

The Sabbath Recorder.

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

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The Sabbath Recorder.

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ECHOES.

BY ANNIE L. HOLBERTON.

Every word we utter,
Every unspoken thought,
Will somewhere find an echo,
With good or evil fraught.

The tones of gentle voices,
That once were held so dear,
Still thrill the heart's recesses,
With echoes far, yet near.

The chords we touch will vibrate;
The notes we wake to day
May dwell in souls responsive,
When we have passed away.

Then let the music numbers,
Fall tenderly and true:
An ear that never slumbers
Their meaning will construe.

And souls attuned to measure
Of Christian love below,
Shall echo songs of triumph
Where angel anthems flow.

RESTING ABROAD.

BY THE GRAM CLUB.

Down the Rhine.

It is 800 miles, as the waters runs, from where the Rhine is born in the St. Gotthard group of the Alps, to the delta by which it enters the North Sea, on the shores of Holland. It falls 7,500 feet, and the channel is very tortuous. The "Upper Rhine ends at Basle—German, Basel—the "Middle Rhine," at Cologne; the "Lower Rhine," at the Sea. From Basle to Mayence—Mainz—the valley is from 40 to 60 miles wide. It is highly cultivated; the "garden of Germany." The railroad takes the shortest route, keeping nearest the eastern side of the valley which skirts the Black Forest, while the Vosges and Hartz mountains form the changing back-ground to the picture, on the west. The Club patronized the "Eisenbahn" from Basle to Mainz; and the "Dampsciff" from Mainz to Cologne. (It is unorthodox to write letters from abroad, and not "air" the language of foreign lands. But there is also a general law of rhetoric which forbids a writer to use words so as to conceal facts and ideas: therefore we must explain that those unknown words mean, "railroad" and "steamboat." If you assert that it were better to say so without all this circumlocution, one must admit that your statement is correct. But being a "Parson," the writer desires to be "orthodox;" and since he had to "do the German" for the Club, while in Germany, usually in "a few feeble and broken remarks," which often gave great delight to the natives, it is only just that some German be introduced here.) Mainz has 60,000 inhabitants, is strongly fortified, and has a large garrison. It was founded by the Romans, under Drusus Germanicus, 14 B. C. Many interesting Roman relics are preserved in its libraries and museums. Its Cathedral, which dates from 978 A. D., has been destroyed and restored several times, and now claims to be the grandest in Germany. A fine statue of Gutenberg stands near the Cathedral, and Mainz is proud of her associations, with this inventor of printing. A printing press was set up at the village of Eltville, a few miles below the city, in 1465, before Gutenberg's death.

Taking the steamer on a beautiful morning we glide down the Rhine, which is broad, full to its banks, and for some distance filled with little islands. The country is still open, the cultivation of the fields is excellent, and the whole scenery delightful. At the end of two and a half hours we are at "fair Bingen" at the junction of the Nahe and the Rhine. On a rock in the river is the Mausel Thurm, or "Mouse Tower," celebrated in Southey's poem, "Bishop Hatto." The hills which bound the plains on either side have been gradually approaching the banks, increasing in height, and revealing new beauties by way of villages, castles ruined, restored, and new, and vineyards, which climb by terraces from the water's-edge to the highest peaks. As we pass Bingen they crowd closer and we enter the "Gorge of the Rhine." What a battle was here when these lesser mountains rose up and strove to turn the Rhine back in its course! How the baffled waters shouted to their sources in the Alps, for help! How the checked currents flowing backward, filled the plains, and

called on all the smaller streams to bear them aid! How the Alps grew angry at the impudence of the hills that dared attempt to interfere with the waters they had sent seaward! Fiercely the waters rose; defiantly the hills stood. But there were hidden weaknesses in the heart of the hills, crevices unthought of before. The waters found these. They sent their "sappers and miners" to work them. They crept into the heart of the hills as temptation creeps into the soul of the unwary and self-confident man. The hills shuddered, weakened, gave way. The Alps laughed, the waters shouted, and poured through the ruinous rent, like a wild mob, on toward the sea. That was long ago, before chaos was dead; but even yet the hills have their revenge, for the debris and mud from the battle field chokes the lower Rhine until it creeps faint and weak into the sea, by an ever-filling delta.

But while we have been dreaming of the scene on which there was no human eye to look, the steamer has rushed into the gorge, borne on the hurrying waters. This letter can not even catalogue the things we saw, much less describe them. Cities, villages, castles, vineyards; vineyards, castles, villages, and cities glide by, an ever changing panorama. The natural scenery, rugged, wild, picturesque, and grand, is everywhere intensified by what man has done or attempted to do; by the ruins which dead hands have left, and the beauties which living hands are adding. This portion of the Rhine is covered thick with legends, of the times primeval, legends wherein fancies and superstition wander like the windings of the stream, and the mysterious paths of the mountains.

It is afternoon. We have reached Coblenz. There are several good reasons for stopping here. The guide book says that this place is "beautifully situated at the confluence of the Rhine and the Moselle." It was the old Roman *Confluentia*. The city is strongly fortified, and on the opposite side of the river is Ehrenbreitstein castle, "the broad stone of honor," "the Gibraltar of the Rhine." The prevalence of soldiers, and the fortifications, is a painful feature of this section of Germany. It is too much like the rude, feudal times, when might was right and the masses were forced to cut each other's throats that the princes might enjoy the spoils of victory. That is too low a grade of civilization wherein a nation must keep a line of forts and bayonets between itself and its neighbors, or worse still, between itself and its own people. There were delightful walks and drives about Coblenz, including an excursion to Ems—a "watering place," of which more, perhaps, hereafter. One of the finest of the modern royal castles is the *Stolzenfels* just above Coblenz. It stands on its "proud rock," 400 feet above the Rhine; dates from the thirteenth century, and was presented to William IV., when he was "Crown Prince," in 1823.

Below Coblenz, the scenery softens and we pass into the open country again at Konigs-winter, a little town at the foot of "the castled crag of Drachenfels," that is the Dragon's Rock. The castle is now in ruins; half way from the river to the castle is shown the cavern wherein the dragon used to dwell. The following is the legend told in a style of English which prevails in certain translations made by Germans. It is curious, if not always correct, and will add flavor to the legend:

"The western summit of the Siebengebirges which projects very near to the bank of the Rhine is called since primeval, antiquated pagan times the Drachenfels. This name was given it by the inhabitants of that country because once a dragon hovecked there, on the southwest declivity in one of the naturally formed rocky caverns which is now called the Dragon-hole, and where the dragon lived. The monster had a most frightful figure; an irregularly formed head, with jaws large enough to swallow several men at once, and armed with a triple row of formidable teeth; a belly of extraordinary length, armed with scales, which, in the sunshine, glittered with a thousand tints; a serpent-like long tail, equally expert in twisting itself in a thousand curves, as well as to beat the booty to the ground; the whole body moved on short, sharp clawed legs, so the chronicle describes the monster which was the terror of the near and distant neighborhood. It is not astonishing that the heathen inhabitants of the valley of the Rhine, not able to resist the frightful guest, showed it reverence, and regarded it as a high creature destined for their punishment and correction. The priests believed to be

obliged to reconcile the anger of the divinity by sacrifices, and these sacrifices consisted, in those times of barbarity and superstition, of men which had attracted either the hatred of the priests and people, or had been made prisoners in war. At the time when Christianity began to spread itself on the left bank of the Rhine, dominated in the forests of the right bank Rinbod and Horsrik, two powerful princes and warriors. Blindly devoted to Paganism, and excited by idol-serving priests to hatred against those who made themselves acquainted with the mild blessing principles of the Redeemer, they often undertook bloody excursions across the Rhine, and never failed to bring a number of made prisoners to the monster of Drachenfels. It happened once that the two princes returning from such an inroad, as usual, divided booty and prisoners.

"Among the latter was a beautiful Christian maiden, whom Rinbod, charmed by her youth and grace, demanded for himself, while Horsrik, who felt not less passion for her, equally demanded for his share. A serious quarrel broke out between the two, and the irritable Horsrik would draw his sword, as the high priest stepped between the disputants, prevented the combat by his authority, and said, 'A believer in strange gods, a daughter of those Christians which we detest and hate, shall not disunite our princes to our ruin; therefore neither will take any share; rather a welcome offering to the dragon, to be dedicated to-morrow, to the honor of Wodan, our highest God.' Against the decision of the priest was no objection, however willingly Rinbod had ventured to save her, for he had felt a more noble love for the maiden than his rival. With terror and horror, the unfortunate maiden learned her fate, and only the thought lent her strength that it was the will of her God and Redeemer to whose commands, she as a good, pious Christian, must submit without murmuring.

"The day of terror arrived; the maiden, with many prisoners who were to share her lot were conducted to the summit of the Drachenfels. A number of warriors, and people, with all priests of the tribe followed to be witnesses of a tragedy, that since long had not had this magnitude, and taken place with so much solemnity. Also Rinbod stood above, full of grief and sadness, that such a beautiful holy maiden should be thrown to the monster, and he believed to be obliged to die, as she, still and resigned, advanced, ornamented with the sacrificial band already not more belonging to the earth seemed equal to a divine being.

"In her hand she held a crucifix, which she had concealed about her; on it the figure of the Redeemer she fixed her eyes, and his sight filled her with confidential hope and salvation. Willingly she allowed herself to be conducted to the place of sacrifice where, bound to a tree, she should wait to be swallowed by the monster. It did not last long before it rose from its place; and scarcely had it seen its prey, it rolled itself nearer, to snap her up. Whoever saw the dragon in its complete deformity and hideousness, was obliged to tremble and be filled with horror; also the maiden almost lost her senses, as destruction seemed to near her, and in holding, as if for defense, the cross before her, she exclaimed in the great anxiety of her soul, 'Lord, my God, help me in this great affliction!' And lo, what happened! The monster, that had already opened its jaws to swallow the bound offering, retired at the sight of the cross as if struck by lightning, and fell, uttering a frightful wide-echoing howl, into the Rhine, the waves of which covered it for ever. With astonishment, the encircling collected crowd of heathens had seen this miracle. They believed not to be able to trust their eyes in seeing the feared and divinely worshiped monster, annihilated by the small figure of the Christian God; but to all it was clear, that this God must be more powerful and greater than their heathen idols. Rinbod was the first to recover from his astonishment. With loud exultation, he hastened to unloose the hands of the maiden, and in triumph led her away. The other captives were freed, and the folk seeing themselves released from the monster by the figure of Jesus, already had secretly admired the confidence of the Christians, now demanded loudly to belong to a religion, whose God so visibly helped his people.

"The maiden undertook to spread Christianity by her preaching. Eagerly these heathens learned the tenets of the evangelists, and soon thousands received the holy baptism. But the first and most zealous Christian was Rinbod, and the maiden rewarded him with her hand. Then they built a castle on the same Drachenfels, and he became the founder of the race of the Drachenburgers that flourished about ten centuries."

If you doubt the historic accuracy of the legend, you can not discard the moral which teaches the power of Christianity to deliver the soul in the hour of trial. With this moral, we bid the Rhine good-bye.

PARSON.

ENOUGH TO POISON A PARISH.—A Protestant little girl, being asked by the priest to attend his religious instruction, refused,

saying it was against her father's wishes. The priest said she should obey him and not her father.

"O, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said in John 5: 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, Paul said to Timothy, 'From a child thou hast known the holy Scripture.'"

"O," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the Church."

"O no, sir," said the child; "he was taught by his mother and grandmother."

On this the priest turned away, saying she "knew enough of the Bible to poison a parish."

RECEPTION OF THE SCIENCE AND ART CLUB.

A reception of the Science and Art Club was held on the evening of 21st ult. At about 8 o'clock a select company of sixty persons and over, assembled at the residence of Prof. E. P. Larkin to pass a social evening and attend likewise to some graver matters of science and art. A few minutes having passed in conversation, the literary exercises were commenced, after music, with some remarks on the Metric System, by Charles Marvin, Jr. The speaker referred to the origin of the system, its practicability and the extent to which it has already spread, stating that almost the only leading nations, outside of Asia, in which this has not already been made the only legal system, are Russia, Great Britain, and the United States.

Prof. Larkin entertained the company with a lecture on a find of stone implements which he had recently made in New Jersey, in connection with Rev. L. E. Livermore. The implements consist of jasperite quartz and chert, and the most common form resembles a rounded striker or hammer. They are much coarser, cruder, and doubtless older than the ordinary tools of the post-glacial man, differing from the latter, especially in the manner in which the edges were evidently formed; in the ordinary stone age implements, the edge is made by taking away from both sides, sharpening the two faces down to a point, but in those of this find, the edge is formed by doing all the sharpening on one face or side, the other being simply the natural face of the stone. This characteristic classes them with the implements found by Abbot and others, and used to prove the existence of man before the glacial period. The Professor took occasion to allude more particularly to this theory. It depends on the fact that none of these implements, with one face natural, i. e., one side of the edge unworked, have yet been found in or above the drift, only beneath or south of it, thus indicating that they were made before the period of the drift and have been covered by it, while, on the other hand, those with two worked faces are not found beneath the drift, only in, above, or south of it. If, however, some of these supposed pre-glacial implements should be found in or above the drift, the theory would, of course, become untenable, and to settle this with certainty, much more investigation is necessary. The implements exhibited came from a point a few miles south of the limits of the glacial drift.

A little later the Professor spoke of the salt recently discovered at Warsaw, Wyoming county, in boring for oil. The question suggests itself, what relation has this salt at Warsaw to that at Syracuse? The answer offered by the Professor is, that the two salt beds are really in the same formation, which is shown as follows: Warsaw lies twenty-five miles north of Syracuse, although the direct distance between the two places is considerably greater. The depth at which salt is found at Syracuse is about 350 feet, at Warsaw about 1,650 feet, leaving a difference of 1,300 feet, as the amount of dip between the two places, an amount agreeing approximately with the previously supposed dip of the strata. The most conclusive point however, in the proof that the salt at Warsaw is really in the same formation as that at Syracuse, is the fact that in boring at the former place, a thickness of limestone is passed through just before reaching the salt, corresponding to the limestone found just above the salt in the latter place. The limestone at the Warsaw salt works has not been examined to determine whether it be water lime, which is the kind found at Syra-

cuse just above the salt, or not, but in case it should be found to be some other kind, as Lower Helderberg, or even Upper Helderberg, the hypothesis would not be weakened, since, in that case, it would be probable that the water lime had thinned, out leaving the Lower Helderberg which is above it, next to the salt or if it be found that the limestone in question is Upper Helderberg, it would be probable that the Lower Helderberg had also thinned out; or, again, it may be that all three kinds of limestone are mingled, the Oriskany sandstone between the two Helderbergs having disappeared; or any two kinds might be mingled together, a matter to be determined when the rocks at the Warsaw works shall have been examined. It is to be observed that if the explanation be accepted, as the Professor thinks it must, the dip of the strata, as thus determined, over the space of twenty-five miles will be 52 feet per mile, which is some 10 or 12 feet greater than has been supposed.

Miss Jennie Green, formerly a pupil of Prof. Raymond, of Boston, and teacher of elocution at Chautauqua last Summer, rendered with usual elegance, Alexander's "The Burial of Moses," and, "Is The Devil Dead?" both of which were received with approbation.

With the literary programme, an entertaining musical programme, arranged by Mrs. Larkin, alternated. Miss Susie Ayers, Miss Hannah Green, and Mr. Charles Larkin sang solos. Miss Corabelle Crandall, Miss Ayers and Miss Green performed upon the piano, and Mr. L. Maxson on the violin.

After these exercises, followed others in which the whole company participated—the refreshments. The company dispersed about 11 o'clock, after a generally pleasant evening. Prof. Larkin announced that it is hoped that Memorial Hall will be ready for the next meeting.

It is the aim of the Club to make itself felt as a force of culture in the life of the University and community.

C. M.

THE HEBREW PASSOVER.

Sabbath evening last commenced the Jewish feast of *Pesach* or Passover, instituted by Moses, and is celebrated by the Jews throughout the world. The feast which occurs on the 14th day of the Hebrew month of Nisan, continues for eight days, and commemorates the redemption of the people of Israel from bondage. It is also known as the feast of unleavened bread, and it is principally owing to the dietary custom prevalent during the holiday that the festival attracts considerable attention on the part of the Gentile world. Passover week being commemorative of a release from bondage, it is generally celebrated in a lavish manner, and the tables of the Hebrews are provided with the best that the market affords. Fish forms the principal food at all meals, and the amount consumed during the week is something extraordinary. Salad oil of a superior quality is used for frying purposes, the difficulty of securing other material not interdicted by Jewish usage rendering the use of this article during this holiday almost indispensable. The *matzoth*, which is by no means an unpalatable article of food, is made of water and flour alone, and this forms what is known as Passover bread, being made round in shape, about eight inches in diameter and of the thickness of ordinary crackers. These are eaten at all meals. For the making of puddings and desserts *matzoth* are ground into fine meal. A favorite soup known as *matzoth kisse* is one of the principal dishes to be found on the table of all Jews who observe the festival, and a favorite pudding known as *matzoth charlotte*, made of soaked passover bread, raisins, and cinnamon, is regarded in Jewish households as a dish fit for a king. Almond cake, of which the ground *matzoth* meal forms the principal ingredient, is also a favorite article, and fruits generally are consumed in large quantities during the week. The *matzoth* is manufactured largely, and heavy shipments are made from New York to distant cities, where no facilities exist for properly manufacturing it, and extensive shipments are also made to the West Indies, South America and other countries. The strict expulsion from all Jewish households of all eatables of a leaven character or those which may perchance have come in contact with such, is a preliminary in all homes where the feast is observed. To guard against the possible presence of such unholy food the night preceding Passover eve, which is known as "the searching night," is the occasion of a strict examination by the master of the household, who goes about from cellar to garret and makes a thorough inspection to see that no bread or leaven is found on the premises. If found it is at once removed and burned, to the accompaniment of certain prayers. On the arrival of *Pesach* eve the synagogues are all opened, and services appropriate to the occasion are held, but these do not differ particularly from those on the Sabbath. The interesting and novel ceremonies connected with the festival take place at the residence of the Hebrew at the close of the synagogue services, and are participated in by all members of the family, and are to the outsider the most curious of any of the Jewish customs.—*Elmira Advertiser*.

Missions.

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

WHITTIER'S LATEST POEM.

John G. Whittier, at the request of one of the lady managers of a fair and festival of the Brooklyn Industrial School Association, sent a new poem, which was published in the fair journal. The following are the lines, which are entitled "Valuation."

The old Squire said, as he stood by the gate, And his neighbor, the deacon, went by; "In spite of my bank stock and real estate, You are better off, Deacon, than I."

"We're both growing old, and the end's drawing near; You have less of this world to resign, But in Heaven's appraisal your assets, I fear, Will reckon up greater than mine."

"They say I am rich, but I'm feeling so poor, I wish I could swap with you even The pounds I have lived for and laid up in store For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense, While his eye had a twinkle of fun, "Let your pounds take the way of my shillings and pence, And the thing can be easily done."

MISSIONARY BOARD MEETING.

The Board of Managers met for their regular quarterly meeting at Westerly, R. I., April 11th, 1883. Sixteen members and two visiting brethren were present. The President, Geo. Greenman, called N. H. Langworthy to the Chair, and W. C. Titsworth offered prayer. The Treasurer's Report was presented and ordered on record.

The Treasurer was authorized to give a warranty deed to John T. Leete for the undivided one-third part of a house and lot at DeRuyter, N. Y., left to the Society by will of Polly Oviatt, deceased, on receiving the amount agreed upon, aggregating \$175 and interest.

The Corresponding Secretary reported that his work during the quarter had consisted principally of the following duties: 1. A trip to Alabama and New Jersey, a full account of which appeared in the Reporter. 2. The editing and business management of the Reporter. 3. Correspondence, which is steadily growing in amount and importance. 4. A sermon at Ashaway, another at the Woodville Quarterly Meeting, and two or three addresses, making in all about thirty sermons and addresses in this quarter.

Stationery has been purchased at the REORDER office to the amount of \$5 87; the postage bill was \$2 77, and traveling expenses \$62 50.

The following is a summary of the quarterly reports of missionaries and missionary pastors: 159 1/2 weeks, or over 3 years of labor; 23 churches supplied; 42 other preaching stations; 355 sermons; 150 prayer-meetings; 516 visits; 2,958 pages of tracts distributed; 12 added to the churches; 2 Bible schools organized; \$398 77 contributed for support of preaching; and \$119 79 for this Society.

The salary to be paid Dr. Ella F. Swinney was, by her request, and for what are believed to be sufficient reasons, raised from \$500 to \$600.

The following orders were voted: J. T. Davis \$100; S. R. Wheeler \$200 14; Geo. J. Crandall, \$50; Sabbath Tract Society \$7 50; H. B. Lewis \$20; F. F. Johnson \$25; H. Stillman \$62 50; L. F. Randolph \$28 84; A. Campbell \$16 72; Peter Ring \$21; H. P. Burdick \$120 96; H. E. Babcock \$60; O. U. Whitford \$289 50; A. W. Coon \$37 50; G. Velthuisen \$75; C. W. Threlkeld \$23 08; C. J. Sindall \$45; O. D. Williams \$25, and A. E. Main \$21 14. Total \$1,428 88.

The Hornellsville Church is to be aided in the support of D. E. Maxson as missionary pastor, at the rate of \$100 a year. H. P. Burdick is to be continued on his present field at \$40 a month and traveling expenses, he to report receipts. An appropriation of \$200 a year was voted for missionary work by D. K. Davis, in Eastern Nebraska. C. W. Threlkeld is to be continued on the Kentucky field at a salary of \$400. G. Velthuisen, having mentioned certain difficulties in the way of a visit to Konigsbergen, was authorized to act as he should deem best.

The committee to prepare a memorial article on the life and services of the late Rev. S. S. Griswold, was continued to report at the next quarterly meeting.

Questions relating to work in West Virginia and Alabama were referred to the Prudential Committee.

WINNING SOULS.—He who would win souls must cultivate that kindness of manner and that courtesy in speech which may fitly be called the blossoms of a heart filled with Christian love. It is the habitually gentle man who, other things being equal, has influence over other men. This is as true of ministers as of laymen. The friendly intercourse of the preacher often accomplishes

more than his most eloquent sermons. As, "when heated by the sun the traveler spontaneously unbuttons his coat," so when softened by the approaches of an affectionate minister a sinner may open his heart to persuasions which, under other auspices, would be ineffectual. One ceases to be surprised at Paul's success at Ephesus, when he hears him saying, "By the space of three years I ceased not to warn every one night and day with tears!" Would Paul's sermons have been as fruitful as they were without Paul's tears?"

MISSIONS, PAST AND PRESENT.

BY REV. D. P. LAMSON, HARTFORD, CONN.

A comparison of the present state of the missionary enterprise with the past affords many points of encouragement.

1. The field of missionary operations has vastly increased within the present generation. Twenty-five years ago, only the "five ports" in China were open to foreigners, and Japan was hermetically sealed. Other countries have, within the same period, become open to the gospel. Every continent and island is now not only known to geographers, but accessible to Christian influence.

2. The number of workers for this object is greater than ever before; and this number is rapidly increasing every year by the enlistment of native converts as preachers and teachers in almost every mission station.

3. The appliances and advantages of Christian civilization, such as the press and general education, the railway and electric telegraph, are everywhere brought to the aid of missionary effort. Our mission-fields in Asia are practically nearer to us to-day, than was the Mississippi Valley at the time of the founding of our first missionary society for the evangelizing of our own continent.

4. The sympathies of the church at large are now generally enlisted in the work of missions. The indifference once manifested, even by good men, toward this enterprise, is diminishing year by year. There is no such opposition to it among the churches as when Carey and his fellow-laborers laid the foundations of modern missions to the heathen. The duty of Christians to send the gospel to the unevangelized is no longer an open question. The several denominations vie with each other in their gifts to this cause, the number and extent of their organizations and the actual results of their efforts in reclaiming the wastes of heathendom. The intelligent membership of our churches is now practically a unit in its recognition of the obligation resting upon the Church of Christ to "preach the gospel to every creature."

5. The progress made during the past half-century not only justifies the efforts of the past, but gives most hopeful promise for the future. Much of the work as yet has been necessarily preparatory; such as the acquisition of languages, and often the reducing of barbarous dialects to a written form, the translation of the Scriptures, and the educating of a native ministry. If such results as have gladdened the hearts of God's people have followed this preparatory work, what may be expected when the work of laying foundations gives place to that of raising the superstructure? A few years ago the American Board of Commissioners for Foreign Missions withdrew its support from the missions in the Sandwich Islands, the work having reached a stage where help from abroad was no longer needed. These islands now not only almost wholly maintain their own Christian institutions, but carry on missionary work in other parts of Polynesia. Such cases as this may be expected to be more frequent in the future.

The social, economic, and moral, as well as spiritual advantages, conferred by missions on the heathen world, have often been stated. The following is the testimony of Sir Bartle Frere, while Governor of Bombay: "I speak simply as to matters of experience and observation, and not of opinion; and I assure you that, whatever may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are more extraordinary than anything you or your fathers have witnessed, in modern Europe." Lord Lawrence, late Viceroy of India, in a letter to the London Times, says, "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." Missionaries have been the pioneers of civilization in every quarter of the globe. Wherever the gospel finds a foothold, the refinements and decencies of life follow; tribes give up their savage customs; life is protected; property becomes safe; the trader and traveler can pass unmolested. Men like Carey and Judson in India, Morrison in China, Moffat and Livingstone in Africa, and Williams in the South Sea Islands, are among the truest benefactors of the race, every way worthy to rank with its Howards, its Clarksons, its Savonarolas. Missions have done more to unite the nations of the earth in the bonds of a common brotherhood; to diffuse the comforts of civilized society; to lessen war, infanticide, and slavery; to realize the dreams of a golden age—than all the learning and diplomacy and arts and arms of the world combined.

And we must add to all this the spiritual results in the salvation of multitudes raised from the lowest depths of sin and degradation to holiness and heaven: for, since the beginning of the missionary enterprise, thousands have gone up to God and the Lamb, who have been saved from ruin by the gospel of Christ, who otherwise would have perished in heathen darkness; and thousands more are

now living consistent Christian lives, spreading the savor of godliness in many a pagan community, and showing the power of the gospel, in these latter days as well as in its early ages, to turn men from dumb idols to serve the living God.

Nor must we overlook the reflex benefit of missions upon churches and Christians at home; for it is a demonstrable fact that those churches and Christians that take the most intelligent interest in missions are most prosperous spiritually, and most to be depended upon for home work. The growth of the missionary enterprise has been the enlargement and increase of the churches; the period marked by powerful revivals and large accessions to the churches in our own land.

Taking these things into account, have we not enough to encourage us, as the friends of Christ and the world, in the great work before us of making known the saving power of the gospel to "every kindred, and tongue, and people, and nation?" Shall we not redouble our efforts and prayers; and thus hasten the grand fulfillment of prophetic vision, when Messiah shall "reign from sea to sea, and from the river to the ends of the earth," and the most distant tribes and families

"Bring forth the royal diadem, And crown him Lord of all." —Baptist Missionary Magazine.

PROTESTANT MISSIONS THROUGH ROMAN CATHOLIC SPECTACLES.

The Catholic Telegraph quotes the declaration of the Evangelical Messenger, of Cleveland, that a Church which lacks missionary zeal fails to accomplish its design, and adds:

"The Messenger's premises are fatal to the claims of the Protestant Churches at large to be, any of them, the one true Church, since no Protestant sect has ever yet evangelized a nation or a people."

This is decidedly cool, and indicates either woful ignorance or an utter indifference to facts. What has the Telegraph to say of the Sandwich Islands, whose inhabitants were most degraded heathens sixty-three years ago? They are now Protestant Christians, and the native Churches are not only self-supporting, but send out laborers to the yet heathen islands of Micronesia. Nearly fifty years ago, under the Rev. Titus Coan, just gone to his reward, there was a Pentecostal revival which added over ten thousand converts to the Churches of a single island of the Sandwich group. The American Congregationalists have been the chief workers here, for not until they were achieving wonderful success, did Roman Catholics and high-church Episcopalians send representatives to the islands to help reap the harvest of which the Congregationalists had sown the seed. The intruders have made small gains, however.

The Baptists have been as successful as the Congregationalists among the Telugus of Southern India and the Karens of Burmah, while their influence is felt among wide classes, not nominally subjected to the missions. The commissioners of the London Times have more than once declared the work of the American Protestant missionaries in Turkey to be the most potent and hopeful instrumentality in the civilization as well as evangelization of the Ottoman Empire. Madagascar has been essentially Christianized by the English Independents. Methodism has nobly shared in the great work. To English Wesleyans is to be ascribed the conversion of Tahiti and the Fiji islands from heathen to Christian communities, within the present century. They were also the chief workers among the cannibals of New Zealand, and the record of the triumphs of their heaven-inspired labors is thrillingly interesting.

One has only to compare the United States with Mexico and Equador, or Ohio with Louisiana, to see the respective working of Roman Catholic and Protestant ideas. Yet we shall not imitate the Telegraph, in denying all merit to the other side. In spite of the grave defects of their doctrine, and their very superficial instruction of converts, some of the Catholic missionaries worked nobly, even heroically. One need not approve all the methods of Francis Xavier to bear tribute to his self-sacrificing zeal. He and men like him made converts by the tens of thousands, but the outcome in Congo, India, and other countries, has shown that something besides baptism and the wearing of a cross is required to change men's hearts. —Western Advocate.

MISSIONARY NOTES.

[From the Christian Union.]

At the Decennial Missionary Conference, held in Calcutta last December, Rev. A. V. Timpany of the Canadian Baptist Mission said that the Telugu Christians on our Ongole field are a Grand Salvation Army in themselves. All work. Men, women, and even children manifest enthusiasm in working for Jesus. Working in the fields, going to their work, they witness for Christ, and invite their unconverted neighbors to seek him. He said he had seen brighter examples of self-denial among the poor Telugu people than in his native land.

The life and power of the Christian churches established by the missionaries in India is shown by their increasing desire to provide for their own support. Of the seventy-one churches in India and Ceylon connected with the American Board, fifty receive nothing from its treasury. One of the missionaries in India says: During all the years I have been engaged in

this work I have never been more encouraged to hope for great things for this vast empire of idolatry than now.

A Marathi lady is coming to this country, with her husband's permission, to study medicine, that she may practice among her countrywomen on her return.

A GENEROUS GIFT.—Through the generous contribution of a friend of missions, we are able to send out over a hundred extra copies of the Missionary Reporter to different parts of the denomination. Persons to whom they come are cordially requested to receive them for the balance of the year, and to use them in such a way as will be most likely to promote the interests of the paper and the cause of missions. If there should be those who can not do this, they will confer a favor by informing the Missionary Reporter, Ashaway, R. I.

Temperance.

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

THE MAINE LAW.

In an article on the "Liquor Traffic in Maine," by the Honorable Neal Dow, published in the Independent, some interesting instance of the way search is made by the officers, for suspected liquors, are given. It is a good indication of the character of the whole liquor business, when men, in order to evade the law, hide the jug under the pigpen:

1. A place was searched, not a shop, but a low dirty hole where a man and woman lived. Nothing whatever could be found in the alcoholic line. At last, the cooking-stove was carefully examined, and under the oven, in the ash-pit, the entrance to which was closed by a plate one-half by five inches in size, six flat half-pint bottles of whisky was found and dragged out. One hundred dollars and costs and six months' jail.

2. In another place, searched carefully above and below, no sign whatever of liquor was discovered; but in the cellar was an open well, the water in which was within twelve inches of the top. One of the officers passed his cane around the well and it encountered an obstacle. Putting his hand into the water, he found a nail a foot below the surface, to which were fastened five or six strings and to each string a bottle of whisky. One hundred dollars and costs and six months' jail.

3. In another case the place was searched thoroughly without any appearance of liquor; but in a cock-loft was a bed, which was moved away, and beneath it was found a small trap-door, which concealed a jug of whisky. One hundred dollars and costs and six months' jail.

4. Another place was carefully searched, and, at last, the officers examined the pigpen, beneath the floor, of which was found a gallon jug of whisky. Same fine, same jail.

HOW TO GET A LICENSE IN FLORIDA.

We commend to the consideration of those who think the liquor traffic should be regulated, the license system of Florida. We copy so much of it as relates to the method by which persons desiring a license to sell liquor must proceed in order to obtain it:

Any person or persons, firm or firms, wishing to sell liquors, wines or beer, shall make application to the Board of County Commissioners of the county in which the privilege of such sale is desired, at a regular meeting of said Board, for a license to sell such liquors, wines or beer, said application to be signed by a majority of the registered voters in such election district as shown by the registration list on file in the office of the Clerk of the Circuit Court at the date of such application asking such Board to grant to said applicant the right to sell such liquors, wines or beer, and the said applicant shall be required to make affidavit that each and every name or mark affixed to such petition was the act and deed of the party purporting to have signed the same, which said signing shall be in the presence of at least two credible witnesses, and that there was no fraud, bribery, or deception in procuring said signatures or marks to said petition, and said petition with the names and marks thereto attached shall be published in full, at the expense of the petitioner, in a paper published in said county, and if there is no paper published in said county, then a copy of said petition and signatures shall be posted at the county site, and at the

election precinct of the district wherein such license is sought, for the space of two weeks before the County Commissioners meet to hear such petition.

No Collector of Revenue of any county shall issue license to any person or persons, firm or firms, unless a permit is presented from the Board of County Commissioners, and such license so issued shall contain a provision that the same may be suspended or revoked by the Board of County Commissioners for any of the causes set forth.

THE ELECTIONS IN CHICAGO.

The Christian Union gives the outlook in the temperance cause from the stand-point of the recent elections in Chicago as follows:

The elections in Chicago are discouraging to those who believe, as we do, that in every community where an issue is fairly presented between vice and virtue, virtue always has a moral power which in the long run will win a majority. The issue was presented in Chicago as fairly as it well can be, and the candidate and representative of the liquor interest, with all which that involves, has been re-elected by a large majority. It is true that the vote was not as large by 10,000 votes as in 1880, whereas it should have been larger, and Mayor Harrison may perhaps be regarded as elected by a minority vote after all; but the apathy which stays away from the polls in such an issue is as discouraging a feature of American politics as the massing of intemperance, greed, and vice to carry the election. The general significance of the election is a general reaction against prohibition setting in all over the country, defeating prohibitory propositions in New York and Massachusetts and voting against high license in Chicago and Milwaukee; a division of sentiment among temperance people, which prevents Prohibitionists from massing their forces under a high-license banner, and high-license men from marching to the polls under a prohibition banner; a revolt of the Germans against legislation which confounds beer and whisky, and a German beer-garden with an American gin-shop; divided political responsibility, which took off from the people of the city responsibility for the administration of the city without putting it definitely on the legislature; and last, but not least, a thoroughly corrupt and corrupting press.

NOTES OF THE TEMPERANCE CONFLICT.

The Ohio Legislature has submitted two constitutional amendments to the people of that State, to be voted on next October. One provides that the Legislature shall have power to regulate the liquor traffic, by imposing taxes and requiring license; the other prohibits the traffic altogether and requires the Legislature to provide for its suppression. The issue is fairly drawn between license and prohibition, and Ohio will now be the theatre of an active temperance campaign. The most strenuous efforts will be made to defeat the prohibitory amendment, and it is hardly to be expected that, with timidity and avarice and the sympathies of politicians of both parties arrayed against it, it will prevail. But the contest, however it may result, will be a step of progress for the cause of temperance. The very discussion will be a victory. Light will be diffused. Converts will be won; and the cause will rise, even from defeat, stronger than when it entered on the struggle.

WHO SHALL VACATE.—A mad dog roams the streets. Children are going up and down. They are warned. With the bold curiosity of youth they venture near. One says, "He doesn't look cross; I'll handle him." He is bitten and dies in the arms of his father. Some people say, "It's a shame; the dog ought to be put off the street." Others say, "No, the children should have kept away, and they would not have been bitten." Is the street designed for mad dogs or children? Kill the dogs and let the children run!

So with the saloon. Society is for the people, not for those who prey upon the people. Instead of asking that the people should avoid these places, we should demand that these places avoid the people.

The streets are for the citizens; if any one has to vacate, let it be the enemy. —Crusader.

THE Emperor of China refuses to derive revenue from the opium traffic; the Queen of Madagascar, unable to prevent the introduction of foreign spirits at certain ports, exacts her custom duties in kind, and pours the liquor out upon the sands; but the Christian governments of Great Britain and America are content to derive a large part of their revenue from a trade which destroys the bodies and souls of their people.

It is stated that in Maine, with a population larger than that of Connecticut by 26,236 persons, there are but 991 retail dealers in alcoholic liquors and 21 wholesale dealers, with no brewery and no distillery; while in Connecticut there are 2,830 retail dealers and 118 wholesale dealers, with 14 rectifiers, and 87 distilleries and 23 breweries, while Maine has none.

In the Connecticut House, the Prohibitory Amendment has been rejected, 128 voting for it and 81 against it; 165 being necessary to its passage. It is a satisfaction to know that a majority were in favor of the amendment, even though it was not the necessary two-thirds majority.

Education.

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

THE PERILS OF GR...

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A FAVORABLE DIFFER

thinks that with all its theology is richer than practical side. German says, are more learned t churches are a long way gressive, evangelical worl latter to the former. Th an Archimedes regarded somewhat degraded when purposes, and Macaulay was with difficulty that stoop from speculation t spirit reveals itself in s older theology. It either nary human affairs, or w struse and metaphysical to be no connection betw interests. In Germany something of this vague, obscurity; but we rejoice try it is becoming more a in its methods; and its importance of comm fruits. Its relation to th to the duties of life sho sight of even by the prof and certainly should ev the ministrations of the p

THE BOSTON UNIVERS PORT.—The Ninth Ann President of Boston Univ been issued. It contain ending September 19; t tration of the year show of 555 students, distribut lege of Liberal Arts, 97;

Education.

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

THE PERILS OF GREEK AND HEBREW.

The reading of the following will be likely to provoke a smile. It will also suggest that the gap once yawning between religion and learning, has been gradually closing up. The possible danger now is that people will be injured by Greek and Hebrew, by knowing too little of it:

The anxiety which a number of persons are nowadays exhibiting to get rid of Hebrew, as a part of the course of study for the ministry, recalls the hostility with which the monks in Reuchlin's time regarded such studies.

The Bishop of Danfield congratulated himself on having never learnt either Greek or Hebrew. As for the monks, they asserted (according to Heresbach) that all heresies arose from those two languages, particularly the Greek. "The New Testament," said one of them, "is a book full of serpents and thorns, and Greek is a new and recently invented language, and people ought to be on their guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it become Jews."

Thomas Linacer, who passed for a learned and distinguished ecclesiastic, had not read the New Testament, even in Latin. Some time before his death, however, he became sufficiently interested in the subject to wish to see a copy. On opening it, his eyes fell upon the words, "Swear not at all!" Now, Thomas was a great swearer. Accordingly, with a great oath, he flung the book from him. "Either," exclaimed he, "this is not the gospel or we are not Christians!"

There is a still stronger argument which might be used by our friends who wish to expel Greek and Hebrew. It is the report made by the theological faculty of Paris, to the French Parliament. It was this: "Religion is ruined if you permit the study of Greek and Hebrew!"

TOO MUCH OF A GOOD THING.

Spurgeon thus warns young ministers against overacting in preaching: "It is very easy to overdo the thing so much as to make yourself appear ridiculous. When Nathan addressed David, I suppose that he delivered his parable very quietly, and that when the time came to say 'Thou art the man,' he gave the king a deeply earnest look; but the younger ministers imagine that the prophet strode into the room and, setting his right foot forward, pointed his finger like a pistol between the royal eyes, and giving a loud stamp of the foot, shouted, 'Thou art the man.' Had it been so done it is to be feared that the royal culprit would have had his thoughts turned from himself to the insane prophet, and would have called for his guard to clear the hall. Nathan was too solemnly in earnest to be indecently violent; and as a general rule we may here note that it is the tendency of deep feeling rather to subdue the manner than to render it energetic.

When your sermon seems to demand of you a little imitative action, be peculiarly watchful lest you go too far, for this you may do before you are aware of it. I have heard of a young divine who in expostulation with the unconverted, exclaimed, 'Alas, you shut your eyes to the light (here he shut both eyes); you stop your ears to the truth (here he put a finger into each ear); and you turn your backs upon salvation' (here he turned his back upon the people). Do you wonder that when the people saw a man standing with his back to them and his fingers in his ears, they all fell to laughing? The action might be appropriate, but it was overdone. Violent gesture, even when commended by some, will be sure to strike others from its comic side."—*Baptist Weekly.*

A FAVORABLE DIFFERENCE.—Jos. Cook thinks that with all its faults, American theology is richer than any other on the practical side. German universities, he says, are more learned than ours, but our churches are a long way ahead in actual, aggressive, evangelical work. We prefer the latter to the former. Time was when even an Archimedes regarded geometry as being somewhat degraded when applied to useful purposes, and Macaulay tells us that "it was with difficulty that he was induced to stoop from speculation to practice." This spirit reveals itself in some forms of the older theology. It either soared above ordinary human affairs, or was so recondite, abstruse and metaphysical that there seemed to be no connection between it and mundane interests. In Germany, still, it retains something of this vague, dreamy, involved obscurity; but we rejoice that in this country it is becoming more and more Baconian in its methods and its aims—is recognizing the importance of common sense and of fruits. Its relation to the soul's needs and to the duties of life should never be lost sight of even by the professor in his chair, and certainly should ever be prominent in the ministrations of the pulpit.

THE BOSTON UNIVERSITY'S ANNUAL REPORT.—The Ninth Annual Report of the President of Boston University has recently been issued. It contains a survey of the year ending September 19, 1882. The registration of the year shows a total attendance of 555 students, distributed as follows: College of Liberal Arts, 97; College of Music,

33; College of Agriculture, 23; School of Theology, 92; School of Law, 174; School of Medicine, 110; School of Sciences, 59. The aggregate is forty-eight more than last year. At the last Annual Commencement 141 academic and professional degrees and diplomas were conferred. The University furnishes to women equal education with the men in all courses.

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 EVENING BELL.

BY M. E. H. EVERETT.

No sweeter sound through the hushed air stealing,
Than that my heart is ever faint to hear,
On the still Sabbath eve, heaven's peace revealing,
To those who are afar and those near.
"Come, weary hearted, come!"
Where'er I wander, still I hear it calling,
And still I answer, through swift tear drops falling,
"Home of my heart, I come!"

O, sacred peace that to his own he giveth,
"Because his labors ceased, these hours he blessed,"
Hope of all lands, the life of all that liveth,
He hath exalted us to share his rest.
"Come, wanderer, come!"
The evening bell is tenderly entreating,
And still I bow my weary head, repeating,
"Home of my heart, I come!"

I come to worship at an unseen altar,
Where incense is a spirit's sacrifice,
I come to pray, six days, I may not falter,
But press undauntedly to win the prize;
But when the bell calls, "Come!"
Let me forget the world, and to its calling
Make answer, though regretful tears be falling,
"Home of my heart, I come!"

A PASTORAL LETTER.

The following is from an absent member, who, after requesting to have her name erased from the church book, assigns the following reasons: "I need hardly tell you why I do not consider it necessary to keep the seventh day. . . . After careful study of God's Word I am fully convinced that we are under no obligation to keep the *old law*, except what was brought over into the new covenant. Christ died to redeem us from the law, and we are told, 'Be not entangled again in the yoke of bondage wherewith Christ has made us free.' 'The law was our schoolmaster to lead us to Christ.' But suffice it to say, my trust is firm in God and I have no fears of being misled; for my daily prayer is that God would show me his truth, and gladly will I accept light whenever it is revealed from my heavenly Father."

REPLY.
Dear Sister,—If you have fully decided upon the course you indicate, you take the only honorable course in frankly informing the church of the fact, instead of leaving them to find out some other way, if ever. I hope, however, that you will reconsider your position; for I am persuaded that you are misled. I was once involved in the same delusion, as I now regard it; but after thorough investigation, I have come to regard it as destructive of the gospel scheme and of all morality, in its logical tendency. I can fully sympathise with you; for, I presume, I was once as confident in that way of thinking as you are.

You signify that you have no fear of being misled, because you daily pray "that God will show you his truth." What Christian does not thus pray? and do none of them ever fall into error? Are you sure that you can not err, while so many do? It is only when we follow the plain statements of God's law and Christ's example in keeping it, and in his spirit, that we are safe from error; neither of which allow the secularizing of the seventh day of the week, but clearly teach the opposite. You seem to confound the moral and ceremonial laws. But God, Christ, and the apostles, made a clear distinction between. Neither obedience to the ceremonial law, nor prayer, nor worship, however fervent, were ever acceptable to God, if the Decalogue were disregarded. But not vice versa. See Isa. 1:13-17, Prov. 28:9, 1 Sam. 15:22, etc. These passages prove that God never joined the Decalogue and the ceremonial law together as one code. In Gal. 3, Paul speaks of a law that was instituted four hundred and thirty years after the Abrahamic covenant, and in verse nineteen, says that this law was *added* because of transgression *till* the seed (v. 16) should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator. Exod. 20:19, 23, Deut. 5:30, 31. This was not the Decalogue, which was given direct by God without a medium. The Decalogue is a detailed revelation of the duties involved in the great love principle, which says, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," (Deut. 6:5), and "Thou shalt love thy neighbor as thyself." Lev. 19:18. Not a jot or tittle of that code could be omitted or changed with-

out affecting this love principle. It is called the "law of the Lord," "the law of God," "the commandments of God," etc. But the ceremonial law is called "Moses's law," etc., he being the mediator through whom it was given. The Decalogue is the unfolding of God's nature and of man's relation and obligation to him and to humanity, and is necessarily as unchangeable as that nature and relationship. Hence, to talk of its having been abolished, is to talk of God and man's relation to him having been abolished. To talk of that law or any part of it having been brought over into the new covenant, is to talk of God and man's relation to him having been brought over into the new covenant, although they would no longer have existed without such transfer! The ceremonial law came into existence on account of sin, and would not have existed had it not been for sin. But the moral law existed before, or there could have been no sin; for Paul says, "Where there is no law, there is no transgression." He says, also, that the ceremonial law "was added because of transgression, till the promised seed should come" (Gal. 3:19), implying that then it would cease. But the moral law was as binding upon man before he sinned as afterwards; and redemption restores him back to the obedience and love of it, the same as before he fell. Paul says, (twenty-seven years after Christ's resurrection,) "I delight in the law of God, after the inward (redeemed) man." The apostle also says that this ceremonial, or added law, "stood only in meats and drinks, and diverse washing, and carnal ordinances, imposed on them until the time of reformation," and hence to exist no longer. Heb. 9:10. Christ knew that he should fulfil all that it foreshadowed when he died and should thus nail it to his cross, and that in his atonement he should magnify and make honorable the moral law, which man, by transgressing, had dishonored. Through his death, it became possible for God to show mercy to rebellious man and still his law suffer no dishonor, but rather be made more honorable, since man is also won to the love and obedience of it. Hence it is declared that those who are saved "keep the commandments of God and the faith of Jesus," not *or* the faith of Jesus.

The apostles speak of a law that was done away, abolished, which was a yoke, and a burden, etc. They speak also of another law that is spiritual, holy, just and good; which faith in Christ does not make void but establishes, or confirms. Now, if they spoke of only one code in both these instances, they contradicted themselves; and if they wrote by inspiration, then God is involved in the contradiction. Nothing is clearer than that the Sabbath was instituted before man sinned before there was any need or hint of redemption, and hence had no connection with, or reference to redemption, any more than the command to love God, or the institution of marriage. Christ's teaching and example and also that of the apostles, show conclusively that they considered the weekly Sabbath still binding; but not the annual sabbaths of the Jewish ceremonies. All through New Testament times, they called the seventh day "the Sabbath," and represented the first day to be the day following the Sabbath. It is recorded that they met for worship, over *eighty times* on the Sabbath, and that it was their custom to do so; while only one instance is recorded that they met for a religious purpose on the first day, and the context proves that they did not regard it as a sacred day. Acts 20:7-16.

Twenty-seven years after Christ's resurrection, Paul, in open court, challenged his persecutors to point out a single fault in him, except that he had taught through Jesus the resurrection of the dead. Acts 24:20, 21. He had then preached and planted churches in nearly every existing nation, and said he had "not shunned to declare *all* the council of God." Acts 20:27. If he had taught or practiced disregard for the Sabbath, they would have known it and could have proved a grave offense against him; but they never hinted such a complaint against him or any disciple after Christ's death, which they certainly would if there had been any ground for it. Two years later, Paul was arraigned again, "And the Jews who came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove, while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I *offended any thing at all.*" Acts 25:7, 8. Paul knew that no law was held more sacred by the Jews, than the law of the Sabbath, and had he ever deviated from it, in word or act, he could not, truthfully, say what he did, and they would not have been driven to the necessity of bribing false witnesses against him. In chapter 28:17, he said to

the chief men of the Jews at Rome, "I have committed nothing against the people or customs of our fathers." No testimony could be more conclusive that the disciples had never taught a change or abrogation of the Sabbath. If it had been changed or abolished, they *knew* it, and *knew* that the seventh day had ceased to be the Sabbath, and therefore could not continue to declare that it was the Sabbath still, as they did, and be honest men. If they were inspired, here is divine testimony that the seventh day is the Sabbath of the gospel dispensation. If they were not inspired, then the New Testament is not an inspired book. It is nowhere said that sin is the transgression of the *gospel*, nor that by the gospel is the *knowledge* of sin; but that sin is the transgression of the *law*, and by the *law* is the knowledge of sin. "Christ hath redeemed us from the *curse* of the law," and not from the law itself, or obligation to obey it. In Rom. 10:4, Paul says, "Christ is the end of the law for *righteousness*, to every one that believeth." In him the righteousness enjoined in the law was attained. He lived it out, both in its letter and spirit, and by his atonement brings believers into harmony with its claims. He set a perfect example of obedience to it, and thus showed, in full, the righteousness which the moral law enjoined. He said, "Follow me, I am the way, the truth, and the life." You say, "Christ died to redeem us from the law." Where is there such a passage? Paul said (Gal. 3:13), "Christ hath redeemed us from the *curse* of the law," which teaches a very different sentiment. Would obedience to that law, prompted by loving faith in Christ, and according to his example, defeat the righteousness which God enjoined in the moral law? If not, then it is necessary to attain it. Would such obedience tend to make men *unlike* Christ? If not, then it is the only way such likeness can be attained. Does that law contain a single precept that would be a sin now to obey, as Christ did, and just as God wrote it? If not, then to neglect thus to obey it would be a sin. It is impossible that an act, or feeling, should be both righteous and sinful, at the same time, or neither righteous nor sinful, and it is impossible to obey a command and not do the thing commanded. Hence, obedience to God's commands, as he wrote them, is our *only safe way*. As God's mercy can neither conflict with nor take the place of his justice, so the gospel, the proclamation of that mercy, can not conflict with, nor take the place of his "holy, just and good law," which man transgressed and thus made redemption necessary to save him from its "curse."

Since the gospel is a remedy for the transgression of the law which existed before the gospel was proclaimed or predicted, the moment that law should cease, its demands upon its transgressors would be null and void, and so would the gospel be; for there would be no pardon possible without a law to condemn sin. If that law ceased when Christ died, then the Jews, by slaying him, were, with all others, delivered from condemnation, and needed no pardon; for, in that case, there was no law in existence that had been transgressed. Hence, the gospel would be null and void and all preaching of it, vain.

The apostle says that Christ "by means of death, for the redemption of the transgressions that were under the first testament, they who are called might receive the promise of eternal inheritance. For where a testament, is there must also, of necessity, be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:15-17. It follows then, that the death of a testator fixes his will, or covenant, beyond the possibility of change. In Gal. 3:15, Paul says that when a covenant "is confirmed, no man *disannulleth* or *addeth thereto.*" The new covenant was confirmed and fixed by the death of Christ, and hence no change or addition could be made after that. No re-enactment of a law could occur till it had been repealed, and Christ repealed no law till he died. Could the same act both repeal a law and re-enact it? Impossible. After the death of the testator it was too late to either repeal or re-enact. Where is there a hint in Scripture that such re-enacting of the Decalogue, or any part of it, ever took place, or was ever proposed by the Lord? If the Bible be your standard, let us have the passage. Does God ever enact or abolish laws, in man's interest, *secretly*, and still hold him subject to the corresponding rewards and penalties and never make it possible for man to know these facts? Has he ever done so?

I had no thought of writing so long a letter when I began. Pardon me for so doing. I will send with this a couple of tracts for you to read if you choose. Praying that God may lead you, myself, and all, to see the truth as it is, and obey it, that we may be sanctified through it according to our Lord's last prayer, I am,
Your unworthy pastor,
N. WARDNER.

THE OBJECT OF THE SABBATH.—One object God had in view in giving the Sabbath was that it might be his representative in human life. Nothing else can so fully accomplish this as sacred time. An altar, a temple or a city, could in some sense represent

God to a given locality or people. Such was Jerusalem to the Jews. But time comes to all men alike, and comes unceasingly. Hence Eternal Wisdom chose the Sabbath and set it apart by the highest possible sanction—divine example—that God and his worship might be forever kept before men, demanding obedience and bringing blessing. The experience of humanity, the history of the world, shows how necessary the Sabbath is to a pure religious life; and just in proportion as it has been rightly apprehended and observed, humanity has been blessed and purified. It is not only the central figure of the Decalogue, but its recognition is the natural and practical method of teaching men to revere God and keep the other commands of the Decalogue.—*Statesman.*

A PERMANENT FOUNDATION.

A writer in a recent number of the *Christian Statesman* makes a strong plea for the Sabbath, showing the necessity of it as a means for purifying society, and saving men from godlessness and crime. We think he has found the secret of the disregard everywhere felt for the Sunday, in the tendency to demand a day for rest simply; and he certainly lays down the only true basis for a genuine Sabbath reform when he insists that the people must be taught to have a conscience in the matter of Sabbath observance. "We must," indeed, "make them understand that the Sabbath is a divine institution." But just here, we apprehend, is the burden with those who plead for the Sunday. It will be of comparatively little use for the pulpit to "press home on the heart and the conscience" these fundamental truths unless the inevitable conclusions to which they lead, are accepted by those who thus preach. The words of the writer on this point are worthy of a wide circulation. We give them below:

"What shall we do? One thing is, we must try and impart to our people a conscience in the matter of Sabbath observance. We must make them understand that the Sabbath is a divine institution; that it is God who says: 'Remember the Sabbath-day to keep it holy;' and that he means them; that they will be held responsible and will have to give account to God in this as in anything else. The divine authority behind the Sabbath has been too much covered up. Customs and prevalent modes of teaching have combined to put Sabbath observance outside of the realm of religious duty, in a very large degree. The mere rest day theory is a popular one. Upon this theory it is easy to invent methods of resting which will gratify worldly tastes and benumb conscience. It does not usually involve the idea of sacred time or a divine obligation. And for this the church and pulpit are in no small degree responsible. There has been too much talk about the *utility* of a day of rest, and not enough about Sabbath observance being a matter of divine obligation. This is the point we must press home on the heart and conscience. The church must take high religious ground or society will continue to drift further and further away. This alone will form the permanent foundation of a revival of Sabbath observance as is now imperatively needed.

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.

t of the district wherein such
t, for the space of two weeks
City Commissioners meet to
on.
of Revenue of any county
se to any person or persons,
unless a permit is presented
of County Commissioners,
se so issued shall contain a
the same may be suspended or
Board of County Commission-
e causes set forth.

LECTIONS IN CHICAGO.

Union gives the outlook in
paise from the stand-point of
ons in Chicago as follows:

in Chicago are discouraging
ieve, as we do, that in every
re an issue is fairly presented
l virtue, virtue always has a
ch in the long run will win
the issue was presented in
as it well can be, and the
representative of the liquor
which that involves, has
by a large majority. It is
was not as large by 10,000
whereas it should have been
r Harrison may perhaps be
ed by a minority vote after
y which stays away from
an issue is as discouraging
ican politics as the massing
greed, and vice to carry the
general significance of the
tral reaction against prohibi-
all over the country, defeat-
propositions in New York
s and voting against high
and Milwaukee; a divis-
among temperance people,
prohibitionists from massing
a high-license banner, and
from marching to the polls
on banner; a revolt of the
legislation which confounds
and a German beer-garden
gin-shop; divided political
hief took off from the peo-
n responsibility for the admin-
city without putting it
legislature; and last, but
ghly corrupt and corrupt-

TEMPERANCE CONFLICT.

ture has submitted two
ndments to the people of
voted on next October.
the Legislature shall have
the liquor traffic, by im-
quiring license; the other
altogether and requires
provide for its suppression.
drawn between license
nd Ohio will now be the
e temperance campaign.
s efforts will be made to
ory amendment, and it is
sted that, with timidity
sympathies of politicians
rayed against it, it will
ontest, however it may
of progress for the cause
the very discussion will
it will be diffused. Com-
and the cause will rise,
stronger than when it
ggle.

DATE.

A mad dog roams
ren are going up and
arned. With the bold
they venture near. One
look cross; I'll handle
and dies in the arms of
eople say, "It's a shame;
put off the street." Oth-
children should have kept
d not have been bitten."
ned for mad dogs or chil-
ers and let the children

on.

Society is for the
who prey upon the peo-
king that the people
aces, we should demand
d the people.
the citizens; if any one
the enemy.—*Crusader.*

China refuses to derive

um traffic; the Queen
to prevent the intro-
rits at certain ports,
ties in kind, and pours
the sands; but the
s of Great Britain and
to derive a large part of
trade which destroys
their people.

Maine, with a popula-

of Connecticut by 26,
but 991 retail dealers
121 wholesale dealers,
no distillery; while in
930 retail dealers and
with 14 rectifiers, and
breweries, while Maine

House, the Prohibitory

rejected, 128 voting
165 being necessary
satisfaction to know
favor of the amend-
as not the necessary

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 26, 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."

THE maple sugar season has been the shortest this Spring known in Allegany county for forty years. So says an old farmer.

ONE of the sorest needs of the present popular religious life is *conscience*. The man who to-day does right because it is right, and because he dare not do wrong, will do it to-morrow because he loves it with all his heart.

THE Associations will occur this year beginning as follows: South-Eastern, at Lost Creek, W. Va., May 24th; Eastern, at Plainfield, N. J., May 31st; Central, at Brookfield, N. Y., June 7th; Western, at Little Genesee, N. Y., June 14th; and the North-Western, at Pardee, Kan., June 21st. Doubtless due and full notice of these respective meetings will be given by those in authority.

A GOOD STORY is being told of a minister, "out west," who was illustrating the course of the young man who indulges in strong drink and its accompanying habits, by the story of the Prodigal Son, when a young man arose and indignantly left the house, saying he would not submit to such personal references. That is a good preacher who can so present and illustrate the truth as to make the guilty offender feel, "he means me."

WE have no disposition or desire to encourage prejudice against any class of citizens, on the ground of nationality. But when such sentiments as the following are boldly put forth as a basis of political work, it may be worth while to be cautious how we put power into the hands of those who advocate them:

"A prominent Irish politician, speaking at a recent political gathering in Cooper Institute, said: 'It is the duty of all Irishmen to bring about war between the United States and Great Britain. Put Irishmen in high places, into the State Legislatures, into national offices, into the Cabinet of the United States—and they will do their work well.'"

WHOSOEVER.

A single word of very common occurrence is often more significant than most people think. Take the word "whosoever." It is broad enough to cover the whole race of men, and particular enough to embrace every individual of the race.

It is related that Richard Baxter was in the habit of saying that "whosoever" was one of the most comforting words in all the Scriptures—a word giving more assurance than almost any other. "If," he said, "an angel from heaven were to proclaim it through the earth that the name of Richard Baxter is written in heaven, I could not be sure that it meant me, for there might be a great many Richard Baxters in the world, and my chance, under the proclamation, would be reduced to one among so many; but, when it is said 'whosoever will, let him come and take of the water of life freely, then I know it means me.' There is truth and comfort in it. Troubled, doubting, fearing soul, hear the word, repeat it until it is fixed in your heart; 'whosoever.' It means you. So far as the purposes and provisions of salvation are concerned, they are all comprehensive. Our Redeemer is "able to save to the uttermost, all that come to God by him." It is all expressed in the one word we are now studying—"whosoever." If this be true, why then are not all men saved? In the plans and purposes of God, another very significant and very important word is joined with the "whosoever"; it is "will." "Whosoever will, let him take of the water of life." "Whosoever" is the word expressing God's bounteous plan, and means me. "Will" is the word expressing man's relation to and choice respecting the offer of salvation. Does it, too, mean me? This is the question for each of us to answer. All this is forcibly illustrated in the current Sabbath-school lesson, and its connections.

When Peter, who in common with others, had supposed that the mission of the Messiah in the world was only to the people of that nation from which He, as to his human nature, came, saw how abundantly the gift of God, in the Holy Spirit, was bestowed upon the Gentiles, he suddenly became aware that God had larger purposes than he had supposed, and cried out in the joy of his dis-

covery, "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him." This truth has become so familiar to us that it has almost lost its power unless we are asked to stop now and then and study its wonderful meaning, but it was a great discovery for Peter to make, and filled him with joy, not so much on his own account as on account of those whom he had hitherto regarded as outside the covenant mercy of God. The more than willingness of Cornelius to be embraced in God's "whosoever," is seen in his sending for Peter, and the eagerness with which he listened to the message of salvation, and the prompt obedience which he rendered to the requirements of the gospel. He was not only willing to be saved, but he desired, he *willed* to be saved. Here is the whole story: God's love is all-embracing, man's will is free to choose. And yet, it should not be forgotten, God's love is so yearning that it does not leave the human will to its own inclinations, and the uncertain conflict with worldly influences, but the Spirit of God is moving upon men to incline them to accept love's offer of salvation.

While Peter was being prepared to discover the truth of the grand doctrine of the "whosoever," Cornelius was being prepared by the same Spirit to add the "I will," and thus complete the circle of redeeming grace. The "whosoever" has gone out to the ends of the earth, and the Spirit of God, either directly, or through the Word of God, or the ministry of Christian lives, has followed it to every nation, and only waits the "I will" of weary men and women, to bring in the glad day of salvation to each sin-stricken soul.

Communications.

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

TEACHERS' MEETINGS.

The substance of a paper read at the recent session of the Sabbath School Teachers' Institute, at Little Genesee.

BY C. A. BURDICK.

I. Objects of Teachers' Meetings.

1. An object of the first importance to be reached in a teachers' meeting, according to my view, is the mental and spiritual stimulus imparted to each other by persons brought into close and familiar contact for the purpose of mutual improvement in the teachers' calling. The wise man said, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend;" and, we may add, his *mind* and *heart*, also, unless these are meant to be included in the word "countenance." In most persons there are latent mental and spiritual forces, the full development of which requires the action of mind upon mind and of heart upon heart. Much of the culture of schools, much of the profit of teachers' associations, and of intellectual and religious associations of every kind, comes from the *attrition* of mind upon mind and heart upon heart, *toning* up and sharpening faculties, and quickening zeal. It is this action and reaction of mind and heart that gives to a well-conducted teachers' meeting, its primal value.

2. Another important object is, mutual help in the preparation of the lessons to be taught, the bringing together the results of the study of all the teachers, so that each may secure the benefit of the study of all.

3. It seems to me that the teachers' meeting should also afford some of the benefits of a normal class, so far, at least, as the discussion and illustration of methods of lesson preparation, methods of teaching, means of securing attention, the art of questioning, &c. This would be especially helpful to young teachers, and to some of the older scholars who should be enlisted in the teachers' meeting for a course of preparation to become teachers when needed.

4. Another object to be secured by teachers' meetings is the furnishing an incentive to thorough private study of the lessons. Teachers are too liable to let business and cares crowd out lesson preparation, and so come before their classes with the too familiar excuse for conscious inefficiency, "I am not very well prepared on this lesson, I have not had time to study it." But if a teachers' meeting is maintained, and so conducted that each teacher is expected to contribute to it some results of his previous study of the lesson, he has an incentive to study it so as to meet the expectations of his fellow teachers.

5. Teachers' meetings, when well conducted, cultivate a *habit* of study and *method* in study. This promotes growth in a teacher.

6. The teachers' meeting affords an oppor-

tunity for mutual counsel, and promotes mutual sympathies. Superintendent and teachers get better acquainted with each other, and get many valuable suggestions from each other when they meet with difficulties in their work. It enables the superintendent to get better acquainted with the wants of particular classes in his school, and also to secure the co-operation of his teachers in carrying out his plans for the management of the school.

If the teachers' meeting is capable of securing the objects above mentioned, and so, of greatly increasing the efficiency of teachers, it ought to be considered an indispensable adjunct to the Sabbath-school work. Without it, it is certain that many teachers will lack the zeal and preparation which the great work of seeking the salvation and culture of souls demands.

II. Methods of conducting teachers' meetings.

The objects above mentioned suggest the proper methods.

1. In order that the teachers' meeting may afford the mental and spiritual stimulus mentioned, it must be free and social. All should meet cordially and familiarly, and strive to come into close contact, mind to mind and heart to heart. Questions should be so put and answers so treated as to make each feel at ease and free to answer, to feel that no advantage will be taken of mistakes or ignorance, that no criticisms are to be indulged. Also the devotional element must find a place. The meetings should be either opened or closed with prayer. If the teachers are punctual in getting together on time, it seems to me it would be best to open with prayer. Singing an appropriate piece would also help to bring hearts into the right frame for the work of the meeting. And all through the exercises should be so conducted as to keep before the minds of the teachers that the primary object to be aimed at is the salvation of the unconverted and the spiritual culture of the converted.

2. It seems to me that there should be no attempt to go into all the details of the lesson to be studied, but that the important points, the difficulties, if any, and the methods of teaching the lesson should have first attention. I would have each teacher, often, if not generally, bring in a plan for teaching the lesson which he thinks would be suited to his own class, and then give opportunity for suggestions to be made on the plans presented. This exercise might be varied by asking the teachers to bring in an analysis of the lesson to be studied, or to name the most important truth contained in the lesson, and what practical lessons from it may be impressed on the pupil's mind.

3. Questions of history, geography, ancient manners and customs, &c., illustrative of some lesson in advance, might be assigned to individuals for investigation, the results to be reported at the meeting when that lesson is to come under consideration.

4. I would have a question box, and encourage teachers to bring in such questions as their work would naturally bring up. At the proper time the leader should read the questions, and either answer them himself or call out answers from others, giving such attention to them as their practical importance should demand, or time permit.

5. As to who should be leader of a teachers' meeting, it may be best generally, perhaps, for the superintendent to fill that place; but I should think it should be the man or the woman who is best qualified to secure interest and profit to the meeting.

III. The facilities needed.

There ought to be at least a small teachers' library, accessible to all the teachers, and to be at hand for reference in the teachers' meetings. It should embrace geography and maps of Scripture countries, a good Bible Dictionary, an Encyclopedia of Religious Knowledge, some good practical commentaries, and such other books for reference as are within reach of the means that are available. The teachers' library ought to be furnished by the Church.

TESTS.

Every character is tested. God "tries" our hearts not only that we may know ourselves but that we may be taught how to build in the future, and on what foundation to build. Character built upon Christ with "gold, silver, and precious stones," will stand the severest test. Our struggles are often watched and known by one another better than we think, and if we could only realize how others are to know whether we are kings or slaves in our conflicts we would more often conquer. "Angel hosts are looking down," and we know God never sleeps, but the fear of the Lord is not so great in our hearts, sometimes, as the "fear of

what man will think of us." Selfishness never can stand any true test. Where there ought to be good fruit a selfish heart will always be barren; and a barren heart makes the barren life—a loveless life. If we turn away from any one of God's commandments we do not love him, because it is written, "If ye love me keep my commandments," and "he that hath my commandments and keepeth them he it is that loveth me," also, "he that loveth me not keepeth not my sayings." Can there be any worldly honor that can compare with this—loving God and keeping his commandments? If we continue to break one of the least of his commands and teach men so we shall not only be least in the kingdom above, but we shall be "least" even here, in the estimation of others, if not in our own. "Draw nigh to God and he will draw nigh to you," so shall we "be able to stand in the evil day," and through him "do valiently." "This is the victory that overcometh the world, even our faith."

L. H.

THE NORTH-WESTERN ASSOCIATION.

This Association convenes with the Pardee Church, June 21-24, 1883. This is the first time that a Seventh-day Baptist Association has ever made an appointment to assemble west of the Missouri River. We expect a large delegation, and with the favor of God, we confidently hope the meeting will be of great value to the cause of the Master. Our new meeting-house will be completed, and will most probably be dedicated to the worship of God at that time. Bro. Ira J. Ordway, of Chicago, and myself were appointed railroad committee. At present, it is uncertain what can be done with our Kansas railroads. A new law was passed by the State Legislature last Winter, obliging the roads to carry passengers for three cents per mile instead of four cents, which has been the rule for some time past. The law goes into effect June 1st. The regulations under this new law are not settled, but probably will be by the last of May, which will be in time for our meeting.

An excursion immediately following the Association, to Santa Fee, Las Vegas, and the Hot Springs, New Mexico, has been suggested. There are now excursion tickets to Las Vegas on sale, good for ninety days. Round trip from Atchison or Kansas City, \$42 80. Most probably better rates than this can be secured. When the Association convenes, and it is ascertained how many wish to go, with all the particulars about the matter, it will not take long to arrange with the railroad officials.

As the time of the Association approaches, particulars as to fare, time of trains, &c., will be made known through the RECORDER. In the meantime, whenever asked, the writer will give private information as he may be able. S. R. WHEELER. PARDEE, Atchison Co., Kan.

A VISIT TO MINNESOTA.

I thought the readers of the SABBATH RECORDER might be interested in hearing a word from the Northwest, and especially from our Sabbath-keeping settlements in Minnesota. I left my home in Milton, Wis., March 5th, and after much delay, on account of the snow and cold weather, reached my destination. I expected to visit all our brethren in Minnesota, but found the roads so bad it was deemed impracticable to try to go to Trenton. I was very sorry to be obliged to forego the pleasure of seeing the Trenton brethren. At Alden, Sabbath services are kept up the year round, whether few or many attend. First, Sabbath-school; then a collection is taken, and after this prayer and conference meeting is held. Perhaps only two will be present, but the meeting is held just the same. To one who has been accustomed to attend our larger gatherings, this seems a little novel; but upon reflection, I see it is the way to do. If all our small settlements would pursue this way of worship, it would save much apostasy, and would bring untold strength to the lone Sabbath-keepers. The services are held in Dea. Ernst's house.

At Alden I met Eld. Sindall, our missionary among the Scandinavians. Circumstances seemed to justify our holding a series of evening meetings. Dea. Ernst obtained the use of the village school-house for that purpose. Preaching services were held by Eld. Sindall, assisted by a Methodist minister, who preached one or two evenings; also a Dane missionary among the Baptists two evenings. The general order was, first, a sermon in English, by myself, then preaching by Eld. Sindall in the Danish language. Those who understood the language, said the preaching in the foreign language was good, and I thought it must be, for the

reason the Danish people turned out, it was said, better than ever before, and it was apparent there was a deep religious feeling among them. A number rose for prayer, and one young lady, as I learned, experienced a hope in the blessed Redeemer; there may be others. Some who had been Lutherans showed strong preference for our meetings. It was said the Lutheran minister of the place came and stood in the entry-way while Eld. Sindall was preaching. The meeting was very interesting to us.

OUR PROSPECT IN MINNESOTA.

From all I could gather, it seems painfully apparent that our people are steadily losing ground, and whether anything can be done to turn the tide is the all-absorbing question. One thing I noticed that looked favorable, and that is, the dissensions of the past are among the things of the past. "Who shall be greatest in the kingdom," is no longer a question. But will not some one be great by being servant of all? It is more than probable if some one who can adapt himself to the wants of the people, who will be indeed a servant, and not a preacher only, would enter this field, he might, by the blessing of God, harmonize and strengthen the things that remain; might do a great work for the cause for which we so earnestly pray.

Eld. Sindall has gone to Forest City, in Northern Iowa, to labor (by request) among his countrymen. If I understand rightly, they were Adventists, but are dissatisfied with the developments of their doctrine. H. HULL.

WASHINGTON LETTER.

(Regular Correspondence.) WASHINGTON, D. C., April 20, 1883.

The National Academy of Sciences has been holding its annual meeting this week in the lecture room of the National Museum. Many distinguished scientists are in attendance, each of whom, according to the day's programme, has read a learned disquisition upon some scientific subject to the edification and entertainment of the abstruse brotherhood. The meetings have been well attended by persons of no pretension to scientific acquirements, whose lack of technical information renders them incapable of fully appreciating the subjects discussed, but their presence shows commendable interest in things scientific, while the rarified atmosphere of the place is wholesome, if only for a change. At their business meeting, Wednesday, Prof. O. C. Marsh, of Yale College, was elected President of the Academy, to fill the vacancy caused by the death of Prof. Rogers. Prof. Marsh has of late years been investigating the extinct animals of the Rocky Mountain region, and has discovered more than two hundred kinds before unknown. He is a nephew of the philanthropist, George Peabody, and is wealthy.

Yesterday (Thursday) an immense concourse of people assembled in the beautiful grounds of the Smithsonian Institute to witness the unveiling of the statue to Prof. Henry, the philosopher, lecturer, and scientist who devised the plan of the Smithsonian, as it now stands, thirty-two years before his death, and who presided over it and controlled its administration for a third of a century. He prevented it becoming a college, a library, a museum, or agricultural school, and made it an institution for the creation and diffusion of knowledge among men. Chief Justice Waite made the address and unveiled the statue. President Porter of Yale College delivered the oration, and the Philharmonic Society, consisting of one hundred and fifty voices, accompanied by the Marine Band, rendered the music. It is the first statue to a civilian unveiled in this city, where there are so many stiff looking statues to military heroes.

Ex-Secretary Blaine is working industriously, but quietly, at his book. He is seldom seen on the Avenue now; being too much absorbed with his work to be loitering around. It promises to be interesting reading, for who is more familiar than Blaine with the inside history of the Republican party from 1865 until the present time. But it does seem as if there could be no undimmed success at anything in this world, for just before he has finished carving for himself a new niche in the gallery of fame, after all his hard toil, and just before he has quite grasped his fresh honors, he learns that simultaneously with his own publication will appear Ex-Senator Tabor's book: "Thirty Days in Congress," or "Daniel Webster as Compared with Myself." It was a pity that Blaine's hard-won glory is to be overshadowed in this way, and that he did not hurry up a little with his book. C. A. S.

The striking coal miners in Illinois have concluded to return to work.

Home

WEST ALMOND

After discontinuing the Wardner district, in the Baker district, several evenings. I preached sermons. The meeting and with some good results of the Spirit was felt in a few the meetings will

On Sunday afternoon a visiting brother from a preaching service at There are at present in about seventy persons. Four died in February. Weaver, is the right man judging from his attendance in the inmates. At two for preaching service. seated in the dining hall. We marked the good attended and enforced the of the language of the not off in time of old, when my strength failed ranged for another appointment. The young people of the invited to sing at the

Illinois

It is a common experience the best things rarely are so with the seasons ones seldom coming in the very excellent year to be followed by the Spring. We prophesy the future in farm matters is not flattering.

April 14th was our was rather more than There had been a proportion continue these anniversary while it was by no means decided, the proposition bring out the finer and only the spiritual life, of nearly all the forty-fifths. Added to this the tained in the death of a tor and "father in Lewis, and the keen sense to him for suggesting this beautiful occasion was unusually referring to the matter. Then, too, the really in our Church as a body, addition of so large a promising converts, as and experienced ones greatly increased attendance meetings, all tending interesting and profitable

This was, as most of members know, a real 14th of April, on years ago, we became was in this, as in other our pastor being ill. This we much regret, our own, since, perhaps unity could be given with his people than services were, however Bro. W. R. Potter, and the sentiments expressed state of affairs with us, God, there may yet be success attending, and church organization. Will the friends of pray for us?

Wisconsin

MILTON Seven persons were the pastor, Eld. Ward the Seventh-day Baptist place.

Condense

Representatives of telephone and electric whose wires run through York, have adopted replacing wires under no satisfactory system, devised and deprecating legislative action on the solved that a committee representative from the city, be appointed method for securing the United States murdered by desperado ritory, and his prison

Home News.

New York.

WEST ALMOND AND VICINITY.

After discontinuing the special effort in the Wardner district, meetings were invited in the Baker district. These were held for several evenings. I preached eight or ten sermons. The meetings were well attended and with some good results. The influence of the Spirit was felt in the worship, and by a few the meetings will be long remembered.

On Sunday afternoon, April 15th, a Baptist brother from Angelica arranged for preaching service at the County House. There are at present in charge of the county about seventy persons. Several are sick. Four died in February. The keeper, Mr. Weaver, is the right man in the right place, judging from his attention to the wants of the inmates. At two o'clock the bell rang for preaching service. Presently there were seated in the dining hall about fifty people. We marked the good attention as we unfolded and enforced the theme which grew out of the language of the Psalmist, "Cast me not off in time of old age, and forsake me not when my strength faileth." The keeper arranged for another appointment in two weeks. The young people of the Baker district are invited to sing at the next meeting.

L. M. C.

Illinois.

FABINA.

It is a common experience in this life that the best things rarely repeat themselves. It is so with the seasons, two very favorable ones seldom coming in succession, so that the very excellent year just past was likely to be followed by the present late, cold Spring. We prophesy nothing in regard to the future in farm matters, but the prospect is not flattering.

April 14th was our anniversary day, and was rather more than usually interesting. There had been a proposition made to discontinue these anniversary services, and while it was by no means likely to be so decided, the proposition had the effect to bring out the finer and tenderer side of not only the spiritual life, but the natural heart of nearly all the forty-five or more respondents. Added to this the loss we have sustained in the death of our dear former pastor and "father in Israel," Eld. C. M. Lewis, and the keen sense of our indebtedness to him for suggesting and instituting this beautiful annual service, the occasion was unusually impressive, several referring to the matter in feeling terms. Then, too, the really improved condition of our Church as a body during the year, in the addition of so large a number of young and promising converts, as well as of some older and experienced ones from abroad, with the greatly increased attendance at the prayer-meetings, all tended to make the service interesting and profitable beyond its wont. This was, as most of the old but absent members know, a real anniversary, being the 14th of April, on which day, seventeen years ago, we became a church. But there was in this, as in other pleasures, some alloy, our pastor being ill and unable to attend. This we much regret, for his sake as well as our own, since, perhaps, no better opportunity could be given him to acquaint himself with his people than such a meeting. The services were, however, well conducted by Bro. W. R. Potter, and we can not doubt, if the sentiments expressed were an index of the state of affairs with us, that, by the grace of God, there may yet be a good measure of success attending, and resulting from this church organization.

Will the friends of Christ and his cause pray for us?

E.

Wisconsin.

MILTON JUNCTION.

Seven persons were baptized recently by the pastor, Eld. Wardner, and united with the Seventh-day Baptist Church in this place.

Condensed News.

Domestic.

Representatives of twenty-one telegraph, telephone and electric lighting companies, whose wires run through the streets of New York, have adopted resolutions in favor of placing wires under ground, but stating that no satisfactory system of doing so has been devised and deprecating the hasty compulsory legislative action on the subject. It was resolved that a committee, consisting of one representative from each corporation, and the governor of the State and the mayor of the city, be appointed to consider the best method for securing the desired object.

The United States Marshal Lyman has been murdered by desperadoes in the Indian Territory, and his prisoners released.

It was stated last year that English noblemen and capitalists had combined to purchase lands in West Virginia. Suydam represented certain dealers in a deed for "wild cat" property. The Englishmen consummated negotiations for the purchase of \$600,000 worth of wild land, \$16,000 being paid down. Before further payments were made, an investigation was made. The lands could not be found, and the police say that the prisoner has before figured in similar transactions.

Employees at the Chicago and Alton railroad shops, at Bloomington, Ill., incited by a few hot-headed ones, and by the sympathy of the Knights of Labor requested the company to add twenty-five cents a day to their wages, irrespective of the amount now paid. The general manager characterized the demand as outrageous, and said that all dissatisfied workmen might resign. A mass meeting was called but none were present but a few ringleaders. All is quiet.

Postmaster General Elmer, a member of the commission to regulate the railway mail service, says he has devoted much time to the consideration of the problem, and says there will be, in his judgment, no difficulty in devising new regulations which will prove of great benefit to the department and to the service. It is probable that the commission will visit Philadelphia, Boston, New York, Chicago and St. Louis, in the prosecution of its work.

The values of exports in provisions, tallow and dairy products for March were \$9,941,000; March last year, \$7,993,000; provisions and tallow for the five months ended with March, \$46,143,000; for the same period last year, \$48,103,000; dairy products for the eleven months ended with March, \$12,094,000; for the same period last year, \$17,456,000.

There were 160 failures reported during the past week, an increase of seven over last week. They were as follows: Middle States, thirty-four; New England States, thirty-one; Southern States, thirty; Western States, forty-six; Pacific States and the Territories, nineteen; Canada, thirty-two.

In view of the reported restlessness of several Indian tribes, the War Department is preparing to suppress any outbreak. Seven hundred recruits are already on their way to the regiment's department in Columbia, New Mexico, Arizona, and Indian Territory.

At Pittsburg, the railroad coal operators have decided to reduce the mining rate on April 23d from three and a half to three cents a bushel. The miners will take action on Tuesday. It is thought that a strike will be ordered.

The Excise Board of Auburn, N. Y., raised the licenses to the following prices: Hotels, \$200; saloons, \$100; ale and beer, \$75; drug stores, \$40. The move has caused much comment.

Information from the Indian Territory says that Blossom and Hawk, the Cherokee Indians, the former of whom was to have been hanged at Tahlequah, have been respited.

The alleged box of dynamite sent to Newark, N. J., from Milwaukee, Wis., by the Adams Express, proves to be only blasting fuses, and are perfectly harmless.

Frelinghuysen has exchanged with the Spanish minister ratifications of the trade mark and extradition treaties between the United States and Spain.

At Harrisburg, Pa., the Senate passed the bill to prohibit a person from treating another to spirituous, vinous, malt, or brewed liquors.

A check for \$2,691,000, drawn by C. P. Huntington in favor of Morgan & Tate, passed through the New York Clearing House.

A count of the money in the United States Treasury has been completed. The total sum counted was \$467,378,000.

Fires are burning over several thousand acres of wild lands along Long Island Railway.

Rev. Robert Collyer, of New York, proposes to spend the Summer in Europe.

An illicit distillery was recently seized in New York.

Foreign.

It has been resolved to hold another trial of Nihilists at Odessa before the coronation of the Czar. Twenty persons will be arraigned on a charge of propagating Nihilistic doctrines among the workmen. Fifty persons were arrested for Nihilism last week, including military officers, young ladies, teachers, students, workmen, and soldiers.

The municipal authorities of Antwerp recently refused to grant concession to a company desiring to erect grain elevators in the city. A mob attacked the town hall with stones and other missiles, smashing the windows and injuring several persons. The police charged the crowd and made a number of arrests.

The clerk in the London Postal telegraph office, who stated that he was seized by Fenians and forced to answer questions relating to engines and employees of the Central telegraph office, has been suspended. The officials believe that he concocted this as an excuse for absence from duty.

It is said in Paris that the agreement between Germany, Austria, and Italy guarantees the territories and maritime rights of the three countries against aggression for six years.

The loss by the burning of the Parliament House in Quebec is \$300,000. Several explosions have occurred in the ruins. It is reported that the fire was caused by experimenting with an electric light in the council chamber. Other reports attribute the fire to the Fenians.

At Madrid, in the Senate, the Minister of Foreign Affairs denied that Spain had any misunderstanding with England, or any other power. Her relations with the various powers were never more friendly.

A London cable to the Boston Globe says that Parnell tacitly admits that the explosive bill lately passed by parliament, made if imprudent at least for him to attend the Philadelphia Convention.

The Prussian government intends to submit to the Reichstag a treaty of commerce with Corea.

At London, Bishop Macarness, of the Scotch Episcopal Church, is dead.

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

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.

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. Heseltine 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. Heseltine has issued a catalogue of these horses, which he will mail free to any address on application.

SPECIAL NOTICES.

SOUTH EASTERN ASSOCIATION.—The Twelfth Annual Session is appointed to be held with the Church at Lost Creek, W. Va., commencing at 10 o'clock on Fifth-day, May 24, 1883. Subject to approval, and to such changes as circumstances may require, the following will be the

ORDER OF EXERCISES.

Introductory Sermon, Jacob Davis. Communications from churches, corresponding bodies, and miscellaneous. Appointment of Standing Committees.

Afternoon.

Report of Committee on Resolutions. Essays—S. D. Davis, "Temperance;" Corliss F. Randolph, "Education of our young people;" Perle F. Randolph, "Sabbath-school and its influences."

Sabbath Morning.

Reports of Committees, standing and special; and business arising therefrom. Sermon 11 A. M., H. D. Clarke, delegate from the Central Association.

Afternoon.

Bible-school Conference. Sermon 3.30 G. J. Crandall, delegate from the North-Western Association.

Sabbath Morning.

Bible school, 10 o'clock. Sermon, 11 o'clock, A. E. Main, Corresponding Secretary of the Missionary Society. Communion.

Afternoon.

Sermon, 2 o'clock, J. Summerbell, delegate from Western Association. Conference meeting.

First-day Morning.

Business. Sermon, 10.30, L. A. Platts, and collection for the Tract Society.

Afternoon.

Business. Sermon, 2 o'clock, O. D. Sherman, delegate from the Eastern Association.

The first day of the session is expected to be a most interesting and profitable one, as new and vital questions of denominational life will be discussed by Eld. Platts, editor of the SABBATH RECORDER, Eld. Main, editor of the Missionary Reporter, the delegates from sister Associations, and others. The meetings upon business days will, after the opening, continue from 9 A. M. to 12 o'clock, and from 1.30 to 4.30 P. M.

EXECUTIVE COMMITTEE.

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, T. 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. L. Maxson. C. A. BURDICK, Secretary.

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

PROGRAMME OF EXERCISES.

- 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.

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.

DIED.

In Berlin, N. Y., April 2, 1883, Mrs. MIRIAM BURDICK, relict of Zachaeus Burdick, aged 89 years and 10 months. This aged sister made a profession of religion when she was about eighteen years old, and joined the Christian Church at Galway, Saratoga Co., N. Y., and so far as she or her friends know remained a member of that church till her death. About thirty years ago, she with her husband embraced the Sabbath while living at Bakersville, Saratoga county, where they remained until his death. Since that time she has been kindly cared for at the home of her son-in-law, DeLoss Green. About four years since, she had a stroke of paralysis which so affected both her mind and speech as to render it impossible for her to converse intelligently with her friends. For more than seventy years, she adorned her Christian profession, first, by actual service, and when incapacitated to do this, by patiently waiting the time of her transfer to a clime where the inhabitants never say, I am old or weary of labor. She leaves behind her two sons and two daughters. "Blessed are the dead who die in the Lord." B. F. R.

In New Market, N. J., April 7, 1883, of pneumonia, CLARISSA, wife of the late Reune F. Randolph, aged 66 years, 11 months, and 9 days. Sister Randolph made a profession of religion about forty years ago, and was baptized by Rev. W. B. Gillette, and united with the New Market Seventh-day Baptist Church. For several years she has been in feeble health, but has found great comfort in her experiences of God's never failing love. Her Bible was her constant companion. She was tenderly cared for by affectionate children who now sadly miss her loving presence and wise counsels. Her funeral was largely attended by friends and neighbors. A little while before her death she had repeated with great satisfaction the words of her Saviour, "Matt. 28: 20 'Lo, I am with you always, even unto the end of the world,'" and from this comforting passage the pastor drew lessons of instruction and encouragement. L. E. Z.

In Shiloh, N. J., April 10, 1883, of typhoid pneumonia, Mrs. MARY LIZZIE AYARS, wife of Theodore T. Ayars, in the 34th year of age. She died in the blessed hope of the gospel of Christ. Her last days were spent in sweet communion with her Redeemer, singing herself of his love as long as she could do so, and then asking those around her bed to sing of Jesus, she fell asleep. T. L. G.

In Shiloh, N. J., April 15, 1883, suddenly, Mrs. JANE DAVIS, widow of the late Eld. John Davis. Had she lived another month, she would have been 85 years of age. She arose as usual, and joined the family at breakfast, and while eating, began to choke, and could find no relief, choking to death in thirty minutes. She was the only sister of Bro. John T. Davis, and had been a member of Shiloh Seventh-day Baptist Church for more than half a century. T. L. G.

Dr. OLENEER ALLEN, son of Abram and Dorcas Allen, was born in Alfred, N. Y., March 17, 1828. He moved with his parents in 1842, to Milton, Wis., and on Dec. 30, 1847, was married to Miss A. E. Coon. In the same year he professed hope in Christ and was baptized into the Milton Seventh-day Baptist Church of which he continued a member. He died April 5, 1883, of pleuro-pneumonia, after five days illness, aged 57 years and 19 days. The second day after his attack, in response to an urgent call, he arose, and with help, dressed and rode a mile to minister to a sick family, and returning exhausted, laid him down to die. He graduated from the Rush Medical College of Chicago in 1856, and commenced the practice of medicine in Austin, Minn., where he continued fourteen years, and gained a high reputation. In 1870, on the death of his parents, he removed to Milton and occupied the house they left. He was a physician of unusual skill; a man of stern integrity, moral courage and frankness, and wherever he lived, he maintained his Sabbath principles inviolate. He leaves a widow and three sons, and joins three children who have gone before. He leaves also three brothers—Dea. L. Allen, of Milton Junction, Pres. J. Allen, of Alfred University, and Judge Ormanzo Allen (twin brother), of Austin, Minn., and a sister, Mrs. Euphemia Wood, of Albert Lea, Minn. The funeral services were held in the Milton Junction Seventh-day Baptist church, on Sabbath, April 7th. Sermon by the pastor from Gen. 5: 24, "Enoch walked with God, and he was not, for God took him." Rev. E. M. Dunn officiated at the house, and Revs. W. C. Whitford, V. Hull, R. C. Bond and H. Hull, followed with appropriate remarks, after the sermon. Thus was laid away to rest, one highly honored, and who will be greatly missed in this country. N. W.

At his residence near West Hallock, Ill., April 13, 1883, ASA C. POTTER, in the 79th year of his age. Uncle Asa, as he was familiarly known, was born at Petersburg, N. Y., where he was baptized, when about twenty-four years old, by Eld. John Green, and united with the Seventh day Baptist Church. He afterwards lived fourteen years at Verona, N. Y., when he came West. After a two years residence at Farmington, Ill., he located in this society where he has resided thirty or more years. During all this period, the deceased has been a firm and faithful member of the Seventh day Baptist Church in this place, and quite a prominent man of his town, where for fifteen years he was elected Justice of the Peace, in which position he was alike noted for the wisdom of his counsel, and the amicable settlements he secured rather than resort to the arm of the law. For a few years Uncle Asa had suffered from the loss of his voice, and it was the culmination of throat difficulties which caused his death. His sufferings were most patiently borne, in patient waiting for the time of his release. The deceased leaves a widow, a son and daughter, and several grandchildren to mourn his death. He selected the hymns and text for his funeral, which were indeed appropriate: "I have fought a good fight," etc., 2 Tim. 4: 7, 8. The services were held at his residence, conducted by his pastor on Sabbath afternoon, when a large concourse of people assembled to perform the last services to a loved and honored citizen and Christian. G. M. C.

In the obituary notice of Mrs. JANE E. RANDOLPH, in the RECORDER of April 12th, it should have read, "she was the widow of Isaac S. Randolph, and daughter of the late Asa Ayars."

LETTERS.

P. F. Randolph, L. E. Livermore 2, J. A. Sanford, N. L. Burdick, C. H. Randolph, A. E. Main, B. F. Eusminger, Mrs. Morris Clarke, Mrs. Geo. H. Babcock, T. P. & E. V. Andrews, Mrs. H. A. Sweet, P. C. Kenyon, H. Hull, Orpha Dudley, W. R. Harper, S. D. Davis, C. W. Threlkeld, G. M. Cottrell, Wm. A. Babcock, S. R. Wheeler 2, O. U. Whitford, Mrs. L. E. Spicer, J. H. Babcock, J. E. Mosher, R. T. Burdick, Mrs. C. Peckham, Mrs. T. H. Spencer, G. W. Holman, Mrs. C. T. Rogers, Wm. L. Bowler, Jesse Willard, D. F. F. Randolph, J. P. Lundquist, E. B. Clarke, Mrs. Geo. L. Holberton, B. G. Stillman, Flora A. Randolph, Mrs. W. B. Gillette, G. S. Honeywell.

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. Includes entries for A. G. Crofoot, Alfred Centre, \$1 64 39 52; Schuyler Whitford, Alfred, 2 00 39 52; Phineas K. Shaw, 2 00 39 52; Wm. L. Bowler, Little Genesee, 2 00 39 52; D. E. Yapp, Portville, 2 00 39 52; Mrs. C. C. Livermore, Andover, 1 00 39 52; N. R. Crandall, Independence, 2 00 39 52; Mrs. C. Peckham, Petersburg, 2 00 40 4; L. F. Nichols, DeRuyter, 2 00 39 26; Jesse Willard, Mtna, 5 00 41 39; Wm. A. Babcock, Leonardsville, 2 00 39 52; Mrs. G. W. Holman, Clayville, 2 00 39 52; Mrs. Geo. E. Tomlinson, Adams Centre, 2 00 39 52; A. G. Glass, 2 00 39 52; A. O. H. Whitford, 3 00 40 26; Roswell Clarke, 3 00 40 26; Jacob Titsworth, 2 00 40 9; P. C. Kenyon, Carbondale, Pa., 2 00 39 52; Mrs. Luther Boice, New Brooklyn, N. J., 2 00 39 52; Georgia A. Todd, Carrsville, Ky., 2 00 40 6; B. F. Eusminger, Crab Orchard, Ill., 2 00 40 12; James M. Spain, 2 00 40 8; James H. Lowery, 2 00 40 8; Mrs. Mary Simpson, Jackson Centre, O., 2 00 39 14; Mrs. A. C. Kenyon, Albion, Wis., 2 00 39 52; Mrs. J. E. Randolph, 2 00 40 16; Mrs. Sarah Burdick, 2 00 40 13; N. T. Langworthy, 2 00 40 2; Geo. W. Burdick, 2 00 40 9; Elisha Moon, 2 00 39 52; John Bliven, 2 00 40 16; A. C. Burdick, 2 00 39 52; A. D. Humphrey, Edgerton, 3 50 39 39.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

Table with columns: Fund Name, Amount. Includes GENERAL FUND, Amount previously reported \$961 21; Receipts for March, 1883, Church, Alfred Centre, N. Y., \$52 39; Sabbath school, West Hallock, Ill., 5 00; Rev. A. B. Prentice, Adams Centre, N. Y., 10 00; Ladies' Auxiliary Tract Society, Plainfield, N. J., 13 50; Woman's Auxiliary Tract Society, Alfred Centre, 12 15; Woman's Auxiliary Tract Society, Second Alfred, 21 85; 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.

PUBLISHING FUND.

Table with columns: Fund Name, Amount. Includes Amount previously reported \$50 00; Receipts for March, 1883, Dennis Johnson, Nile, N. Y., 1 00; Mrs. Varnum Maxson, Ceres, Pa., 1 00.

OUTLOOK FUND.

Table with columns: Fund Name, Amount. Includes Amount previously reported \$62 50; Receipts for March, Mrs. Minor T. Jones, Mich., 1 00.

TENT FUND.

Table with columns: Fund Name, Amount. Includes Amount previously reported \$1 00; E. O. & E., APRIL 1, 1883.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 21st reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking prices furnished when desired.

BUTTER.—Receipts for the week were 26,517 packages; exports, 2,082. There has been steady demand all through the week with no accumulation of good stock. Prices were a shade easier in the middle of the week, but closed firm at 23@24c. for best lines Welch, and 25c. for half firkin tubs. Poor tubs go hard, selling at 14@20c.; a few sweet creams sold at 25@26c., and sour creams at 28@30c., old butter selling at 11@14c. for good tubs and 16@18c. for sound butter in firkins. Fresh Western goods of all grades are arriving slowly and prices steady. Sales on change to-day, 50 tubs extra Western creamery, seller June and July, at 22c. We quote:

Table with columns: Butter Type, Price. Includes Fancy, 26@28; Fine, 23@25; Faulty, 18@19; Creamery, fresh make, 30@31; 27@28; 22@25; Old butter, N. Y. State, 20@; 15@16; 10@13; Imitation cream, fresh, 18@20; 13@17; Factory butter, 16@18; 11@13; 10@15; Old butter, Western, 10@15.

CHEESE.—Receipts for the week were 11,257 boxes; exports, 7,609 boxes. The market here is jobbing off the balance of old stock at steady prices. There were sales of about 2,000 boxes of new cheese at 12@13c. We quote:

Table with columns: Cheese Type, Price. Includes Fancy, 14@15; Fine, 14@14; Faulty, 10@13; Skimmed, 10@12; 7@10; 2@6.

EGGS.—Receipts for the week were 19,025 bbls. and 10,237 cases. Receipts have largely increased, and prices are 3@4c. per doz. lower than last week. Sales on change to day, 40 bbls. Michigan firsts at 17c., 24 bbls. "F. S." at 17c., 31 bbls. Red B. at 17c., and 25 bbls. Ohio firsts at 17c. We quote:

Table with columns: Egg Type, Price. Includes Fine fresh laid eggs, 18@19; Canada, Western and Southern, fresh, 17@17; BEANS.—Imports, 2,100 bags. Market dull. We quote: Marrows, per bushel, 62 lbs., \$2 00 @ \$2 50; Mediums, 1 90 @ 2 15.

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, 13 @ 15; " " fair to good, 12 @ 14; Apples, N. C., sliced, choice to fancy, 9 @ 10; " " fair to prime, 5 @ 8; Peeled peaches, evaporated, 23 @ 25; Unpeeled peaches, 19 @ 21; Peeled " choice to fancy, 14 @ 16; " " common to good, 8 @ 12; Raspberries, dried, 33 @ 34; Blackberries, 30 @ 31; Cherries, 25 @ 28; Plums, 11@12.

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.

THE OTHER SIDE.

"The words are good," I said, "I can not doubt, I took my scissors then to cut them out; But Mary seized my hand. "Take care," she cried, "There is a picture on the other side."

I fell to musing. We were too intent On gaining that to which our minds are bent: We choose, then fling the fragments far and wide, But spoil the picture on the other side!

A prize is offered; others seek it, too, But on we press with only self in view. We gain our point, and pause well satisfied, But ah! the picture on the other side.

On this, a sound of revelry we hear; On that, a wail of mourning strikes the ear; On this, a carriage stands with groom and bride, A hearse is waiting on the other side.

We call it trash—we tread it roughly down, The thing which others might have deemed a crown; An infant's eyes, anointed, see the gold, Where we, world-blinded, only brass behold.

We pluck a weed, and fling it to the breeze; A flower of fairest hue another sees. We strike a chord with careless smile and jest, And break a heart-string in another's breast.

Tread soft and softer still as you go, With eyes washed clean in love's anointed glow; Life's page well finished, turn it, satisfied, And lo! Heaven's pictures on the other side.

THE MINISTER'S WIFE.

Mrs. Clericus held up an exceedingly dilapidated pink apron, and as she gazed at it she sighed. She was not a woman given to sighing, and, moreover, the condition of the aforesaid apron was no novelty in her household; but she was tired out, soul and body—tired with clothing and feeding five healthy, growing children, and one stout, somewhat nervous man, and so she indulged in the (to her) unwonted luxury of a sigh.

Dr. Clericus, as the unusual sound smote his ear, glanced quickly up from the paper he was perusing at the very pretty, somewhat worn face opposite to him. It had been, and was still, a refined and restful face; the blue steadfast eyes held a ray of light in them, and yet she sighed.

"What is it, Theodora?" queried her husband; "are you sick?" For such an unwonted, unwarranted fact as that sigh, he thought must have a cause, and he named the most direful one that he could imagine. A mild spasm of surprise crossed the pale face. "No, Harrison," she answered; only perplexed and very tired.

He went back to the able review he had been reading, but that sigh haunted him, and he turned the paper impatiently over. A notice of a great convention met his eye—Sea View, the place he used to visit when a young man, where some of his finest sermons had been written; where he had first met and loved Theodora. A thought struck him; a "fancy" he called it then; an "inspiration," in the years after.

"Theodora," said he, "can you be ready to go to the convention at Sea View next week and stay there till the close of the week after?"

Now this was what she would call a special providence. She needed rest and the salt-sea spray. The children, the beach, and the astounding novelty of the request, all floated in a mixed chaos through her brain as she answered somewhat faintly, "To Sea View? The children can not be left alone, can they?"

"Well, Sister Wiggs will be willing to see to them and the house, and Laura is old enough to help her."

He looked at her as he spoke. How she came to answer very meekly, "Yes, I'll go," Mrs. Clericus could never tell; but so she answered.

The house was duly swept and garnished, in readiness for the minute inspection of Sister Wiggs, and also for the careful reporting of the same inspection, the sister being of that generous disposition that yearns to share with the community at large all the knowledge acquired by her in her travels.

With the soft "good-bye" of her daughter Laura, the boisterous hug of Master Tom, the wonderful farewells of golden-haired Eva and sturdy Frank, and the half-smothered howl of baby Reginald (extinguished somewhat suddenly in thoughtful Laura's apron), Mrs. Clericus left the parsonage for the first time in years, for a fortnight's vacation.

After reaching Sea View, and getting over the first rapture of rest, she began to feel lonely and perhaps a little homesick. She had been used to the clatter and bustle of so many children, and had only the very silent man, the Doctor, for company, and he was absorbed in visions of a very splendid address he was to deliver the next week.

Alone she walked the beach and roamed the large parlors of the hotel. But on the third day came the Rev. Louis Nimbletongue. He was an old friend of the Doctor's, and, better still, an old classmate, and rumor added, a former admirer of the Doctor's wife. Now she found company. He was just from a visit to her native town, and the hours were too short for the queries and comparing of notes that took place.

note-book and pencil in hand, polishing for the fifteenth time an intellectual diamond, when two gentlemen just the other side of the closed blinds began the following dialogue:

"Who is that remarkably pretty woman with Nimbletongue this afternoon?" "That is the wife of Dr. Clericus, one of the big guns of the convention next week." "Sure of it?" said the other skeptically; never have seen him with her once.

"Oh! he is a movable lexicon, an animated sermon-mill. Don't even know that he has got a pretty wife. Nimbletongue knows it, though, and did, they say, before she married the Doctor. Why on earth do men marry who only care for a dictionary and the original Hebrew, I wonder?"

"Well, she is a pleasant and agreeable woman; a keen talker, too. Nimbletongue is a good fellow, but dreadfully careless and talkative, and he will get her gossiped about if he don't take care." And the two arose and strolled down the avenue after the pair just discussed.

That intellectual diamond was polished no more. Dr. Clericus sat and meditated until his wife herself aroused him from his reverie. "Theodora," said he that evening, "what are your engagements for to-morrow?"

"Nothing much, Harrison," she replied; "a ramble to the village, eight or ten of us; a sort of picnic, I believe. Why do you ask?" "Would you—can not you arrange it so as to go with me to High Rock to-morrow? But if you would rather go to the village, we will go there instead."

It was the place where she had promised to wed the now grave, but then young and ardent, minister. Of course there was but one answer to that question. The picnic engineered by Mr. Nimbletongue next day missed Mrs. Clericus very sadly.

What a day the minister's wife had! They revived old reminiscences, looked at the lovely prospect, lunched on ambrosia and nectar, and neither pencil nor note-book dared to appear. The Doctor wondered why he had not talked more to Theodora; and she—well, wives know how she felt.

Somehow, after that he was with her every day. One day he actually read to her the famous address. "How will it do?" he asked. She praised it a little dubiously.

"What is it, Theo?" he asked anxiously. "It is eloquent," she stammered, and then said, "could not you put a little more Christ in it, just a few texts that come so comfortably to one in trouble? But I've no business to criticize a production like that, but you asked me, Harry, and the name and soft touch on his arm disarmed his somewhat wrathful spirit. He altered and vitalized the whole sermon."

The address of Dr. Clericus took wonderfully, but he was only conscious of a pair of blue eyes that watched every word. At last he forgot even them, and himself also, in the delivery of God's message.

The Doctor asked his wife, on the morning of their return, if she would jot down from time to time, any special text that helped her on in life and how it did so, and somewhat wonderingly she promised to do as he asked. The parsonage, the children, and Sister Wiggs, all gave them rapturous greeting, and the next day the minister's wife entered on the old life, but with a thread woven through it. Her husband is never so exclusively absorbed in his studies as to neglect home life. His people find a new humanity speaking to them in his sermons, an undying current of God's love, that day by day makes its power felt. Let one of the many comments on the preaching be recorded:

"What a sermon we had to-day, Samantha!" said Farmer Smith, as they sat at home one Sabbath evening. "He's improved wonderfully. Not quite so flowery as he used to be, but good sound gospel sermons that you can plant your foot on; and it stays."

"Yes," responded his buxom wife, "things I can think over about my work, over my washing, and they help me wonderfully. He does improve, Samuel, that's so."

"Well, broke out sharp-eyed, somewhat doubting Miranda, their only child, "he preaches just as his wife lives. I've been there sewing a week, you know, and she don't talk to me nor pray at me, but she just lives before me all the time. She's got the genuine article;" and her voice faltered as she added, "I wish I had it too, and if I do get it, 'twill be owing to her;" and she left the room.

Miranda had been the theme of many anxious prayers, and do you wonder that her parents felt the minister's wife to be a little the best woman that ever lived? Dr. Harrison Clericus never knew why Farmer Smith doubled his subscription for the support of the gospel that year; and he wonders why all his people love him so much, and listen with such earnestness to his sermons. But his people all know the reason. They are sermons with plenty of Christ in them now, and more and more is the Doctor learning to value the wise counsel and loving help of that intellectual woman and earnest Christian, the minister's wife.—Zion's Herald.

ROCK AND SAND.—On the morning that I set my eyes on the island of Corsica where Napoleon the First was born, and on the island of Elba, on which he was confined as a discomfited prisoner, the coming shadows of Waterloo hung over his black exile. The next day I saw the spot where another famous prisoner landed on his way to Rome, and where he "thanked God and took courage." Napoleon's boasted "rock" of imperial power proved to be but a fog-bank. What a contrast between the defeated and disap-

pointed exile of Elba, and the glorious old prisoner of Caesar, who sang triumphantly in his cell: "I have fought a good fight! Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day!" The French Emperor's crown was a lost bauble; the apostle's diadem will blaze with stars through all eternity. There is no sharper contrast in all history between the wisdom of building on the rock and the fatal folly of building on the quicksand.—Dr. T. L. Cuyler.

A KISS AND A SMILE.

Send the children to bed with a kiss and a smile—Sweet childhood will tarry at best but awhile—And soon they will pass from the portals of home, The wilderness ways of their life work to roam.

Yes, tuck them in bed with a gentle "good night!" The mantle of shadows is veiling the light—And may be—God knows—on this sweet little face, May fall deeper shadows in life's weary race.

Yes, say it, "God bless my dear children, I pray!" It may be the last you will say it for aye! The night may be long ere you see them again—And motherless children may call you in vain.

Drop sweet benedictions on their little heads, And fold them in prayers as they nestle in bed; A guard of bright angels around them invite, Their spirits may slip from the moorings to-night.—Living Epistle.

QUARRELING.

"Do your children ever quarrel?" asked one mother of another, a few evenings ago. "Quarrel!" was the reply. "They quarrel all the time. Their quarreling is the plague of my life."

"How relieved I am to hear it!" was the unexpected reply. "I thought it was only my children who quarreled, for I am so ashamed of it that I never spoke of it before."

The ice being thus broken, the mothers pursued the subject, without, however, getting much light upon it. Both declared they had done everything in their power to put a stop to the odious practice, and both confessed that they had little success. All went well with their children, they said, until two of them happened to want the same thing at the same time, and then there was trouble in the family.

It seems to us, as we listened to their talk, that they underestimated both the difficulty and the importance of their task. Why, the chief business of barbarians is quarreling, and the chief endeavor of civilized beings is to stop quarreling, and to grow above quarreling.

The test of every household's rank in civilization is the harmony and love existing among its members. Those mothers might well be ashamed of their children's quarreling, for it was in truth the outward sign of minds immature and unengoverned.

The practice is probably more common than is generally supposed, because on the approach of a stranger, the fierce reply is withheld, the flushed face is averted, the quarrel is postponed, and order reigns. This fact alone shows that the human conscience recognizes the truth of the proverb that he who rules his own spirit is greater than he who takes a city.

The word vulgar is strictly applicable to quarreling because the primitive meaning of the word is common. That just hits it. To quarrel is the practice of the common run of mortals. To live in peace and mutual regard is the happiness of the superior few. It may be said with strict correctness that quarreling is vulgar.—Youth's Companion.

HOW TO REMEMBER.—We often remember best by not trying to remember at all. Just give the mind wholly to the appreciation and enjoyment of the subject under consideration, without any anxiety about remembering it. In this way the deepest impressions are made. As soon as you think, "I must be sure to remember," your mind is, by that very anxiety, diverted from the thoughts you wish to retain. Let your whole being be absorbed in your subject, and if it is a worthy one, it will certainly come back to you. If the theme is historical, descriptive, or narrative, place yourself right on the scene of action. In this way, the scene will be enacted before you. You will see, and hear, and feel, as though you were really a participant in the occurrences related. They will become like a part of your own experience, and you will recall them as though they had been a part of your own life. Time after time you will live these events over till they will become too familiar ever to be lost. If the subject be philosophical or meditative, allow your mind to assimilate the thought without being disturbed or frightened in its work, by having the cudgel of admonition continually flourished over it. This is the true secret of acquiring real knowledge.

KNOTS.—On the table by the turning-lathe lay a rough, gnarled knot of hard pine. "Utterly useless, except to burn," was the general verdict. Not so, thought the turner. With keen eye and skillful fingers, he "centered" the shapeless lump, turned up the set-screws, slipped on the belt, and had it spinning before him. Then he laid a sharp chisel across the iron "rest," and moving it nearer and still nearer, chipped off the first rough protuberances, cutting more and more, until the whole outside was smooth and even. Another smaller tool, held in a different position, cut out much of the inside, leaving a mere whirling shell. Gentle touches with emery cloth and burnisher finished the task. The belt being thrown off, and the shell removed, it appeared trans-

formed into a beautiful vase, highly polished, and rich in unique veining. "There," said the turner, "that is my every-day lesson. No matter how rough-looking your material may be, don't call it useless until you have tried it. There is usually a hard character, many a tough knot, which, under the right kind of turning, might be fashioned into a vessel fit for the Master's use."

HARD TO BE A CHRISTIAN.—Hard to be a Christian! Of course it is. But, whether you believe it or not, it is a great deal harder not to be one. That is to say, you have a harder time than if you were. You have at least as many cares and trials as if you were a Christian, and as many temptations. Every sad and trying element of human life is manifested in your experience as often and as signally as it would be if you were one of Christ's followers; you trust yourself inevitably upon many sharp points of evil habits which you might in that case escape; and you lack what a true Christian, however feeble and imperfect his success as yet may be—always possesses—the consciousness that his Creator and he are no longer working at cross-purposes; that he is in harmony with God's will and plan for him; that omniscience, omnipotence, and infinite love are occupied in shaping his circumstances, so that, however painful they may be to-day, they are sure to prove full of blessing in the end. You may not think this consciousness a very solid advantage, but if you had it, in the sense that the Christian has it, you would.—Congregationalist.

ARTEMUS WARD says: "Show me a place where there isn't a meeting-house, and where a preacher is never seen, and I'll show you a place where old hats air stuffed into broken winders, where the children air dirty and ragged, where gates have no hinges, where the women air slip shod, and where men's shirt bosoms with tobacco-juice. That's what I'll show you. Let us consider what the preachers do for us, before we aboose 'em."

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Popular

At a recent agricultural denberg, in Germany threshing machine with electricity at the rate of minute, and which, at the inated the enclosure in

GRAPE-VINES one year should grow only one strongest and the best of vines recently set should bear this year. The of old vines should be fall over or are broken

FOR burns and scald soothing than the white may be poured over the cooling, excludes the inflammation. Eggs beat refined sugar is considered remedies for dysentery would be all that is required. Farmer.

WHILE most solid subsoil by cold, a soil saturated with water, cold will not kill the root like wheat, rye, and grass of the wet soil one eighth and tears their roots. Thawed freezeings and thawing wet, will do far more than the longest, severest known. The important this is: be sure to clear and their outlets in the in the Spring, so as to drain water to a point below the plants.—American Agriculturist.

MANAGEMENT OF SICKNESS vicissitudes necessarily in door and primitive mode the first causes of any disease may sometimes betray into chafis, nowadays perhaps of all infantile diseases, to this rule; a draft of the latent progress of the cause is long confinement over-heated atmosphere, eddy ventilation and a mild (saccharine) diet, warm, oatmeal-porridge, or hot air airy bedroom, and do open the windows. Among the Indian tribes who have terrible Winters of the bronchitis croup and dip unknown; and what we might often be more cor taking hot; glowing stove fires, in a night nursery, the pernicious effects of phere. The first paroxysms promptly relieved by very fresh air and a rapid movement of the arms, or cases with the application piece of flannel) to the neck of the chest. Paregoric stop the cough by lethargy, and thus preventing phlegm till its accumulation second and far more dangerous. These second attacks administration of palliative the fatal ones. When the lessing, let him beware of and overheated rooms. Medicines; costiveness, as pleuritic affections, will so air and a vegetable diet. Monthly.

PHOTOGRAPHING THE MAREY, a French experim turning his attention to the curved path of a missile do this, it was necessary vividly, and move it in screen; a very sensitive p being employed to catch t sitions of the body. By Marey was enabled to p parabola described by a sm by himself, and first rendered wrapped in white paper. the circle described by a w round like a sling, both w and while he himself mov a black stick with white and wrote his name with i the screen. The name ap the photograph. M. Mare cceeded in indicating the moving body possesses at do this, it is necessary at tervals to produce inter arrival of the light at t camera. These intermitte photograph as interruption and the latter has a dot cording as the speed of the high. Thus, in the traj launched into the air, the broken and dotted at the speed is a minimum elongate more and more a with accelerated velocity. light are obtained by a turning ten times per seco tect glass of the camera. off the light ten times in a and hence the eclipses occ 1-100 second, and thus t photograph between two the distance traversed by second.—S. W. Presbyteria

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

- SECOND QUARTER. March 31. Simon, the Sorcerer. Acts 8: 14-25. April 7. Philip and the Ethiopian. Acts 8: 26-40. April 14. Saul's Conversion. Acts 9: 1-18. April 21. Saul Preaching Christ. Acts 9: 19-31. April 28. Peter Working Miracles. Acts 9: 32-43. May 5. Peter Preaching to the Gentiles. Acts 10: 30-44. May 12. The Spread of the Gospel. Acts 11: 19-30. May 19. Herod and Peter. Acts 12: 1-17. May 26. Paul and Barnabas in Cyprus. Acts 13: 1-12. June 2. At Antioch. Acts 13: 13-16; 43-52. June 9. At Iconium and Lystra. Acts 14: 1-18. June 16. End of the First Missionary Journey. Acts 14: 19-28. June 23. Review.

VI.—PETER PREACHING TO THE GENTILES.

REV. W. C. TITSWORTH.

For Sabbath-day, May 5.

SCRIPTURE LESSON—Acts 10: 30-44.

(Old Version.) (New Version.)

30. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house; and behold, a man stood before me in bright clothing. 31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the seaside: who, when he cometh, shall speak unto thee. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that thou art commanded the Lord of all. 34. Then Peter opened his mouth and said, O men, ye perceive that God is no respecter of persons: 35. But in every nation, he that feareth him and worketh righteousness, is accepted with him. 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all) 37. That word, I say, which was preached throughout all Judea, and began from Galilee, after the baptism which John preached; 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. 39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; 40. Him God raised up the third day, and shewed him openly: 41. Not to all the people, but unto witnesses chosen before God, whom he did eat and drink with him after he rose from the dead. 42. And he commanded us to preach unto the people, and to testify that he is the Judge of quick and dead. 43. To him give all that prospereth in this world: through his name whatsoever believeth in him shall receive remission of sins. 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

CENTRAL TRUTH—Those who love Christ should confess him.

- DAILY READINGS. 1. Neh. 1: Jas. 4: 7-10. 2. Romans 10. 3. James 2: 14-26. 4. Zechariah 13: 1-6. 5. Luke 9: 26-33. 6. Acts 13: 21-43. 7. Acts 10: 30-44.

GOLDEN TEXT—"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10: 45.

- OUTLINE. I. Cornelius seeking the truth. v. 30-33. II. Cornelius hearing the truth. v. 34-43. III. Cornelius accepting the truth. v. 44.

Review. Tell what the last lesson says about a palsied man, and how he was healed. Also about one restored to life, and by whom and how. The connection. A man. Who was he? What was he? Where did he live? What was his habit? What did he see? What command did he receive? Another man. Who? What was he? Where? What did he see? How did God bring these two men together? How was the second received by the first? Give their conversation.

QUESTIONS.

- I. Cornelius seeking the truth. v. 30-33. What did Cornelius say about his seeking? What two things did he do? What time in the day is the ninth hour? Who stood by Cornelius in answer to his prayer? What did he say to Cornelius? Where did he tell Cornelius to send? For whom? Where in the city would he find him? What was the trade of the citizen whom Peter was with? How did Cornelius obey? What did he say about himself and the others present? Are they worthy of imitation in any things? II. Cornelius hearing the truth. v. 34-43. From whom did he hear it? What does Peter mean by "of a truth?" By "perceive?" By "respecter of persons?" Who taught that God was a respecter of persons? What contrary thing is true of God? What was sent to the children of Israel? (The Word.) What did it preach? Who knew this Word? Where was it published? When did it begin to be published? What did it really mean? (Jesus of Nazareth.) What did it say about his anointing? What did he do? Who were witnesses? Of what? What did God do for him? To whom was Jesus manifested? When? How did they know Jesus was risen? What charge did they receive from him? What other witnesses? What is the witness they bore of him? III. Cornelius accepting the truth. v. 44. Who else accepted it? What is said of them? Who is the Holy Ghost? If we have the Holy Ghost, what will we do for him? John 16: 7-13.

COMMENTS.

V. 30. Cornelius. Read the chapter from the beginning. See verses 1 and 2 for a description of him and verse 1 for his home. He begins in answer to Peter's, "If ask for what intent ye sent me for." Four days ago. There is a difference of opinion about this phrase, but this probably is best: "Cornelius wishes to indicate exactly (1) the day and hour when he had seen the vision; and (2) in what condition he was when it occurred, namely, that he had been engaged that day in an exercise of fasting,

which he had already continued up to the very hour of the day which it now was; and, in connection with this exercise of fasting, he had spent the ninth hour of the day—the prayer hour—in prayer, and then the vision had surprised him."—Meyer. It was, then, 3 P. M. when Peter arrived in Caesarea. Alford says 12 M. A man . . . in bright apparel. An angel, verse 3. See chapter 1: 10, Luke 24: 4. v. 31. Thy prayer. There were many acts of praying, but one petition, viz., that God would lead him to a clearer knowledge of the truth. v. 33. "He was ever in the spirit of prayer, and often in the act."—Adam Clark. Thine alms. v. 2. "His alms were the more remarkable, as being contrary to the practices of the Roman officers who generally plundered the provincials to the utmost."

V. 33. Present in the sight of God. 1. There was a company at Cornelius' house. 2. They were all equally anxious to hear Peter's message. 3. Cornelius thought God was present as a witness. 4. He did not doubt that God who had directed Peter, had also directed him what to say.

V. 34. Opened his mouth. An expression which is likely to occur before some important remark. No respecter of persons. Peter as much as says, for the first time I really experience the truth that God does not judge a man by his nationality, but by his character. Rom. 2: 11, Eph. 6: 9. Col. 3: 25, James 2: 1, 9. Cf. 1 Sam. 16: 7.

V. 35. Inacceptable to him. The stress is on in every nation. "Nationality does not constitute an essential mark of difference between one man and another." Not even Jewish nationality. Obedience to God is as fully approved by God in a Gentile as in a Jew. Peter is speaking of "the capability of becoming a Christian, and not the capability of being saved without Christ." Cf. Acts 15: 9, 11. "It is not asserted that religions are a matter of indifference, but nationalities."—Bengel. Rev. 5: 9.

Vs. 36-38. The construction is difficult. Peter spoke hurriedly and probably with great emotion. The following is substantially Meyer's construction and interpretation: Peter has one thing in mind for which he has three expressions: 1. The word which ye sent, etc. 2. The subject matter of this word or message was the new religion which was published throughout all Judea, etc. 3. Even Jesus. This transfers the mind from the gospel as mere history to Jesus the personal subject of that history. These three things may be considered as appositives; or three ways of speaking of the same thing. Make all these the object of ye yourselves know, and read as follows: Ye yourselves know the word, preaching good tidings of peace, published throughout all Judea, even Jesus of Nazareth, etc. Good tidings of peace. Peace between God and man and between Jew and Gentile. Eph. 2: 15-17. Lord of all. This is a phrase in parenthesis, modifying Jesus Christ. It assigns to Jesus supremacy as God, and brings all men on a level because they stand in the same relation to him. Rom. 3: 29, 30. A "proof of the universality of this plan of reconciliation."—Hackett.

Ye yourselves know. Peter evidently means that these had heard of Jesus, and his teachings and miracles. Luke 4: 14. Philip lived at Caesarea and may have preached there. Some think Cornelius was the centurion on duty at the crucifixion. After the baptism, etc. The completion of John's ministry was the beginning of Jesus'. God anointed him. Some think in the incarnation, but more probably the word refers to the baptism of Jesus. Matt. 3: 16, 17. This was the historical opening of the ministry of Jesus. Notice a like expression about the Seven Deacons, Barnabas, etc. Power. To do what follows—doing good and healing those possessed of devils.

V. 39. Witnesses. The person, work, and office of Christ were the sole subject of apostolic preaching. Peter probably says this to put himself and the other apostles in the subordinate place of witnesses for another. See v. 25. Witnesses, 1. Of Jesus' life, v. 39; 2. Of his death, v. 39; 3. Of his resurrection, v. 40, where he also gives the evidences of his resurrection which they knew as the ones chosen of God to know it. Cf. Luke 24: 30, 48; John 21: 12-15.

V. 42. Charged us to preach. Matt. 28: 19, Acts 1: 8. The people. The Jewish people. Judge. "Paul (ch. 17: 31), in preaching to the Gentiles, makes the appointment of Christ as a judge over all men, the central point in his teaching." Cf. 2 Tim. 4: 1, John 5: 22. This is the first time Christ is referred to as judge in the Acts. Quick and dead. "All who shall be on the earth at the time of his final appearance (1 Thess. 4: 17), and all who had lived previously and died."—Hackett. "All nations, all mankind."—Schaff. Jesus is our Judge while we live and after we die. This great truth teaches the universality of Christ's office and mission, and prepares the way for the next verse.

V. 43. All the prophets witness. The general drift of the prophetic writings. Every one that believeth. The purport of their testimony—a way of salvation. 1. For every one, Jew or Gentile; 2. All need forgiveness; 3. Men who believe are forgiven.

V. 44. While Peter yet spake. Peter had not finished when the blessing came. Ch. 11: 15. The interruption was more forcible than Peter's words could have been. "This was the Pentecost of the Gentiles."—Schaff. Alford suggests that "Peter may not have been sufficiently enlightened to make it profitable for him to proceed further, so the Spirit came when he spoke of faith in connection with the remission of sins."

V. 46. Tells us that the same things followed as happened at Pentecost among the disciples. Acts 11: 15. The circumcision of the heart came without the circumcision of the flesh, and the baptism of the Spirit before the baptism of water. They were afterwards baptized. (v. 48.) So then baptism does not take the place of circumcision. Before this the outpouring of the spirit has followed baptism. This teaches us the true place of baptism, not a cause, but a means of grace; not a means of regeneration, but a sign and confession of it.

THOUGHTS.

- 1. The universality of the gospel. Cf. Luke 2: 10, 32, Matt. 2: 1-12, Mark 16: 15, Rev. 5: 8. 2. It matters much what people believe, or Peter would not have been sent to preach Christ to Cornelius.

- 3. The fear of God and righteousness go together. 4. He who leaves the cross of Christ out of his theology, leaves out the heart. 5. Christ is a Judge as well as a Redeemer. 6. One may be saved without being baptized, but one ought to be baptized because Jesus thought it necessary to command it.

Books and Magazines.

THE NORTH AMERICAN REVIEW for May contains nine articles, nearly every one of which discusses some topic or problem at the present moment prominent in the public mind. Senator John T. Morgan writes of "Mexico," the Rev. William Kirkees of "The Disintegration of Romanism." In "Emerson and Carlyle," E. P. Whipple discourses with all his old-time keenness. Prof. Felix Adler offers "A Secular View of Moral Training;" "Communism in America," by Prof. Alex. Winchell, gives very forcible expression to the apprehensions of those pessimistic observers of the trend of events in this country who think they see signs of decay in our political and social development. The other articles are "Affinities of Buddhism and Christianity," by the Rev. Dr. J. F. Clarke; "Woman as an Inventor," by Rossiter Johnson; and "Extradition," by A. G. Sedgwick. Published at 30 Lafayette Place, New York.

CHATS ABOUT BOOKS, by Mayo W. Hazeltine. These entertaining papers, which have appeared from time to time in the columns of the Sunday editions of the New York Sun, relate to some of the most eminent of modern poets and novelists, Victor Hugo, Swinburne, George Eliot, Daudet, Charles Reade, Whittier, Morris, Henry James, and others. They have attracted wide attention among those interested in literature, because of their freedom from anything like literary affectation, and the fine appreciation of literary excellence which they manifest, joined to a wide acquaintance with literature in all its forms and periods. The paper on "Two American Novels," discussing the merits of "The American," by Henry James, Jr., and Julian Hawthorne's "The modern novel question, which has of late been attracting considerable attention. The subject in his chapter on "Emile Zola," raises the question of lively discussions concerning whether it were best to read Zola's works. He says, "Certainly the works of Zola will be accounted valuable material by the future student of nineteenth-century literature." In the chapter entitled "Nathaniel Hawthorne," he writes about Henry James, Jr.'s life of Hawthorne, which forms a volume in the series of "English Men of Letters." Had we the space, we would like to revel longer among the pages of this delightful volume. Charles Scribner's Sons, 743 and 745 Broadway, New York. Price, cloth, 12mo, \$1.50.

HOLDEN WITH CORDS, or the Power of the Secret Empire, by E. E. Flagg. This work is clothing fact in the garb of fiction, as is the universal fashion of the day. The author, at the outset, establishes his reasons which lead to the writing of the volume. The first reason is concerning slavery and the Civil War. It will seem that the writer would have sufficient excuse for desiring to embody in a living dramatic form a true picture of the Masonic system both in its past history and its present revival. From the Morgan tragedy, unlocked at last by the sworn testimony of that great Christian statesman, Thurlow Weed, to the closing scenes of the book, not a single incident of importance has been introduced which cannot be easily verified, the writer allowing no artistic considerations to blunt the force of that mightiest of weapons against error—the simple, unvarnished truth in a very attractive form. Ezra A. Cook, 13 Washburn Avenue, Chicago, Ill. Price, cloth, \$1; paper, 50 cents.

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JAMES

Abstract of a sermon pre Baptigt church in Rock Rev. U. M. BABCOCK, tion in the SABBATH

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