

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 19, 1883.

WHOLE NO. 1993.

The Sabbath Recorder.

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COME.

BY A. L. H.

Oh, come in thy youth to the Saviour,
While life is now teeming with joy;
Give thy fresh young heart to his keeping,
Ere care shall its purity alloy.

Bring the tender young buds of the Spring time,
To bloom in the service of right;
Let the notes of thy heart's sweetest music
Ascend to the Author of light.

There are paths where the tempter is waiting
The unwary step to betray,
And fancy's delusion is weaving
A spell to environ the way.

But an all-seeing Presence is with thee;
Delay not His call to attend:
"Follow me! I will never forsake thee;
My love shall be thine to the end."

Come now while thy warm heart is yielding,
The future before thee so fair,
Choose the straight pleasant path that is leading
Away from temptation's vile snare.

Oh, come! for the Shepherd is seeking
His own straying lambs to reclaim;
And still He is earnestly pleading:
Come, come and be saved in His name!

RESTING ABROAD.

BY THE GRAM CLUB.

Lucerne to the Rhine.

Lucerne is built on both sides of the river Reuss, where it rushes out of the Lake. It is a prominent center on the line of travel between Switzerland and Germany. It contains about 17,000 inhabitants, and has considerable importance in point of business. The stranger might justly be forgiven if he thought that the main business was to sell curiosities to tourists, and in many cases the curiosity and the tourist are both "sold." The "Garden of the Glaciers" in one part of the town is a fine example of the work of the ice-period. There are eighteen holes in close proximity, worn in the granite rock by the action of the whirlpools, the largest of which is 28 feet wide and 33 feet deep. The Garden was uncovered in 1872. Thorwaldsen's *Lion of Lucerne* is the attractive work of art. It is a dying lion, transfixed by a lance, but shielding the "Bourbon Lily" with his paw. It commemorates the death of the "Swiss Guards," officers, and men, who fell in defending the Tuilleries, Aug. 10, 1792. It is carved on the face of a sandstone cliff, and is 28 feet in length. Fidelity and pain are shown in the face, wonderfully mingled.

As three of the Club were strolling about the grounds connected with the Garden of the Glaciers, Prex found a rare field for scientific adventure. It is well known that he is an enthusiastic "collector." Nothing escapes him. Bricks and mortar from the ruins, rare plants and flowers from the mountains and the plains, were always filling his pockets, and bursting his traveling bags. If he woke in the morning to find his room empty, as we did at Pisa, Italy, no one worried. He came in due time, a little late for breakfast, but laden with spoils gathered among the shell-fish of the Arno. Ordinary living specimens were too agile for him, or for the whole Club combined; albeit the Club moved quickly enough—on the "fast trains." When we were first in Switzerland, Prex discovered some rare snails, which he bottled. Italy was found to contain new varieties, and he filled more bottles. The snail-gathering mania grew, and this Lucerne Garden proved to be the paradise of snails. If snails go by nationalities, surely this was a small congress for all the world. Prex began to gather; Parson watched, became interested, and gathered; Pundit stood by and smiled, looked on, caught the mania, and gathered. "How many?" We only measured by pocket-fulls. At length we started hotelward. The snails became uneasy. It was evidently less agreeable to be one of many in Prex's pockets than to be one alone on a chosen leaf or bit of bark. They crept out; they climbed up and climbed down; they refused to remain quiet when returned by force, and by the time Prex reached the hotel, his outer garment answered well the description of the "lost paradise," where the "trail of the serpent was over all," for wherever a snail moved he left his mark. The trophies were heaped upon a table, and assorted; these going into alcohol, and those into the dust of the street. Many students

in natural history will be wiser because of that raid upon the snails of Lucerne. The average snail, so far as locomotion is concerned, is not seen at his best in his native haunts. He needs artificial environments to awaken his dormant energies.

There is comparatively little to detain the tourist at Lucerne. It is 58 miles by rail to Basle; a pleasant road. About 12 miles out, we pass the battlefield of Sempach, where the Austrians were defeated in 1386 by the bravery of Arnold Von Winkelried. All good schoolboys know the story, how he broke the Austrian ranks, and many have told the tragic portion of it in "rhetorical exercises" in the following words:

"Make way for liberty, he cried,
Made way for liberty, and died."

Looking backward, we take the last survey of the snow-crowned Alps, with a sort of homesick feeling. We have learned to love their grave dignity and calm grandeur. They always draw ones eyes and thoughts heavenward. They always talk of purity. Sunrise burnishes them with matchless coloring, sunset crowns them with a glorious halo, and a soft and heaven-born radiance lingers about them long after the evening shadows gather elsewhere. It is like the sweet memory of a pure soul; the last benediction of a holy life.

BASLE

is on the classic Rhine. It is a hybrid, a Franco-German city, where two languages are spoken, often in the same sentence. The Club was prepared for this state of things. It had become accustomed to two languages, sometimes more. If English predominated when the Club talked to Frenchmen or Italians, it was only from force of habit, and not from any unwillingness to converse with men in their mother tongue, and on equal terms. You will remember that Press has told you of his ability to order a driver to stop when he desired him to hurry, in good, plain French. Press was "authority" on French. He spelled the pronunciation out in English, and wrote it down in his "Conversational Guide-book." He is naturally epigrammatic and vivacious, and took to French with great alacrity. We all studied that guide-book at times, but we could not always read the English which he wrote in it, and so, looking wise and satisfied, would pass the matter over to him. Pundit spoke Italian as well as any of the Club. It is a musical language, the language of art. Pundit is a natural critic, and well fitted by native endowments to converse in Italian. It was easy for him to make an "English-speaking" waiter understand when anything was wanted at table, by a few words, and a little pantomime, even though the man was the veriest Italian in all Rome. Pundit always spoke Italian forcibly. Undoubtedly that is the best way. Parson prided himself on German. He used to hear it spoken "out West," and he knew part of the German alphabet, and something of the "vernacular." He tried German on Frenchmen and Italians, whom he mistook for Teutons, several times, with poor results. But that was easily accounted for; they did not understand German. Once, on the St. Gotthard route, Parson had a good deal of trouble with a real German Professor, from whom he sought information concerning the trains. The Professor evidently knew what the Parson said, but there were a few important words in his reply which the Parson did not know the meaning of; he don't yet know what those words were; probably they were "University German," and not vernacular. Prex is a natural linguist; but whenever he saw the rest of the Club floundering in the morass of polyglottism, he stood by on the shore, laughed at them, and seemed to consider "silence as golden." But we knew that every man has "undeveloped resources" waiting for great emergencies, so we came boldly to Basle, and shrank not from Germany.

Basle is a prosperous commercial point, from its relations to France, Germany, and Switzerland. Its history begins with the Romans, about 27 B. C. It has many interesting ancient and mediæval remains, buildings and curiosities. It has several flourishing missionary and charitable institutions. Its University dates from 1459 A. D.; now has 350 students; 200,000 volumes and 5,000 MSS. in its library. A fine collection of the remains of the Lake-dwellers and of the European and American "stone-age" gave the Club some profitable hours. We also re-

newed the pleasant acquaintance of Eld. J. N. Andrews and others connected with the American Seventh-day Adventist Mission located here.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in Plainfield, N. J., April 8, 1883.

The following persons were in attendance. Members: I. D. Titsworth, C. Potter, Jr., A. H. Lewis, J. F. Hubbard, C. D. Potter, Geo. H. Babcock, Stephen Babcock, and L. E. Livermore; visiting brethren: I. L. Cottrell of New York, and N. Vars of Dunellen, N. J.

Communications were read from W. C. Long, Emporia, Doviss Co., Mo., a colporteur, asking at what rates our tracts and publications could be furnished him.

From E. M. Dunn, asking for information relative to the terms on which the *Outlook* can be furnished in clubs.

From C. J. Sindall, in reference to tent work in the Northwest; also the publication of tracts in the Scandinavian language.

From A. E. Main, in reference to the printing of the *Missionary Reporter*; also tent work in the Northwest.

From S. D. Davis and L. R. Swinney, asking if the Tract Society will be represented in the coming South-Eastern Association.

From L. C. Rogers, containing report of labors and expenses for the quarter ending April 1, 1883.

From the General Agent, statement of the number of names received for the "Quarterly" periodical and its prospects; the monthly statement of office work, and inquiries concerning the rate of discount on publications to colporteurs.

From N. Wardner, informing the Board of the fact that certain persons who were named for life membership several years ago had never yet appeared in the published lists.

The General Agent was instructed as to the rate of discount of publications to colporteurs and agents.

On motion, Bro. L. A. Platts was appointed to represent the interests of the Tract Society at all the Associational gatherings the coming season.

On motion, Bro. L. C. Rogers was instructed to enter at once, or as soon as possible, upon a general canvass of the denomination for funds to carry on the enterprises of the Tract Society. He was also directed to report in person to Dr. C. D. Potter, of Adams Centre, for further instructions.

The following preamble and resolution were passed:

WHEREAS, The Tract Board have learned through communications from Bro. N. Wardner that the names of Dea. Loander Allen and Mrs. A. E. Allen, of Milton, Wis., do not appear in the published list of Life Members, though they were so constituted some years since; therefore,

Resolved, That said names be hereafter entered in the published list as Life Members.

The following letter from Bro. Joel Greene was read, and ordered published with the minutes:

MOSBERTOWN, Pa., March 20, 1883.

L. E. Livermore: Dear Brother,—Yours was duly received. In a former letter I gave you a hint of what I hoped to accomplish in the spread of documents. Since then, I have distributed, I think, nearly 2,500 pieces by mail, embracing one to every Member of the Legislature, all the State officers, many editors, and leading men in the various professions, and many pastors and clerks of Baptist churches in Pennsylvania, and other States, from Nova Scotia to California. Could I have obtained the Baptist "Year Book," I should have sent many more.

I have no health at present to do any work; am completely prostrated, and may never do anything more in the cause of Sabbath reform. I hope it may be my happiness to leave something to assist in building up the cause when I am dead. I am growing weaker very fast. God bless the Board in their Herculean work, the denomination in sustaining them; and God blessing their efforts and richly affording the means of sustenance, may the triumph of truth be complete and universal.

Yours truly, J. GREENE.

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

J. F. HUBBARD, Treasurer,
In acct with the AM. SABBATH TRACT SOCIETY.
GENERAL FUND.

Balance on hand.....\$2,908 74
Cash received since as follows:
C. Potter, Jr., Plainfield, N. J..... 250 00

Estate of A. B. Crandall, sale of oil..... 5 04
Sale of "Chautauqua Address"..... 13 70
J. Clarke, DeRuyter, N. Y..... 5 00
Stephen Clarke, Independence..... 3 00
Collection..... 1 00
Edith Bliss, Independence, Eld. Velthuysen, Sabbath-school, New Market, N. J..... 4 41
Geo. H. Babcock, Plainfield..... 500 00
"Friend," Auburn, N. Y..... 3 00
L. C. Rogers, Edgerton, Wis..... 5 00
A. R. Crandall, Lexington, Ky..... 50 00
Ladies' Missionary Aid Society, 2d Brookfield, N. Y., balance to make Mrs. Livona Stillman, Mrs. Eliza Coon, and Mrs. Emily Main, Life Members..... 80 00
Church, Dodge Centre, Minn..... 15 50
Mrs. E. C. Burr, Manchester Depot, Vt., Mr. and Mrs. W. B. Stillman, Saginaw, Mich., to make themselves L. M..... 40 00
Woman's Auxiliary Tract Society, Alfred Centre, N. Y..... 30 50
Church, Alfred Centre..... 52 39
Sabbath school, West Hallock, Ill..... 5 00
Ladies' Auxiliary Tract Society, Plainfield, N. J..... 13 50
A. B. Prentice, Adams Centre, N. Y..... 10 00
Woman's Auxiliary Tract Society, Alfred Centre, N. Y..... 12 15
Woman's Auxiliary Tract Society, Alfred C. Potter, Jr., Plainfield, N. J..... 250 00
Mr. and Mrs. M. T. Jones, Jones, Mich..... 10 00
Dr. Henry Stillman, Edgerton, Wis..... 10 00

\$3,655 78

Dr.

A. H. Lewis, postage, &c., 9 months..... \$ 29 77
L. C. Rogers, salary to January 1, 1883..... 94 38
expenses..... 16 76
G. Velthuysen, Haarlem, Holland, for *Boodschapper*, \$80; exchange, \$1 25..... 81 25
Joel Greene, 3 months' services..... 75 00
G. Velthuysen, Haarlem, *Boodschapper*, with exchange..... 40 65
Mrs. A. K. Witter, for services and expenses, G. Velthuysen, Haarlem, *Boodschapper*, with exchange..... 40 65
Joel Greene, bill expense, 3 months..... 75 00
Harriet Ayars, 2 year's interest on note..... 12 00

\$ 494 71
Balance to new account..... 3,161 07

OUTLOOK FUND.

Receipts.

Daniel B. Rogers, Florida..... \$ 5 00
Subscriptions paid to Treasurer..... 4 00
Mrs. E. C. Burr, Manchester Depot, Vt..... 5 00
George Greenman, Mystic Bridge, Conn..... 50 00
Woman's Auxiliary Tract Society, Alfred Centre, N. Y..... 1 00
Mrs. Minor T. Jones, Jones, Mich..... 1 00
Amount to balance Dr. to new account..... 3,083 57

\$3,129 57

Balance Dr. as per last report..... \$1,486 11
L. A. Platts, Publishing Agent, stock and labor..... 612 51
Laura Randolph, writing wrappers..... 15 45
L. A. Platts, Publishing Agent, stock and labor..... 500 00
Peter Herder, 4 reams cut wrappers..... 9 00
George W. Miller & Co., 8 reams cut wrappers..... 16 84
A. H. Lewis, expense, postage, &c..... 7 68
Two reams writing paper for editor..... 1 20
L. A. Platts, Publishing Agent, stock and labor..... 465 48
Laura Randolph, wrappers..... 15 30

\$3,129 57
Balance Dr. to new account..... 3,083 57

PUBLISHING FUND.

Balance on hand..... \$148 00
Cash received since to April 1, 1883, Dr. T. H. Tomlinson, Plainfield, N. J., old sub..... 50 00
Dennis Johnson, Nile, N. Y..... 1 00
Mrs. Varnum Maxson, Ceres, Pa..... 1 00

Balance on hand April 1st..... \$195 00

TENT FUND.

Balance on hand from Jan. 1, 1883..... \$5 00
Cash received from Edith Bliss, Independence, 1 00

Balance on hand April 1st..... \$6 00
E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., April 1, 1883.

Examined and found correct, April 12, 1883.
J. D. SPIELER,
T. H. TOMLINSON, Auditors.

The Treasurer presented a statement of receipts for March, which will be found in another column.

The Secretary was instructed to procure a suitable blank book, and make out as complete a list as possible of all Life Members, containing address, date of connection, and date of death of all deceased members.

L. E. LIVERMORE, Secretary.

PETER COOPER.

Peter Cooper, of New York, died on Wednesday morning, April 4th, at about 3 o'clock, at the advanced age of 92 years. Mr. Cooper was born in New York City in 1791. He was of Revolutionary stock on both sides. He was born poor, his father being a hatter, and Peter himself started in life in the same business. After that he tried various pursuits, but in 1828 he engaged in glue and isinglass business. He was then thirty seven years old. In this he continued for more than half a century, but his attention was not confined to his regular business.

He seems to have had a fondness and a remarkable ability for invention. As early as 1812 he invented a machine for shirring cloth, from which he made considerable profit. In 1830 he began the business of iron manufactures, and was the first who successfully applied Anthracite coal to the puddling of iron; he was also the first to make rolled wrought iron beams for fire-proof buildings. He built the first locomotive engine ever constructed in this country.

Mr. Cooper's wife died in 1869, since which which time he has been a widower. He leaves two children, one ex-Mayor Edward Cooper, of New York, the other the wife of Hon. Abram S. Hewitt, of New York. Mr. Cooper acquired a large fortune, and leaves behind him abundant wealth.

His favorite project for many years has been the development of the Cooper Institute, which he founded. The building itself cost over half a million dollars, and is devoted with all its rents and profits to the elevation of the working-class of New York. The institution has a large number of departments, including a school of design for females; an excellent free school of telegraphy for women; evening courses of instruction in industrial sciences for mechanics and apprentices, with two free reading-rooms, an art gallery, and a polytechnical school. It also has a large library, and is now giving instruction to over two thousand pupils annually. While displaying remarkable shrewdness and capacity for business, Mr. Cooper has always been distinguished for his kindness, affability, and philanthropy. He was probably the most universally respected citizen of New York City.—*Western Christian Advocate.*

WORK OF THE SPIRIT.

The Scriptures never present the doctrine of the Trinity as a theory, but always in connection with human redemption. The love of the Father in devising the scheme, the atoning sacrifice of the Son, and the sanctifying power of the Holy Spirit are prominent throughout the Sacred Word. We need not, therefore, be curious to penetrate the mystery of the divine existence. It is ours to avail ourselves of the provision made to save this dark, fallen world.

Especially should we commit ourselves to the teaching and guidance of the Holy Spirit, under whose administration we live. On the eve of his departure from the world, Jesus told his disciples that he would send the Comforter to guide them into all the truth. He it is who applies divine truth to the hearts of men, enlightens and rectifies the conscience, produces conviction in the minds of the impenitent, renews and sanctifies the yielding heart, furnishes and imbues them for their work.

Under the gospel the Holy Spirit is the grand agent in the work of redemption and salvation. He uses various instrumentalities—among those to whom Christ has not been preached, he uses the light of nature, the works of creation, reason and conscience, so that even the heathen who reject this light and influence are without excuse. In Christian nations he employs the Sacred Word, the labors of missionaries and teachers of every class. Thus he convicts the world of sin, of righteousness and judgment. Nor is he limited to means, for he has direct access to the mind and heart. The Holy Spirit qualifies those who dispense the truth, and renders their work effectual. Here his agency is indispensable. No natural gifts or attainments are sufficient. No eloquence of speech; no power of rhetoric or logic, no personal influence will suffice to win the stubborn heart to the Saviour. The presence of the Holy Spirit is essential to our own spiritual growth, to intercede with us in our prayers, to strengthen our faith and sanctify all our energies to labor successfully for God. Without him we are nothing, and our labor fruitless; but with him we are mighty.

It is then of the highest importance that we know and feel our dependence on him. Mr. Spurgeon well says: "Souls are not saved by systems, but by the Spirit. Organizations without the Holy Ghost are mills without wind, or water, or steam power. Methods and arrangements without grace are pipes from a dry conduit, lamps without oil, banks without capital. Even the most Scriptural forms of church government and effort are clouds without rain till the power from on high be given."

Much revival effort is lost because it is not made in the Spirit. Sermons, exhortations, prayers, are ineffectual for the same reason. People wonder at these failures, but there is no mystery. Let the power of the divine Spirit descend, then every word, every prayer, every appeal will be impressive. Then sinners will feel that Christians and ministers are in earnest, believing and realizing the truth they utter. A single discourse, a faltering prayer, a sentence or word will sometimes thrill an entire audience and send conviction to many hearts. And this high gift is not for a few only, it is for all. He is ready to imbue every heart, and furnish them for the great work.—*Morning Star.*

The steamer Nestorian arrived at Boston April 14th, with 650 passengers, most of them impoverished Irish people sent over at the expense of the English Government. An agent of the government furnished the money to those who desired to go beyond Boston, the amount depending upon the size of the family, some receiving a few shillings and others from two to six pounds. A great many of the men are farmers, but they seem undecided what to do. The steamer Parthia, from Liverpool, arrived April 15th with a large number of the same class of emigrants.

Missions.

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

HOW THEY DID IT.

BY MISS IDALINA DARROW.

[In place of the usual news items and selections of general character, we give this week a story from *Life and Light for Women*. We hope that our young people will find something in it which may be stimulating and helpful to them in some effort to awaken among themselves an interest in missionary work. Of course we do not expect that all the details here pictured can be made practical in any given society; but if one or two helpful suggestions shall be found in the story, it will be well worth the place we have given it.]

"If we only could!" said Mattie.
"But we can't," said Sarah.

While Grace only shook her head meditatively, and bit the end of her pencil.

Silence fell upon the room for several minutes, and nothing was heard but the canary singing over the geraniums in the south window.

Then Grace looked up and spoke her mind. "Girls, we've talked this thing over for three years, and now, I say, let's make a beginning. If we fail, we fail; but I don't believe we shall. Everything we have ever undertaken has been a success, and we must make this one."

The two others looked pleased, but a little flattered, and asked:

"How shall we begin?"

"The way I shall do," answered Grace, "is to introduce the subject to every young man with whom I happen to talk to-morrow night at sewing society, notice how the idea strikes them, and enlist them, if possible, to help us out. Then we must ask Miss Bond to preside at the gathering, and get her to help us about the topic and list of questions to be given out beforehand."

"We ought to find the pleasantest house, and the prettiest girl for hostess, that we can for our first meeting. At the same time we ought, all of us, to be as agreeable as if it was our own special party." She paused to take breath, and another thought coming to her, hastily added:

"Wouldn't it be nice and social to have cake and a cup of chocolate passed around before the evening is over?"

"Of course it would," rejoined Sarah, who was quite won over by these pleasant visions of what might be.

"If we really are going to have it, by all means let us make it as attractive as a missionary meeting can be. I shall be glad of anything that will keep it from being meeting-day. I shouldn't be able to make Ralph stir one step, if he thought it would prove a regular out-and-dried missionary meeting."

And Mattie added, a little despondently, "Well, I am not at all sure I can persuade cousin Ned to go, but if he could be given some interesting historical or political question to look up, I know he would be more apt to go than if a question was assigned to him about some missionary or other whom he never heard of, and wouldn't care anything about if he had."

And Mattie continued, with the energy of conviction: "The truth is, girls, our young men don't know and don't care about missions."

"And yet," returned Grace, "everybody says, What a remarkable set of earnest, Christian young men we have; and we all know that Dr. Dana and the Church are very proud of them."

"I know that," replied Sarah; "and, as we said last year, we ought to have at least twenty of them belonging to our mission circle. I intend to follow Grace's example, and do what I can as a recruiting-officer."

Grace knew quite well that the best way was to strike while the iron was hot. So, after she had finished her marketing the next morning, she went up Jay Street, and stopped at the large, old-fashioned house where Miss Bond and her silver-haired, widowed mother lived in quiet seclusion.

Miss Bond was sitting in the midst of a quantity of half-worn clothing. A dress lay on the chair, and a half-trimmed bonnet beside it. A great heap of stockings lay on the floor at her feet, and the room looked like a second-hand Jew's shop.

"You see, I am sorting and mending some of the things which have been sent in for the missionary box," explained Miss Bond, as she put Grace into the easy-chair, in front of the wood fire.

"Oh, dear! you are always so busy, that I don't see how I dared to think of asking you to do anything more," half sighed Grace, as she looked around her.

But Miss Bond answered cheerily, "What new thing has our little president got in her head now?" Thus encouraged, Grace told her of their long-cherished plans, and how much they needed her advice and help.

Miss Bond was one of those wise women whose sympathies were as strong for the missionaries in India as for those in Dakota, so she said now:

"It is a good plan. I can see how the mission circle needs the boys, and the boys need the mission circle. Your idea of inviting the young men to become associate members, by the payment of fifty cents or one dollar, is a most excellent one. A friend of mine tried it in Brooklyn, and the gentlemen expressed themselves as only too glad to help in the only way open to them."

After a little further talk, she inquired what mission-field they had thought of taking up for study.

"I think," answered Grace, "that our young men would be more interested to begin with Saint Paul and his times than to start

out upon some modern mission and epoch; especially as they have been more or less interested in him, from time to time, in their young people's meetings. He was the first great missionary, too; and Grace's face glowed with enthusiasm as she spoke.

Miss Bond loved Grace, and she loved the work; and though her heart and hands were full of benevolent plans and purposes, yet, as she noticed the earnestness of the young girl before her, she decided at once that this was the "next thing" for her.

Grace had relieved her invalid mother by taking upon herself the duties of housekeeper, and now, glancing at the clock, sprang hastily out of her chair, exclaiming:

"Oh dear! it's eleven o'clock, and I promised Jo a boiled pudding for desert. Sometimes I wish he wasn't quite so fond of pies and puddings."

"Never mind, dear; make them willingly as long as you can; perhaps—but instead of finishing the sentence, her eyes rested on the large crayon portrait of a young man which hung opposite.

Grace repented in her heart as she thought of Miss Bond's only brother meeting a horrible death at the hands of the Indians. And Jo was so anxious to enter the army!

As Miss Bond fastened the top button of Grace's jacket in a motherly way, she said: "You do your talking this evening, and I'll do my thinking. And to-morrow afternoon, if you will run up again, we will see if we can plan our first meeting."

Grace was not brighter, nor prettier, nor more interested in missions than many another girl in our grand sisterhood of mission circles. But she talked as earnestly that night about the new plan as she would if it had been a project for an art club; and I think that was the true reason of her success.

Enthusiasm often does great things, and more than one young man was roused that night, for the first time, to feel an interest in the foreign missionary work.

The next afternoon Grace found Miss Bond seated at her desk, and together they planned the first evening's programme. They decided to limit the missionary part of the evening to an hour and a half; and they made a rule that no one should be allowed to speak more than ten minutes. Any person infringing on this rule was to be called to order by Miss Bond.

"That is the way we do at the Literary Club, and why should not the same idea hold good in this society?" said Grace.

Miss Bond had concluded that there was material enough in Paul's first missionary journey to occupy the time fixed upon; and they did not attempt to look up only such topics as bore on those travels.

They gave a great deal of careful thought and attention in selecting and assigning questions which would awaken the most interest in those for whom they were designed. How satisfactorily the questions could be fitted to people if one tried, and how many questions opened as they went on!

There was a great deal to talk about and to plan for, and Grace stayed to tea and into the evening before the work was done, and Jo came for her.

For a few days she was busy giving out the questions. It was easy enough to see the girls, and show why the contents of the papers she handed them were the best suited to them. But the matter appeared rather more difficult when she realized that they had prepared questions for several gentlemen whom she scarcely knew. A number, it seemed to her, some of the other girls could present more successfully than she, and such were disposed of.

There still remained some, and these she gave out in different ways. Those gentlemen to whom she had already spoken she sent pleasant little notes, inclosing their questions. Other friends she met here and there, and insinuatingly held out her bits of white paper, as she talked.

One morning, on her way to market, she saw a new design on some correspondence-cards in a window, and went into the store and purchased the box. When she went home she used several of them in writing winning little invitations to call within a few days. She wrote that she had a plan, and in order to insure its success, she must have their help.

With only two or three exceptions, all promised to look up their subjects, and Miss Bond and Grace felt sure everything would go off well.

The meeting had been appointed to take place in one month. Miss Bond thought, perhaps, this was allowing almost too much margin; but Grace feared to hurry things, and promised to keep the ball rolling, which she did not fail to do.

The weeks were swiftly left behind, and at last the critical evening arrived.

As Grace went up the moonlit street with her brother, and saw Dora Jenks's house ablaze with light, a little tremor seized her. "Dora means to do her part for the experiment," said Jo, as they went up the steps.

"Why! what's the matter, Puss?" as the gaslight from the hall fell on her pale face; "you are not going to give out at the last minute, are you?"

"No, no, Jo; only—"

"Only you're scared of you're hard-earned success," he added, as a flock of young people came in at the gate behind them.

"Cheer up, Grace," he whispered, as the door opened; "it will come out all right."

The dressing-room was half full of girls when Grace entered. Several ran to embrace her, saying:

"Isn't it just lovely!" "How could you think of it?" and so on.

When they went down, they found Miss

Bond and Dora just inside the parlor-door, ready to welcome each one as they came in.

By eight o'clock nearly all had arrived, and, as they had decided to begin promptly, Miss Bond took her seat in front of a little table half way down the long parlor, but at one side, so that all in the room could see and hear her.

As she sat down, the buzzing ceased, and all eyes were turned toward her.

She greeted them in a pleasant, graceful little speech, and then in a few words told how the idea started, and how dear the plan was to the young ladies; and that she hoped—after the evening's entertainment—it would be as heartily adopted by the young gentlemen.

Applause followed this remark, and then she went on to state how they had decided to take up St. Paul's career, thinking it would meet with more general approbation than any other subject, and that they had found such an abundance of interesting material in his first missionary journey as would fully occupy this first evening.

She then desired a gentleman to give an account of the Roman Empire in Paul's time, the extent of their dominions, the peculiarities of the government of Syria, etc., etc.

She then turned to a young lady near, and asked her to give a rapid sketch of Paul's life up to the time of his call to the missionary work.

When she had finished, Miss Bond said, "Let us hear how St. Paul looked, and all that can be told of his personal traits and manners."

As the young lady ended who had been asked to give this information, Miss Bond added, "Now, if Captain Emery will be kind enough to show us a picture of Paul, we shall all be grateful."

The captain was one of the teachers in the Sabbath-school, and had long been a proficient in the use of the stereopticon; and though a little older than the majority present, Miss Bond had induced him to give his share toward the evening's enjoyment. He now stepped out from the portiere curtaining off the bay-window, and, drawing back the curtains, disclosed his instrument ready for use. At the same time a young lady at the other end of the room slid the hangings to one side, and revealed—not the open folding-doors leading into the little library, but a good-sized screen.

The lights were turned down, and in a moment St. Paul, by one of the old masters, stood out clear and grand against the white background.

Grace's blue eyes opened wide at this new and unexpected turn, and Miss Bond leaned over and whispered, "That was my little surprise."

Grace could only give a tender grasp in return to the hand laid on hers, for Miss Bond was calling for pictures of Jerusalem.

Then a gentleman pointed out on a large map the road taken by the apostle on his journey back and forth from Jerusalem to Antioch, and short glimpses were had of the towns and villages lying between these two cities.

Another gentleman gave a full and vivid description of Antioch, which the captain illustrated with views.

Daphne, the beautiful seat of the Temple of Apollo, in the immediate neighborhood of Antioch, had been given to a recent graduate of the high-school known to have been deeply interested in mythology. Before he began to speak on his subject, he begged for more than ten minutes; but Miss Bond reminded him she could not well make exceptions, and so he condensed, and gave an exceedingly interesting and enthusiastic account of the temple, its surroundings, and rites.

After the past and present, the wonders and beauties, the society and learning, of Antioch had been discussed, Paul's journey through Cyprus was pointed out on the map. The intensely varied and interesting history of the island was rapidly sketched, and all that is related of Paul's jaunts about the island was brought to mind.

A lady, who was also an artist, spoke of a recent visit to the Metropolitan Museum, in New York, and mentioned the most noted articles of interest in the collection of Cypriote curiosities.

The route through Asia Minor was next shown on the map, and various incidents in connection with each village and city were developed, as Paul's road was traced, until Antioch was again reached.

All the pictures the captain had been able to procure of these places he threw on the screen as each one was taken up.

After the others had finished, Miss Bond spoke of the native of Antioch who had addressed the church not long before, and brought to their remembrance some points upon which he had touched; how our first missionaries had gone there, and the two or three conversions which followed; the sorrow of these when, soon after, the missionaries were obliged to leave; the faith of one convert who devoutly believed the time would come when Antioch should again have a church and pastor, and that he should live to see it—and he had.

"Now," continued Miss Bond, "it is half-past nine, and we will have half an hour for chatting."

Several small tables were brought in, and the chocolate and cake passed. Groups stood about with their cups in their hands, and some sat around the tables; and between the bites and the sips were eager discussions and comments on the evening's success.

Grace and Miss Bond stole a moment from the rest to congratulate each other; and Grace's face attested to the truth of her assertion that she was "so happy she didn't know what to do."

At ten o'clock Miss Bond called the company to order, and said if the evening had proved of enough interest and pleasure to warrant having another of the same character a month hence, she would like some one to make a motion to that effect.

A gentleman made the desired motion, which was seconded, and then remarks were in order.

Quite a number, mostly gentlemen, testified their gratitude to the ladies for inaugurating such a pleasant series of missionary entertainments, and engaged to do whatever lay in their power for the future.

Then a rousing vote of "ayes" settled the question for this mission circle.

Temperance.

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

FEAR NOT.

Read at the March, 1883, session of the Ashaway Excel Band.

BY WM. L. CLARKE.

Little children, there's ever
Work for little hearts to do;
Choosing after their precious treasures,
Only what is pure and true;
Then shall pleasant, smiling faces
Speak of happiness within;
Thus to stand firm by our colors,
Shunning all the ways of sin,
Fear not.

If perchance the wily tempter
Bids you in wrong paths to go;
Pledging much of earthly pleasure,
Early learn to answer, No.
Bid the tempter get behind you,
Scorn the promises he makes;
But trust the words of Jesus,
Who no promise ever breaks;
Fear not.

At each heart he often knocketh,
Loving are the words he speaks;
Christ, the Lord, our only Saviour,
He it is admittance seeks;
He from sin and shame can save us,
He can wipe our guilt away;
Hasten then each heart to open,
Welcome him with no delay;
Fear not.

Brother, on life's upward journey,
Is thy soul oppressed by fears
Of a world's unfriendly censure,
With its frowns and stinging jeers?
True to duty, stand thou ever
In the path that Jesus trod,
And to lift thy voice in warning
'Gainst those wandering far from God,
Fear not.

Doth ambition's proffered honors
Tempt thy spirit to the strife,
Where the richest and the strongest
Seem to win the joys of life;
Where the gold and glory chiefly
Are the prizes to be won?
Then to cast aside this phantom,
Trusting humbler work well done,
Fear not.

Doth life's worries and temptations
Seem to thee a galling load,
Till the soul doth fall within thee
And becomes despair's abode;
Till the sun and moon are darkened
With no light for thy dreary way?
Still to look to God for succor,
Trusting through the darkest day,
Fear not.

Sister, art thou care encumbered,
Sad and sighing, till the heart
Falls to find love's consolation
In the tedious, toilsome part
Thou art acting? Still to trust in
Jesus the divinely blest,
Who unto his worn and weary,
Hath made promises of sure rest,
Fear not.

Doth thine anxious heart yearn after
Loved ones who have gone astray,
Until weak, and sick and wasted,
Thou art faint beside the way?
Still to plead with God the Father,
That through grace, and Christ the Son,
Full redemption may be granted
To the loved but erring one,
Fear not.

Doth the love of God inspire thee
Holy work for him to do,
Pleading with the weak and erring,
Bidding them to truth be true?
Are there many souls about thee
That to Christ thou fain wouldst win?
Broad the field lies all before thee,
And to bravely enter in,
Fear not.

Zion's watchman, from thy tower,
Dost thou view our crooked walk,
Till it seems that we are striving
God's high purposes to balk?
Dost thou tire because no promise
Thou discernest in the sky?
Of reward for all thy labor?
Christ to preach, though men deny,
Fear not.

If by noble, strong endeavor,
Lofty stations we may fill,
Onward, upward, far above us,
Nobler posts await us still;
Higher climbing thus forever,
Trusting in a God of love,
If each change but brings us nearer
To the home in heaven above,
Fear not.

Thus together let us ever
Nobly strive to dare and do,
Fearing nothing, save to know well
That our cause is just and true;
Shunning always to do evil,
Urging all from sin to flee,
Trusting that the angels' greeting
In the spirit-land shall be,
Fear not.

Quail eating is prohibited in St. Louis for the protection of quails. A Democratic Legislature refuses to let the people of Missouri prohibit dram selling for the benefit of women and children, on the ground that it is not to dictate what any one is to drink. Straining at gnats and swallowing camels is fortunately not prohibited in Missouri.

GREAT MEN SPEAK ON THE LIQUOR TRAFFIC.

Dr. Lyman Beecher: "I defy any one to show that rum-sellers are not murderers."
The Bishop of Manchester, England: "Beer and wine-shops with vaults are gateways to hell."

John Wesley: "They murder by the wholesale, neither doth their eye pity or spare, and the inheritance of blood is theirs."
Senator Morrill in the United States Senate: "The liquor traffic is the gigantic crime of crimes in this age, and particularly in this country."

Dr. Willard Parker, of New York: "The alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of man."

John Williams, the martyr missionary of the Pacific Islands: "I dread the arrival of an American ship, for through she may have more missionaries in her cabin, she brings in her hold the death waters of damnation."

Robert Hall, a very sober and eloquent orator, following in Shakespeare's line, said: "It is a liquid fire and distilled damnation;" and in our own day an eminent scientific authority has said, "It is the devil in solution."

Dr. Humphrey, President of Amherst College, 1633: "It is plain to me, as the sun in a clear Summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

Rev. Dr. Prime, of New York: "If these fountains of crime and misery—the liquor saloons—could be shut up or be put under the restraint of existing laws, we might hold a jubilee over the improved condition of our city's poor, and might disband many of our charitable associations."

Rev. Canon Wilberforce: "People talk about regulating the liquor traffic; they might as well try to regulate toothache, when the true remedy is to extract." The advocates of the license law would say, "Tie a string rag around the jaw, and leave the affected molar to throb and 'stoon.' Drawing the tooth would savor too much of coercive legislation."

The London Telegraph: "It is not poverty, it is beer, that has robbed the children of knowledge, liberty, morality, and long life. It is not poverty that fills our hospitals and jails, it is gin. By the time that a child can use his hands, and earn eighteen pence a week, it is offered upon the altar of the great gin god."

The London Times: "It is far too favorable a view to treat the money spent on it as if it were cast into the sea. It would have been better if the corn had milled in the ear. No way so rapid to increase the wealth of nations and the morality of society as to annihilate the manufacture of ardent spirits, consisting as they do of an infinite waste and unmixed evil."

The great Frelinghuysen, a half century ago, uttered the following sensible sentiment: "If men will engage in this destructive traffic—if men will stoop to degrade their reason, and reap the wages of iniquity, let them no longer have the law book as a pillar, nor quiet conscience by the opiate of a court license."

Emphatic was the testimony of the late Archdeacon of Bombay, who, after thirty years' experience, said at a public meeting in London, "For one really converted Christian as the fruit of missionary labors, the drinking practices of the English made one thousand drunkards. If the English were driven out of India to-morrow, the chief trace of their having been there would be the number of drunkards left behind."

The late General Dix, Governor of New York: "I am very glad you have allowed the Woodland House to remain vacant instead of renting it for the sale of liquors. I would rather let it remain vacant till the end of time than to have it rented for such a purpose. I consider rum the cause of nine-tenths of all the murders, poverty, and crimes in the country, and no earthly consideration would induce me to contribute in the remotest manner to its sale."—*Domestic Journal*.

BREVITIES.

I deliberately declare that in five and a half weeks in England I have seen as many women under the influence of liquor as I have seen men under like influence within the preceding three years. Nor do these women drink beer alone; they, as a rule, drink whisky. I have, in scores and scores of instances, seen little children, late at night, at the saloon door, crying for mother to go home, as in our land wives plead for their husbands. At the very threshold of nearly all the grand ruins of palaces, and abbeys, and castles, beer and whisky beg to be swallowed.—*Dr. Arthur Edwards*.

Belgium is now fairly within the sweep of the temperance revival. Mr. Corvet, a prominent official, has been showing up the drink, crime, and insanity statistics of that country in a way which has set the people thinking.

Still another temperance color comes up. This time it is the Violet Ribbon Army of England, which proposes to itself a platform not dissimilar from that of the Business Men's Moderation Society of New York.

A bill has been introduced in the Ohio Senate, authorizing towns and cities having normal schools to prohibit the sale of intoxicating liquors, the same as is being done in municipalities having colleges.

The railway authorities in Canada have issued a new rule requiring that only men of known sober habits shall be employed in any position affecting the movements of trains.

Edu

"Wisdom is the price of wisdom; and with all ing."

COLLEGE

BY PROF. J.

If you turn to an Unabridged, you will find the word "pessimism."

Lord—does not seem to be a very pleasant to Webster's as "The opinion, or thing in nature is or the worst; that the wible." Ever since the who insisted that the essentially evil, there tendency to cavil, to to croak—which we to outcome, the final of thought.

This tendency has, the American college our boyish days, re there was nobody like ing like our college that, in all the manly pared with our boys. Ludicrous; for neither dents, nor the institu given instance—altrg student-fancy painted smism, swinging to t the arc regarding thing connected with mater, is quite as de American colleges, by simistic spirit is rife t

It evinces itself in part of every under-reference to every stu riculum, the sneerin To the arrangement good deal of time has thoughtful men. It culture of all the past tical spirit, amplified there by the exuberant tenth century. It is American colleges at thing. Changes are a course of study; and quite as rapidly, prudence, or can be re end for which a college creased intellectual ca activity; in a word, a

But, despite these fr man, even, "sita do course" (to drop, fo slang) before he is alit troublesome attention more; and, as the call an incipient moustach come the possessor of and learns to affect ci his "What's the use more strident and mor The wisdom of all the ent as brought to bear, on the college course a with him for nothing Tucker, who but yest his supper in the next on everything. He q place in the curriculum in which instruction is Latin, Greek and ma becoming rapidly, if n our colleges) that he a the physical sciences a languages a weariness flesh. Tommy Tucke why he should write e speak in chapel, whi commencement. He i itching desire to inve accounts and underat such exorbitant price livious of the fact that his term-bills (which h he is, in any Americ student to the exten it costs to attempt to e

Seriously, the declin learning—the emphati of Gloucester's idea th

The mere that a mon can is one of the most un day of American col that a man might bett kee or Choctaw than b all; but it would requi to get that notion int rage nineteenth-cent The love of learning i with rare exceptions. The idea that everythi its nature, strength mind and becomes, th the rising generation a

Coupled with this d for learning, we not colleges, a decline of r and a decline of rever ing, which every candi must feel inclined to a may seem to be *laudat* may seem to be turnin but religion does not a the college students of do in days gone by. I be surprised to learn (t tainly, have to be told grumbling acquaintan a church member. No should be surpr "ribbing" in the rec in all manner of devil illustrating the unple

Education.

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

COLLEGE PESSIMISM.

BY PROF. J. H. GILMORE.

If you turn to an old edition of Webster's Unabridged, you will search in vain for the word "pessimism." The thing—bless the Lord—does not seem to have existed forty years ago. But we find it in the recent supplement to Webster, and it is aptly defined as "The opinion, or doctrine, that everything in nature is ordered for, or tends to, the worst; that the world is the worst possible." Ever since the time of Schopenhauer, who insisted that the world is radically and essentially evil, there has been a growing tendency to cavil, to find fault, to grumble, to croak—which we take to be the highest outcome, the final outcome, of pessimistic thought.

This tendency has, of late years, invaded the American college, where optimism, in our boyish days, reigned supreme. Then there was nobody like our president; nothing like our college; no boys, anywhere, that, in all the many virtues, at all compared with our boys. College optimism was ludicrous; for neither the faculty, the students, nor the institution itself was—in any given instance—altogether so glorious as the student-fancy painted it. But college pessimism, swinging to the opposite extreme of the arc and regarding with contempt everything connected with the time-honored *alma mater*, is quite as deplorable. Yet in our American colleges, by and large, this pessimistic spirit is rife to-day.

It evinces itself in a disposition on the part of every under-graduate to ask, with reference to every study in the college curriculum, the sneering question, *Cui bono?* To the arrangement of that curriculum a good deal of time has been given by wise and thoughtful men. It represents, indeed, the culture of all the past energized by the practical spirit, amplified here and retrenched there by the exuberant vitality of the nineteenth century. It is, in the case of our American colleges at least, no stereotyped thing. Changes are constantly made in the course of study; and that, quite as readily and quite as rapidly as is consistent with prudence, or can be reconciled to the true end for which a college exists—which is, increased intellectual capacity; higher mental activity; in a word, a liberal education.

But, despite these facts, the callow Freshman, even, "sits down upon the college course" (to drop, for once, into his own slang) before he is altogether free from the troublesome attentions of the lordly Sophomore; and, as the callow Freshman develops an incipient moustache, and manages to become the possessor of a concave eye-glass, and learns to affect cigarettes, his *Cui bono?* his "What's the use of all this?" becomes more strident and more resonant than ever. The wisdom of all the past and all the present as brought to bear, by trained educators, on the college course and its accessories, goes with him for nothing. He—little Tommy Tucker, who but yesterday was crying for his supper in the nursery—sits in judgment on everything. He questions the right to place in the curriculum of every single study in which instruction is given. It isn't merely Latin, Greek and mathematics (which are becoming rapidly, if not beautifully, less in our colleges) that he attacks. Bless you, not the physical sciences are a bore; the modern languages a weariness and a vexation to the flesh. Tommy Tucker would like to know why he should write essays, why he should speak in chapel, why he should appear at commencement. He is even seized with an itching desire to investigate the treasurer's accounts and understand why he is charged such exorbitant prices for an education—oblivious of the fact that, if he promptly pays his term-bills (which he very likely doesn't), he is, in any American college, a charity student to the extent of two-thirds of what it costs to attempt to educate him.

Seriously, the decline of enthusiasm for learning—the emphatic negation of Robert of Gloucester's idea that

"The more that a man can, the more wurthe he is," is one of the most unpromising aspects to-day of American college-life. We believe that a man might better be learning Cherokee or Choctaw than be learning nothing at all; but it would require a surgical operation to get that notion into the mind of the average nineteenth-century under-graduate. The love of learning for learning's sake is, with rare exceptions, a thing of the past. The idea that everything learned, whatever its nature, strengthens and sharpens the mind and becomes, thus, of practical utility, the rising generation are slow to grasp.

Coupled with this decline of enthusiasm for learning, we notice, in our American colleges, a decline of respect for authority; and a decline of reverence for God, concerning which every candid Christian educator must feel inclined to say a great deal. We may seem to be *laudator temporis acti*—we may seem to be turning pessimist ourselves; but religion does not seem to take hold of the college students of to-day as it used to do in days gone by. Indeed, we should not be surprised to learn (though we should, certainly, have to be told it) that our captious, grumbling acquaintance, Tommy Tucker, is a church member. Nor—that being the case—should we be surprised to find Tommy "cribbing" in the recitation-room, leading in all manner of deviltry, and, in general, illustrating the unpleasant fact that the di-

viding line between the church and the world seems to run round, rather than through, the college—that there is a lamentable lack of practical Christianity in the class-room and on the campus.

But in this tendency to forget God—this failure to live

"As ever in our Great Task-Master's eye,"

an outgrowth of the pessimistic spirit? It will may be. This world is God's world; and he who blatantly proclaims it "the worst possible world," he who systematically decries all that God, in his providence, has suffered to exist, can not long retain God in reverent regard. It will may be, and we think it is; and pessimism—mean and hateful everywhere—seems to us nowhere else so mean and so hateful as when it invades the college, and permeates those young minds which should fairly throb with hope and enthusiasm, yet bow in reverent submission to their Creator's will.—*Standard.*

VARIABLE ELEMENTS IN THE CHRISTIAN MINISTRY.

Bishop Simpson lectured before the students of Drew Seminary some time since on the above topic. An exchange gives the following brief outline of it, which is worth careful reading:

"Some things are unchangeable in their character. Our message to men is fixed. The gospel does not change; the Holy Spirit, who applies the message to the hearts of people, does not change; and, thirdly, the call which every true minister has of God, is fixed. Then, if these elements are the same in respect to all, why do preachers meet with different results? Men differ in temperament, education, and the various qualifications. But if one may have fewer attainments than another, he should not despond. Let every one learn that God needs just such a man as each of us is. He has a special work for every one which no other person can so well accomplish. Never wish to be anybody else. Never imitate any one in tones, gestures, or manner of speaking. You will generally imitate their faults. Be yourself!

I have observed that not the most learned, eloquent, and intellectual save the most souls, for God will not give his glory to another. I would have you get all the education you can, but be simple, direct, gospel preachers. Study Hebrew and Greek, but especially Greek. Cultivate the voice. In a sense it is God's voice to man. He speaks through us to others, and it is our duty to cultivate a pleasant, effective tone, so that the divine message may have a greater effect. Avoid awkward attitudes and gestures. Still I have no sympathy for that elocution which has a rule for every gesture. That is not nature.

A very important element to success is confidence of manner. Some always begin with excuses and apologies. They do not seem to be certain of what they teach, do not feel the truth of what they say. Others are overconfident, extravagant in the use of words. If you lean to either extreme, err on the side of confidence. People want definite truths. Beware of raising doubts in their minds. Any doctrine of which you have not positive convictions, leave it alone.

Another great element of success in the ministry is earnestness. This comes from, first, clearness of the call to the ministry. Spurgeon is a strict Calvinist, believes in predestination. Whenever he stands before an audience he believes that he was predestinated to deliver a certain message to that congregation at that time; hence his extreme earnestness. Secondly, a strong conviction of the danger of sinners. I have no sympathy for the liberalism of to-day. The human heart is the same that it always was. And, thirdly, a conviction that every one may be saved. Moody, the great evangelist, has but little education; but he is determined to save souls. Thomas Harrison may not preach eloquent sermons as some do, but I would rather have his 20,000 souls to present before the heavenly throne. It is earnestness that the preacher wants—must have. Preach the Word, Christ and him crucified a present Saviour for all sinners, with all the energy God has given you. Do not talk much about science or philosophy. Know enough about them to speak correctly when you do refer to them. There was more infidelity a century or a century and a half ago. A good revival is the best antidote for this evil.

Be careful not to neglect the teaching of the little children. I love to talk to them better than to any other class. If we can only gain them for Christ we will soon have the world."

HON. JOHN EATON, United States Commissioner of Education, has recently issued a circular on the "Maternal Schools of France." He introduces the subject by the statement that "the legal school age in most of our public school systems begins at the sixth year; in all our cities, a very large share of child life below that age, is outside of school influences, and often destitute of the training that orderly family life bestows. The same question in France has been considered with great seriousness, and some important results of this study will be found in the accompanying paper." The object of these schools and the methods employed in them are set forth in the following extracts from the circular:

"The maternal school is not a school in the ordinary sense of the word. It forms

the transition from the family to the school. It preserves the affectionate and indulgent gentleness of the family, while initiating the children into the habits of work and regularity of the school. A teacher's success in such a school is not to be judged, therefore, by the quantity of information communicated to the pupils, but by the amount of good influences which the children show they are subject to by the pleasure they take in the school, and by the habits of order, neatness, politeness, attention, obedience, and the intellectual activity they have acquired. Consequently, the directresses of these schools ought to endeavor to furnish the primary schools with children well prepared to be instructed rather than with pupils already somewhat advanced in education. All the exercises of the maternal school are conducted on this principle. They aim at the development of the different faculties of the children without fatiguing them, without constraint, and without excess of application. The end it is desired to attain—keeping in mind the diversities of temperament in children, the precocity of some and the dullness of others—is not to make them all reach a given degree of skill in reading, writing, and arithmetic, but to make them know thoroughly the little they do know, and lead them to become fond of their tasks and plays, and especially to keep them from feeling a distaste for those earliest school exercises which so soon become repulsive unless great patience, skill, and tact on the part of the mistress succeed in making them attractive.

"The effects upon a child who has passed his earliest years at a maternal school, should be sound health; hearing, sight, and touch already somewhat trained by a graded series of the plays, games, and little experiments, which are calculated to educate the senses; clear, although infantile, ideas of the rudiments of what will subsequently be the subjects of primary instruction; the beginnings of habits and dispositions favorable to future education; a taste for gymnastics, for singing, and for drawing; an eagerness to listen, observe, question, and answer; the power of attention; a generally quickened intelligence, and a mind open to receive good moral influences. With such a preparation, a few pages more or less of the spelling-book are of little consequence."

A DISCOVERY of the greatest geographical importance has been made at the very beginning of its work by the Egypt Exploration Fund. M. Naville, who has charge of the explorations, and who is a very competent Egyptian scholar, began excavation at Tell-el-Maschuta, and has there found two inscriptions which completely identify the place with the long-lost Pithom, one of the two storehouses built by the Israelites in their bondage, for the king "who knew not Joseph." It is also the Succoth which was the first halting place of the Israelites after leaving Raames, before reaching the desert. It is also proved by these inscriptions to be the same city which later bore the Greek name of Heroopolis, the name Hero, or Ero, being, says M. Naville, the Egyptian Ar, which means *storehouse*. He has also found an enclosure of crude brick, which he believes to be an old storehouse. Mr. Egnard Stuart Poole and Mrs. Amelia B. Edwards are the two persons who deserve the honor of having organized the Egypt Exploration Fund; and they anticipate other important results, while they are greatly delighted, as well they may be, at this foretaste.

Sabbath Reform.

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

THE SABBATH.

"Remember the Sabbath-day to keep it holy." Exodus 20:8. These words were written by the finger of God upon tables of stone, and delivered unto his servant Moses amid the thunders of Mount Sinai. It is almost universally admitted that the command to keep holy the Sabbath-day is binding upon all. But notwithstanding the Bible shows in the plainest possible manner, that the seventh day of the week is the day always observed as the Sabbath, by both the Old and the New Testament Church, yet in this age of universal light and Biblical knowledge, the great mass of Christians zealously observe the first day of the week, and persist in calling it the Christian Sabbath, and the Lord's day, claiming that the day was changed by divine authority in order to celebrate the resurrection of our Lord, and the completion of the great work of man's redemption. The testimony of the Bible respecting the observance of the Sabbath is exceedingly clear and explicit, and from Genesis to Revelation it speaks of but one Sabbath-day, and that is plainly the seventh day of the week according to the fourth commandment. In Genesis 2:2, 3, we are told when and why the Sabbath was instituted, and are shown in the clearest possible manner, that it is not a Jewish institution as so many at the present day so positively affirm. In Exodus 16:23, 29, we see that the Sabbath was strictly observed by the children of Israel as they journeyed through the wilderness, before the giving of the law upon Mount Sinai; also that the

Lord, for a period of forty years, wrought a miracle every day to enforce its observance. In Exodus 20:8, 9, 10, 11, we have the fourth commandment standing in the center of the Decalogue. In Exodus 31:16, we are informed that the Sabbath is a sign of the everlasting covenant between the Lord and the children of Israel forever. That this covenant extends to all believers, is evident from the fact that through faith they are the children of Abraham; and the Apostle Paul says, in Galatians 3:29, "And if ye be Christs, then ye are Abraham's seed, and heirs according to the promise." In Leviticus 23:32, it is written, "From even to even, shall ye celebrate your Sabbaths." This notation of days is still practiced in the land of the Bible as is well known to all who have resided or traveled there. This fact is of great importance in the Sabbath controversy as will hereafter appear. In Isaiah 58:13, 14, we are taught how to keep the Sabbath, and are promised the richest of both temporal and spiritual blessings, if we thus keep it. In Isaiah 66:23, we are told that in the glorious time coming, when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, that, "From one Sabbath to another, all flesh shall come up to worship before me, saith the Lord." In Daniel 7:25, the change of times and laws is clearly predicted, and in Second Thessalonians 2:3, 4, the apostasy of the church under the reign of the man of sin, is graphically described by the apostle Paul. In Matthew 5:17, 18, 19, we are informed by our Lord himself, that he did not come to destroy the law, but to fulfil it, and that heaven and earth should pass away sooner than one tittle of the law should fail. In Matthew 2:8, our Lord declared himself to be the Lord of the Sabbath-day; and when he was accused by the proud and self-righteous Pharisees with profaning the Sabbath, he sharply rebuked their hypocrisy, explained the law of the Sabbath, but gave not the slightest intimation of any change of the law. In Luke 4:16, we are taught by the example of our Lord, to sanctify the seventh day of the week. In Luke 23:55, 56, we have the most positive proof that our Lord did not change the Sabbath-day, and as we know that he alone had authority to change it, the conclusion is inevitable that there is no divine authority for Sunday observance. Our Lord in prophecy plainly declared the existence of the Sabbath according to the requirements of the fourth commandment at the time of the destruction of Jerusalem by the Romans, A. D. 70. Thus we see that the change of the Sabbath-day could not have been effected by divine authority. The numerous Sabbath services recorded in the book of Acts, clearly prove that the seventh day of the week was as plainly the Christian, as it was the Jewish Sabbath. The only place in the New Testament in which first day is mentioned in connection with public worship is Acts 20:7, 8; and was clearly a Sabbath evening service, as well as a communion service; and history informs us that the church in Egypt administered the Lord's Supper every Sabbath evening, for more than three centuries. That the evening is the only proper time for administering the divine ordinance I have no doubt, for it was instituted at night, and is called a supper not a dinner; and to celebrate it in the day time deprives it of much of its solemnity and effect. As the day of the Bible begins as soon as the sun is set this was to them the first day of the week, and also the Sabbath evening.

The practice of calling Sunday the Lord's day, as is universally done by Sunday observers, is of great injury to the cause of Sabbath truth. It invests the day with a sacredness which in no wise belongs to it, and strengthens the prejudices of the masses in their opposition to the Sabbath of the Bible. But where is the authority for this practice to be found? Certainly not in the New Testament. The only passage ever quoted in defense of this practice is Rev. 1:10, and this certainly proves nothing of the kind. The beloved apostle does not say that he was in the Spirit on the first day, but on the Lord's-day, and when we read the context of the passage, we see clearly that he referred not to any day of the week, but to the great day of the Lord which is yet to come. Although Sunday was introduced into the church as a festival at a very early period, it was never called the Lord's-day till A. D. 200, nor the Sabbath till well into the fourth century. The change of the Sabbath from the seventh to the first day of the week is fully admitted by the Church of Rome, nor does she claim that there is any Scriptural authority for the change, but freely admits that it rests altogether on tradition. The time seems to have arrived for a more critical examination of the Sabbath question than was

ever before known. Sunday is everywhere losing its hold upon the people as a sacred day, and the most strenuous efforts are being made by many devout Sunday observers to secure the aid of the civil law to enforce its observance. But how is it possible to accomplish this under existing circumstances? Hitherto they have most signally failed. While they may be able to fine a barber for shaving on Sunday, and compel him to shut up his shop, they are utterly powerless to stop the universal profanation of the day by the thousands who travel on the railroads and steamboats, and the tens of thousands who spend the day in the thousands of licensed drinking places in every part of the land. This state of things is truly alarming, and should stimulate all who love the Sabbath of the Bible to redouble their efforts, in every possible way, to advocate the cause of Sabbath truth.

Then let us not cease both to labor and pray that the Lord would establish his own Sabbath day, that Sunday, the heathen, may quickly depart, and the love of the Sabbath dwell in each heart.

The immense power on the side of Sunday observance is absolutely appalling, and did we not know that Sabbath truth is God's truth, we might well despair of success in the unequal conflict. But when we remember that the Lord has pledged his word for the ultimate triumph of his own truth, we can rest on his promise that if we continue to sow the seeds of Sabbath truth, in due time we shall reap, if we faint not. It is encouraging to see that the increasing demands of the hour are met by the increasing efforts of those who labor in the cause of Sabbath truth. The publication of the *Outlook* in America, and of the *Sabbath Memorial* in England, at this particular crisis, is a most encouraging sign of the times in which we live. They are well calculated to carry the claims of Sabbath truth to thousands who can not be reached by other publications, and are especially worthy the support and prayers of all who keep and love the Sabbath of the Bible.

The mistaken idea that Sunday is the Christian Sabbath and the Lord's-day, is so fixed upon the minds of millions of Christian people that it is extremely difficult to prevail on them to give the Sabbath question, all important as it is, a candid investigation. They point to the many good and learned people who zealously observe the Sunday, and say, if these people don't know which is the Sabbath-day, who can? But may we not hope that the effort, now so generally made, to insure the observance of the Roman Sunday, may lead to a careful examination of the Sabbath question, and eventually secure the observance of the Bible Sabbath. For this let us constantly labor any pray, resting on the promise of the Lord which can not fail. The time will come, when from one Sabbath to another, all flesh shall come up to worship before the Lord.

JOHN P. WALLER.
NAPANEE, Ont. Dominion, Canada.

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.

ON THE LIQUOR TRAFFIC.
"I defy any one to robbers are not murderers."
of Manchester, England:
shops with vaults are gate-
"They murder by the
doth their eye pity or
eritance of blood is theirs,"
in the United States Sen-
traffic is the gigantic crime of
e, and particularly in this
rker, of New York: "The
e evil genius, whether in
hisky, and is killing the
the martyr missionary of
s: "I dread the arrival of
for though she may have
in her cabin," she brings
ath waters of damnation."
very sober and eloquent
in Shakespeare's line, said:
fire and distilled damna-
own day an eminent scien-
said, "It is the devil in
President of Amherst
is plain to me, as the sun
sky, that the license laws
stitute one of the main
the stupendous fabric of in-
ests."
of New York: "If these
and misery—the liquor
shut up or be put under
isting laws, we might hold
improved condition of our
ight disband many of our
ions."
lberforce: "People talk
y the liquor traffic; they
y to regulate toothache,
edy is to extract." The
ense law would say, "The
und the jaw, and leave
to throb and 'stoon,'
would savor too much of
egraph: "It is not pov-
it has robbed the children
erty, morality, and long
rity that fills our hospitals
By the time that a child
and earn eighteen pence
up upon the altar of the
es: "It is far too fav-
at the money spent on it
into the sea. It would
if the corn had mill-
No way so rapid to in-
nations and the morality
hilitate the manufacture
insisting as they do of an
mixed evil."
ghyusen, a half century
owing sensible sentiment:
age in this destructive
stoop to degrade their
e wages of iniquity, let
be the law book as a pillar,
e by the opiate of a court
e testimony of the late
mbay, who, after thirty
aid at a public meeting in
really converted Chris-
missionary labors, the
of the English made one
If the English were
is to-morrow, the chief
been there would be the
is left behind."
Dix, Governor of New
glad you have allowed
to remain vacant in-
or the sale of liquors. I
remain vacant till the
have it rented for such a
rum the cause of nine-
murders, poverty, and
y, and no earthly consid-
me to contribute in the
to its sale."—*Domestic*
VITIERS.
ure that in five and a
d I have seen as many
fluence of liquor as I
like influence within
years. Nor do these
one; they, as a rule,
e, in scores and scores.
little children, late at
oor, crying for mother
and wives plead for
the very threshold of
rains of palaces, and
er and whisky beg to
Arthur Edwards.
ly within the sweep of
Mr. Corvet, a prom-
showing up the drink,
statistics of that country
the people thinking.
rance color comes up.
iolet Ribbon Army of
see to itself a platform
that of the Business
ety of New York.
roduced in the Ohio
and cities having
the sale of intox-
as is being done in
colleges.
ies in Canada have
ring that only men
shall be employed in
the movements of

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 19, 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."

LIGHT.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—Francis W. Bourdillon.

EXCELLENT cabinet photographs of Eld. Charles M. Lewis are now on sale by John Sheldon, of Alfred Centre, N. Y. Orders by mail will be promptly filled.

We take pleasure in calling attention to the notice of a Committee of Alfred University, in another column. Any family or person desiring to avail themselves of such an opportunity as is there offered, will do well to apply at once.

THE true test of politeness is the ability to treat all men on the plain of manhood, without respect to external circumstances or accidental belongings. We may treat those above us in wealth or station with an excess of deference, but it is offensive to good manners, a sign of coarseness. We may treat those who are inferior to us, in these respects, without consideration. This is equally offensive, the sign of a selfish, unmanly nature. To rise above externals, and treat all men as men, and, on that plain of manhood, as our brethren, this is good manners, true politeness.

"WANTS" AND "WANTED."

Under the above heading a correspondent makes some suggestions which it might be well to consider. Certainly, if the end proposed can be reached through the SABBATH RECORDER, we shall be glad to devote so much of it to such a use, as may be necessary. The two classes of persons most interested, are, of course, the best judges:

Since our people often suffer financially on account of their Sabbath observance, and inability to get employment being the excuse rendered by many for leaving the Sabbath, would it not be wise to have some corner in the RECORDER devoted to the "wants" of employers and employees, where they can mutually receive and give information of this nature? There are, for example, twenty hired men employed by the West Hallock (Ill.) farmers, not more than a third of whom are Sabbath observers, simply because such were not at hand, yet there are doubtless enough Seventh-day workmen somewhere in the denomination, who would have been glad to secure these positions had there been a proper channel for timely information and communication. Can not we have, Mr. Editor, such a medium for information to be used for the interests of our cause and people?
G. M. C.

JESUS CHRIST MAKETH THEE WHOLE.

Few Christians realize what a complete salvation we have in Christ Jesus. To Eneas, who had the palsy, and who, by reason of it, had been confined to his bed eight years, the words at the head of this article were strangely full of hope and life, "Jesus Christ maketh thee whole." Could he, indeed, hope ever to recover from that disease which had chained him down so long? How long would it take? By what slow process of healing and convalescence should he pass from that sick bed, now eight years old, to the healthful activities of life? These were questions which, doubtless, he had many times asked himself, over which he had pondered much, and from which he had at last turned, finding no comfort or hope in them. Suddenly a strange voice spoke, and "he arose immediately." The case is strikingly suggestive. It was Christ who made Eneas whole; the healing was instantaneous; the recovery was complete. Christ is the physician of souls, and as such his work is quite as instantaneous and complete as in the case before us.

"Jesus Christ maketh thee whole." It needs to be said often that our salvation is of grace, and not of works. In proportion as we get away from that doctrine, in that proportion does our religion lose its vitality and degenerate into cold formality and lifeless legalism. Christian men are, indeed, to be loyal obedient to their divine Master, and are to abound in good works. But this, in God's order, is to be the result of their salvation, and not the means to it. It also needs to be emphasized that Christ's work in the healing of a soul is immediate. "Now is

the accepted time." The only reason why troubled, anxious souls do not find instant relief from their burden of sin is, they do not bring their guilt to Christ for cleansing. We are so accustomed to the slow processes of nature, and so slow to recognize the supernatural in our salvation, that it is difficult to rise to any proper conception of God's grace in Christ Jesus. My brother, carry your grief and sin no longer. Lay it down at the feet of Jesus, and at once be freed from its burden. Sin-sick soul, await no longer the slow processes of recovery by human help and human devices, but, in the name of Jesus Christ, rise up, now, and walk. Not less important is the thought contained in the word *whole*. God does not his work by halves. His word is, "be whole." In the case which furnishes us the theme for this article it means perfect soundness of body; only this, and all this. Eneas might again be sick. Sickness might come upon him again soon. He might be in perfect physical health for many years. He must some time yield that same body to the destroyer, death. Yet he was restored to perfect soundness. That is, he was completely healed of the malady with which he was suffering, and restored to a normal condition of bodily existence. If that condition were afterward, in the nature of things, subject to other diseases, or even again to the same disease, this fact can in no way invalidate the genuineness and completeness of the cure. Somehow so is it with the higher or spiritual life. God forgives a sinner, and the work is complete, the record is made good. God, in Christ, has made the sinner *whole*. If in the after experiences of that soul, if in its struggles up toward the more perfect life, if amid all the temptations and oppositions which it must encounter in that struggle, it sometimes fails, aye, often fails, of the ideal life, this circumstance does not invalidate the genuineness or completeness of God's work in the conversion of that soul. At each successive stage of God's dealings with men, his work is complete. This does not mean that the man is perfect in the sense of being sinless, but there is no imperfection or incompleteness on God's part. When the disciplinary process is over; when one victory after another, through grace, has been won; when the spirit, chastened and purified, shall rise to the beautiful life of God above, then in a higher and diviner sense than can be true in the earth-life, will it be gloriously true, "Jesus Christ maketh thee whole."

Communications.

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

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., April 13, 1883.

Postmaster General Gresham arrived in the city Tuesday, and in accordance with his expressed wish his reception was quiet and in keeping with the occasion of succession to a high office by reason of death. He assumed his new official duties Wednesday. On entering the Department, he went to the rooms of the Postmaster General, which had been closed for a long time, where the oath of office was administered to him by the notary, Judge Lawrenson, who made the short ceremony impressive, although it was the twentieth time he has officiated, having sworn in every Postmaster General since 1845. After this formality a Department reception followed, which occupied about an hour. Heads of bureaus, clerks, messengers, and watchmen came in and were presented to their new chief by Assistant Postmaster General Hatton. By Judge Gresham's kind presence and pleasant manner, many employees who felt an excusable degree of uncertainty before they went in, as they do whenever there is a change at the head, were reassured by this momentary contact that the new Cabinet officer was not their natural enemy, and retired with a stronger sense of security. After the clerks had returned to their desks, General Gresham had a conference with his assistants, and thus pleasantly, personal and official acquaintance began. One of Judge Gresham's first official acts will be to make a selection from the designs sent by the American Bank Note Company of New York for the new two cent postage stamps. After the two cent law goes into effect the three cent stamps in stock will be used for packages of third and fourth class mail matter, and for Canadian mail, and if the demand for them will warrant it the Department will continue to print three cent stamps.

The Society of the Army of the Potomac will hold its next annual reunion in this

city, and as the event approaches much interest is felt, as it is expected to attract a very large number of visitors to Washington. These throngs of people are of course conducive to the business interests of the city, and there will be an effort on the part of citizens to contribute to the pleasure of the occasion and thereby make Washington a popular place for these gatherings, as it is really the most appropriate place. In its campaigning days, this army for a long time made the Capital the center of its operations while around it are many of the battle fields and bivouacs of its dead. The Society has held thirteen annual reunions in different cities before returning to hold one here, where every spot is familiar to these old soldiers and suggestive of martial memories. The formal features of the reunions are a business meeting, and oration, poem, and banquet. But the veterans have a high old time shaking hands, renewing friendships, strengthening ties, reviewing past scenes, and living over together the events of a period so thrillingly forcible in the memories of each other.

Twenty-two Senators still remain in Washington, among them Senator Kellogg, of Louisiana, who was recently indicted for complicity in the Star Route Cases.

Hon. Roscoe Conkling always attracts attention when he appears in Washington. He has just been here arguing in an electric light patent suit. He spoke with his characteristic facility to a room full of listeners and warmed up with his subject until the perspiration ran down his face. He is growing old rapidly, but seemed to be healthy and cheerful.

The Civil Service Commission is established in its rooms in the annex of the agricultural building. These quarters are not regarded as necessarily permanent, though they answer all present requirements, and will be occupied until the Government furnishes something better. The examinations will not begin for about thirty days. The room is large enough to examine sixty applicants at one time. The answers will all be in writing, and the marking will probably be done by experts from the departments assigned to the duty, with every precaution necessary to insure fairness, even to the extent of the reconsideration of cases where there should be any complaint of unfairness.

OUR MOTHER.

Mrs. Martha Davis, wife of Wm. B. Davis, departed this life at New Salem, W. Va., March 27, 1883, in the 74th year of her age. Her parents, Jonathan Hughes and Abigail Jackson Hughes, formerly of the Seventh-day Baptist Church of Georgia, settled on the waters of Greenbrier, W. Va., where our sister, the last of a large family, was born April 6, 1809. She was married to Wm. B. Davis, Feb. 26, 1826. At the age of twenty-one she was baptized by Eld. Peter Davis, and United with the Salem Church, after which, she with her husband took letters and joined the Middle Island Church, where he was ordained, and served long and faithfully as deacon. They again took letters for the Salem Church, on their removal there, where she spent the remainder of her life with her dutiful son. She was generally known as Aunt Patty. She led a long and exemplary Christian life, and left us quietly, closing her eyes as if seeking communion with her blessed Saviour in the bright realms above.

Her funeral sermon was preached by the writer from the text, 2 Cor. 4: 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "We bless God that some of us have had an old-fashioned, sweet voiced mother, with eyes in whose clear depths the love light shone, and whose dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Yes, blessed is the memory of an old-fashioned mother. It floats back to us now, like the sweet perfume of woodland blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away, and be forgotten, but hers will shine on. When, in the busy life of all our cares we pause, and our feet wander back to the old homestead, how the feeling of childish innocence and dependence comes over us; and we kneel again where long years ago we knelt by our mother's knee, lisping 'Our Father.' How many times when the tempter has lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled the great

drifts between her and us, but they can not hide from our sight the glory of her pure unselfish love."
J. B. D.

ROME LETTER.

(From our regular correspondent.)

ROME, April 2, 1883.

"Sunny Italy" has had, during the last two or three years, considerably less sunshine and a great deal more rain than are in accordance with the traditions of the climate of that beautiful land, and inclement weather threatened to spoil the popular enjoyment of the festivities held in Rome to commemorate the four hundredth anniversary of the birth of Raffaele. The inscription on the tomb in the Pantheon of the illustrious painter, written by Cardinal Bembo, states that the day of Raffaele's birth was also that of his death, and the day in question was the 6th of April. The Romans, however, have doubtless very good reasons for keeping the anniversary on the 28th of March, and it is sufficient for the world to be certain that the great artist died in 1520, and that he had lived, as the epitaph states, thirty-seven years *integer integros*. The celebration at Rome seems to have been bright and joyous enough to console the great army of sightseers for having been afflicted with the dullest carnival and the coldest Lent that have been known in the capital of Italy for many years; while the Raffaele commemoration was in its every aspect pleasantly characteristic of the people of the eternal city, who have by no means lost their ancient appetite for "bread and shows," although when ugly rumors of the Roman fever frightened away the foreign visitors, the poorer Romans occasionally experience some difficulty in obtaining an adequate supply of the staff of life. The festival, moreover, was one in which Liberals and Clericals could join with equal heartiness. Raffaele was a painter and a poet, but he does not seem to have had any politics at all. He died on the very best terms with the church. The Pope had given him the benediction on his deathbed, and he was engaged in marriage to the niece of Cardinal Bibiena, although some of his biographers have stated that the painter was averse from wedding Maria Bibiena because Pope Leo X. had promised to bestow on him a cardinal's hat. For the prince of painters to be raised to the dignity of a prince of the church would have been an unexampled honor bestowed on art. But it was not to be. Raffaele, like Byron, died at thirty-seven; and astonishingly full of renown as was his brief career, very little is known of the individual man. That he painted a vast number of wonderful pictures; that he was personally handsome; that he left his wealth, after the endowment of a chapel, to his pupils and friends; and that he was the companion of princes—these few facts have been nearly all that, until a very recent period, his biographers have had to work upon. The learned Passavant, however, discovered more ample materials for the painter's life; and are still striving further to develop our knowledge of a personality of which it may, without exaggeration, be said that it has grown "dark from excess of light." In the blaze of glory which surrounds the master who produced the "Transfiguration" and the "Spasimo di Sicilia," the man Raffaele has hitherto been only faintly visible. From the church of St. Genevieve, in Paris, protrudes a brazen hand, brandishing a flaming torch. It is the tomb of Jean Jacques Rousseau; and the torch of the citizen of Geneva, is supposed, to be still enlightening the world. A brighter and a purer light, however, streams from the tomb of Raffaele Sanzio. It is the light of that beauty the knowledge of which his short but glorious life was spent in inculcating of that beauty which is the inseparable handmaid of truth.

Home News.

NEW YORK.

ALFRED.

The 11th of April marked the 62d birthday of Mrs. Alma L. Green. This in itself was not surprising, as sixty times and one the same event had been anniversaried before so that it was fairly anticipated. But that two scores of persons, friends, near and dear, should happen to strike upon this particular birthday to make her an evening visit was a surprise indeed, as they gave no advertisement of their coming. Even more surprising was the beautiful teaset of brown sea weed Queen's ware, that came when they came, and stayed when they were gone. Sister Greene desires in this way to express her gratitude to the friends for their pleasant call, the liberality that provided the generous

supper, and the teaset which is highly appreciated, and above all to God, who has so many years preserved her life and given her so many blessings.
J. SUMMERBELL.

ANDOVER.

The Ladies' Christian Temperance Union is doing much toward suppressing the sale of intoxicating liquors here. Besides the prosecution of offenders, they have made arrangements with the pastors of the several churches for a series of union temperance services, to be held once a month. It is hoped that by this public agitation of the question, much good may be done.

The congregation of our little church here is increasing, now that the snow banks have faded away from the hill roads. The Sabbath-school is well attended, and the Superintendent has taken up the use of the blackboard, with a short review exercise, which promises to add to the interest of the school. The prayer-meetings are well sustained and are deeply spiritual in their nature.

Sabbath night, April 14th, the meetings at Lanphear Valley were closed. They have been well attended all Winter. Many have been encouraged, and some awakened, but there has not been that general awakening which was hoped for, yet the labor has not been in vain. One young man, just entering upon life's duties, has been led to acknowledge the Lord Jesus, and is now waiting baptism. Thus, the work of the Lord goes on, and here and there one is brought into the fold.
E. A. W.

LITTLE GENESEE.

The twenty-fifth anniversary of the married life of Mr. and Mrs. Benjamin F. Green was appropriately celebrated at their residence on the evening of April 10, 1883. A large company of relatives and friends assembled at an early hour, and were cordially welcomed by host and hostess. The guests entered heartily into the spirit of the occasion, and passed the time in pleasant and mirthful conversation. Some of the young people entertained the company with choice music. A little before ten o'clock, the guests assembled in the sitting room, and rooms adjoining, when the gifts were presented by Mr. J. B. Crandall, in a very appropriate speech. He expressed the hope that the preponderance of pickle castors among the gifts would not be taken as an indication of the wish of the guests respecting the future life of the wedded pair. After the presentation, the writer made some remarks and read a poem written for the occasion by a sister of Mrs. Green, Mrs. E. C. Angel, of Neosho, Kan. A bountiful repast was then served. Thus pleasantly passed the hours until the time came to disperse, when the guests departed feeling that they had spent an enjoyable evening and wishing the happy couple, who had walked together a quarter of a century, many years of contentment and prosperity.
G. W. B.

NEW JERSEY.

PLAINFIELD.

A quiet religious interest has pervaded our Sabbath-school prayer-meeting for some months past. The pastor has held some "receptions for inquirers," and as a result seven members of the Sabbath-school were baptized on Sixth-day evening, April 6th, and formally received into the Church on the following morning. The good work is being continued, and we hope to rejoice over the consecration of others at no distant day.

WILKINSON.

MILTON.

The death of Dr. O. Allen has been the most startling event here recently. He died Thursday morning, April 5th, at 1.30 A. M., of pneumonia, having been sick only five days, and dying before many knew that he was sick. Sunday, April 1st, though unwell, he made a call about a mile out of town, and immediately on his return gave up and never rose again. His funeral was attended Sabbath morning, April 7th, at the Milton Junction Seventh-day Baptist church, Eld. N. Wardner preaching the sermon from Gen. 5: 24, "Enoch walked with God and he was not, for God took him." The large attendance, the many signs of sorrow, and the testimonies of others after the sermon, all bear witness to the respect in which he was held in this community. A suitable notice and memorial belongs to others to prepare, and will doubtless be presented in these columns.

Last Friday, April 6th, we had a furious snow storm, though it ceased when about four inches of snow had fallen. The snow went away soon, but some of the old snow is still remaining, and Spring work is yet to be done. Sowing and planting are frequently well along here at this time of year.

The Spring term of the College opened with about 125 students, a fair start for the Spring term, always our lightest term.

We are glad to w practice with us Dr our own boys who a course in Milton Col first honors in the Me cago, and establishes l his profession. We a among us may be long

The air is full of ru branch direct to Chicag the connections of ta & St. Paul railroad the Northwest shorte How such a road, if benefit Milton remains many dream golden dr

Arka DE W There is a little band ers at Grand Prairie, s Witt. We have a b fine rolling prairie and points of timber extend in such a manner as to ient to the settler. Sa where timber will be f given, if the settler wi logs for sawing; or lun fifteen dollars per thou titles for less.

Fruit abounds. Pea as sparrows' eggs, apple is a prospect for a good is much later than usu well adapted to stock ra do well with but little latter are never seen b at marking time and mast makes excellent m the whole year without numbers of cattle are w ing, and are ready for a June, but of course the with a little care in Wir

The prairie in this vic by northern people. T give us a hearty welcom acres of land have been this Spring for one doll is still plenty of land cheap; Government lan stead entry; and school price of which is one do cents per acre. Those do well to come soon. homes in a mild climate timber are nicely inters is plenty of fruits, whe can be raised, and whe potato bugs are unknow country before locating. be cheerfully answered.

Condensed

Domest

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The 250th anniversary the Society of Jesus, and ry of the establishment of Province of Maryland, w Catholic churches in Bos At Lincoln, Nebraska, prairie fires continue to children named Young Joseph Wilson's house an loked up by the flames. Joseph Stoddard, the the New York Tribune \$100,000 damages. The Stoddard with pirating a cyclopaedia Britannica

ease which is highly approved to God, who has so loved her life and given her J. SUMMERBELL.

We are glad to welcome to a home and practice with us Dr. Geo. W. Post, one of our own boys who after a very flattering course in Milton College, carried away the first honors in the Medical College at Chicago, and establishes himself at his home in his profession. We all hope that his life among us may be long and prosperous.

The air is full of rumors of a new road or branch direct to Chicago from Milton, making the connections of the Chicago, Minnesota & St. Paul railroad between Chicago and the Northwest shorter and more direct. How such a road, if it were built, would benefit Milton remains to be proven, though many dream golden dreams about it.

ARKANSAS. DE WITT.

There is a little band of us Sabbath-keepers at Grand Prairie, south and east of De Witt. We have a beautiful country with fine rolling prairie and splendid timber, the points of timber extending into the prairie in such a manner as to make it very convenient to the settler. Saw mills are abundant where timber will be furnished and a share given, if the settler will cut and draw the logs for sawing; or lumber can be bought for fifteen dollars per thousand, and large quantities for less.

Fruit abounds. Peaches are now as large as sparrows' eggs, apples are set, and there is a prospect for a good supply. The season is much later than usual. The climate is well adapted to stock raising; cattle and hogs do well with but little care. Many of the latter are never seen by their owners except at marking time and killing time. The mast makes excellent meat, and is good feed the whole year without any care. Large numbers of cattle are wintered without feeding, and are ready for a Northern market in June, but of course they would do still better with a little care in winter.

The prairie in this vicinity is mostly settled by northern people. The Southern people give us a hearty welcome. Several thousand acres of land have been purchased near here this Spring for one dollar per acre. There is still plenty of land that can be bought cheap: Government land subject to homestead entry; and school land, the minimum price of which is one dollar and twenty-five cents per acre. Those wishing land would do well to come soon. People wishing good homes in a mild climate, where prairie and timber are nicely interspersed, where there is plenty of fruits, where any kind of grain can be raised, and where grasshoppers and potato bugs are unknown, should see this country before locating. Any questions will be cheerfully answered. J. L. HULL.

Condensed News.

Domestic.

There is said to be considerable agitation among oyster planters in Princess Bay and the lower shore of Staten Island, concerning an attempt now being made at Albany to give property owners along the shore possession of the oyster beds and riparian rights beyond low-water mark. The controversy involves possession of a most valuable oyster tract, and the sole possessions of hundreds of planters are at stake. It is said that there will be an attempt to extort rentals from the latter for the privilege of using lands which have always been free.

There is an exciting scramble between the Delaware & Lackawanna and Lehigh Valley Coal Companies buying coal land in the Wyoming and Lackawanna Valleys, large tracts having already been purchased at high prices. It is done to cut Vanderbilt out. He now owns the Jersey Central, and wants to buy coal lands near Wilkesbarre. The Lehigh Valley officials have decided to complete a branch to Scranton, so as to compete with the Jersey Central and Lackawanna. Only seven miles of road will have to be built.

On April 10th, Folger had a conference with the director of the mint and the Hawaiian minister, regarding the request of the Hawaiian Government to have its silver coined at the United States mints. It was decided to grant its request. The San Francisco mint was the place selected for coinage.

One of the worst snow-storms of the Winter prevailed throughout Minnesota April 10th. Traffic was partly suspended. The roof of a roller skating rink fell in on the afternoon, from the weight of snow, demolishing the walls. Nobody was injured.

The 250th anniversary of the founding of the Society of Jesus, and the 50th anniversary of the establishment of the Jesuits in the Province of Maryland, was celebrated in the Catholic churches in Boston, April 15th.

At Lincoln, Nebraska, reports of terrible prairie fires continue to be received. Two children named Young were roasted, and Joseph Wilson's house and barn have been licked up by the flames.

Joseph Stoddard, the publisher, has sued the New York Tribune for libel, claiming \$100,000 damages. The Tribune charged Stoddard with pirating an edition of the Encyclopedia Britannica.

A cave-in occurred at the Cartwright mines, Plinville, Pa. The surface settled five feet, extending across the main roadway, covering an area of eighty-five feet.

At New York, at a meeting of Princeton College Alumni, President McCosh asked for \$200,000 to establish a school of philosophy in the College.

Foreign.

In the Reichstag, April 14th, a message received from the Emperor was read, saying that he has always believed that it was his duty to show the same solicitude for the working classes as was displayed by the Prussian kings. When the socialist law was promulgated, the Emperor expressed his conviction that legislation should not be restricted to police and penal measures, but should benefit the working men. The abolition of the class tax was the first step, and the Emperor is anxious regarding the passage of the insurance bill, as its failure, he thinks, would hopelessly destroy any chance of passing the sick and poor bill at the next session. The budget for 1884-85 would be now submitted, in order to give the next session an opportunity to consider the social condition of the people.

In the Chamber of Deputies at Pesh, April 4th, Premier Tisza, alluding to Mancini's speech in the Italian Senate, said that Mancini mentioned no agreement or alliance to act against France or any intent to guarantee the respective territory of the three countries. There would have been no sense in Austria joining such a combination which would imply hostility toward France with whom it was the desire of the empire to remain on a friendly footing. The statement made in 1882 that Italy had joined in the conservative foreign policy of Austria and Germany, to preserve the peace of Europe still held good.

The London agent of the department of agriculture reports that the probable decrease of wheat in Great Britain is fifteen per cent, and ten per cent, in France; also that there is a reduction in the area in Russia. In Austria and Hungary, full breadth has been sown. The condition of the plant at the present time is not generally very favorable.

Of twenty-two persons whom the prosecution will call on the trial of Curley, three are new witnesses, who will testify that they saw the accused in Phoenix Park on the day of the murder. The trials of the other prisoners will last about a fortnight. It is expected that three of the Phoenix Park murderers will plead guilty.

Advice from Bonny, Africa, state that the American consul at Loanda has gone up the Congo, to ascertain in what respect the action of the Portuguese authorities affects American interests. His destination is the Stanley pool. The natives seem resolved to resist the aggressions of the French and Portuguese.

The London Observer states that an English vessel with a large cargo of dynamite has sailed from Antwerp, for England. The police are cognizant of her movements. Bernard Gallagher was brought to London and examined in the police court. He denied that he had turned approver.

Peru advices state that a fire at Iquique on March 10th, destroyed ten blocks and a part of four others. Churches and about 1,000 houses were burned. The damage is estimated at £2,000,000.

Von Hobe Pasha, one of the best officers in the German army, who came to Constantinople to reform the Turkish army, has been appointed aid-de-camp to the Sultan and master of horse.

The Emperor of Russia has expressed his warmest thanks to the governor of Yakoutsk for the assistance rendered and kindness he showed to members of the crews of the Jeanette and Rodgers.

The resistance of the Danes in Schleswig to the demands of Prussia that they serve Prussia in military service is as strong as ever. Thirty have just been expelled from the country.

The bishop of Bohemia has become so alarmed at the rapid spread of spiritualism, that he has declared that any one declaring belief in spiritualistic doctrines is guilty of heresy.

At Marseilles 7,000 dock laborers struck. The strikers so far have committed no unlawful acts. The streets frequented by men are patrolled by mounted gendarmes.

At London, the police authorities are rigorously examining all boxes, parcels, portmanteaux, etc., brought into the committee room of the House of Commons.

The Haytian minister announces that, owing to the capture of Miragoire by the Insurgents, the governor of Hayti has closed that port to foreign commerce.

A Valenciennes dispatch states that seven miners were killed by an explosion of fire damp in the coal mine at Lourches. Many others were severely injured.

A powder depot near Paiseo Correso, Italy, used in connection with the engineering works, exploded recently. Forty persons were killed and many injured, some fatally.

It is definitely decided that neither Parnell nor any other member of the Irish parliamentary party, will attend the convention at Philadelphia.

A Brussels dispatch says that a fresh mission will be sent to the Congo to join Stanley, consisting of three Swedes and one Belgian.

A treaty between Germany and Spain for commercial protection and mutual advantages has been signed by both governments.

Books and Magazines.

HARPER'S MAGAZINE for May is an exceedingly interesting and finely illustrated number. The opening article, "San Francisco," is by W. H. Bishop. Geo. T. Curtis concludes his article "Treaty of Peace and Independence." "Roman Carnival Sketches," by Anna B. Blake, is interesting; illustrated by Reinhart. Wm. C. Conant contributes an entertaining story of the building of Brooklyn Bridge. Walter H. Pollock contributes an article on Anthony Trollope. A new serial novel appears entitled "A Castle in Spain." The remaining articles are all full of interest for all readers.

COLIN CLOUT'S CALENDAR, by Grant Allen. A series of wonderful lessons from nature's great book of secrets. Lovers of flowers, birds, plants, etc., will prize this book highly. Funk & Wagnalls, 10 & 12 Dey St., New York. Price, paper covers, 25 cents.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, edited by Rev. Stephen D. Peet. Jameson and Morse, Chicago, Ill. Terms \$3 a year.

THE SIDERIAL MESSENGER, conducted by Wm. W. Payne, Director of Carleton College Observatory. Terms \$2 per year.

THE SONG FRIEND, a musical monthly. S. W. Straub, Chicago, Ill. Terms \$1 a year.

LADIES' FLORAL CABINET for April is replete with suggestions for the culture of plants. Ladies' Floral Cabinet Co., 22 Vesey St., New York. Terms \$1 25 a year.

THE ILLUSTRATED WORLD, a new weekly paper designed to meet and encourage the tastes of the day, by bringing the best work of the best artists into the homes of our people. James Elverson, Northwest cor. 9th & Spruce Sts., Philadelphia. Terms, \$3 a year.

DEMOSTHENES, by W. J. Brodribb; Herodotus, by Geo. C. Swaine; Cicero, by W. Lucas Collins; Highways of Literature, by David Pryde; Songs of Seven, by Jean Ingelow; The Deserted Village, Traveler, by Oliver Goldsmith; How Lisa Loved the King, by Geo. Elliot; Cotter's Saturday Night, and other poems, by Robert Burns. John B. Alden, 18 Vesey St., New York. Prices from 2 to 15 cents.

LATINE, edited by E. S. Shumway, Potsdam, N. Y.

EXALTED PRAISE. A new collection of hymns and tunes for the Sunday school and the sanctuary, by George C. Hugg and Frank L. Armstrong. Lee & Walker, 1,113 Chestnut St., Philadelphia. Board covers.

SONGS OF REDEEMING LOVE. Edited by Jno. R. Sweney, C. C. McCabe, T. C. O'Keane, and Wm. J. Kirkpatrick. Published by John J. Hood, 1,018 Arch St., Philadelphia. Price, board covers, 35c.

THE HEBREW STUDENT. A monthly journal in the interest of the Old Testament literature and interpretation; Wm. R. Harper, Ph. D., Editor. The Hebrew Book Exchange, Chicago, Ill. \$1 a year (10 numbers); 15 cents a single number.

ROYAL GRACE AND LOYAL GIFTS, by Frances Gridley Havergal. The aim of this little book is to lead the servants of the Lord, morning by morning, not only to keep, but to seek, recognize, and delight in his Royal commandments, and it is set forth with the prayer that every reader may be taught by his good Spirit more of the happy obedience of faith. Published by A. D. F. Randolph & Co., 900 Broadway, cor. 20th St., New York. Price, cloth, \$1.

OUR LITTLE MEN AND WOMEN for April is crowded with full-page pictures, and easy readings for the little people, in such variety as to make the reading suited to joyous, inquiring, restless childhood. Published by D. Lothrop & Co., Boston. \$1 a year; single number 10 cents.

THE HIGHWAYS OF LITERATURE, or What to Read and How to Read, by David Pryde, M. A. The eminent author of this volume is a Scotchman of great learning, and has occupied some of the highest positions as an educator in Edinburgh. The author introduces us to the best writers, and shows how to derive the greatest advantage from their writings. Many will read it with profit and pleasure. Its hints, rules, and directions for reading and traveling in the "highways of literature" are just now what thousands of people are needing and seeking. Published by Funk & Wagnalls, 10 & 12 Dey St., New York. Price, paper covers, 15 cents.

TO LET - The Boarding Hall connected with Alfred University. A good opportunity for a family who may have children to educate, and who find it necessary to find employment to meet expenses. A Seventh-day Baptist family much preferred. Possession given in July. Next term opens about the first of September. Apply at once, for particulars, to either of the undersigned at Alfred Centre, N. Y.

B. F. LANGWORTHY, L. D. COLLINS, IRA B. CRANDALL.

NOTICE.—There will be a grand concert at the Congregational church, Whitewater, Wis., Tuesday evening, April 24, 1883, under the direction of Mr. N. Warden Williams. Mrs. Ione Gove Hawley, from Chicago, Soprano; Mrs. Richmond, Contralto; Mr. C. W. Hathaway, Tenor; Mr. T. B. Wilson, Flute; Mr. W. T. Thiele, Coronet. Chorus Choir and Pipe organ. Those from abroad can be accommodated at the "Borne House" at reduced rates. Admission 35 and 50 cents.

FARMERS, TAKE NOTICE.—All those interested in the improvement of the stock of horses in this region, would do well to visit the stables of E. A. Heselbine of Hornellsville, where can be seen his famous imported Norman horses, two grays and one black. These horses are considered, by good judges, the best ever brought into this country. Mr. Heselbine has issued a catalogue of these horses, which he will mail free to any address on application.

SPECIAL NOTICES.

THE Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held at Niantic, R. I., with the Second Westery Church, April 20 and 21, 1883. Sabbath evening, April 20th, Missionary Sermon, O. D. Sherman; Sabbath morning, Christian Benevolence, A. E. Main; Sabbath afternoon, 2 o'clock, Duties of members to the Church to which they belong, J. W. Morton; Sabbath afternoon, 3 o'clock, Duties of the Church to the Bible-school, G. H. Utter; evening after the Sabbath, preaching, W. C. Titsworth. Pastors of churches interested will please notify their congregations of this meeting. Election of officers in the evening following the Sabbath.

W. C. TITSWORTH. ASHAWAY, R. I., March 29, 1883.

MINISTERIAL CONFERENCE.—The Ministerial Conference of the Western Association will hold its next session with the First Alfred Church, beginning Tuesday evening, May 8th, at 7.30 o'clock.

- PROGRAMME. 1. Introductory Sermon, I. L. Cottrell. 2. Communion Wine, H. P. Burdick. 3. Inspiration of the Scriptures, W. R. Williams. 4. Exegesis, 2 Cor. 3: 2, D. K. Davis. 5. Question Box. 6. For what purpose was Judas chosen to be an Apostle? L. A. Platts. 7. What is meant by "Circumcision of the heart"? Rom. 2: 29, G. P. Kenyon. 8. What is meant by Christians being the "temple of God"? S. I. Maxson. C. A. BURDICK, Secretary.

SABBATH SCHOOL INSTITUTE to be held at the First Alfred church, commencing Wednesday evening, May 9th.

- PROGRAMME OF EXERCISE. 1. Reports of schools and Sabbath-school work in the different churches of the Association. 2. Methods of Sabbath school organization and work in the different denominations. E. M. Tomlinson. 3. Home preparation of lessons. A. A. Place. 4. Qualification of Sabbath-school teachers. C. A. Burdick. 5. Relation of Sabbath school work to the physical and intellectual comfort and culture of scholars. F. Phalen. 6. Discipline in Sabbath-school; what, and by whom to be administered? A. G. Crofoot. 7. Uses and abuses of blackboard in Sabbath-schools. F. S. Place. 8. Model Sabbath-school recitation. L. H. Kenyon. 9. Model Infant Class. Mary L. Green. Question box and other exercises as time will allow.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Bell's Run, and Honeoye churches, will be held at Shingle House, Pa., beginning Sabbath evening, April 14th. No programme is provided. We wish all to come prepared to work. We earnestly pray the blessed One to come with the brethren and be with the Church. H. S. BURDICK.

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

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

MARRIED.

In Alfred Centre, N. Y., April 10, 1883, by Rev. A. H. Lewis, FRED. L. HESSELTINE and LULU GEORGE, both of Alfred Centre.

In West Edmeston, N. Y., at the residence of H. H. Williams, April 11, 1883, by Rev. J. B. Clarke, MR. JAMES OSTRANDER and Mrs. LAURA T. BACKUS, both of Pittsfield.

At the residence of Mr. Harlan P. Hakes, Westery, R. I., April 10, 1883, by Rev. J. W. Morton, assisted Rev. John Evans, MR. ELWIN D. COON, of DeRuyter, N. Y., and Miss LILLIE L. KERR, of Plainfield, N. J.

In Milton, Wis., April 9, 1883, by Rev. N. Warden, MR. ALBERT W. MAXSON and Miss EVA A. CLARKE, both of Milton.

DIED.

In the Baker District, West Almond, N. Y., April 10, 1883, after a short illness, PRISCILLA ANDREWS TAYLOR, in the 37th year of her age. The deceased was born in England and came to this country at the age of twelve years. She was an exemplary Christian. A husband and two children, parents, a brother, a sister, a brother and wife from Philadelphia, and a sister and family, met at their early home to weep over one they loved. A large procession followed the remains to the grave, and thus expressed their sympathy for the dear circle, in this sad bereavement.

In Greenwood, N. Y., April 10, 1883, of consumption, ANDREW UPRYKE, aged 95 years. He was the son of Benjamin Upryke and was never married. He was kind and gentle in his father's family, taking care of the small children left motherless eight years ago. He had loved Jesus ever since he was a small boy, but regretted he had not followed him in baptism. He leaves a father, four sisters and six brothers. His funeral was largely attended. J. K.

ELLEN WARD DAVIS was born Aug. 28, 1854, at Marlboro, N. J., and died April 1, 1883, aged 28 years, 7 months, and 3 days. She was married, in her 21st year, to John W. Tremain, Feb. 4, 1875, at Princeton, Ill. She was a good Christian, a faithful wife and mother, patient in affliction, and dying in the full faith of her blessed Redeemer. She had no fear of death, her greatest anxiety was about leaving her loved ones. She leaves a bereaved husband and three small children, together with many friends to mourn her loss. She united with the Seventh-day Baptist Church at Shiloh, N. J., when about fourteen years old, and has kept this Sabbath-day under many difficulties.

Thou hast gone from this earth of care and toil To heaven where all is gain, Where 'tis delight with out alloy, Jesus to praise thy name. L. C. D.

In Ashaway, R. I., April 9, 1883, of heart disease, WM. S. BERRY, aged 71 years.

At New Salem, W. Va., March 27, 1883, of pneumonia and typhoid fever, Mrs. MARTHA DAVIS, wife of Wm. B. Davis, aged 73 years, 11 months, and 14 days.

At Alden, Minn., March 28, 1883, CORA M., daughter of John A. and Lydia Burdick, in the 19th year of her age. She was the ninth of a family of seven girls and six boys, four of whom, a sister and three brothers, had gone before her, while yet in their childhood. She had never made any public profession of faith in the Saviour, but in her life she manifested a Christian spirit, and in the trying hour of death, she was sustained by a well-grounded faith in Him who has power to care for and save both the living and the dead. E. J. S.

LETTERS.

J. E. Mosher, Wm. B. West, Mrs. Marcus G. Godfrey, Mrs. Ruth J. Yearnace, Mrs. S. H. Crandall, A. W. Coon, Mrs. S. A. Maxson, E. R. Clarke, A. J. Horton, Mrs. P. D. West, F. R. Randolph 2, J. B. Davis, L. E. Livermore 2, J. L. Green, H. S. Hubbard, S. R. Wheeler 3, L. R. Swinney, B. P. Langworthy, 2d, Eda R. Coon, J. D. Spicer, W. F. Van Cleve, Benj. W. Crandall, Mrs. J. P. Clarke, O. U. Whitford, Almira Holt, E. B. Saunders, M. D. Underwood, Mrs. F. L. Irons, Mary J. Mattison, Caroline D. Young, T. L. Gardiner, B. F. Stillman, D. G. Stillman, I. L. Cottrell, J. Summerbell, J. G. Babcock, R. P. Hartshough.

RECEIPTS.

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

Table with columns: Name, Amount, Total. Lists names like J. G. Allen, Alfred Centre, Mrs. Wm. Maxson, Alfred, etc., with amounts.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 14th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 19,008 packages; exports, 4,100. The cold, backward Spring has been unfavorable, and the receipts of new butter here have been below the average quality of Spring make. This is especially unfortunate for the competition with artificial butters. These imitations got the lead of the market on old butter at from 13 to 15 @ 18 @ 20c., and the natural butter of the dairy to take the market back must beat them in quality, and if actually poorer certainly can not beat them in price. Dairy butter—old Winter and Spring mixed, red and white and mottled, or castor oil smelling butter, having a musty, greasy, cotton seed meal flavor, and then packed in tin pails that it can scarcely be got out of, such butter as nobody makes but which there is plenty of—can not compete with Olive butter and the various brands of butterine unless at a loss. But the genuine new milks make fresh and full of flavor, and packed in a brine-soaked wooden package that it will cleave from—can give the imitations points and beat them. Fancy new milks dairy is scarce and quick taken at 25 @ 26c., and for some elegant marks there is a possible 28 @ 30c. We quote:

Table with columns: Fancy, Fine, Family. Lists butter types like New butter, dairy, Creamery, fresh make, etc., with prices.

CHEESE.—Receipts for the week were 8,932 boxes; exports, 5,571 boxes. The market is enjoying a brief season of independence or go-as-you-please. The remnant of old stock is so light that it makes but little difference to either holders or buyers what the price is; they set firm and strong and add the fractions, but the temper of the market generally scarcely admits of a rapid advance. A fancy factory of new sold in the interior at 14c. We quote:

Table with columns: Fancy, Fine, Family. Lists cheese types like Factory, Skimmed, etc., with prices.

EGGS.—Receipts for the week were 13,091 blbls. and 4,289 cases. The market advanced 1 @ 2c. per doz. and closes at the highest point of the week. Sales to day on 'change, 10 blbls. choice fresh at 21c., and 30 blbls. Red B. mark at 21c.; also seller all April 400 blbls. Western firsts at 17c., and 50 blbls. at 17c.; 100 blbls. seller until May 6th, at 17c. We quote:

Table with columns: Fancy, Fine, Family. Lists egg types like Fine fresh laid eggs, Canada, Western and Southern, fresh, etc., with prices.

BEANS.—Imports, 1,645 bags. We quote:

Table with columns: Marrows, per bushel, 62 lbs., Mediums, etc., with prices.

DRIED FRUITS.—We quote:

Table with columns: Evaporated apples, ring cut, choice, Apples, N. C., sliced, choice to fancy, etc., with prices.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

Selected Miscellany.

NOTHING IS LOST.

Nothing is lost; the drop of dew, Which trembles on the leaf or flower, Is but exhaled, to fall anew.

Nothing is lost; the tiniest seed, By wild birds borne, or breezes blown, Finds something suited to its needs.

So with our words; or harsh or kind, Uttered, they are not forgot; They leave their influence on the mind.

SUE'S ANSWER.

BY KATE SUMNER GATES.

"Oh, dear!" groaned Sue behind the pantry door, whither she had retreated in sore distress of mind.

There was the flour-barrel empty; she had put the last lump of sugar into her mother's tea that night.

It was growing cold every day. It was the time of the year for it to do so, to be sure, but all the same the coal-bin was empty.

Mother did not notice it so much, for she did not sit up long at a time, and was all bundled up then.

Presently, after carefully wiping away all traces of tears, Sue emerged from her hiding-place.

"All right. Good-bye!" Up stairs, in her own little room, Sue knelt down by the bedside.

There was a vacancy over in the Podunk schools. She had heard of it somehow, and more than a week ago had written to the committee.

"Anything for me?" she asked almost confidently. She had prayed for it so earnestly; surely it must come.

"No, there's nothing for you. Growing colder, isn't it?" Sue shrugged her shoulders impatiently.

"Are you sure?" she asked. "I was expecting a letter to-night."

"I'm sorry," she said, turning back to her little window, "but I do not find any."

"I don't believe God hears our prayers, or cares for us, not for me, at any rate," she thought to herself as she went wearily home.

"Sue," asked her mother, "do you remember, when you were getting well from arlet fever, how you used to tease me to let you read?"

"Of course I do," replied Sue, wondering what was the connection between her childish doings and her letter.

"Did I let you do as you wished?" "No, you kept putting me off, though I thought it was awful in you. But I found afterwards that you were afraid I was going to lose my eyes."

back your letter because he sees it is for your good in some way. All prayer is answered; do not doubt that. Yours will be, maybe is already, only the answer may not have reached you.

"But, mother, this is for our good; we need it so much," pleaded Sue. "Yes, dear, so we think, but it is all right. Can not you trust the Lord, my child?"

"I don't know. If it was anything I wanted for myself, but it seems so hard to refuse me such a little thing when I want it so much for your sakes," said Sue bitterly.

"I suppose the Lord does answer prayer sometimes, but it didn't do any good for me to pray," was her last thought before she dropped asleep.

The chairman of the school committee in Podunk had a small hole in his overcoat pocket, and Mrs. Chairman kept forgetting to mend it.

"It was no ordinary letter she wanted," she said to herself, as Sue trudged wearily home. "There's trouble of some sort there. I do believe they are poor as church mice."

"I really believe," sighed the cheery little post-mistress to herself, "I really believe if she looks as disappointed to-night, I shall—Why, Cousin James! where did you come from, and what do you want?"

"I'm hunting a needle in a haystack. Suppose I'll find it?" replied the new comer. "Perhaps, if you know in what part to look."

"But I don't, you see. I don't even know for sure that there is any needle. You see our schools commence Monday, and at the very last minute we find ourselves minus a teacher, and I do not seem to have very good luck in finding any one to fill her place."

"It is all guesswork, James, but I have an intuition that I know just where you can find your needle."

"O mother!" almost sobbed Sue that night, "just think how much better this is than I asked. Why, the salary is two or three times as large as I should have had in Podunk!"

"Thank you, little master." Dropping his paper, he said, "I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I." "Didn't you say just now, 'Thank you, little master?'"

"I'm afraid you'll laugh at me, if I tell you, papa." "Well, you have just laughed; and why mayn't I?"

"No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough."

"But I mean you'll make fun of me." "No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough."

"Bertie, what is it that Miss McLaren has been teaching you about eating?" "She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run up into our brains, and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too."

she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and don't eat too much, it seems as if it was thankful and glad.

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?" "She taught us a verse one day about keeping the soul on top. That wasn't just the word, but it's what it meant."

"At this, papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said: 'Weren't those the words, 'I keep my body under?'"

"O, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

Bertie put on his coat and cap, and went away to school. His father took up the apple he had left behind on the table, and put it in his pocket. On his way home late in the afternoon, he called at Miss McLaren's boarding-house.

It was a very elegant palace car entered a weary faced, poorly dressed woman, with three little children, one a babe in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs.

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to the least of these when I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly: "Just like his dear mother."

About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting, as perhaps they had never done before. The dainty sandwiches were eagerly eaten, and the fruit basket stood open.

"No," answered the mother, and a grateful look brightened her faded eyes, "but he is doing angel's work, bless his dear heart!" And we, too, said: "Bless his dear heart!"

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some cotton bales. That the rats might not destroy the cotton, they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him.

The owner of that member wound about it a rag soaked in oil. The cat, going too near the fire, set the rag on fire, and being in great pain rushed in among the cotton bales where she was accustomed to hunt rats.

The cotton thereby took fire, and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton, against the fourth partner, who owned the particular leg of the cat.

The judge examined the case, and decided thus: The leg that had the oiled rag on it was hurt; the cat could not use that leg and ran on the other three legs.

The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was proprietor of the injured leg.

VOICES OF HEAVEN.—The land of silence surely extends no farther than to the gates of the heavenly city. All is life and activity within; but from that world, so populous with thoughts and words, and songs, no revelation penetrates through the dark, silent land which lies between us and them.

Our friends are there. Stars so distant from us that their light, which began its travel ages since, has not reached us, are none the less worlds, performing their revolutions, and occupied by their busy population of intelligent spirits, whose history is full of wonders.

Yet the first ray denoting the existence of those worlds has never met the eye of the astronomer in his incessant vigil. The silence of the departed will, for each of us, soon, very soon, be interrupted. Entering, among breaking shadows and softly unfolding light, the border land, we shall gradually awake to the opening vision of things unseen and eternal, all so kindly revealing themselves to our unaccustomed senses as to make us say, "How beautiful!"

and, instead of exciting fear, leading us almost to hasten the hand which is removing the veil. Some well-known voice, so long silent, may be the first to utter our name; we are recognized, we are safe. A face, a dear, dear face, breaks forth amid the crowded lines of the dissolving sight; a form, an embrace, assures us that faith has not deceived us, but has delivered us up to the objects hoped for, the things not seen. O beatific moment! awaiting every follower of them who, by faith and patience, inherit the promises—dwellers there "whither the Forerunner is for us entered."—Baptist Weekly.

REBUKED.—A few years ago, as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man, and the pulpit was located near the doors.

"Wait a moment, my friends," said the preacher, "till I get my hat, and I'll go with you." Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one minister who would not be treated with contempt.

On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman also was equal to such an emergency.

"All," he said, "who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn." That stopped the exodus.

BURNING AND SHINING LIGHTS.—Mr. Moody tells us of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side; whereat a passer-by was so puzzled that he had to turn back with, "What in the world do you keep a lantern burning for? You can't see!" "So't folks won't stumble over me," was the reply. We should keep our light brightly burning for other's sake, as well as for the good of "being in the light" ourselves.

As the eye which has gazed at the sun can not immediately discern any other object; as the man who is accustomed to behold the ocean, turns with contempt from a stagnant pool; so the mind which has contemplated eternity overlooks and despises the things of time.

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Popular

No, Joseph, the New Company was not formed heating steam. Steam made; that is to say, steam—no, when you—well, but don't you anyway, and doesn't have company?

It is said that one ordered saltpetre to a potato bugs, squash insects. For roses it maggots that work at vines, pour about a pin roof of each vine as soon as they appear, and cate themselves.

PROF. GRANT ALLEN Science Monthly, commencing subject of the origin of wheat. "Wheat rank generate and degraded such a useful and necessary 'degraded' by being useless one may be scientific, all the same.

THE oldest timber in been used by man, is found in the ancient stone work which is 4,000 years old. These of tamarisk or shittim-wood is said to have been found in ancient Egypt, in the valley of the Nile.

WE all know how disagreeable of cabbage or turnips agreeable in fact, that dispense with their use house so uncomfortable, remedied almost entirely of charcoal in the water etables are boiled. When a large lump of bread (egg) up in a clean cloth kettle. It will absorb all

A CONSIDERABLE degree been given to forestry plant of late years; but what done has been chiefly with nishing fence-posts and this purpose, the Catalpa employed. Professor Bulletin, No. 23, shows enormous consumption notwithstanding the general great coal State (Penn) cords is about the annual the Catalpa is wholly our foresters will have to than fencing in view in the

At the Melbourne exhibition complete dwelling-house paper, and furnished the same material. There paper roofs, paper ceilings, paper joists, paper stair paper bedding, paper of paper lamps, paper frying the stoves, in which bright burning daily, were of when the fabricator of the banquet in this dwelling, the napkins, the plates, the bottles and the tumbler knives and forks, were paper.

FREQUENT cultivation is for manure but pays more sure than without. This garden crops, especially beans, onions, and other old saying has come down fathers, that he who would bage sprouts must hoe the before breakfast. We h Spring time for mornings; that it is not one of the old the early morning the dew charged with an available nia, which, of course feeds. If the surface is neglected and the air does not circulate

The ease with which me to be regarded as true soil is the source of much trouble desire to advance no facts warrant. The refore trees of Australia, species have received as "Fever" illustration of this. It has the Independent that in these trees necessarily draught on the moisture earth, and that any rapid-dry a swamp, as well as the benefits were as likely to draining of the soil as the virtue in the resinous exhal tree. We have now some a tributed by the Rev. J. Queensland, a botanical wable reputation. He says "diggins" is a region famous; yet species of Eucaly abundant about the tract, winds blow through hand these trees before they re district.

Popular Science.

No, Joseph, the New York Steam-Heating Company was not formed for the purpose of heating steam. Steam is heated before it is made; that is to say, when you heat the steam—no, when you make the steam—no—well, but don't you know that steam is hot anyway, and doesn't have to be heated by a company?

It is said that one spoonful of coarse powdered saltpetre to a pail of water will destroy potato bugs, squash bugs, and other insects. For roses it is unsurpassed. For maggots that work at the root of squash vines, pour about a pint of the liquid on the root of each vine as soon as the pests indicate themselves.

PROF. GRANT ALLEN, in the Popular Science Monthly, commences a paper on the subject of the origin of wheat, with this assertion: "Wheat ranks by origin as a degenerate and degraded lily." The idea that such a useful and necessary article should be "degraded" by being evolved from such a useless one may be science, but it is ridiculous, all the same.

The oldest timber in the world, which has been used by man, is supposed to be that found in the ancient temples of Egypt. It is found in the dowlpins in connection with stone work which is known to be at least 4,000 years old. These dowlins appear to be of tamarisk or shittim-wood, of which the ark is said to have been constructed, a sacred tree in ancient Egypt, and now rarely found in the valley of the Nile.—Steuben Signal.

We all know how disagreeable is the odor of cabbage or turnips when cooking; so disagreeable in fact, that many housekeepers dispense with their use rather than make the house so uncomfortable. But the evil can be remedied almost entirely by dropping a lump of charcoal in the water in which these vegetables are boiled. When boiling greens, tie a large lump of bread (the size of a hen's egg) up in a clean cloth, and put into the kettle. It will absorb all offensive odor.

A CONSIDERABLE degree of attention has been given to forestry planting in America of late years; but what planting has been done has been chiefly with the view of furnishing fence-posts and railroad-ties. For this purpose, the Catalpa has been chiefly employed. Professor Sargent's "Forestry Bulletin, No. 23," shows that there is an enormous consumption of wood for fuel, notwithstanding the general use of coal. In the great coal State (Pennsylvania) 7,361,992 cords is about the annual consumption. As the Catalpa is wholly useless for firewood, our foresters will have to keep other wants than fencing in view in their plantings.

At the Melbourne exhibition, there was a complete dwelling-house made entirely of paper, and furnished throughout with the same material. There were paper walls, paper roofs, paper ceilings, paper floors, paper joists, paper stairways, paper carpets, paper bedding, paper chairs, paper sofa, paper lamps, paper frying-pans, and even the stoves, in which bright fires were kept burning daily; were of papier mache; and when the fabricator of this mansion gave a banquet in this dwelling, cups and saucers, the napkins, the plates, and the bottles and the tumblers, and even the knives and forks, were likewise made of paper.

FREQUENT cultivation is a good substitute for manure but pays much better with manure than without. This we have tried on garden crops, especially potatoes, cabbage, beans, onions, and other root crops. An old saying has come down to us from the fathers, that he who would have early cabbage sprouts must hoe them every morning before breakfast. We have tried this in Spring time for mornings enough to prove that it is not one of the old wives fables. In the early morning the dew is on, and this is charged with an available amount of ammonia, which, of course feeds the roots below. If the surface is neglected, a crust forms, and the air does not circulate in the soil.—American Agriculturist for April.

THE ease with which mere notions come to be regarded as true scientific deductions is the source of much trouble to those who desire to advance no further than solid facts warrant. The reputation the gum trees of Australia, species of Eucalyptus, have received as "Fever-trees" is a good illustration of this. It has been shown by the Independent that the immense growth of these trees necessarily involved a great draught on the moisture reservoirs of the earth, and that any rapid-growing tree would dry a swamp, as well as the Eucalyptus. The benefits were as likely to come from the draining of the soil as from any peculiar virtue in the resinous exhalations from the tree. We have now some actual facts, contributed by the Rev. J. E. Woods, of Queensland, a botanical writer of considerable reputation. He says the "Hodgkins diggings" is a region famous for fever and ague; yet species of Eucalyptus are not only abundant about the tract, but that prevailing winds blow through hundreds of miles of these trees before they reach the infected district.

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

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ADDITIONAL LOCAL TRAINS EASTWARD. 5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.35, Carrollton 6.05, Vandalia 6.28, Allegany 7.02, Clean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.19, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, and arriving at Hornellsville at 4.45 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Clean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

6.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD. STATIONS, No. 3, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

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4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.58, Alfred 5.20, Andover 6.05, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

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

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The Sabbath School.

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INTERNATIONAL LESSONS, 1883.

SECOND QUARTER. March 31. Simon, the Sorcerer. Acts 8: 14-25. April 7. Philip and the Ethiopian. Acts 8: 30-40. 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; 43-52. June 9. At Iconium and Lystra. Acts 14: 1-18. June 16. End of the First Missionary Journey. Acts 14: 19-28. June 23. Review.

LESSON V.—PETER WORKING MIRACLES.

BY REV. N. WARDNER.

For Sabbath-day, April 28.

SCRIPTURE LESSON—Acts 9: 32-43.

(Old Version.) (New Version.)

32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. 34. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. 35. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. 36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. 37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38. And as much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40. But Peter put them all forth, and kneeled down, and prayed, and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive. 42. And it became known throughout all Joppa; and many believed in the Lord. 43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

CENTRAL TRUTH.—Miracles, attested divine messengers.

DAILY READINGS. 1. Acts 8: 14-24. 2. Titus 2. 3. John 1: 1-10. 4. Prov. 31: 10-31. 5. Acts 11: 19-26. 6. Matt. 9: 21-43. 7. John 11: 1-46.

GOLDEN TEXT.—"Jesus Christ maketh thee whole."—Acts 9: 34.

TEXT.—About A. D. 38. RULER.—Emperor, Calpurnia; Governor, Petronius. PLACES.—Lydda and Joppa.

OUTLINE. I. Great faith in Christ. II. Great results.

QUESTIONS.

What was the cause of the churches having peace at this time? Was it because the Jews had become more favorably disposed toward Christianity? Did the conversion of Paul tend to modify their opposition to it? Did it take away their hope of being able to crush it out? Or were there other causes which produced this result? See Josephus' Antiquities 18, 6:1. What were Peter's natural characteristics, and what were his former habits and occupation? Were they adapted to prepare him for this work? Why did he visit all the churches now while they were enjoying peace? And why? Why not to do it in his own name? When did Peter perform his first miracle after the resurrection of Christ, and what was that miracle? Acts 3: 6, 7. In whose name was that performed? Was Eneas a disciple of Christ? How long had he been sick? Was Eneas a disease? Why did Peter command him to make his bed? Were their beds like ours, and did they make them up in the same way that we do now? Did it require more strength to make up a bed as they did? Did Eneas recover from his sickness gradually or at once? What effect did this wonder have upon the people? Where did Peter go from here? How came he to go there? How far and in what direction was Joppa from Lydda? What remarkable woman lived at Joppa? In what was she remarkable? What reputation could be more desirable than hers? What was her name? What was the definition of her name? Was Dorcas dead before they sent for Peter? If so, what could have been their object in sending for him? Did they expect him to raise her to life again? Had any disciple of Christ raised any one from the dead before this? Did Christ bring her back to life because he wanted her to live longer? If so, why not prevent her dying in the first place? Could she and her friends have anticipated that she could come to life again in this way when she sickened and died? Was her suffering and their sorrow an evil, or did it work for good? Did they regard it as a calamity before they saw the results that followed? If their faith had been perfect, would they have thought it a calamity for her to die? What has God promised concerning all who love him? See Rom. 8: 28. Ought Dorcas or her friends to have murmured, because they suffered so much when they saw that God was glorified and souls were saved in consequence of it? Then ought we to complain on account of suffering since God has promised that all things shall work together for good to those who love him? Why did Peter tarry many days in Joppa? Was this event connected with the closing of the first era in the history of the Christian Church? Had the preaching of the gospel been confined to any particular people previous to this? Why was it so confined? What did Christ command just before his ascension upon this point? What course did the disciples take after this in preaching? By what name or names were Christians called at that time? See Acts 1: 15; 2: 44; 9: 13, 30. When and where were they first called Christians? Why were they so called? What does the name signify? Are you a Christian?

REMARKS.

Peter was born at Bethsaida, on the Sea of Galilee; was the son of Jonas, or John. He was naturally zealous, impulsive, prompt in acting, and in expressing his convictions, hasty in his judgment,

impetuous and self-confident, and withal very frank, conciliatory and tender hearted. These characteristics were, doubtless, greatly modified and chastened by experience, and his character became symmetrical and unified by grace. After Christ's ascension, Peter took the lead among the disciples. At the time referred to in our lesson, the churches were enjoying rest from the fierce persecutions which had scattered the disciples abroad, by which means those churches were raised up. This relief came, partly, no doubt, because Saul, who had been the leader in the persecution, had been converted, and his mighty influence was turned in their favor, which must have been a staggering blow to the persecuting Jews. But there was another cause, which, probably had more influence on the Jews than this, which drew their attention almost entirely away from the Christians for a while. Josephus informs us that the Emperor Caligula had ordered that his image should be set up in the temple at Jerusalem, and the Jews compelled to worship it. Thus God overruled the vanity of this emperor, and the maliciousness of certain enemies of the Jews who incited him to this act, and made it turn to the relief, comfort and growth of his infant church. Thus the lambs were protected amid wolves. "The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." Psa. 76: 10. This missionary tour of Peter among the churches, was, doubtless, during the time Paul was in Arabia, where he is supposed to have spent two or more years, after his conversion. For what reason he went there, the Scriptures are silent; but from the character of the man we may feel assured that he was either engaged in earnest preparation for his life work, or indirect efforts for the conversion of souls. But as we have no account of conversions, or of churches being established there, the first inference is most probable. Peter came down to the saints which dwelt at Lydda, called in the Old Testament, Lud or Lod, (1 Chron. 8: 12, Ezra 2: 33), and by the Greeks Diopolis. It was about nine miles from Joppa or Jaffa. It was destroyed soon after Jerusalem was, but was soon after rebuilt and became the seat of a famous Jewish school. A Christian church was here organized and was still in existence as late as A. D. 518. Here Peter found a man, evidently a Christian, named Eneas, who had kept his bed eight years, and was sick of the palsy. Peter said to him, Eneas, Jesus Christ maketh thee whole. Arise, and make thy bed. Literally—"Jesus, the Messiah, is pleased to heal thee." Peter seems careful not to take any credit to himself in any miracles he performed, but gave it all to his Master. When Simon Magus offered him money for power to confer the gift of the Holy Spirit by the laying on of his hands, Peter saw his selfishness and hypocrisy and rebuked him sharply. That man wanted the power with which to make money and get a great name, as any selfish man would. But none of the Apostles ever used such power for self-interest, and giving all the honor of it to Christ showed that their miracles were not performed by any magic or black art; but through a divine gift. The command, make thy bed, was, doubtless, to show the completeness of the cure. Dr. Doddridge says, "The characteristic difference between original and delegated authority—the different characters of the servant and the son, of the creature and the God, are everywhere apparent. No faith on the part of the person healed was required; and the like is observable in many cases, where persons, perhaps, ignorant of Christ, were surprised, with an unexpected cure. But where persons themselves petitioned for a cure, a declaration of their faith was often required, that none might be encouraged to try experiments out of curiosity in a manner which would have been very indecent, and tending to many bad consequences." Kittle says, "The analogous miracles of our Lord were performed upon persons who were away from their houses, in the open air. These he ordered to take up their beds and carry them home that the strength and vigor which they manifested in doing this might attest the completeness of their cure. But here, Peter heals a man in his own house, and whom he can not therefore order to take up his bed and walk home with it. He consequently tells him to make his bed; but how this could afford the same evidence of recovered strength, has somewhat perplexed commentators. A better knowledge of Eastern customs would have solved the difficulty. The Orientals do not leave their beds, laid out in the places where they sleep, except when actually in use. By day they were removed and stowed away in places reserved for, or appropriated to them. When, therefore, Peter tells Eneas to make his bed, he, in effect, tells him to clear away his bedding—to fold it up, and take it, together with the bed itself, from the room; to place it in the usual repository. This necessarily involved the lifting and carrying the bed, though for a shorter distance. To understand it of merely a readjusting in the place where it stood, which is what we mean by "making" a bed, deprives the passage of the confirmatory force which properly belongs to it." The act showed that the cure was instantaneous, which was very striking, after a helpless confinement for eight years. So convincing was the effect of the miracle, added to what the people had previously learned about Christ and his power, both in himself while on earth, and now communicated to his disciples, that all who dwelt at Lydda and Saron turned to the Lord. At Joppa—now called Jaffa, on the Mediterranean was a very ancient city of the Philistines, which has long been the seaport of Jerusalem, about forty-five miles distant. It is supposed to have been made a seaport by Solomon. The materials for building his temple were landed there. Here Jonah embarked for Tarshish in his efforts to get away from an unwelcome duty. It became the key to the whole country. It was one of the first cities taken and annexed to the Roman province of Syria. Afterwards, Caesar gave it to Herod the Great. From him it descended to Archelaus. It was virtually a Roman town in the time of the apostles. When Peter visited Lydda, the Christians residing at Joppa, sent for him, hoping, perhaps, that he might be able to restore to them the dead (or dying) Tabitha; hence the urgent request for him to make no delay. As yet, none of the apostles had raised the dead, and it might have been thought that had they possessed that power they would have raised Stephen, whose life seemed so necessary to the cause. Yet since the apostles did most other miracles which Christ did,

they may have thought it possible for them to raise the dead also. The name Dorcas, in Greek, and Tabitha in Hebrew, mean the same—a gazelle. She was remarkable for her benevolence and Christian graces, by which she won a high place in the affections of the little church there. Kneeling down and prayed. Thus Peter showed his sense of dependence on divine power. His prayer might have been, also, to learn the Lord's will, whether she should live again or not, and if he would bestow the power to awaken her. A question might arise here, why did God allow her to die, if he wanted her to live? And if he wanted her to die, why bring her to life again? A satisfactory solution of these queries may be found in verse 42. "And many believed on the Lord." Hence though her suffering and death, and the grief of her friends might have seemed like an unmitigated calamity, before, yet it was all turned into a blessing to them in their increased joy and faith and the saving of many precious souls to rejoice through eternity. The same Being who wrought this has assured us that "All things shall work together for good to them who love God." Rom. 8: 28. They probably could not see how the apparent evil could be a blessing, any more than we can see how the apparent calamities which come upon Christians now a days will work for good; or they would not have wept and lamented as they did. And though we may not see immediate proofs of such gracious overruling, as in this case, yet the same Being who wrought there has promised that it will be so, which should be sufficient assurance to a trustful saint. This event seems to have marked the closing of one period in the gospel history, and the visit of Peter to Cornelius, the beginning of another. The preaching of the gospel had been confined to the Jews as the Lord had directed—"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8. This was exactly the course pursued thus far. The lost sheep of the house of Israel were to be first looked after, and will probably be the last; after "the fullness of the Gentiles is brought in." The followers of Christ were, first, called disciples (Acts 1: 15); second, believers (2: 44); third, saints (9: 13); fourth, brethren (9: 30); fifth, Christians A. D. 41 (11: 26). The name Christian, signifies one who patterns after Christ, and submits to and lives out his instructions, and thus becomes a living epistle, showing forth the will of Christ and his saving power, by exhibiting the proof that his grace has saved them from the dominion and love of sin. None but those who thus obey him are entitled to the name. He says "Ye are my friends if ye do whatsoever I command you." "He who is not for me is against me." A choice in opposition to Christ's will shows that there is something more loved than Christ, and his authority and his cause are thus discarded for its sake. Reader, are you a Christian? Are you controlled by the spirit of your Lord's last prayer—"Not as I will, but as thou wilt?" "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

Table with columns for Fund Type (General, Publishing, Outlook, Tent), Amount previously reported, Receipts for March, and Total. Includes entries for Church, Sabbath School, Rev. A. B. Prentice, Ladies' Auxiliary, Woman's Auxiliary, Dennis Johnson, Mrs. Varnum Maxson, Mrs. Minor T. Jones, and E. O. & E.

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Every word utt Of Christian lov Shall echo songs of Where angel an RESTING Down the It is 800 miles, as th where the Rhine is bor group of the Alps, to th enters the North Sea, o land. It falls 7,500 fee very tortuous. The "Basle — German, "Bas Rhine," at Cologne; th the Sea. From Basle to M valley is from 40 to 60 highly cultivated; the "The railroad takes the ing nearest the eastern which skirts the Blac Vosges and Hartz moun ing back-ground to the The Club patronized from Basle to Mainz; a from Mainz to Cologne. to write letters from ab the language of foreign also a general law of rh a writer to use words s and ideas: therefore wa those unknown words m "steamboat." If you better to say so witho cution, one must adm ment is correct. But the writer desires to do since he had to "do th Club, while in German feeble and broken rem gave great delight to th just that some German Mainz has 60,000 inh fortified, and has a larg founded by the Rom Germanicus, 14 B. C. Roman relics are prese and museums. Its Cas from 978 A. D., has be stored several times, an the grandest in German Gutenberg stands near Mainz is proud of her a inventor of printing. set up at the village of below the city, in 1465 death. Taking the steamer o ing we glide down th broad, full to its banks, filled with little islan still open, the cultivat excellent, and the whol At the end of two and at "fair Bingen" at the and the Rhine. On a the Mause Thurm, or "brated in Southey's poe The hills which bound th have been gradually ap increasing in height, beauties by way of vill restored, and new, a climb by terraces from t highest peaks. As we p closer and we enter Rhine." What a battle lesser mountains rose u the Rhine back in it baffled waters shoute Alps, for help! How l flowing backward, fill