the streets until his unhappy thoughts were arrested by the sound of music. He stopped and listened.

"Come to Jesus, come to Jesus just now," were the words he heard distinctly. He knew no more of Jesus than if he had been a native of Africa instead of New York City; but very sweet the refrain sounded as it floated out to him, cold, desolate, and forlorn as he was.

It was a mission Sunday-school. He sauntered in, and stood just within the doorway as the boys and girls concluded the chorus, "Come to Jesus, come to Jesus just now." There he stood during all the prayer, the very picture of poverty, his coat and pants torn and soiled, and his face and hands looking as though it was long since they had enjoyed the luxury of water.

The superintendent finished his prayer, but no one took any notice of the strange ragged boy by the door. He turned to leave the room, when a kind voice arrested him, and, looking back, he saw a lady approaching him. She extended her hand.

"My boy, I am glad to see you. I have a class of boys here; I wish you would come and join them."

"I ain't fit," he answered, looking down at his old, dirty clothing.

"Oh yes, you are!" the teacher answered. He followed her reluctantly. As they reached the class the boys giggled, and, though there was plenty of room for him, did not offer to give him a seat.

The teacher's little seven-year old Greta, who occupied a chair by her mother, rose, saying, "Take my seat, please." Then, turning to the rude boy, she asked pleasantly, "Will you make room for me to sit by you?"

I can not tell what the teacher said to those boys that afternoon, but it was a temperance lesson; and when she had finished, she took out a temperance pledge, and asked them to sign it.

When it came to George, he said, very decidedly, "No."

"Why not?"

"Cause I like gin and brandy too well."

Before her mother could answer him, little Greta had risen to her feet and stood beside him. There were tears in her blue eyes, and her voice trembled. "I wish you would," she said.

"Tain't no use," he answered; "I couldn't keep it."

"I would pray the Lord to help you," the child said, "and then he could—couldn't he, mamma?"

"I believe he could, if he would ask the Lord himself, too."

"Won't you?" the child pleaded.

"I um, I b'lieve I'll try it, if only to please you," George answered her, taking the pen in his clumsy fingers, and writing his name.

Before George left the school, he had promised to come again, and carried with him a letter of introduction to a manufacturer who would give him work.

He did not dare to return home, so slept that night, suppers, as he had often done before, in an old cart.

The next morning he went with his letter to Mr. Brunn, the shoe manufacturer. When the proprietor had agreed to furnish him employment, at three dollars a week, the boy asked, "I haven't had any breakfast; could you lend me—"

and how he longed for a taste of the beer! He reached out his hands to take them. Then he saw a childish face with blue eyes filled with tears, and heard a sweet voice say, "Won't you? I'll pray for you." His hands dropped to his side again.

"What does this mean?" the proprietor, who had been watching them, asked.

"I can't drink the lager; I promised I wouldn't," the boy answered stoutly.

"Oh! you've signed the pledge, have you?" he inquired with a sneer.

"Yes, sir."

"Well, if you're too good to drink lager, you're too good to work for me," were the words which trembled on his lips, but something prompted a different answer.

"Here, Jim," he said to the office-boy, "give the boy the sandwich, and take the lager back and get him a glass of milk."

"Thank you," George said simply.

It was the first time the word had ever passed his lips. But he was learning faster than he knew, how Christianity refines and elevates.

He finished his frugal breakfast, and went to the work assigned him happier than he had ever been before.

I can not tell you all the ways in which George was tempted, but he continued to attend the mission school, and learned to pray for himself, and grew to be a thoughtful, devoted, Christian boy.

This was thirteen years ago. George is now the superintendent of that mission school. He never broke his pledge.—Sunday School Times.

"LUCK."

"Just like his luck!" half of the boys said, when Charlie Foster won the State scholarship.

They made the same remark when his name had been sent in by the principal of the school to the superintendent as his best scholar. In all likelihood these same old school-fellows will keep on saying, "Just like his luck!" if Charlie ever becomes a Judge or a Senator, or if he marries happily, or makes a fortune. Every step upward is attributed by some men and boys to that unknown quantity called "luck." And curiously enough, just as "Like his luck" is used to account for the success of one's friends, so "Just like my luck" is used to explain our own failures.

"It is just my luck! There was not a single question about anything I knew. I had crammed up the State, square root, and the conjugations; and I was asked about mountain ranges, compound interest, and the fifth declension. I always was unlucky!"

In all this talk about "luck" is there not a good deal of inconsistency? We never employ the word to account for our own successes or somebody else's failures. When the said Charlie Foster misses a catch at baseball, or catches a crab in a race, we do not cry, "How unlucky he is!" but, "What a muff that Charlie Foster is!" and when we ourselves manage to get on the roll of honor, we resent with virtuous indignation any congratulations on our luck. "Luck, indeed!" we growl; "there was no luck at all. It was just hard work, and nothing else."

Moreover, this talk about luck is unmanly, not to say cowardly. To trust to luck is a confession that one can not do anything by one's own labor or one's own intellect. It is really, my boy, an acknowledgment that you have no independence of character, no perseverance. It is a sure confession of carelessness and idleness. "I'll study this thing or that thing, and trust to luck for the rest," you say, and the result is you are nowhere in the examination.

So in everything we undertake. If we neglect to take ordinary pains, if we outfit ordinary prudence, no luck ever saves us from disaster.

Trusting in luck is a very different thing from trusting in Providence. Providence aids those who aid themselves, and just in proportion as they do their work honestly and conscientiously. Luck is a kind of capricious spirit which is expected to set at naught all the laws of nature for our advantage, or to our disadvantage, without the slightest apparent reason why it should intervene at all. If there is such a thing, that can either make or mar us, our first duty is not to be its slave, but to make ourselves its master.

Lucky people are those who have thoroughly trained themselves for the battle of life. They have eyes open to perceive a coming danger, and have learned how to avoid it; they recognize a difficulty, and know how to overcome it; they see an opportunity and know how to make use of it; and they are ready, with all their faculties alert, to seize it before it has gone forever. "Practice makes perfect."

There is nothing brilliant or showy about practice and training, and therefore we have not noticed them. But they are there, nevertheless. To all of us, every day of our lives, opportunities present themselves which pass without our heeding, or, if we see them, without our having the courage and skill to avail ourselves of them. We let them fly, and then we cry, "Just like our luck!" As Shakespeare says:

"The fault dear Brutus, is not in our stars, But in ourselves, that we are underlings."

Away with your notions of luck. Be manly, and trust to work. Do your duty, and let luck do its worst.—Harper's Young People.

EX-GOVERNOR MORGAN made the following charitable bequests in his will: Association for the Relief of Respectable Aged Indi-

gent Females, \$25,000; Woman's Hospital, \$25,000; New York Mission and Tract Society, \$25,000; Board of Foreign Missions of the Presbyterian Church of the United States, \$100,000; Fund to supplement the salaries of clergymen engaged in Home Missionary Work, \$50,000; Home for Incurables, \$5,000; Children's Aid Society, \$5,000; House of Rest for Consumptives, \$5,000; Society for the Relief of the Widows and Small Children, \$5,000; Society for the Relief of Sick Poor, \$5,000; Manhattan Eye and Ear Hospital, \$50,000; Union Theological Seminary, \$200,000; Presbyterian Hospital, \$50,000; Williams College, Williamstown, Mass., (subject to payments of about \$88,000 already made), \$100,000; Society for the Relief of Ruptured and Crippled, \$20,000; Association for Improving the Condition of the Poor, \$25,000. Total, \$795,000.

SPIEDERS.

BY OLIVE THORNE.

We have read stories of spiders tamed by prisoners, and here is one from "Animal Intelligence" which shows that, besides being capable of tameness, they have sense enough to resent being teased: "I noticed one day in a half-dark corner, a tolerably respectable spider's web, in which a well-fed spider had made its home, and sat at the nest-opening early and late, watching for some flying or creeping food. It soon became a regular duty with me to carry it flies several times a day, which I laid down before its door with a pair of pincers. After a while the spider came each time and took the flies out of the pincers. This game was carried on for several weeks, as it seemed to me curious. But one day, when the spider seemed very ravenous, and regularly flew at each fly offered it, I began teasing it. As soon as it had got hold of the fly I pulled it back again with the pincer. It took this exceedingly ill. The first time, as I finally left the fly with it, it managed to forgive me; but when I later took a fly right away, our friendship was destroyed forever. On the following day it treated my offered flies with contempt, and would not move, and on the third day it had disappeared."

You have all heard of the ants of South America—the Ecitons—which go about in great crowds and kill every live creature they overtake. There is an account given by Mr. Belt, showing that not all the wisdom he longs to the ants. "Many of the spiders would escape by hanging suspended by a thread of silk from the branches, safe from the foes that swarmed both above and below. I noticed that spiders generally were most intelligent in escaping, and did not, like the cockroaches and other insects, seek shelter in the first hiding-place they found. I have often seen large spiders making off many yards in advance, and apparently determined to put a good distance between themselves and the foe. I once saw one of the false spiders, or 'harvest-men,' standing in the midst of an army of ants, and with the greatest coolness lifting, one after another, its long legs, which supported its body above their reach. Sometimes as many as five of its eight legs would be lifted at once, and whenever an ant approached one of those on which it stood, there was always a clear space within reach to put down another, so as to be able to hold up the threatened one out of danger."

KISSES ON INTEREST.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a certain worn look upon her face lately. Of course, it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more; and yet if you were sick, that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright vantage-points of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."

A KNOWING HORSE.—The Boston Journal says: Any one desirous of verifying the following story, need only to take a stand at the foot of Chardon street, where the relief

horses are stationed, and watch Lady Knights' manœverings. Lady Knights is a veteran on the relief corps of horses, having served in that capacity some eight or ten years, and it is quite evident that during that time she has learned a thing or two by observation, if in no other way. Part of the day two horses are kept for the purpose of helping the cars up the hill, and they alternate, or are supposed to, in their duties. But Lady Knights is a sly boots, and needs a vigilant eye to see that she doesn't cheat. When the relief horse gets to Bowdoin square it is unhitched and goes back to the foot of the hill, taking its place next to the curbstone, which indicates to the next car that the outside horse is to help pull up the hill. So accustomed have the horses become to this routine that they seem to go through it mechanically, and are often left to go down alone and take their places. Now this is one of Lady Knights' favorite tricks: When the other horse comes down and stations himself in his proper place, she walks up just ahead of him and then backs herself in between Old Stupid and the curbstone; the consequence is, Old Stupid sometimes pulls three or four successive cars up the hill, and would probably keep on pulling for the rest of the day did not the attendant come to the rescue. The look of injured innocence which Lady Knights assumes when the man snakes her out from next the curb and puts her in her proper place, is funny.

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attention to the fact that including scalds and immediately relieved by solution of soda to t must be remembered not do unless it is sur moist enough to dissol of sprinkling it on a wet cloth is often the sufficient to wash the a strong solution. It a bottle of it always on that more or less settle is what is called a sa really such a solution when the dry soda covered with a moisten thinks the pain of a the hardening of the which presses on th the soda dissolves th relieves the pressure. burn generates an acri neutralizes.—Compani

FROM AN ACORN WEI a tree will grow, for more, not only throwing leaves every year, but it tons. If an orange t box of earth, and th the twig becomes a t fruit, there will be a quantity of earth. F ments made by differen an ascertained fact th the growth of a tree is from the air, and from little from the earth; a tion becomes sickly u posed to sunshine. W condensed sunshine, w important elements, al both vegetable and ani important to any of th that the more persons more healthy they are, live. Every human be hour or two of sunsh Winter, and in the ear mer.—Baptist Weekly.

MANY A VIGILANT HO spared much vexation of stood the domestic arran as well as she does her, everything Lepidoptero moth," and every inbe enters the house, no size or kind, must be holes in the clothing." watchful persons to be itself is harmless, and proper clothes - moth wing of only about h about so quietly, and is escape notice, while insa ger are suspected of bei small size of the true Cl cate buff color, satiny l the silky fringe upon th distinguish it from othe the moth is harmless, w derstood that it is not t The only part assigne its beautiful winged st The round of its change egg, from which hatche pillar; this does all the destructive form of th in which state it is dor weeks, and finally the w just described. Observa creases only from eggs l sect. The feeding moth upon woolen fabrics and use the minute fragme themselves a case or sh which they carry out and enlarge as their g the Northern States, th in May, but earlier in w their eggs are laid in M the insect dies. It will serve articles from inju them where the parent them. The insect is t through narrow cracks, liquids will keep out m woollens may be plac barrels. If the articles linen and sewed up, or up, they will be perfect must be no eggs or m when put away, and the thorough, without any of the parent moth can Agriculturalist for April

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: 19-16; 49-52. 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 IV.—SAUL PREACHING CHRIST.

BY REV. W. H. ERNST.

For Sabbath-day, April 21.

SCRIPTURE LESSON—Acts 9: 19-31.

(Old Version.) 19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20. And straightway he preached Christ in the synagogues, that he is the Son of God. 21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23. And after that many days were fulfilled, he took counsel to kill him. 24. But his laying wait was known of Saul, and they watched the gates day and night to kill him. 25. Then the disciples took him by night, and let him down by the wall in a basket. 26. And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. 27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28. And he was with them coming in and going out at Jerusalem. 29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. 30. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31. Then had the churches rest throughout all Judaea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. (New Version.) 19. And he took food and was strengthened. And he was certain days with the disciples which were at Damascus. 20. And straightway in the synagogues he proclaimed, Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name, and came hither for that intent, that he might bring them bound before the chief priests? 21. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ. 22. And when many days were fulfilled, the Jews took counsel together to kill him: but their laying wait was known of Saul. And they watched the gates day and night that they might kill him. 23. But his disciples took him by night, and let him down through the wall, lowering him in a basket. 24. And when he was come to Jerusalem, he assayed to join himself to the disciples; and they were all afraid of him, and believed not that he was a disciple. 25. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and how he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 26. And he was with them coming in and going out at Jerusalem, and speaking boldly in the name of the Lord Jesus, and disputing against the Grecians; but they went about to slay him. 27. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 28. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. 29. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 30. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. 31. Then had the churches rest throughout all Judaea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

CENTRAL TRUTH.—Those who know Christ must make him known.

- DAILY READINGS. 1. Acts 9: 19-31. 2. Acts 26: 19-28. 3. Acts 8: 1-4. 4. Acts 22: 19-21. 5. Gal. 1: 15-24. 6. 2 Cor. 11: 28-33. 7. 2 Cor. 12: 7-13.

GOLDEN TEXT.—"He which persecuted us in times past now preacheth the faith which once he destroyed." Gal. 1: 23.

TIME.—From midsummer A. D. 37, to the last of A. D. 59. Lewin places Paul's visit to Jerusalem (v. 28) at about the time of the Feast of Tabernacles, Sept. 21, A. D. 39.—Peloubet.

PLACES.—Damascus, Jerusalem, Caesarea, Tarsus, Arabia, Cilicia, Judea, Galilee, and Samaria. Paul was 35 to 37 years old.

RULERS.—Caligula, Emperor of Rome, first to third years; Marcellus, Governor of Judea, appointed in A. D. 38; Herod Antipas, Governor of Galilee (41-43), deposed A. D. 39; Agrippa, Governor of other parts (43), made king in A. D. 39; Aretas, king of Arabia Petra, in whose dominions Damascus was at this time included.—Peloubet.

OUTLINE.

- I. His preaching at Damascus. v. 19-22. II. His preaching produced persecution. v. 23-25. III. His preaching at Jerusalem. v. 26-31.

QUESTIONS.

I. Why was Saul in need of food? Did he abstain from food as a religious fast, as was common among the Jews, or from anguish of soul? Is it common in these days for those who are convicted of sin to lose their appetite for food and desire for sleep? Are we so constituted that the demands of our mind or soul are more imperative than those of our body, and at certain times must be first satisfied? How many times was he at Damascus? Does this lesson merely record one visit? See Gal. 1: 17-18. What impression did he make upon those who heard him preach? II. What was the cause of the change of feelings toward him on the part of the inhabitants of Damascus? In what form was this feeling manifested? How did he escape from them? Describe their manner of building that rendered the escape possible. What effect did this persecution have upon Saul with reference to his preaching? What effect would such persecution be likely to have on the church, and ministry of these days? III. How was Saul received by the disciples at Jerusalem? What was the ground of their disapproval? Do we find it difficult to overcome previous impressions, and change the popular sentiment of men? Who aided in removing their misapprehensions? Give his history. Give his argument. With whom did Saul dispute? Locate Caesarea and Tarsus. What was the condition of the church after Saul left Jerusalem? Is a peaceful condition of the church necessarily a more holy condition? Is the highest Christian attainment not to be discouraged in trouble and not to be unduly elated in times of prosperity?

INTRODUCTION.

This lesson seems to be closely connected with the previous one. The date of the conversion of Saul is variously placed from A. D. 31 to A. D. 41, but perhaps A. D. 37 will answer most nearly to modern criticism. The lesson covers about two or three years of time. We must have quite a brief account of the circumstances narrated, while some things are entirely omitted. It requires a comparison of this account with the epistles, in order to obtain even a general idea. We have not the least intimation in the lesson that Saul spent three years of the time

treated of away from Damascus; but we find by referring to Gal. 1: 17, 18, that he went to Arabia, a very indefinite and general name. It may mean Arabia Petraea, toward Egypt, including the Sinai mountains, or that wide desert toward the Euphrates joining Syria and sometimes including Damascus; or the peninsula between the Red Sea and the Persian Gulf. The omissions of our lesson have given rise to some criticisms, as to whether the writer was conversant with the facts which he omits. We have no prejudice against admitting that a sacred historian may be ignorant of any isolated fact connected with history, for his being ignorant of what he does not record, can not invalidate the truthfulness of what he does relate. But it seems impossible that Luke should not know that Paul spent three years in Arabia, so intimately acquainted with each other as they were; hence, the reason why it was not related was because it was not relative to his theme.

COMMENTS.

I. His preaching at Damascus. v. 19-22. It would appear that on account of anguish of soul, Saul could not eat nor drink for three days and nights, and it would be natural to suppose that there was no sleep for him. He had become so blind, spiritually, that it seemed necessary to make him blind, physically, in order that he might realize his terrible condition. But when the shackles were taken from his soul, and he was set at liberty, and was at peace with God, the scales fell from his eyes. He would now receive food and gain strength thereby. Then, as now, the new-born soul desired to give expression to the pent-up energies of the divine breathing of God's Spirit, and he preaches that Christ is the Son of God, a conviction that is inseparable from the new birth. So earnest, so conclusive, and so outspoken was he in proving what before he disapproved of, in supporting what he had opposed even with persecution, that the Jews were greatly astonished. They were astonished on account of the great and wonderful change that came over him, which was truly wonderful, but also that, with so much power, he showed that the history of Jesus answered so exactly to the descriptions found in the prophecies of the Old Testament, that they must be fulfilled in him, and so he must be the long expected Messiah. His previous education in the Holy Scriptures "at the feet of Gamaliel," eminently fitted him for this important work.

II. His preaching produced persecution. v. 23-25. The many days spoken of probably cover the three years which he is said to have spent in Arabia; so that it was after his return that the Jews plotted his destruction. Whether it was because they felt more hostile toward Christianity than before, or whether Saul's manner of presenting it was changed to either a more forcible and earnest one, or a more logical one, or even one more harsh, is difficult to tell. There can be but little doubt, however, that three years of schooling, of study and reflection, and vital communion with the Holy Spirit, had given him a power and cegency that he did not have before. It is a principle of human nature that when arguments fail, men resort to force and persecution. Frequently do we see this manifest in the New Testament. Fortunately, Saul was delivered out of their hands. While the gates were being closely watched, he was let down by the disciples by night, it might be through the window of a house built upon the wall, or through an opening in the wall, corresponding to a window in the house by the wall. Thus it appears that a follower of God, whose life appeared to be in danger, was delivered without harm.

III. His preaching at Jerusalem. v. 26-31. This was his first visit to Jerusalem as a Christian and disciple, and is said to have taken place in September, A. D. 39, and to have lasted fifteen days. He was entertained by Peter, whose company and approval he sought, since he was the most prominent among the apostles. But the disciples felt afraid of him. They did not know whether his professions were genuine. It seemed almost impossible to them that such a strong and active enemy should become as strong and powerful a friend and supporter. The footprints of God's providence in the sands of time do really seem marvelous. We are occasionally permitted to be pleasantly surprised in a very similar manner. How pleasant it would be if some of those who thus surprise us would prove to be a Paul. Barnabas, at this point, performed valuable service. He was mentioned in Acts 4: 36, 37, as one who sold his land and gave the proceeds to the apostles. His spirit was presented as a strong contrast with that of Ananias. Not having lived far from Saul in his youth, they may have been acquainted with each other. Cyprus, the residence of Barnabas, was but a few hours sail from Cilicia, in which Tarsus was located. The schools at Tarsus probably afforded instruction to Barnabas. For whatever reason, it is clear that Barnabas espoused his cause and vindicated his integrity before the disciples, and it resulted in removing the prejudice against him on the part of the disciples. As would be natural, Paul commenced to preach the gospel to the Greek-speaking Jews, who were there at the Feast of the Tabernacle, from distant lands. Here, also, they refused to hear his preaching and planned to kill him, but the disciples assisted him in escaping. They took him to the seacoast town of Caesarea, and returned him to his early home. He tells us that God prepared his mind for the escape in giving him a vision while praying in the temple: "Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." Let us hope that it is not often necessary for us to leave our Jerusalem on account of the opposition and resistance of our hearers. On account of the conversion of Saul, and especially on account of Caligula's insisting on his statue being placed in the temple, the attention of the Jews was drawn from the disciples, and the church had rest and peace in all the land of Palestine. This is the first intimation that churches, or even individual Christians, were found in Galilee, or that the work that Philip commenced in Samaria, which was followed by Peter and John, was permanent. In our age of popular Christianity, how little we can realize their joyfulness in merely being let alone. It would seem that too much peace is more destructive to the Christian, if possible, than too little. The presence of the Holy Spirit is the great need of the church to-day, and wherever he is found in active work, churches are multiplied, sinners are

saved, and professors are sanctified. Could we all be as faithful as Paul in preaching Christ, by our lives and doctrine, the world would be reformed.

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BY A

Oh, come in thy youth to

While life is now teeming

Give thy fresh young heart

Ere care shall its purity

Bring the tender young heart

To bloom in the service

Let the notes of thy heart

Ascend to the Author

There are paths where the

The unwary step to bet

And fancy's delusion is

A spell to environ the

But an all-seeing Presence

Delay not His call to at

"Follow me! I will neve

My love shall be thine

Come now while thy war