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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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KINGS.

"Tis so great, and yet so awful,
So bewildering, yet so brave,
To be king in every conflict
Where before I crouched a slave.
It's so glorious to be conscious
Of a glorious power within,
Stronger than the rallying forces
Of a charged and marshaled sin.
Never in those old romances
Felt I half the sense of life
That I feel within me stirring,
Standing in the place of strife.
Oh, those olden days of dalliance
When I wanted with my fate,
When I trifled with my fate,
That well nigh had come too late.
Yet, my soul, look not behind thee,
Thou hast work to do at last;
Let the brave toil of the Present
Overarch the crumbling Past."

WHAT IS YOUR LIFE?

JAMES 4: 13, 14.

Abstract of a sermon preached at the Seventh day Baptist church in Rockville, R. I., by the pastor, Rev. U. M. BARCOCK, and furnished for publication in the SABBATH RECORDER by request.

Sometimes, it is well to pause and ask, "What of my life?" Life is so swiftly passing that men scarcely think to stop and inquire with reference to its success, or its failures, its duties and privileges or its joys and sorrows, but toil on pilgrimslike with the muck rake, never looking up to see the golden crown which is being held over their heads. It is the dirt and filth of the world in which men dig, vainly hoping to find a pearl while they lose a crown. The pearl of great price is not thus found. Life is a strange manifestation. Men can not comprehend it. They do not seem to understand the purpose for which it is given. They are like the poor moth which flutters around the candle until it scorches itself to death. Life is given for some good purpose. It is not a mere accident. It is not to be used just as the possessor may think best. To quiet conscience, some say, "My life is my own and I will do what I please with it." "Ye are not your own; ye are bought with a price," therefore you have no right to do as you please, unless you please to do right. Another says, "I was placed here without my knowledge or consent, and therefore I am not responsible for what I say or do, or what may result from my sayings and doings." If life were existence only in this world, there would not be so much difference what men did or said, but even then it would be of great consequence how men should live. A life of sobriety, industry and self-denial, will bring to its possessor peace and happiness, while a life of indulgence in intemperance, laziness and self-gratification, will bring ruin to him who indulges in these vices. Life is given for the accomplishment of some great end, some definite purpose. It is not something to be put on and then shuffled off, or thrown carelessly away. It is a sin to trifle with or abuse that which God has given to men, much more a sin to dispose of such a gift as life. It is an insult to God, and casting contempt in his face. Let men be thankful for life, and use it for the purpose designed by God. If life were of no consequence it would not have been given. It means something. It has an end to accomplish. It is a sin to murmur because you have a being, though hard your lot may be. Your life is not a mere cipher. It adds to or subtracts from the great object of life. It is a positive or a negative, a plus or a minus quantity. It is your duty to make it what it ought to be. You have no right to make it less. Life is a pleasure, a positive good when rightly understood. It should be the aim of every person to study to know the object of life, so that the best possible use may be made of it. Life is the present state of animate existence; the time during which the soul and body are united. This is the meaning as used in the text. Life is short and uncertain. It is as a vapor. Yet men act as if this were an eternal abiding place. They make arrangements for the future as if they expected always to live and hoard up wealth. They know not what shall be in the future, whether they shall live or die; or whether they shall be prospered, or overwhelmed with adversity. The rich man will pull down his barns, build greater and fill them to overflowing, and then say, "Soul thou hast much goods laid up for many years, take thine

ease, eat, drink and be merry," when it may be said to him, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Man can not foresee, and therefore, everything should be done with reference to the brevity and uncertainty of this life and to the length and certainty of eternal life. Everything depends upon the way this life is spent. But how uncertain is the foundation on which to build any hopes of the future. The word translated vapor signifies also, mist, smoke, exhalation. A mist rises in the morning floats awhile in the air and is soon dispelled by the rising sun. Who can depend on the permanence of smoke? Life is often compared with transitory things. Yes, life appears for a little time and then is gone, and nothing remains to show that it ever existed. The work a man has done, those things which he has made remain, but his life is gone. On such an uncertain thing who can depend?

"After a while—a busy brain,
Will rest from all its care and pain,
After a while—earth's rush will cease,
And a wearied heart find sweet release.
After a while—a vanished face,
An empty seat, a vacant place,
After a while—a man forgot,
A crumbled headstone, an unknown spot."

Life has been given that something good may grow out of such an existence. It was no experiment, for God understood it and knew how man would use it. Man need not try to frustrate the design of his Maker by disobedience. Fallen man turns good to evil, God brings good out of evil. Man tears down, God overrules and builds up. Man was designed to be a co-worker with God, not to hinder the work of God. He whose life is made up of good deeds is God's servant; if made up of evil deeds he works for Satan, tears down and destroys much good. This suggests the question, How is my life spent? This is of great importance to you as an individual, as also of great importance to all under your influence. Do you answer the end for which you were created? Is the whole of your life to build up or tear down? Men ought to be co-workers with God and with one another. Your life was not given to be a servant of yourself, the world, or the devil. Yet how many act as if it were given to be spent for self-gratification, self-indulgence, and self-magnification. This includes the whole service of self. It is the *summum bonum* of many lives. The answer to the question, of how life is spent is closely connected with the idea of success and failure. Is your life a success or a failure? Success and failure are estimated from different stand-points according to the state of the individual's heart, and where he would lay up treasure. To one, a certain thing would be a failure, to another, a success. To a man of the world, denying himself, for Christ's sake would be a failure, while getting riches and honor would be a success, at least until death comes. To the Christian, the opposite would be success; the favor of God and his life in the soul a glorious success. But what is success and what failure? "What if a man shall gain the whole world and lose his own soul, or what will a man give in exchange for his soul?" Again, what are your aims in life? These are owing to your education in youth. If you have been instructed in the way of life and salvation, taught to follow Christ as your leader and guide, your aim will be to please him, to honor and magnify his holy name, to work in his vineyard, to count all things loss if only you may win Christ, to be co-workers with him and with one another, and to save sinners. If you have such aims, they energize your whole being, and your characteristics are strength instead of weakness, love instead of hatred, life instead of death. You will show the fruit of the spirit and not the works of the flesh. If such are your aims, life will be a glorious success. If on the other hand your heart is filled with the world and your education also worldly, then your life if continued thus will be a miserable failure, and if there come no change of heart and life, it were good if you had never been born. To be a success, your life must be devoted to the service of God. True success is to lay up treasure in heaven. To live a godly life is to hold your treasure; to live an ungodly life is to lose everything, body, soul, and spirit, a complete irreparable loss. How much better then it is to live the life of the righteous and gain

his glorious reward. But is this life the end of existence? According to the Scripture there is another state of existence. The inner life of man demands it. The shortness of life indicates that this is not all of man so fearfully and wonderfully made, and possessing such godlike faculties. Certainly, man will not be mocked with such longings, such aspirations after a future life of glory and permanence. In meditating on life, many thoughts arise: Where have I spent my life? The mind goes back in review from childhood to our present age, and memories of pleasantness and also of sadness come thick and fast, filling us with corresponding thoughts. Again, how have I spent my life? How do I now live? Far from God? Am I a consistent Christian? In comparison, what part of my life is passed? How much longer shall I live? Where and how shall the remainder of my life be spent? Shall I have learned no lessons of wisdom so that I shall improve on the past? When this short, fitful, feverish life is over where shall I spend eternity? Shall it be with Christ, the holy angels and the redeemed; or with the devils and damned spirits forever shut up in hell? Or shall I be blotted from existence, dissipated as vapor? These are certainly very solemn and important questions. If you are to dwell in heaven, will it be with a starless crown? Simply to live and move among the blessed with nothing else to do, just as you lived when on earth, with idle hands, with idle voice, with idle heart, a mere name to live in heaven, will it be with a starless crown? Simply to live and move among the blessed with nothing else to do, just as you lived when on earth, with idle hands, with idle voice, with idle heart, a mere name to live in heaven? Oh would such a state be heaven? No, indeed, a hell! My friends, this life will soon be over. Another year has departed with the shades of others gone before. We look over its pages as we turn them one by one, in review, to see what is written on each page of that eternal diary in which are written no mistakes, and which has been kept by that hand, eye and mind which never sleeps. By these records we are to be judged. Are they what we should desire them to be? Perhaps we wish they were all blotted out and the record made clean by the blood of Jesus Christ. But will you live long enough to have deeds of love and mercy written thereon? It will be a sad thought to know that you have lived in vain, and like the poor young man "go empty handed" to meet the Master, and instead of golden sheaves, bring nothing but withered leaves. My hearers, it will do you no harm to take a retrospective view of your life now, especially of the past year. These New Years are waymarks and signs to tell us another year has passed, and bid us examine ourselves and see how we have lived during the year. Turn over leaf by leaf and read what is written thereon. I know there are many things which are unpleasant, to some more than to others. Oh, it is blessed to know that Jesus will wash away all our sins and cleanse our poor hearts. He will help us to live more happy, useful and holy, and finally take us where nothing more shall molest or harm us. Life's duties, trials and temptations all will be over. Life will be but just begun. I trust we shall all be happier for our experience through life. Oh life, what a blessing or what a terrible calamity art thou! What is your life? What of your life? How have you spent it? Has it been a success or a failure? Abuse not the life which God has given you. Use it aright. Answer the end and aim for which it has been given. Fill well your lot and station here and receive the crown of everlasting life in heaven.

THE COMING ASSOCIATIONS.

We are looking forward with glad hearts to the gathering of our beloved brethren and sisters of the South Eastern Association. It is indeed a glad day when they come in from the distant settlements on horseback and in wagons, and welcome one another by the warm grasp of the hand and with the fond embrace. We are so widely scattered in the mountains and in the valleys, and so rarely see each other that it is an inexpressible joy to meet with the loved ones in Christ and mingle our prayers and tears together in behalf of our beloved Zion. Our friends at the North, with their greater facilities for travel can hardly appreciate our joy as we meet at our annual gatherings, and, after long separations, sit together in heavenly places in Christ Jesus. But our hearts this year are made especially glad to learn that there is to

be a large delegation of ministers from the North. Some of these have been here before, and will be gladly welcomed, others whom we have longed to see are coming for the first time, and all are loved because they are the devoted ministers of Christ. May these holy men come richly laden with the blessings of the gospel of the Son of God.

How now may we best prepare to receive their coming and join heartily in the services of the Lord?

1st. We may arrange our work on the farms and in the houses, so that we shall be all ready to welcome them and spend the full time in the spiritual duties of the meetings. The Spring is late, and the farm work backward, but there will be plenty of time for panting and seeding and necessary work if we "do with our might what our hands find to do." If the Northern delegates come from 500 to 1,000 miles to preach the gospel to us, and explain the great works of our denomination, certainly we can devote four days to the blessed duty and privilege of listening to those sermons, and enjoying the spiritual advantages of the meetings. And besides, in the South-Eastern Association, the first day is the important one to us, for then the great denominational enterprises are presented by the Northern delegates, and the heart of those present stirred by the work of our Missionary, Tract, and Education Societies, as it is so grandly moving forward.

2d. But the important preparation for the coming Association is not upon the farms nor in the houses, but in the hearts of our people. We must prepare most of all for the coming of the Lord, if we would be fitted for his blessed service and made humble instruments in carrying forward his kingdom. May the gathering at the South-Eastern, and indeed at all the Associations, be the coming together of holy men and holy women, ready and anxious to do the Lord's work.

L. R. SWINNEY.

SAN FRANCISCO CABLE ROADS.

The San Francisco householder, and the Crosses particularly, has "a station like the herald Mercury new-lighted on a heaven-kissing hill." How in the world, I have asked, does he get up there? Well, then, by the cable roads. I should consider the cable road one of the very foremost in the list of curiosities, though I have been able to refrain till now from bringing it forward. It is a peculiar kind of tramway, quite as useful on a level, but invented expressly for the purpose of overcoming steep elevations. Two cars, coupled together, are seen moving at a high rate of speed, without jar and in perfect safety, up and down all the extraordinary undulations of the ground. They have no horse, no steam, no vestiges of machinery, no ostensible means of locomotion. The astonished comment of the Chinaman, observing this marvel for the first time, old as it is, may be worth repeating once more for its quaint force: "Mellican man's wagon, no pushee, no pullee; all same go top-side hill like flashee." The solution of the mystery is an endless wire cable hidden in a box in the road-bed, and turning over a great wheel in an engine-house at the top of the hill. The foremost of the two cars is provided with a grip or pincers, running underneath it, through a continuous crevice in the same box as the cable, and managed by a conductor. When he wishes to go on he clutches the always-moving cable, and goes with it; if he wishes to stop, he simply lets go and puts on a brake. Fortunately there is no snow or ice in this climate to clog the central crevice, which, by the necessities of the case, must be open. The system has been applied, however, with emendations, in Chicago, and no doubt could be in New York.

The great houses on the hill, like almost all the residences of the city, are found to be of wood. It seems a pity to the outsider, considering the money spent, that they should be. The fact is attributed to the superior warmth and dryness of wood over brick and stone in a moist, cool climate, and also to its greater security against earthquakes. Whatever the reason, the San Francisco Crossuses have reared for themselves palaces which might be swept off by a breath, and leave no trace of their existence. Their architecture has nothing to commend it to favor. They are large, rather over-ornate, and of no particular style. The Hopkins residence, which is a costly Gothic chateau, carried out, like the rest, in wood, may be excepted from this description. The basement stories, however, are of stone, and there is a deal of work in these and in foundations which would build many a first-class Eastern mansion alone. To prepare sites for habitations on these steep hills has been an enormous labor and expense. The part played by retaining-walls, terraces, and stair-

cases of approach is extraordinary. The merest wooden cottage is prefaced by works of this kind, which outweigh its own importance a dozen to one.—W. H. Bishop, in Harper's Magazine for May.

BOOKS AND MAGAZINES.

THE MAY CENTURY makes an appeal to a large variety of tastes: "The Aborigines and the Colonists," by Edward Eggleston; the first of two papers, by H. H., on the Spanish Missions of Southern California, entitled, "Father Junipero and his Work," and thirdly, a paper of great readability, by Frank H. Cushing, on his "Adventures in Zuni." By way of personal interest, there are three sketches. One of Cardinal Manning, written by C. Keegan Paul; a second, an exposition of Salvini's King Leon, by Emma Lazarus; and third, a charming light essay in "Punch." Apropos of the recent criticisms of American literature and writing about England, Charles D. Warner makes a retort courteous to his critics in a humorous paper entitled, "The English Volunteers During the Last Invasion." "Moral Purpose in Art," by the late Sidney Lanier, treats a theme not uninteresting. There is also an illustrated paper on "The Father of American Libraries," (Philadelphia Public Library), by Bunford Samuel. "The Christian League of Connecticut," by Washington Gladden, is continued. In fiction there is an installment of Wm. D. Howell's serial, "A Woman's Reason," a short story by Frank R. Stockton in the Rudder-Grange series, "Pomona's Daughter," and the first half of a story of much freshness and humor, by Joel Chandler Harris, namely, "At Teague Potets." The remainder is as interesting as the above articles. The publishers have introduced a new feature with this number, a department called "Open Letters," doing away with the departments of "Literature," "Home and Society," and the "World's Work."

St. NICHOLAS for May has truly a Spring-like appearance, opening the second part of the volume with an interesting table of contents, the important features of which are the opening chapters of "Swept Away," a new serial, by Edward S. Ellis; and the first part of "The Story of Robin Hood," by Maurice Thompson; "The Tinkham Brothers' Hide-Mill," J. T. Trowbridge's entertaining serial; Lucy Larcom's out-of-door sketch, called "Among the Polly-dancers," "The Last of the Peterkins" is a paper with a suggestive title, by Miss Lucretia P. Hale. The interesting family, whose misadventures have been followed for many years by thousands of readers, have at length gained enough in worldly wisdom to become almost like other people. The children have grown up, the little boys have outgrown their rubber boots, and the parents pass out of our sight in a last wild freak. Vanduyck is the subject of "Art and Artists," by M. Clement, Frank Beard has an article entitled "Chalk Talk," which is interesting and amusing. These contributors, with many others, help to make an excellent issue.

THOMAS JEFFERSON, by John T. Morse, Jr. This is a very interesting biography of one of America's great statesmen, however it is not so full of personal details as are other biographies of Jefferson. It is restricted to the part which Jefferson acted as writer, legislator, cabinet officer and President. His youthful appearance is described by Mr. Morse as follows: "A thin and raw-boned young man, six feet two and one half inches tall, with hair variously reported as red, reddish and sandy, and with eyes mixed of gray and hazel." He improved in appearance as he grew older, and was "a very good looking man in middle age, and quite a handsome old man." Of a studious disposition, during his second college year he studied fifteen hours a day, and for daily exercise ran a mile or so at twilight. After his graduation he read law with George Wythe. He is described as having "ever a quick observation and a keen intelligence ready for every fragment of new knowledge or hint of a useful invention in the way of field work, and a powerful imagination." In 1769 he entered the House of Burgesses and 1775 found him in Congress. He wrote the Declaration of Independence, excepting two or three slight changes made by Franklin and Adams. The year 1779 found him Governor of Virginia, but he was not the man for the place. On July 5, 1774, he sailed from Boston as Minister to France. In 1790 he entered upon his duties as Secretary of State. It was while he occupied this position, that he was continually at sword's points with Hamilton. He soon became Vice President, under Adams as President. While holding this office the author describes him as, "in matters of detail he was politic, not always ingenuous, not rigidly truthful, not altogether incapable of subterfuge and even of meanness." March 4, 1801, he became President, holding the position two terms. After serving his country in this capacity he retired to his home at Monticello, where he was continually visited by all kinds of people, friends and strangers; he entertained them all, keeping a kind of hotel, and was made bankrupt, as all the produce of the estate was eaten up by the guests. The chief interest and occupation of Jefferson's last years were concentrated in establishing the University of Virginia. He died on the 4th of July, 1826, a few hours succeeding the death of John Adams. This work is the most impartial of all the biographical works thus far published in the series of "American Statesmen," and can be accepted as a satisfactory account of Jefferson and the causes which have made him so strong a force in the politics of America. Houghton, Mifflin & Co., Boston. Price, cloth, \$1 25.

THE ESSAYS OF GEORGE ELIOT. Collected by Nathan Sheppard. George Eliot is so well known, and so universally acknowledged as one of the best writers of modern times, that it is not necessary to do more than say that she was the author of these essays. A general wish having been expressed through the press that her striking essays be collected and reprinted, Prof. Sheppard has performed the task; a man well able to do it. Prof. Sheppard has written an introduction to the essays on the author's "Analysis of Motives." These essays are now collected for the first time, they never before having been published in book form in either England or America. Funk & Wagnalls, 10 and 12 Deu St., New York. Price, paper covers, 25 cents.

QUARTERLY REPORT OF THE Kansas State Board of Agriculture, for the quarter ending March 31, 1883. Wm. Sims, Secretary. Kansas Publishing House, Topeka, Kan.

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

Dr. SWINNEY is settling up her business quite satisfactorily, with reference to going out to China as our medical missionary, and will report as soon as possible.

THE Farina Church gave Bro. O. U. Whitford, on his return from a missionary tour in Southern Illinois, the generous contribution for mission of about \$40.

FOUR DAYS INLAND.

In due time we arrived in the suburb just outside of the walled city Soong Kong. In political importance, this is the chief city of the Kiang-Su province, the highest provincial officers having their residence there. We approached the city from the north, and finding that it was a quiet place, and gave promise of being a very desirable spot to remain through the night, we determined to cast anchor. This place, the lan-da (captain) said, would be free from any disturbance. It is not always possible to find a place where your slumber will not be disturbed by the noisy boatmen as they pass by during the night. We had not been here long, when a native came and inquired if we would not like to buy some milk. He said he had frequently sold it to foreigners as they passed that way. We concluded to buy some, and I went with him to see that the milking was properly done; for, strange to say, the Chinese do put water in their milk. To be sure of getting pure milk, it takes three persons to milk a cow, one to hold the cow, one to watch, and one to extract the milk, and with all these precautions the foreigner has been known to get half water. The milkman would have an arrangement for putting a quantity of water up the sleeves of his coat, and when he was in the act of milking, the water would flow down into the milk-dish with the milk. Having experienced much of this trickery, you will not think it strange that I wished to see this man milk his cow myself. It was nearly dark when we arrived at his house. I was invited in. In the room were some half dozen natives taking their Ya-Vau, evening rice, all sitting about a small table three or four feet square. Just above, over the table, hung a little bamboo rack, holding a shallow basin of bean oil, from which protruded a lighted wick, which shed a dull, glimmering light through the dismal room. These men seemed to be enjoying themselves. Upon my entrance, they began to ask all sorts of questions; wanted to know whether I was English, French, or an American; where I lived, where going, and what I was doing, &c., &c. Back in the corner was a door-way, from which were several heads peering to catch a glimpse of the stranger. I inquired where the milking was to be done. They said in the room just back. Passing through a long, narrow alley, I came to the place, where I found a man endeavoring to milk a large buffalo cow, leisurely eating some grass which had been placed before it. Upon seeing me, this old creature ceased to eat; neither could the man get any more milk. Coaxing, petting, scolding did no good. I was evidently thwarted in my purpose. There was a league between the beast and the Chinamen to keep me in perfect ignorance about the matter of watering the milk. I returned without having accomplished my object, and must, after all, trust them to bring whatever they choose in the morning. Early we moved our boat to the West Gate of the city, where it was very thickly populated. Soon after breakfast, we were on the streets and in the tea-shops, preaching and distributing books and tracts. We stopped to preach right close to the city wall, near the entrance, where there was a projection of mason-work several feet above the level of the street, a very good pulpit it made for the occasion; and as we stood there, not upon Mars' Hill, but still before a people quite as zealous in their idolatrous worship as the Athenians, we preached to them about the Unknown God, whom men should not liken to gold, silver, and wood, graven by the skill of man's hand. A large company of passers-by soon gathered about us, so that the street was quite impassable. Distributing a good number of tracts, we thought best to pass on into the city, stopping here and there, as circumstances seemed to demand. We were progressing up the main street, with a crowd of people following us, when suddenly a native accosted us, calling me by name; as we halted, he threw open the doors of a building where he stood, and asked us in. We were not long in learning that he was a native preacher of the Southern Methodist Mission, and that the building he had opened was the place where he was preaching. While we were ascertaining these few facts, the room had become completely crowded with people. The native and myself both addressed the people, and told them of the doctrine of Jesus, the Saviour. We returned to the boat for dinner about one o'clock, and then went out again into this populous city to tell them more about the gospel of our Lord Jesus Christ. The most favorable place we found during the afternoon was the court in front of one of the principal temples of the city. While here, Rev. Mr. Judson of the Presbyterian Mission chanced to pass. He told us he had been out two weeks from Hang-Chow, his station, and was then on his way to Shanghai, to meet some missionaries who were expected to arrive on the incoming steamer. It was quite late when we returned to our boat that evening. "What will be the final

result of that Sabbath-day's labor, we shall never know. It may be like the kernels of grain which lay so many ages in the tombs of Pompeii, and yet lost not their vitality, but when planted in the fertile, genial soil, brought forth many fold. We may have cast many a seed of truth among the dry bones of superstition and the sepulchers of dead heathenism, but shall we not hope that its vitality will be preserved, and in time to come it shall in some way find the genial soil of some true hearts, and bring forth fruit unto the glory of Christ our Lord?

First-day morning was not pleasant, and we had determined to return to Shanghai. It rained all day, and we could not stop to do any more work. We arrived at our home late in the evening, and were fortunate in getting home, for the weather was very stormy for many days.—David H. Davis, in the Missionary Reporter.

THE BURMESE BIBLE.

The following incidents in the life of the missionary Judson, which we copy from the Little Helpers, are full of thrilling interest. His ruling passion to give the Word of God to the heathen seems to have been stronger than the love of life or the fear of suffering and death. As we read, we can hardly refrain from asking, what would be the result if we all, as Christians in our sphere and according to our opportunities, were as zealous as he, loving God's Word and the souls of men as devotedly? Have we not the same reasons for being zealous and earnest as he had? By as much as it is made easier for us to give the Word of Life to the perishing, by so much is our responsibility increased.

The Bible was translated into the Burmese language by Dr. Judson. It takes many years of study and labor to translate the whole of the Scriptures into any language, and it was twenty years after Mr. Judson reached Burmah before he finished this work. He, by this time, so well understood the hard Burmese tongue, so well knew all the shades of meaning, that I suppose this Burman Bible is one of the best and most faithful translations of God's Word that ever was made. Just before Mr. and Mrs. Judson went to live in the "golden city," he had finished the New Testament. A part of it had been printed, but the larger part was only in writing.

On the 8th of June, 1824, early in the war between England and Burmah, Mr. Judson was taken from his home in Ava, and thrust into prison. Mrs. Judson then took this precious manuscript, and, with her silver and a few things of value, buried it in the earth under the house. But it could not long stay there, for it was the rainy season, and the dampness would soon cause it to mould.

It could not be returned to the house, for, if found by the Burmans, it would be destroyed. When Mr. and Mrs. Judson, three days later, met at the door of his prison, and were permitted to speak a few words to each other, one of the first questions asked by Mr. Judson was, "Where is the New Testament manuscript?" When told, he said he would try to take care of it. So Mrs. Judson put the treasure inside of a roll of cotton, carefully sewed it up, then put on a cover, and Mr. Judson used it for a pillow. It looked so poor and hard that not even the keeper, who "wanted almost everything, coveted it.

When the missionary had been a prisoner seven months, suddenly a change came. The little bamboo room, which Mrs. Judson had been allowed to have made for her husband in the prison-yard, was torn down, the pillow and mats scattered, and Mr. Judson with the other white prisoners hurried into the inner prison. Two more pairs of fetters were put upon their ankles—they already had three pairs—and there, fastened to a bamboo pole, more than a hundred men expected to be killed before the morning.

Mr. Judson said that even during this terrible night, he thought of his pillow, and wondered if its precious contents would ever fall into the hands of his wife; and he even thought how he might have better translated some passages of the Divine Word.

The keeper, to whose share the pillow fell, gladly exchanged it for a good one brought by Mrs. Judson, with, perhaps, some wonder that the white man should prefer the poorer to the better one. Later in the season, when Mr. Judson was hurried away to Oung-pen-la, he, in common with the other prisoners, was robbed of nearly all his clothing, and allowed to take nothing with him. One of the jailers untied the mat which was used as a cover to the precious pillow, and threw into the yard what he thought was worthless cotton.

A few hours later, Moug Ing, one of the native Christians, in looking about found the roll, and took it home with him as a relic of the prisoners. Months after, the manuscript was found within the cotton, and not at all hurt. Soon after the close of the war, the New Testament was printed and given to the Burmans; and, in 1824, the whole of the Bible was in the language of the country. The day it was finished, Dr. Judson knelt down with the last leaf in his hand, and asked God to use it in "filling all Burmah with songs of praise to our great God and Saviour, Jesus Christ."

The Mohammedans are to have a religious publication society of their own. Constantinople is to be its headquarters. A cheap edition of the Koran will be the first issue from its press. Every Turk will then be able to buy the Koran at a trifling price.

THE LITTLE GIVER.

Here is an incident for the little people. And, as older people are quite likely to be interested in whatever interests their children, we suggest that it will be worth while for the older people to read it. If any one, old or young, shall catch the spirit of this little girl and learn to give of their own, and that the best, it will be profitable reading:

Clara was a very little girl. The other day, she went to church with her father and mother. Before she left home, she remembered that a collection would be taken. Many people quite frequently forget that, and leave their pennies at home. Clara not only thought of it, but put a piece of money in her pocket for it. What fine collections we should have, if everybody did that! In the third place she was watching to see the boxes passed around. Some people are so busy looking at their books that they do not see them at all. This little girl looked eagerly for the box; and, as soon as it began to go around, she thrust her little fat hand into her pocket for the money. Her father, not knowing this, offered her a cent. She cried out clearly, "Don't want your penny." I have seen big folks willing to give other people's money. Her father put his cent into her well gloved hand. She dropped it decidedly into his hat, and her clear voice rang out, "Dot my own penny." Thus, fourthly, she was an example of giving her own to God. Her father, failing to comprehend, still passed the little cent up the seat; but the little girl, after much tugging, brought forth her own treasure, a great, old-fashioned copper, which she admired for its huge size. Her mother whispered, "Put this cent in." But clearly ringing out came the little voice, "No, no, I'm doing to give my big penny." She thought money valuable in proportion to its size; and she wanted to give a big penny, the largest she had.—The Gospel in All Lands.

Mr. JOSEPH COOK has spoken many bold and burning words since his return to America, about the pressing needs and responsibilities of the world's evangelization. He proposes that one missionary should and could be sent at once to every 50,000 of the Pagan population of the world, and he adds:

"We must have a far more thorough arousal as to our duty to missions than we have dreamed that we need. Infidelity is occupying the middle and the upper classes of Pagan lands, and it is difficult to calculate how terribly hard it will be to win these circles to Christianity, if we allow infidelity to have its own way in them for another generation. On this theme the church, as a whole, is torpid, and I would have the necessity of the case smite the rock of our indifference, and cause copious streams to gush forth—not of money only, but of men. When God sends his Spirit to the Protestant Churches of all lands in full measure, I believe that we shall not fail of the realization of this ideal as to missionary effort."—Word, Work and World.

According to the Missionary Magazine the churches in India are rapidly becoming self-supporting. Of the seventy-one churches connected with the American Board in India and Ceylon, fifty, or about five-sevenths, received nothing from its treasury last year.

Temperance.

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

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

TEMPERANCE AND THE PRESS.

One of the signs of progress in the temperance cause is the amount of attention it is receiving through the press of the country. Of course we mean, not the wine-press, or the cider-press, but the newspaper-press. Almost all the great religious journals of the country, and many of the secular newspapers, have their columns devoted, weekly, to a survey of the field giving the progress of the cause, and, by argument and appeal to the humane and Christian sentiment of their readers, broadening and deepening the temperance sentiment of the whole country. Prominent among those which come to our table are the Christian Union, Independent and American Reformer, of New York, the Christian Statesman, of Philadelphia, the American Baptist Flag, of St. Louis, Mo., the Western Christian Advocate, of Cincinnati, O., and the Standard, of Chicago. When such periodicals, and the hosts of others which might be named, are carrying the news on the temperance conflict into so many Christian homes of our land, and discussing there the various phases of this great question, it is not only a sign of progress, it is a mighty element in the forces which produce that progress as well. Here is hope.

The Steuben Signal is a new periodical devoted to the prohibition movement in Steuben and adjoining counties in New York. Several copies have been received. It is backed and managed by some of the

principal citizens of Hornellsville, which gives it character and certain financial support. It deserves a liberal patronage. It issues from the press of Charles & Hunt.

"Prohibition in Kansas." We have received a 16-page pamphlet under the foregoing title, it being "An address delivered by the Hon S. O. Thacher, in the Kansas State Senate, January 29, 1883." We have only room here to say of it that the description given by the publisher is the simple truth, when it is called "A masterly defense of the policy of prohibition." It is published for gratuitous distribution, by the Kansas State Union. Address George M. Stearns, Treasurer, Topeka, Kan.

"The Giant Evil," is a four page tract written by Rev. O. U. Whitford, of Chicago, Ill., and printed at the SABBATH RECORDER office, for the Woman's Christian Temperance Union of Allegany county, N. Y. It shows by a vigorous handling of facts and figures the monstrous waste of life and money caused by the rum traffic.

THE ISSUE IN OHIO.

The Legislature of Ohio has decided to submit to the people of that State two propositions to amend the constitution on the liquor question. By this action the choice between "Constitutional Prohibition" and "Constitutional Regulation" is before the people. We give below the two propositions with some remarks upon the issue by the Western Christian Advocate, of Cincinnati.

FIRST PROPOSITION.

"The additional section" in and with section eighteen of the schedule shall be repealed, and there shall be substituted for it the following: "The General Assembly shall regulate the traffic in intoxicating liquors so as to provide against evils resulting therefrom; and its power to levy taxes or assessments thereon is not limited by any provision of this Constitution."

SECOND PROPOSITION.

"The additional section" in and with section eighteen of the schedule shall be repealed, and there shall be substituted for it the following: "The manufacture of and the traffic in intoxicating liquors to be used as a beverage are forever prohibited, and the General Assembly shall provide by law for the enforcement of this provision."

The first proposition not only recognizes the liquor traffic, but requires that the legislation of the State concerning it shall be only regulative. That is, it may prescribe how the traffic shall be conducted, but shall not prohibit. The laws to be enacted may "provide against the evils resulting therefrom." They may limit the number of saloons; prescribe the number of hours, and the days in the week in which liquor may be sold; they may license or tax; they may build poor-houses, infirmaries, jails, and penitentiaries, or even create pensions for the victims of the traffic. But the traffic itself, as such, is to be in destructible by legislation. It can only be "regulated."

It follows from this that the first proposition does not put the traffic under the absolute control of the legislature to be dealt with according to the convictions of the people, and the instruction given by them to their representatives. It gives only such control as can be exercised under a system of license or of taxation.

The second proposition would, if adopted, forever prohibit both the manufacture of and the traffic in intoxicating liquors to be used as a beverage, and would require the General Assembly to enforce this prohibition by law. This proposition has in it something definite, something which, if executed, would bestow immeasurable blessings upon a vast multitude of individuals, and upon society at large.

ABSURDITY OF THE HIGH GROC POLICY.

The absurdity of the limited, high license system which is just now so popular with a certain class of politicians could scarcely be more forcibly exhibited than by placing side by side two sentences of an address made in its advocacy by Rev. H. W. Beecher at a meeting held Tuesday evening, Nov. 27th, in the Brooklyn Academy of Music. We reproduce them as reported in the New York Tribune of the 28th ult.

"Licensing liquor." "There should be a license law restricting the number of these shops."

On the first we hear the echo of the clarion voice of the stalwart old prohibitionist, Dr. Lyman Beecher, who said: "I challenge any man to show that a rum seller is not a murderer;" in the second is the conscienceless proposition of social aristocracy, ecclesiastical treachery and party expediency, so called, saying, "We can't go with these fanatical impracticables who insist upon having no 'license wolves'; we are willing to pay \$500, or \$1,000, for our legal sanction to their ravenous purpose!" And this is the policy matured, by the party managers under the stress of dire necessity and with most painful cerebration, which is now put forward with the prestige of great names and great public meetings, in the hopes of killing the prohibition movement and holding together, at least until after the next Presidential election, the liquorites and the temperance people. But this scheme will soon come to grief. Big wolves, made doubly ravenous by bleeding them to the extent of \$500, or \$1,000, for the coveted license, are out of the question. Wolves or no wolves is the only issue which commends itself to common sense or real statesmanship;

and philanthropy, patriotism and Christianity all say, no wolves.—Steuben Signal.

A YOUTH KILLER.—The cigarette is such. It is made generally of refuse tobacco, rolled in a prepared paper. The paper is injurious, if not poisonous, and the smoke, of a large quantity of it, would produce dangerous, if not fatal, illness.

The paper is filled with tobacco, made from the odds and ends of the cigar manufacturers, the stumps of cigars, picked up in the street, and fished out of the sewers, old quids, and the dried leaves, with which cigars are more or less compounded.

The other day we saw a very dirty, ragged old man, with his hat half full of the stumps of cigars and half chewed quids of tobacco, which he had picked up in the halls, bar-rooms, and on the sidewalks, and out of the gutters. In reply to our question, what he intended doing with these loathsome things, "Sell 'em, sir. They make cigarettes of them things." These cigarettes are sold at very low prices, and are bought mostly by boys.

BREVITIES.

The status of the prohibitory amendment before the Supreme Court of Iowa has not been generally understood. It appears, under a law which has not been in existence many years, that the Supreme Court has no option in the matter of granting a rehearing on any case, when it is presented in due form. It is obliged to receive the petition, and then set a time for hearing arguments for and against. This it has done in the case of the prohibitory amendment. The hearing is set down for the April term.

The liquor prohibitory amendment, with a provision attached for the compensation of pecuniary sufferers by reason of abolition of alcoholic traffic, has been defeated in the House of Representatives, at Harrisburg, Pa., by a vote of 27 yeas to 151 nays. Many Prohibitionists voted against it on account of the reimbursement clause. The amendment can not again be considered in the House this session as a motion to reconsider was voted down. On the proposition the yeas were 74, nays 100.

Prof. Foster, of the Canadian Parliament, has secured the passage of a resolution calling for information from the government on the liquor-traffic, as set forth in the Trade Returns, for the fifteen years from 1868 to 1882. He said in supporting his motion that the existing government has promised to introduce legislation, and that the subject will no doubt be thoroughly discussed, and that the information asked for would be exceedingly helpful in forming a judgment upon it.

A lady has just given \$6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the pledge to help keep the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards.

It is alleged that the prohibition of the liquor-traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State. Ex-Governor Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the United States, it averages but seventeen cents per capita in the State of Maine.

In Denmark, also, there is an awakening. The number of licensed saloons in Copenhagen has been reduced from 1,350 to 300. Sales to minors and intoxicated persons are strictly forbidden, and when a man is found drunk he is to be taken home in a close carriage at the cost of the dealer who sold him the last glass.

In Russia, the government has become tired of relying on the inclination of its subjects as a chief source of revenue, and has consequently set at work to diminish the number of liquor shops. Formerly it encouraged their multiplication, and punished as disloyal some public advocates of temperance.

There are nearly four thousand drinking saloons in Chicago; and it is estimated that thirty million dollars are expended annually for intoxicating liquors in that one city.

In the Legislature of Kansas, recently, the House decided not to submit to the people of the State the question of constitutional prohibition. The vote stood 65 to 51.

Mr. Gladstone is credited with the remark that the drinking customs of Great Britain are bringing on that country all the evils of war, pestilence, and famine.

At Hyde Park, Pa., nearly all the saloon keepers were refused a renewal of licenses. This action is due to the strenuous efforts of the Temperance Union.

Dram-drinking drags its deluded devotees down to a drunkard's dreadful doom of darkness, degradation, death and damnation.

Greeley, Col., is a prohibition town of 2,460 population, with no paupers, no jail, no police magistrate, no poor-house.

The whisky traffic makes bad citizens faster than schools and churches make good ones.

Prohibition will never be accomplished by the politicians. But it will be by the people. France is attempting reform by imposing severe penalties on drunkenness.

Ed

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

In the first volume of Protestant Sentinel reference is made to Bentley before a select Academy, New York, 1831. This school was Winter previous. Interest to know how many students of academic character share our Seventh-day in the enterprise. I think this school was Alfred Academy, and Ruyter Institute were

The North-Western Association was organized July 1, 1847. The resolutions which were adopted unanimously are

"Resolved, That the resources of this country, scientific, and the rapid increase of population, we are called upon to decide ground in

This Association views upon this subject years afterwards, when

"Resolved, That no of the principles of in our churches, we interest in the subject as a denomination, in the world a consistent but exert that moral the community and the command the respect secure us from religious degradation."

RELIGIOUS WORK.

There are few years more decisive and important years he spends in collection of the facts and truths is of small moment compared most indefinable combination which shapes his plans its of thought, gives them and so makes or unmake just happened upon a change, written by a man ago, was a schoolmate whom we have not heard years. We well remember of mind, a little piece which he writes. The ences which finally led many another thoughtful and nobler achievement. It is an occasion for every school of learning, ueh-a spirit and system its students to a life of obedience to his will. Milton students who will be glad to read the friend Steele, we copy it

LEMOYNE NORTH MEMPHIS, TENN.

Rev. W. C. Whitford, Milton, W. Dear Brother,—A few um of religious intelligence precious work you have the conversion of a large dents. The statement seventeen years ago this long?) when in the old accept Christ as my god recall the time with joy gratitude to God and you led as I was; and to-night the years since then, a they have brought to n I could have lived but for solation that have come Saviour. Dark and hard the darkest day has had his love for me, and his never leave thee nor forsake me. I am sure if anything good in my life fact that I then chose Cl by his will in his ways. kept in those ways the "ways of pleasantness and Very truly, etc.,

MINISTERIAL EDUCATION.

Will it pay to aid your gospel? That depends on circumstances. Not pay to educate ever pops up in our churches' gift of gab." "A call" by length of tongue nor idly. "A desire for an sufficient evidence that preach; or "a desire to world;" or because "I wanted me to preach;" or wanted to preach;" or be

Education.

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

In the first volume, and number 49 of the *Protestant Sentinel* of our denomination, a reference is made to an address of Mr. Z. T. Bentley before a select school in the Berlin Academy, New York, delivered March 2, 1831. This school was in session at least the Winter previous. It would be a matter of interest to know how long it was in operation, how many students attended it, what academic character it acquired, and what share our Seventh-day people at Berlin took in the enterprise. It should be remembered that this school was held six years before the Alfred Academy, and seven years before De-Ruyter Institute were opened.

The North-Western Seventh-day Baptist Association was organized at Milton, Wis., July 8, 1847. The following is one of the resolutions which were carefully discussed and unanimously adopted by that body:

"Resolved, That in view of the natural advantages of this country, favorable to political, scientific, and religious progress, and the rapid increase and enterprise of its population, we are called upon to take high and decided ground in the cause of education."

This Association expressed more fully its views upon this subject July 5, 1850, three years afterwards, when it passed the following:

"Resolved, That next to the cultivation of the principles of piety in our hearts and in our churches, we should cherish a deep interest in the subject of education; that we, as a denomination, may not only exhibit to the world a consistent and enlightened piety, but exert that moral and social influence in the community and the country, which shall command the respect of our neighbors, and secure us from religious, social, and political degradation."

RELIGIOUS WORK IN COLLEGES.

There are few years in the life of any man more decisive and important to him than the years he spends in college. The acquisition of the facts and truths to be found in books is of small moment compared with that almost indefinable combination of influences which shapes his plans of life, fixes his habits of thought, gives the tread of character, and so makes or unmakes a man. We have just happened upon a paragraph in an exchange, written by a man who, twenty years ago, was a schoolmate of ours, and from whom we have not heard before in all these years. We well remember some of his struggles of mind, a little previous to the time of which he writes. The same train of influences which finally led him to Christ, helped many another thoughtless one to higher aims and nobler achievements in life's conflicts. It is an occasion for rejoicing whenever, in any school of learning, there is evidence of such a spirit and system of work as brings its students to a life of faith in God and obedience to his will. Believing that other Milton students who read the *Recorder* will be glad to read this letter from our friend Steele, we copy it here:

LEMOYNE NORMAL INSTITUTE,
MEMPHIS, TENN., March, 28, 1883.

Rev. W. C. Whitford, Milton, Wis.:
Dear Brother,—A few days since, in a column of religious intelligence, I read of the precious work you have had at the college in the conversion of a large number of the students. The statement carried me back to seventeen years ago this Spring, (can it be so long?) when in the old chapel I was led to accept Christ as my guide and portion. I recall the time with joy of heart, and with gratitude to God and you to that I was then led as I was; and to-night, as I think over the years since then, and the experiences they have brought to me, I know not how I could have lived but for the grace and consolation that have come to me through the Saviour. Dark and hard as the way has been, the darkest day has had in it the full light of his love for me, and his promise, "I will never leave thee nor forsake thee," has never failed me. I am sure if I have accomplished anything good in my life, it is due to the fact that I then chose Christ, to be directed by his will in his ways. So far as I have kept in those ways they have been to me "ways of pleasantness and paths of peace."
Very truly, etc., A. J. STEELE.

MINISTERIAL EDUCATION—WILL IT PAY?

Will it pay to aid young men to preach the gospel? That depends on circumstances. It will not pay to educate every young man that pops up in our churches endowed with "a gift of gab." "A call" is not to be decided by length of tongue nor ability to use it rapidly. "A desire for an education" is not sufficient evidence that a man is called to preach; or "a desire to make a mark in the world;" or because "my mother always wanted me to preach;" or because "I always wanted to preach;" or because "my church

thinks I ought to preach." If it pays, that must depend, not upon side issues, but upon one of the foundation factors—the man. Find the man, the preacher man, the man full of man, a whole man, nature's man, God's man, men's man; and even then you can not invest upon certainty until you know two things. Has the man *preaching grit*? No kid-glove arrangement, no spineless mol-lusk, leaning on a gold-headed cane to support a prodigious ministerial corpus; no aping and acting for some "organ grinder;" no pandering to whims and notions, and "new departures," to gain a name and place. Not that kind for a safe investment. I had rather cast my means in the face of a cyclone and expect a satisfactory dividend, than to invest in such "shoddy."

A preacher has to sharpen, grind down, rub off, whet dull instruments, brighten rusty blades, file pruning-hooks, etc. Such work demands *grit*. This quality is in the man. "Ab initio" it is his "natale solum." "Man is made of the dust of the ground," it is true, but a preacher is made of *dust and sand*. A preacher is designed to be an emery wheel in the worship of God. The best preachers are made of *corundum and iron grit*. These soft soapstone, slate, and shale blocks will not pay for polishing. Preaching *grit* "endures hardness as a good soldier of Jesus Christ." Next in order is *preaching grace*. This includes "the call," and makes keener the *grit*, puts the emery wheel in motion, draws the file across the dull instrument; in short, calls into active, practical efficiency all the native endowments of the whole man. "The call" does not, can not produce *grit*. Do not hesitate to invest in *grit and grace*. These two things are as good as your *greenback*. You may not have the two former, but you have the latter. "Does it pay?" The only way you will ever be deceived will be by the largeness of its profits. When did such a joint stock company ever fail? Who ever regretted that he had money invested in a minister of the gospel full of *grit and grace*?—*Baptist Flag*.

By the will of the late Mrs. Jonathan Adams of Concord, N. H., a scholarship of \$5,000 is established in the Episcopal School for Boys at Holderness, near Plymouth. It is given in memory of a deceased son, and is to be named the Julius K. Adams scholarship. The income thereof must be used annually in the maintenance of a worthy boy at the school.

Edw. H. Williams, of Philadelphia, has recently given \$12,000 to Carleton College, Northfield, Minn., a very material aid to this young college, that is beginning to assert a high rank for itself. It is a noteworthy fact that the director of the Carleton College Observatory publishes the only strictly astronomical periodical in the United States.

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."

SET THE EXAMPLE.

There is solid truth in this paragraph from an exchange. Indeed, we expect there is more in it than the writer meant:

"Another matter of great importance that I can only refer to is this: The church must keep the Sabbath herself, and set a proper example before the world. Without this, all our preaching and legislation will be in vain. Let us take warning and not shut our ears to the sound of the rising floods, until the foundations are swept from beneath our feet."

"The church must keep the Sabbath herself." Very true. But while the world sees and knows that Sunday is not the Sabbath, we shall continue to preach and legislate in vain, either with or without example, until we come upon Bible grounds and keep the Sabbath. "In that saidst thou truly."

PRAYER FOR THE LORD'S-DAY.

We have received from the "New York Sabbath Committee," a circular announcing a week of prayer "for the entire sanctification of the Sabbath-day." It has come a little late, as the time was April 8-15. We give, however, the card of the Committee, and respectfully call their attention to the appended passages of Scripture, showing the real origin and sacred character of the LORD'S-DAY. Of course they know that Sunday is the "Dies solis of all Pagan antiquity," while the Lord's-day is of Biblical origin. The following is the circular:

Dear Sir,—An Association of the friends of the Lord's-day in Great Britain and on the Continent and elsewhere issue their fifth annual appeal and programme for a week of special and united prayer for the observance of the Lord's-day, in which they earnestly desire the co-operation of American Christians. Surely all who value the Lord's-day, and believe that God will hear and answer prayer in its behalf, have enough to incite them to earnest prayer in the growing decay of reverence for the day among professed Christians in this country, in the many influences which prevail to secularize it and to rob large classes of its enjoyment, and in the opposition which is widely made to its legal

protection, as signally shown in the recent repeal of the Sunday laws in California.

Your aid is respectfully asked in bringing this appeal for united prayer to the attention of our Christian public.

Very truly,
W. W. ATTERBURY,
Secretary New York Sabbath Committee.

It will be seen that the Committee has confounded the Sunday, or first day of the week, with the Lord's-day, the Sabbath, or Seventh-day. The following Scriptures ought to make this plain:

"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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Exod. 20: 8-11.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isa. 58: 13, 14.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore, THE SON OF MAN IS LORD ALSO OF THE SABBATH."—Mark 2: 27, 28.

OUR SABBATH REFORM PLATFORM.

Under the above heading, the *Outlook* announces its platform at some length. We take the liberty to make quite extensive extracts from it, for our Sabbath Reform Department this week, in the hope that some will thus read it who have not already done so, and that others who are not now so interested, may become interested in the publication and work of the *Outlook*.

1. The Sabbath a divine, primeval, universal institution.
2. The Sabbath unobrogated and unchanged, under the gospel.
3. Sunday an Ecclesiastico-civil institution without divine authority; a semi-Pagan holiday, at first, a grossly-superstitious, and partly Sabbatic holiday during the Dark Ages; never considered a Sabbath by transfer of the fourth commandment until the close of the sixteenth century; now rapidly returning to its original non-Sabbatic holiday character.

CONCLUSION.

4. The only hope for Sabbath Reform lies in a return to the Sabbath, according to the fourth commandment; to be observed in the liberal spirit of the gospel, rather than the narrow formalism of Judaism; as an act of obedience unto the law of God written in the hearts of his children, but not as a ground of justification, there being neither justification nor salvation except through faith. THE ISSUE, IN THE NEAR FUTURE, WILL BE BETWEEN SUCH A SABBATHISM AND AN ABSOLUTE IRRELIGIOUS HOLIDAYISM.

This platform, especially its conclusion, is at variance with the popular notion concerning Sabbath Reform; but the character of the correspondence which has come to us during the last twelve months indicates such earnestness and anxiety on the part of the clergymen of the United States, such a desire for some way out of the present ruinous disregard for Sunday, that we expect a careful and prayerful consideration of the foregoing conclusion. We aim to treat all views plainly, candidly, courteously. The *Outlook* does not differ from others for the sake of differing. Its conclusions are not the fancy of an hour, nor the "shibboleth" of a denomination.

Why does the *Outlook* make Sabbath Reform prominent? Because of its vital importance. The Sabbath is the central figure in man's religious culture, as Christ is the central figure in our religious faith. God's Sabbath came first in the order of Revelation; then the Old Testament; then God's Son, and the New Testament. The Sabbath brings God into human life as no other institution can, and keeps him in mind as the one object of constant worship. Sabbath-ness and irreligion are always associated in history, and this in proportion as the Sabbath has given way to the *rest-day* and the *holiday*. The higher conception of rest, and the still higher end of religious culture, can not remain when the Sabbath is lost. The intrinsic importance of the question is ample reason for urging its careful consideration.

Why give up the Sunday? Because its history shows that it has no sufficient foundation on which to build a permanent and practical Sabbathism. It is not connected with the Word of God by any command, or any definite history. Its most devoted friends rely upon "inferences" and "probabilities" for its connection with the New Testament. These facts have demoralized the public conscience, until there is little left on which to build a religious regard for the day. If this state of things existed only among the irreligious, there would be more hope; but the *Outlook* receives scores of letters from clergymen trying to prove that the Sabbath is abolished, and that there is no sacred time under the gospel. These specific letters, and the published literature, and the sermons of

like character, which abound, are aimed at the seventh day, but their effect upon the people is to destroy regard for all days, and so make even the church to hold Sunday in light esteem. Still more does the evil grow because such teachings accord with the wishes and practices of all those who desire Sunday for business or pleasure. Saloons, beer-gardens, railroads, hotels, the genteel pleasure-seekers, the indifferent loungers, the low-lived and vicious criminals all plead that "there is no sacred time under the gospel," and they quote the pulpit to sustain their practices. The path of no-Sabbathism in history is marked by moral and religious ruin, like the furrow of a hot plowshare through a bed of flowers. The most earnest effort that has ever been made to check the tide of no-Sabbathism by Sunday-observance was made in the Puritan movement. The Puritan theory of the transfer of the law to the first day being a compromise without Biblical warrant, was doomed to failure through inherent weakness. It came to America, a new field, supported by a fervid religious enthusiasm. It was enthroned in the theology and the social life of New England. Men believed in Sunday as a divine, sacred day. The civil law enforced its observance with supreme power. All this is past. Sunday remains a Sabbath in the creeds of a part of the church, but in the practices of only a few. Even the civil law is no longer deemed to rest on religious considerations, and the spasmodic efforts here and there to enforce it on the ground of the "general good of society," do little more than reveal the inability of the authorities to do so.

Another method of formulating this destructive no-Sabbathism, and one which reveals the conscienceless state of the public mind and the church is this: "If we keep one-seventh part of the time, it makes no difference what day." This, too, ignores all real obligation concerning either the Sabbath or the Sunday. It makes the whole question optional, and the masses naturally add: "Then we will not keep any day, except as we rest for pleasure." All this sort of teaching fosters the popular tendency to disregard Sunday. Low vice, luxurious pleasure-seeking, and the relentless greed of business are glad to hear these sayings. They listen while the pulpit says: "The Sabbath was Jewish, and has passed away. Let no man judge you in eating or drinking or keeping the Sabbath. Let every man be fully persuaded in his own mind." The masses stop at the church doors long enough to hear such words, and answer: "All right; I am persuaded that I ought to go to Coney Island. I will be home in time for business to-morrow; DON'T JUDGE ME!" If there chance to be some church members on the steamer or the train, they will even lay aside the Sunday *Tribune*, *Herald*, or *Times*, in order to bolster up their enjoyment, while they read from some religious paper or theological review an exposition of Col. 2: 16, which lulls their struggling conscience to rest with the assurance that all Sabbaths were unsubstantial shadows, which bind us no longer. The no-Sabbathism of the church expressed in the pulpit and by the press has furnished a dagger for the heart of Sunday, and the masses are not slow to use it. We give up all hope of Sunday because, while it sinks from inherent weakness, it is wounded unto a hastening death in the house of its friends. Its friends could not treat it thus if they had faith in its sacredness.

Why do we bring forward the claims of the Sabbath? As the only day that can come with *divine authority* to stem the tide of lawlessness and death. If anything can revive the dying conscience of the church, it must be the plain Word of God. If there is any source of authority in religious matters it is God's Word, seconded by his Spirit. Our age needs something that comes to men's lives with the grip of truth in it; the voice of God in it, something that means controlling authority, not sin-breeding lawlessness. We do not plead for Sinai, and its tables of stone. The church ought to have outgrown the dullness into which God once had to thunder his law. We plead for the "new covenant" under which *this same law*, once on tables of stone, is written in men's hearts, where it is before their eyes every day, and to which the Spirit points every child of God, pleading that obedience be rendered from love.

Do you think the world can be brought back to the seventh day? Religious men can; there is enough material out of which to build a conscience, if we give it a divine foundation on which to build. Puritanism held Sunday to be the Sabbath, honestly, conscientiously; and although the years have lessened men's faith in the theory of the transfer of the law to Sunday, many yet long for something firm and abiding on which to found Sabbath reform. The evils of the present state are keenly felt by those who "mourn between the porch and the altar," over the desolation which lawlessness and no-Sabbathism have wrought.

Such men write to us from every direction. To all such brethren we say: If you have a deep and confident faith that Sunday can be restored on religious considerations, and on *Biblical grounds*, we beg you to open the battle on that line; almost anything is better than backboneless indifference. Pleasant platitudes and glittering generalities concerning what *ought to be*, are of no avail at such a time as this. The forces of ruin are in the field, armed, equipped, organized, alert, and sure of victory. Truth, and the church inspired and made brave by the truth, alone can make successful opposition. Sabbath reform in America is not a battle between creeds or theories. The two theories on which Sunday observance

has been based are already crystallized into results in history. The ecclesiastico-civil theory, or "church authority" theory, built on a no-Sabbath basis, has crystallized into the Sabbathless holidayism of Europe. Enough of this result has poured upon our shores to make a mighty fact in the problem which seeks solution at our hands. The compromise theory of the Puritans, from which so much was hoped, has crystallized into the dead Sunday laws, and baneful indifference, even in New England. These two results, combining in these days of swift-changing changes, have made Sunday business, recreation, revelry, and debauchery to abound. Holidayism on Sunday at Martha's Vineyard, and Coney Island, and Long Branch are facts, not theories. The rule of rum and rioting on Sunday in Cincinnati, Chicago, St. Louis and New Orleans, are undisputed facts. Whistling steamboats and roaring railroad trains are noisy facts, all over the land. The new-made grave of the repealed Sunday law in California, is a startling fact to those who have been dreaming indifferently.

How shall these facts be met? Certainly not by *building again on the very theories which have produced them*. The "European Sunday," the Cincinnati and Chicago Sunday, are the direct fruits of the theory which says, "Patriarchal Sabbath. Let no man judge you," etc. Do you dare revive, or continue that theory and call it Sabbath reform? The Puritan Sunday has ceased to exist in spite of all that Puritanism could do at its best estate, and with an open field. How long will it take to restore the lost Sabbathism of New England by telling men the story of the catechism that the seventh day was the Sabbath from the creation to Christ's resurrection, since which time the law applies to the first day? That is just what every well-bred child in New England has been taught, during all the years of sad decline, which have brought this generation face to face with the present disregard for Sunday. To build on that theory again in the face of the present ruin, is to build on sand, close to the incoming tide. But if our God-fearing brethren believe they can rebuild the temple of Sabbathism on these ruins, we are willing to wait while the experiment is made. Only this, he who builds with the untempered mortar of man's devising, invites ruin while he builds. Because the theories concerning Sunday have been tried and found wanting; because the earnest appeals of synods and conventions are disregarded; because the popular arguments in support of Sunday, are, at most, but semi-religious; because this lawless age is Sabbathless as to the masses, we plead for the Sabbath of the Bible. The Sabbath, unencumbered by hatred for Judaism, and accepted in the true spirit of Christian liberty, has not been tried as a basis for modern Sabbath reform. Prejudice drove it out of the Western church between the fourth and sixth centuries. A "remnant" has clung to it through all the centuries. It is stronger in the United States to-day than ever before. Men begin to see that, as the embodiment of God's law, it must become the objective point in the final issue; and that the final issue can not be delayed long. Truth can afford to wait; but the American people can not afford to parley, and so foster the evils of lawlessness, which, springing from the incorrect theories of the church, are already stinging it like an awakened viper.

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.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 3, 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."

We take pleasure in calling attention to the Special Notice published by Bro. Main, in another column of this paper.

A CORRESPONDENT from Rhode Island speaks of the Quarterly Meeting at Niantic, April 20th and 21st, as a very pleasant gathering.

DOES God hear prayer? Yes, and answers it, too; not always according to the asking, but according to the needs of the praying soul, and that in abundant measure.

A READER of the RECORDER suggests that the last number was seriously defective in that there was "not a marriage notice in it." Such a thing shall not occur again, if we can help it.

THE Irish National Convention which met in Philadelphia last week, was a success so far as numbers were concerned. It is these counselors would only keep blood and dynamite out of their plans, they would get more sympathy from those who are not Irish.

THE Editor and Publishing Agent of the SABBATH RECORDER expects, by appointment of the Board of the Tract Society, to be in attendance upon the approaching sessions of the various Associations. He will be prepared to receive subscriptions for all our publications, and will be glad to meet the Local Agents from the various societies, and any others who may have business to transact with the Publishing Office.

SOME improvements are being made in the room in which the Tract Society's publications are kept, by means of which it is hoped these publications can be made more available, and more useful. We have a large number of tracts on hand which ought to be in circulation. Those who can afford it, ought to buy and distribute them; those who can not afford to buy, but who could distribute to a good advantage, should send and get without money and without price; and many who could not find time or have not the opportunity for distributing, but who have means, should send the money to give these tracts wings.

A CERTAIN writer on morals advises his readers to seek, for their associates and companions, those who are superior to themselves in intellectual and moral attainments. This is good in theory, though, in actual life, it is difficult to see how there could be any association or companionship, if everybody should act upon it. Christ gave better instruction than this. He came into a world of sin, infinitely below himself, not to be contaminated with the touch, but to lift up the world to himself. Let him who would attain life's highest possible good, make the Holy One his companion and friend until his own heart is the abode of righteousness; then like his Divine Master he may go to the lowly and sinful, not to suffer harm by the contact, but to be a savor of life unto life to those who are perishing.

CHRISTIANS.

There is often more meaning wrapped up in a name than we are accustomed to think. Names, in Bible times, were usually given either to prophetically declare some prominent trait of character, or in memory of some fact or event connected with the person or his family. This was, and still is true to some extent of nations and classes of people. It is said that the "disciples were called Christians first at Antioch." Why they were so called, and by whom it is not stated; probably by their enemies and as a term of ridicule or contempt. Christ himself had been despised and rejected of men. He had suffered death in a most humiliating and shameful manner, as an evil doer. Those who had thus looked upon him, and treated him, could not but look upon his followers with contempt; and probably no better way of expressing that contempt occurred to them than by calling them by his name. How willingly the disciples received their new name, or how soon it became universal, we are not informed. We have, however, no reason to question that this was the beginning of the universal application of the term Christians to all who believe in Christ. Whatever may have been the motive in giv-

ing the name, there is certainly a beauty and a fitness in it which was not at first seen, and which is not now always fully appreciated. Let us see some of the things which it implies.

1. To begin on the outside and work inward, to be a Christian is to be called by the name of Christ. Christ was the Anointed One, the chosen of God for the great work of human salvation. Such is the meaning of their name. Christians are the anointed ones, the people chosen of God to bear his name before kings and the nations of the earth. This is implied in the name by which they are called.

2. To know Christ. The knowledge of him as a historic person, the knowledge of his life and teaching, and especially the knowledge of Christ as a living personal Saviour, is essential to a full realization of what it is to be a Christian.

3. To believe in him with all the heart. This takes the matter out of all mere intellectual operations, and puts him who exercises faith where, feeling his need of a Saviour, he finds him in Jesus Christ, and trusts his soul's welfare implicitly to him. It hardly needs to be said, this is the fundamental principle of the Christian life.

4. To possess Christ's spirit. It is an oft quoted saying of one of the apostles, "If any man have not the spirit of Christ, he is none of his." This means, toward God, the spirit of unquestioning, cheerful, joyful obedience to all his commandments and requirements; towards our fellow-men it means "love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance."

5. To have the Christ life. It is not easy to define, but every real Christian knows something of what Paul meant when he said, "I live; and yet not I, but Christ liveth in me." The joy of life to the Christian, all its best hopes, and highest aims, its sweetest comforts and noblest endeavors are due to the fact that Christ is in him the hope of glory.

6. To do the work of Christ in the world. It was to his own disciples that Christ gave the great commission, "Go ye into all the world and preach the gospel to every creature." And it was in the fulfillment of this last command of their divine Master, that they drew upon themselves the honored name by which ever since the disciples of Christ have been called—Christians. He who finds not some work in the world to do for Christ, bears not worthily the name by which he is called.

It is, therefore, a great thing to be a Christian. If the name could be blotted out, and could we who are the disciples of Christ, be placed before the world where only our zeal for our Lord, where our spirit, faith, and labors should speak to the world of our real character, would they think to call us Christians?

Communications.

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

RESTING ABROAD.

BY THE GRAM CLUB.

German Watering-Places.

Leaving the main line of the railroad at Oos Junction, ten minutes ride up the valley of the Oos River, or the Oel-Bach, brings you to the most famous watering-place in Europe—Baden-Baden. It is just in the edge of the Black Forest, beautiful for situation, and wealth and skill have united to increase its natural loveliness. It was formerly noted for the extent and recklessness with which gambling was carried on by the visitors. This has been suppressed within a few years. The town is small, as to permanent inhabitants—less than 10,000—but when the gaming rooms were in operation the influx of visitors amounted to 40,000 or 50,000 annually. The chief gambling room formerly commanded an annual rental of \$11,000, and the lessee paid all running expenses, besides. Ladies were among the most reckless players.

The mineral hot-springs which gave birth to the town were well known to the Romans under the name of *Aurelia Aquensis*. The remains of the old Roman baths form the foundation for modern ones. The water is brought from the springs which burst out of the neighboring hill, into a large "drinking hall," where one can drink all that his taste and capacity will allow, without expense, if he can be oblivious to the unspoken demands for a "fee" which those make who fill the cups. The following analysis will not enable the reader to taste the delicious beverage, but we think the average reader will be better pleased simply to read rather than to test

it by actual experience. Nevertheless, we gladly give the formula, leaving the chemist to arrange the proportions according to choice. Our experience was that each of the detestable flavors was most prominent, or seemed to be, and the combination more detestable still. The springs are said to yield 90 gallons per minute, at a temperature ranging from 115° to 153° Fahr. Everything is thoroughly cooked—including the mouth of the careless drinker. The chief ingredients are chloride of sodium, sulphate of lime, bicarbonate of lime, chlorate of potash, and silica. For the benefit of those who desire to make the experiment, we add the following directions which, if carefully followed, will give an experience similar to a morning at Baden-Baden. Rise early. Take a walk of a mile or more in the open air. On coming in, have ready a kettle of boiling water and three or four goblets. Place in one of the goblets enough of each of the following articles to make a strong solution, say half a teaspoonful of each: Common salt, gypsum, air-slacked lime, chlorate of potash, silica. Fill the goblet with boiling water, dissolve as far as possible, and as soon as may be. Drink hot, without stopping to taste. This last item is important. Walk across the room two or three times, analyze the taste that remains and the general effect. If you think you can improve the beverage by changing the proportion of the ingredients, change to suit your fancy, and swallow the prepared contents of the remaining goblets within the next ten minutes. Take another walk, and then take your breakfast—or your bed, as you feel most inclined. Pursue this course for a couple of weeks, and there will be some things for which you will not need to go to Baden-Baden. If you have rheumatism or gout, prepare a large quantity of the water and bathe therein at pleasure. "Will it cure rheumatism?" They say so. If you persist in applying the recipe, it will either pervert your taste, or cure all desire for bibulous pleasures at German watering-places.

The grounds about the Conversationshaus are finely kept, and contain an elegant "stand," from which an excellent "band" discourses all sorts of music, from 7 P. M. until late in the evening. We will go in about nine or ten o'clock. There are thousands, literally, promenading, standing, sitting in the open air, on the piazzas, under the trees; talking, smoking, sipping all sorts of drinks, and eating light refreshments. Everybody is seeking enjoyment, and, as a crowd, they seem to have found it. Taken in moderate quantities, that sort of thing is the lazy luxury of elegant idleness. Beautiful drives, walks, play-grounds, and resting-places abound in the adjacent parks along the river, which is not large, but is swift as an arrow from a yeoman's cross-bow. He who has time, money, a clear conscience, and a good digestion, can dream the weeks away at Baden-Baden, in luxury approaching the Oriental.

This letter must find a few lines for the "Old Castle of Hohenbaden." It is a picturesque ruin on the summit of a hill in the Black Forest, about three miles from Baden-Baden. It was built in the 10th or 11th century, and was the home of the Margraves of Baden, until the construction of the "New Castle" in 1479. It was ruined by the French in 1689. Judging from the present appearance it must have been well nigh impregnable in its prime. The old tower has been restored, and from it we had an entrancing view of the valley of the Rhine far beyond Strasbourg, with the beautiful valley of Baden at our feet. The "Black Forest" stretched away to the left, beyond the limit of vision. The fir trees on the hill below the ruin surround it like legions of giant warriors; tall, shapely, and invincible. The day was a perfect one. From the topmost parapet of the tower, looking into the unroofed halls below, it was easy to recall the rude, roistering life of our German ancestors, who counseled and reveled, loved and hated, feasted and wept here in the centuries now dead. Easy to drift backward along the line of history, a briefer period, and listen to the wail of a new-born infant, in a hut in the Black Forest yonder, listen until it changed to the voice of a man, which shook Germany and the world with the great truths of the Reformation. But there are other things to be seen to-day, of which these columns can not tell, so we must clamber down, stop dreaming of the past, and go on.

WIESBADEN.

Crossing the Rhine on an excellent pontoon bridge, from Mainz to Castel, a few minutes by railroad will set you down at Weisbaden, the oldest watering-place in Germany. Pliny describes it. (Hist. Nat. 31: 2.) It was extensively occupied by the Romans. Traces of a Roman fortress were uncovered in 1848, which showed inscriptions indicating that

the 14th and 22d Roman Legions were once garrisoned there. A wall remains, 650 feet long, 10 feet high, and 9 feet thick, in which are fragments of a ruined temple. The town is situated on the southwest spurs of the Taunus mountains. It contains thirty to thirty-five thousand inhabitants, is much larger, and in some respects finer than Baden-Baden. The Cursal, or principal hall, where visitors resort, is 138 feet long, 64 feet wide, 53 feet high, built mainly of marble. The *Kochbrunnen*, or boiling spring, with a temperature of 156° Fahr., is the most important one. You can easily test the quality of the water at home, by putting a little iron rust in some weak brine, and bringing it to the proper temperature. "Did we drink it?" Certainly. You would, had you been there. Everybody did. It was the thing to do. "Did we enjoy it?" Do you enjoy everything you do?

A finely-wooded hill a mile away is called *Neroberg*, because of a tradition that the Emperor Nero once had a palace there. A Russian chapel, rich in marble, and in golden ornaments, was erected there a few years since in memory of a Russian Duchess, who died at Wiesbaden in 1845.

Parson's German did much more here than was expected. It engaged a carriage to drive the Club "over all the town, and to all the desirable places," for a given sum, which sum was not to be paid unless the contract was fulfilled by the honest-looking coachman. There was only one trouble, and that was the conception which the Club entertained of the size of the town. That conception had to be increased about fourfold to meet the reality. The coachman had a more accurate knowledge of the situation, and he was very faithful. He drove through some principal streets, showed some very fine buildings, grounds, &c., and when we thought the work nearly done he drove straight out of town. It was a beautiful woodland drive, but that was not the thing the Club came to see; but rather, hot springs and Wiesbaden. Parson explained, in German, that the Club "wanted to see the rest of the town." When German failed, he put in a little English. Other members of the Club aided in the work. Some of them put in *emphatic* English. The coachman insisted that he was only carrying out his contract, while we knew he was carrying us out of town. Where to, and what for, and would he ever bring us back? had we escaped Vesuvius and the Neapolitans; the mules of Chamouny, and the caverns of the St. Gotthard Tunnel, to be carried away from the joyous scenes of this time-honored and festive town, into an unknown wilderness? For answer, the German drove on. He did not act very vicious, but he was the soul of persistency. We gave up, and sank back in enforced resignation. At last we grew composed, laughed and chatted again, and unless memory is at fault, *Présé*, the musical man of the Club, sang some soothing strains. Finally the carriage halted on the brow of a lofty hill; the driver opened the door obsequiously, and we walked to a little platform and observatory, from which there was seen the town below, the long winding valleys, the villas and cottages, the valley of the Rhine in the distance, the mountains reaching toward the clouds on the right; all in all it was like many of life's experiences, better than our hopes, far better than our fears.

We returned to the city by a pleasant route. We drove to the springs and drank. Again we went whither our driver would. He took everything in order. He must have been a mathematician, judging by the thoroughness with which he carried out that contract. At last the suburbs were "done." We had seen palaces, and villas, mansions of the old baronial days, and cottages that seemed pert and modern. We had been through parks large, and parks small, parks natural, and parks artificial; past fountains that gushed from the heart of the hills, and fountains that gushed when the machinery ran. Morning climbed to noon, and yet he drove on. The main beauty of the town had been seen. Now came the more prosaic, the business portion. We were beginning to enjoy the matter. The work went on as methodically as that of a book agent, or a seller of sewing machines. Up, down, across, over; past churches, warehouses, hotels, shops; broad streets, narrow streets; streets well paved, and streets which were not well paved; everywhere, everything. The afternoon and the Club were both weary, when at last we came back to the place where, hours before, that German coachman promised to show us all things in Wiesbaden. That man was paid the stipulated sum, and *more*. We know not what failings he may have had in former years, nor into what mistakes he may hereafter fall, but he will live

in our memories as a man who kept his promise with the Club, "O, so faithfully." EMS.

We started from Coblenz, going by carriage. It is twelve miles. These excellent roads make such trips a real pleasure. The road runs up the right bank of the Rhine for a few miles, through numerous compactly built villages, where solidity rather than beauty is the prevailing feature. The main street through some of these is so narrow that one could almost reach the windows of the houses with a walking stick, in some places. The Royal palace of *Stolzenfels*, spoken of in the last letter, is in full view on the opposite shore of the Rhine, when we reach the River Lahn where it unites with the Rhine. Just here is the narrowest part of the Rhine, the mouth of the gorge. The spot was chosen by Arnold Von Isenberg, Archbishop of Treves, in 1250 A. D., and the castle then built was the residence of the Archbishops of that district for four hundred years. The restoration of the old castle during the present century has cost £53,000. Turning to the left the road ascends the valley of the Lahn. On a rocky hill across this river stands the half-restored castle of *Lahnbeck*, once the residence of the Electors of Mainz, now the private property of an Irish gentleman. The Lahn is not large, but the scenery is extremely picturesque. Several iron foundries are passed, the waters of the river are utilized for mechanical purposes, at different points. Horses and men force rude freight boats against the current, up the stream, while the return trip is made with no effort except the work of the pilot, who humors the laden vessels into accord with the swift waters. It was a busy scene and a delightful ride; albeit, German villages have some characteristics which offend esthetics. Parlors for the people, and parlors for the cows and other domestic animals, are often in too great proximity. "What about Ems?" It is a Prussian town. In former times, when the German States were independent, "the dominions of eight different independent princes" could be seen from the bridge across the Lahn, at Ems. A kingdom then was about equal to a good wheat farm, or a sheep ranch, in the Western part of the United States now. Ems was also known to the Romans. It consists mainly of a single street along the right bank of the Lahn, filling the narrow space between the river and the mountain. Some fine buildings have been lately erected upon the left bank. It has about 5,000 inhabitants. Quite a portion of the town is old and unsightly. The water from the springs is lower in temperature than at Weisbaden, being 75° to 117° Fahr. Soda, salt, and hot water will enable you to manufacture it at home. The selling of curiosities and ornaments is the prominent item of business. The place claims 15,000 visitors annually. Gambling has been much lessened or wholly suppressed at the principal German watering places, within a few years. Whatever curative properties the waters may have, there is little doubt that rest, recreation, and freedom from care, are the principal agencies through which restoration to health is brought about. The recipes which are scattered through this letter will enable the reader to enjoy the gustatory pleasures of these noted springs without leaving home. PARSON.

IN MEMORIAM.

It has become my painful duty to record the sudden and unexpected death of our beloved classmate and associate, Mrs. Hannah R. Johnson, at her home in Nile, Allegany Co., N. Y., on March 25, 1883, at the age of 61 years, 6 months, and 3 days. She was the eldest daughter of Samuel and Hannah Potter Lanphair, and was born in the town of Alfred, September 22, 1821. She was blessed with religious and educational advantages above many of her age, which was as "seed sown in good ground," for at the age of ten years she was converted to Christ and united with the First Alfred Church, and subsequently became a successful teacher both in day and Sabbath-school, beloved by her pupils. When but twelve years of age she had the charge of her brother's house.

On Feb. 22, 1844, she was married to Ezekiel W. Johnson, and moved to Nile, at which place she has resided until called to her heavenly home.

Her interest in the cause of Christ was an absorbing one, and her anxiety for the salvation of souls, led her, shortly after her marriage, to induce a number of children to come to her house each Sabbath through the Summer to study the Word of God, and very soon after that, our Sabbath-school was organized, which has been kept up continuously ever since, and it is thought she was one of its constituent members. In her early life she was a faithful and loving

school-teacher, teaching in one district. She was a full wife, a loving sister, an earnest Christian. Of years an invalid, but for her kindly and tender heart, she would have died in 1876, he was stricken with paralysis, and dying on Monday, that time she has lived and one half years after she had the care of her dearly known as "Aunt" number of years she was a Sabbath-school and has been a temperance worker and one of the founders of the Woman's Union of this place. The president at the time she died was "Blessed are the dead who die from henceforth: yes, they may rest from their works do follow them."

Home

New York ANGEL. Mrs. L. A. Hull, of Mrs. H. M. Barker, of the Woman's Club of Union of Allegany county, a very promising of Angelica. This is a very important move in the town. Angelica has, under the rule of the rule, the half-shire town is throughout the county. in the Methodist church and the Union starts members. The first meeting was Wednesday, May 2d, church.

HARTSVILLE. Mrs. Dr. H. P. Burdick, per and cold-water tea a day evening, April 24th, besides the social enjoyment was the beginning of a library to be known as the Library. The party was very successful, and the success in the worthy endeavor is to be selected with needs of woman in her peculiar requirements. Doctor was at home and to the occasion, among his May success crown the e-

Nebraska NORTH LA. I had the pleasure of being with others, we hope, will follow.

Condensed

Domestic. It is stated on the best negotiations are now pending. Erie Railway will extend to Erie, Pa. Agreements formally entered into with connection is to be made with the P. & W. road. gauge for one hundred widened at once. General New York on this business name was presented to J.

Friday afternoon, April 27th, four miles north tearing down houses and things in its path. Four on one farm. Out of church two were killed and not be found. It is feared is only partly ascertained property is incalculable.

Reports from Ohio, Indiana, say that the frost, April 27th, but the general of was not severely injured. port that all the early crops peaches injured. All ag was done to wheat.

Jno. Friend and Dr. Portland, Me., have been implicated in a conspiracy for defrauding pensioners. The government they extorted over \$20,000 Benjamin was arrested.

The vicinity of Arcadia by the heaviest hail storm 28th. Foliage was struck. Some stock were killed was done to crops. were of enormous size.

The Central Labor Union recently discussed the question to revolutionary Europe. The general sense of dynamite against ki-

as a man who kept his Club, "O, so faithfully." EMS. Coblenz, going by car-

school-teacher, teaching at least five terms in one district. She was a true and faith-

Home News.

New York.

Mrs. L. A. Hull, of Alfred Centre, and Mrs. H. M. Barker, of Friendship, commit-

HARTSVILLE.

Mrs. Dr. H. P. Burdick gave a sugar supper and cold-water tea at her home, Wed-

Nebraska.

NORTH LOUP.

The 7th of April was a good day for us. I had the pleasure of baptizing eight, and

Condensed News.

Domestic.

It is stated on the best of authority that negotiations are now pending whereby the Erie Railway will extend its line to Pitts-

Friday afternoon, April 28th, a tornado passed four miles north of Benton, Texas, tearing down houses and demolishing every-

Reports from Ohio, Indiana, and Kentucky say that the frost, April 23d, was quite severe, but the general opinion is that fruit

The vicinity of Arcadia, La., was visited by the heaviest hail storm ever known April 28th. Foliage was stripped from trees

The Central Labor Union of New York, recently discussed the relation of the labor question to revolutionary movements of Europe.

At Mt. Vernon Place Methodist Episcopal church, Baltimore, last Sunday, responsive services were recited at the morning worship,

Col. Creel has sold his land at Creel City, Dakota, to the Manitoba Railroad Company for \$250,000. The money was paid on sight.

A land league committee was appointed to wait on the newspapers and urge that a representative of the press of Philadelphia

At Myerstown, Pa., there is great excitement over the supposed discovery of a gold vein. Farmers have given up their business

In Georgia, the election for Governor passed off quietly. There was a light vote, as there was no opposition. McDaniel, the Democratic nominee, was elected.

The police of New York vigorously enforced the excise law last Sunday, April 29th. One hundred liquor dealers were arrested.

At Harrisburg, Pa., the Senate killed the bill prohibiting a person from treating another.

Foreign.

The war steamers Eagalite and Liberte are preparing to bombard Miragoane, Hayti. Martial law has been proclaimed throughout the Republic.

In the Chamber of Deputies, at Madrid, Spain, April 29th, Fiori accused Martinez, minister of justice, with using his position

Thomas Caffrey's will be the last of the present trials which will be concluded in a fortnight. Prisoners implicated in the assassination conspiracy will be tried by next commission.

Castelar, in a speech delivered at a meeting of the republican club at Valencia, Spain, defended the principles of democracy, and stated, that he still adhered to his old views,

A riot occurred at Port Said, Egypt, April 29th, between Greeks and Arabs on account of religious ceremonies. Several persons were killed and many wounded,

Colvin, the English Minister of Finance, has urged the British government to reduce the annual installments to be repaid out of Egyptian funds for the purpose of indemnity.

Joseph Hanlan, awaiting trial for complicity in the Phoenix Park murder, made a statement in prison criminating a number of other persons.

It is stated that the president of Mexico intends to negotiate a loan of \$2,000,000 to \$3,000,000 in London, guaranteed by five per cent. custom receipts to meet the current expenses of the government.

French papers publish an inspired paragraph, declaring that whatever treaties the Mallagassy envoys make with other countries, France will not allow her rights to be prejudiced.

Ten jurors on the second trial of Kelly favored returning a verdict of guilty. Kelly will be retried. If the jury fail to agree he will be tried again.

The Lord Lieutenant of Ireland, addressing emigrants who left Belmullet, said the government had no desire to force any one from home.

All the keys of Windsor castle were stolen last week. New ones immediately were provided. The event caused great alarm.

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

The vicinity of Arcadia, La., was visited by the heaviest hail storm ever known April 28th. Foliage was stripped from trees

The attention of farmers is called to the advertisement of Messrs. Baugh & Sons, in another column. The reputation of their Phosphate is world-wide.

RESOLUTIONS.—The following resolutions were adopted by the Sabbath-school at Nile, N. Y., April 21, 1883:

WHEREAS, it hath pleased our heavenly Father to call home our dearly-beloved sister and fellow-worker, Mrs. HANNAH R. JOHNSON; and,

Resolved, That we extend our sympathy to that large circle of relatives and friends, so unexpectedly called upon to mourn.

Resolved, That in her life we recognize the true Christian character; that in her was manifest the power of God to uphold, to lead, to sustain through all the days of a long life.

Resolved, That in her beautiful death, which is but sleep, we acknowledge with awe and gratitude the loving kindness of our heavenly Father.

"Sleep soft! beloved, we sometimes say, But have no tune to charm away Sad dreams that through the eyelids creep;

Mrs. L. H. KENYON, Mrs. O. M. JOHNSON, } Com. Mr. D. M. WITTER,

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. Heselstine of Hornellsville, where can be seen his famous imported Norman horses, two grays and one black.

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 Friday, May 24, 1883.

ORDER OF EXERCISES.

Introductory Sermon, Jacob Davis. Communications from churches, corresponding bodies, and miscellaneous.

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

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

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

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

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

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.

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.

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 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

FIVE cents and postage will be paid by the subscriber for one copy each of the following denominational Reports:

Seventh-day Baptist Publishing Society for 1883, '56 to '58 and any later than '64. Tract Society for 1846 to '48, '50, '51, '55 to '57. Education Society for 1856. General Conference for 1846, '55. Any Reports of the old Missionary Society. Ten cents and postage will be paid for each of the following Conference Reports: 1839, '38, '36, '35, '23 to '30, '21, '20, and any previous to 1819. A. E. MAIN, Ashaway, R. I.

MARRIED.

In Alfred, N. Y., April 21, 1883, by Rev. James Summerbell, Mr. M. J. PALMISTE and Miss EVA E. POTTER, both of Hartsville.

In Independence, N. Y., April 24, 1883, by Eld. J. Kenyon, at his home, Mr. GEORGE E. BABCOCK, of Hallsport, and Miss LENA L. HOOD, of Whitesville.

In Albion, Wis., April 12, 1883, by Eld. S. H. Babcock, Mr. DE FLORENCE WHITFORD and Miss FLORENCE A. COON, all of Albion.

In North Loup, Neb., April 7, 1883, by Rev. G. J. Crandall, Mr. MORRIS T. GREEN and Miss EDITH L. WEBB.

DIED.

In Preston, N. Y., April 21, 1883, Mrs. POLLY BEARDSLEY, wife of Silas Rogers, aged 66 years, the 28th of last March. Aunt Polly, as she was called, was a good Christian woman, loved and respected by all who knew her.

At the residence of her son, G. T. Brown, in Bridgewater, N. Y., Mrs. SELINA G. BROWN, widow of the late Jabish Brown, aged 76 years. She was a devoted wife, a tender and affectionate mother, a kind and sympathetic neighbor and friend, ever exerting in every circle in which she moved an active influence for good.

Near Coudersport, Pa., April 14, 1883, ARTHUR, infant son of William and Mary Dingman, age 1 year and 6 months. The little one they had learned so much to love was taken away in his innocence. Funeral at Hebron, April 16th. Text, Matt. 19: 14, "Of such is the kingdom of heaven." G. P. K.

In Hebron, Pa., April 18, 1883, MARY CONE, wife of Edward Cone, in the 21st year of her age. Sister Cone embraced religion nine years ago, the past Winter, and received baptism the same Winter, by Rev. W. B. Gillette, and united with the Hebron Church. The subject of this notice was daughter of George W. Kenyon. Her mother died when she was about three months old, and she was taken to live with Alanson Stillman and wife, thus becoming their adopted daughter, where she received a religious training, living there until three years ago the 1st day of last January, when she was married to Mr. Cone. She leaves an infant daughter and a kind husband to deeply mourn his loss.

In North Loup, Neb., April 10, 1883, E. RANDALL DAVIS, in the 79d year of his age. Bro. Davis was a son of the late Rogers and Lois Davis, of Brookfield, N. Y., January 14, 1800, he was married to Miss Lucetta Williams, of Verona, N. Y., with whom he lived happily for over fifty-three years, and who now must walk the remainder of the journey alone, without his aid and the comfort of his companionship. Two years after their marriage, Bro. Davis gave his heart to the Saviour, and was baptized by Eld. Eli S. Bailey, and united with the Second Brookfield Seventh day Baptist Church. Since that time he has been a member, successively, of the following Churches: First Verona and Watson, N. Y.; Walworth, Wis.; Carlston, Minn.; and North Loup, Neb. In all these he has been a faithful servant of the Master. In his last days, though suffering considerably, he was peaceful and happy. He seemed like beautiful fruit ripening under the Autumn's sun, and we believe he is garnered with the Lord. "Blessed are the dead who die in the Lord." G. J. C.

Brookfield Courier please copy.

LETTERS.

C. B. Rogers, Chas. H. Griffen, Oscar Babcock, Mrs. J. D. Rogers, A. Cimiano, L. E. Livermore, A. E. Main 2, H. Ernst, E. B. Saunders (right), L. R. Swinney, H. D. Clarke, A. B. Prentice 2, Miss Etta S. Burdick, B. F. Burdick, Cyrus Maxson, Laura E. Johnson, W. C. Whitford, Harriet R. Ford, Lois Townsend, A. L. Gardner, W. H. Ernst, J. E. Mosher.

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 F. L. Phalen, Alfred Centre, \$2.00; Mrs. C. T. Hallock, Wellsville, 1.00; B. F. Burdick, Little Genesee, 2.00; Cyrus Maxson, Bath, 2.00; Mrs. Dr. Penny, Hornellsville, 2.00; J. L. Burdick, DeRuyter, 2.00; Mrs. Arnold Saunders, Westery, R. I., 1.00; C. B. Rogers, Plainfield, N. J., 2.00; D. L. Randolph, 7.00; J. M. Jennings, 2.00; Albert Randolph, 1.00; Mrs. Lydia Burdick, Alden, Minn., 2.00; H. M. Ernst, Forest City, Iowa, 24.39; James Boaz, Calamus, Neb., 2.00; Mrs. M. L. Gowen, North Loup, 2.00.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

Table with columns: Name, Amount, Total. Includes Church, Alfred Centre, N. Y., \$52.89; 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. Total: \$1,346.10.

PUBLISHING FUND. Amount previously reported, \$50.00. Dennis Johnson, Nile, N. Y., 1.00. Mrs. Varnum Maxson, Ceres, Pa., 1.00. Total: \$52.00. OUTLOOK FUND. Amount previously reported, \$62.50. Mrs. Minor T. Jones, Mich., 1.00. Total: \$63.50. TENT FUND. 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 28th reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 26,328 packages; exports, 306. The market for old butter is about done. It has been a cold Winter and a cold, backward Spring, and still old hold held butter either Western or State has had a hard market. Imitation butters have contributed immensely to the supply and kept all butter not showing freshness and bouquet flavor down to their level of price; and for Summer make and ordinary dairy butter there have been broken and irregular markets, and uncertain values all through. Fresh creamery butter has all the time ruled firm and sold readily. It started off at 25 @ 28c., went down on the full flush of feed in the last days of May and first of June to 22 @ 25c., held stiff through June and went into July at 23 @ 26c., run up to a plump 30c. by the 20th of August, and gradually hardened through September, closing at 31 @ 33c. sharp, and opening into October at 32 @ 35c., middle 33 @ 36c., and closing out in the last week at 33 @ 38c. This was the steady top until Winter scarcity sent the corn fed Elgin creameries up to 38 @ 42c. in December, when prices and demand hung fire. After the last half of January through to the first week in March there were weak, variable markets, part of the time 2 @ 3c. off, and then again holding their own up to the middle of March, when new dairy butter began to arrive and receipts fresh from the churn eased prices off 2 @ 3 @ 6c. running through to the end of April at a range for fresh creamery of from 25 @ 32c., according to quality. Old butter and dairies entire, practically broke down first of January, and after the active Fall trade went into Winter competition with all sorts of so called dairy companies, whose names were legion and whose swinish products drowned out the old fashioned trade for old dairy butter. Tallow oil, and lard oil, and cotton seed oil, these three, venerated in fresh cream—"the three greases"—were a little too much for the old dairy "au naturel." Market this week has been firm for all choice fresh butter and receipts clean take. We quote:

Table with columns: Name, Price. Includes Fancy, Fine, Family. New butter, dairy, 26 @ 28, 23 @ 25, 13 @ 16. Creamery, fresh make, 30 @ 31, 27 @ 28, 22 @ 25. Old butter, N. Y. State, 20 @ —, 15 @ 16, 10 @ 12. Imitation cream, fresh, 18 @ 20, 13 @ 17. Factory butter, 16 @ 18, 11 @ 13, 10 @ 11. Old butter, Western, 10 @ 12, 10 @ 15.

CHEESE.—Receipts for the week were 12,706 boxes; exports, 11,469 boxes. The market is weak on white cheese. Offerings are made here from Boston and lower prices named to clear them for export. This shades colored stock also, new cheese bringing 13 @ 14c. for full cream, 11 @ 12c. for Little Falls skims, 6 @ 7c. for Pennsylvania skims, and prices generally close a fraction off. We quote:

Table with columns: Name, Price. Includes Factory, 13 @ 14, 12 @ 13, 8 @ 11. Skimmed, 9 @ 11, 6 @ 7, 2 @ 5.

EGGS.—Receipts for the week were 21,479 bbls. and 8,738 cases. Sales to-day, 476 bbls. Ohio firsts at 17c., 20 bbls. Michigan firsts at 17c., and 140 bbls. Western firsts at 17c. We quote:

Table with columns: Name, Price. Includes Fine fresh laid eggs, 17 @ 17 1/2. Canada, Western and Southern, fresh, 17 @ —. BEANS.—Imports, 8,800 bags. Market dull. We quote:

Table with columns: Name, Price. Includes Marrows, per bushel, 62 lbs., \$2.00 @ \$2.50. Mediums, 1.60 @ 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, 7 @ 8. " " fair to prime, 7 @ 8. Peeled peaches, evaporated, 20 @ 24. Unpeeled peaches, 14 @ 15 1/2. " " choice to fancy, 14 @ 15. " " common to good, 8 @ 12. Raspberries, dried, 32 @ 34. Blackberries, 30 @ 31. Cherries, 25 @ 28. Plums, 11 @ 13.

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 remittance 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.

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE.

Notice is hereby given that on Thursday, May 17, 1883, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this Office, to serve at a Circuit Court and Court of Oyer and Terminer, to be held at the Court House in the village of Allegany, in and for the County of Allegany, commencing on Monday, June 4, 1883.

W. E. SMITH, Clerk.

IN MEMORIAM.—THE MANY FRIENDS OF THE LATE

REV. N. V. HULL, D. D.,

will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

Selected Miscellany.

A BIT OF POTTERY.

The potter stood at his daily work, One patient foot on the ground; The other, with never slackening speed, Turning his swift wheel round. Silent we stood beside him there, Watching the restless knee, Till my friend said low, in pitying voice, "How tired his foot must be!" The potter never paused in his work, Shaping the wondrous thing; 'Twas only a common flower-pot, But perfect in fashioning. Slowly he raised his patient eyes, With homely truth inspired: "No, marm; it isn't the foot that kicks, The one that stands gets tired."

—The Continent.

THE LITTLE RED FLOWER-POTS.

BY K. B.

At the Wiggins—that corner house where there are so many south windows—there always appear in the Fall rows and rows of little red flower-pots, and all through the winter they fairly blaze out with scarlet geraniums and verbenas.

This fact is of no consequence to anybody else besides the Wiggins—except that it is a great treat to go by there when the snow is on the ground, and look up at that glorious bit of Summer let into the landscape—only going in to see the flowers and talk about them was what set the children wild to go up to the pottery.

"Where ever did you get so many of those cunning, dear, little pots?" asked Bell.

"I got them straight from the pottery," said Mrs. Wiggins; "the common, unglazed ones, those cheap, little, breakable things, are the ones for plants. And did you not know? Never were up there? Why, I'll go with you myself. And I'll give you slips for all the pots your mother will let you buy. And we'll go now. There never will be a better time. Trot home and ask your mother, Benny, and get some money. And, Bell, put your hat on."

And they went. There was a row of buildings on one side and both ends of a great yard, and over the first door was a sign saying, "No admittance;" but Mrs. Wiggins was one of that class who had only to say, "open sesame," when bolts would draw back and doors swing open wide, and Ben and Bell were made free to the whole establishment—from the clay-pits behind the works to the decorative art room.

It was really a puzzle even for older heads to see what there was about that particular clay that it should be better for that purpose than any other. Out there it seemed but a common piece of waste land, cluttered with bricks and old iron and pieces of timber, only the soil had a drab tinge, and was soft and free from stones. It was the right sort, however, and that was reason enough for building the pottery there; and there was nothing to be done but to go out and shovel it up, dry it, mix it with water, and then make things of it.

In a shed were tanks where it was stirred and pushed back and forth, just as a man prepares mortar, or as children work at the stuff for mud pies, which was done to separate any gravel there might be in it, and it looked like drab mush. Afterwards it was ground in a "pug-mill," and this was something like an old-fashioned cider-mill.

The next room was dingy with the dust of the dry clay, and the splashes, and dabs of the wet. From floor to ceiling it was all one gray and drab, specked and spotted and spattered with the little pellets which had flown off when the potter's wheel was revolving. Even the windows were darkened with the great blotches of moist clay.

Bell, with genuine womanly instinct, held up her kilted skirts, which could not by any possibility have come in contact with the floor until at least twelve inches had been added to their length; and Ben walked on tip toe.

"It is the clayest place," said she; and, "It is worse than a grist-mill," said he. And just to see the faces of those men! There were three of them, and their own mothers would not have known them, for they were specked, and spotted, and splashed, and spattered, even more than the room.

One of them was going through an athletic performance, which for pure strength in lifting and tossing was as good as the exercises at a gymnasium. He said he was preparing the clay to make a forty-seven pound flower-pot. And when Mrs. Wiggins exclaimed that that must be an immense one, he told her they made hundred-pound pots, as she could see when she went into the sample room.

He had on a bench a solid lump of wet clay of the weight first named, and he would knead it a while as a woman does dough, then with a piece of wire held in both hands he would clip it in two parts, toss one above his head and bring it down with a slap on the other, then heave the whole lump up, and it would fall with a thud. All this kneading and cutting and tossing was to incorporate it thoroughly, he said, that it might be smooth and even in texture, and not liable to dry in streaks.

The children told him they could stay all day and "see him do it," and then he offered to make a big flower-pot while they were there. There were three in front of the windows, and the other two men were busy as they could be making "seven-inch pots," and as fast as one was done it was lifted up with a pair of wooden clamps and set on a board, and as soon as the board was full, two

men came in and carried it off to the baking room. There were a great many of these clamps, of different sizes to fit the pots, in a rack on the wall.

He dumped his forty-seven pound lump down on the little wheel and set it to whirling, put his thumb inside the clay, and in an instant it began to open, rise, roll up and over, and expand like India-rubber, wabbling about a little, there was such a load of it. He used a wooden spat or paddle, and a small, edged instrument like the blade of a chopping-knife, with a hole in it through which he thrust his thumb, and so shaped and smoothed, while the wheel flew round, till there stood a tall, large flower pot, all right but the rim and the handles. The first he fashioned with the implement he called the "potter's rib," and the handles he molded in his fingers, as one would molasses candy, wet them in the tank of water by the side of the wheel, then fitted and wiped them over with a sponge. Then with the indispensable piece of wire he separated the pot from the wheel, and took it off between the clamps.

After this they watched the making of the seven-inch pots, which Mrs. Wiggins said "looked just as easy;" and one of the men said she might have all she would make; that many ladies would come there thought just as she did, and that it. He said he had been at work at the business eighteen years, and it took him three months to learn how to make a flower-pot, though while he was learning that he had found out how to do a great many other things in the same line.

She took a pot of clay of the right size and went to work; but the result was an awkward-looking, one-sided, queer caricature of a flower-pot, which reeled and pitched, and finally collapsed, and sank in a shapeless heap the moment the wheel stopped.

Here the children could keep silence no longer, but cried out, "What does make it come into shape, and what makes it stay right? How do you do it?"

"Well, that is what we have to learn," he answered, "it is partly the motion; the wheel 'throws' it, and the hand helps form it. That is all. I can keep it plain, or work it into grooves, or nip it into scallops."

How fast he turned them off and whipped the wire under, and then set them aside ready for the baking! That was done in a room where were several great beehive shaped furnaces with fire-places at the bottom, and monstrous ovens in which a baking of bean-pots was then going on, which would take from twenty-four to thirty-six hours before they were done.

A man can "throw" twenty dozen of these in a day, and from the time one is begun till it is finished, glazing and all, it takes about ten days. The glaze which used to be sifted over them is now washed on, and is the last thing.

Up in other rooms a man was making rustic flower-pots in pretty patterns with vines running over them, or like a piece of tree-stump, but these were done in molds, and after they were fitted he trimmed off the ragged edges of the clay, and then these too were sent away to the oven. And in the finishing-room boys were decorating flower-pots, painting them scarlet and other bright colors, and copying on them some pattern in flowers.

Though other articles were made, such as jugs and jars, it was really a vast flower-pot manufactory.

There were shelves above shelves where there was nothing but just such little red flower-pots as the children had come to buy. Rooms lined with them to the roof, pyramids of them, piles of them, besides cartloads of poor, defective, or broken ones, which had come out of the oven one-sided, or crumbled to pieces in the baking.

And as if these were not enough for all the greenhouses and private houses in the country, they were invited up to the second story, where a man was making these self-same two-and-a-half-inch pots by machinery. They understood him to say that he used oil with the clay; and as fast as he could put a little pat of it on the machine, a flower-pot would grow up. He made many thousands of them in a day.

"And what does become of so many?" the wondering children asked.

But then, as Mrs. Wiggins said, "They are such breakable little things."—Christian Union.

"FATHER'S BUSINESS."

Rev. A. Gosman thus comments on the text, "Wist ye not that I must be about my Father's business," the words of Jesus to his mother, when he was found talking with the rabbis in the temple.

He thus lays down the principle and law of our Christian lives. All Christian living has its source in the consciousness of our relation to God as our Father. We can not do our Father's will unless we do it as his children. The consciousness may not be as clear and full as we wish; we may not be able to say "my Father," as distinctly and confidently as we desire; there may be real child-like service when the soul is timid and distrustful of itself, but the service will be free, joyful, and entire just in proportion as the consciousness is clear.

True Christian living, again, involves a distinct perception of our mission, or work, as defined by our Father's will. It is his business which we have to do. We may not see the specific work assigned us, as Jesus did, but we must recognize that our work lies in the sphere of the Father's interests and kingdom, and that this work may be wrought in our childhood, and youth, and manhood, in our plays, studies, counting-rooms, or fields. If we lose this out of our lives, we have parted with that which dignifies and glorifies our living.

The Christian life requires great moral earnestness. The obligation which rests upon it is very strong. We must be about our Father's business. The claim is instant, imperative, and exclusive. It can not be deferred. There is no appeal from the Father's will. And whatever in the world, our homes or ourselves may plead for our attention, or draw us away from our service, we must say to it as Jesus said to Mary, in the cheerfulness and heartiness of our Christian devotion, "Wist ye not that I must be about my Father's business?"

BE IN TIME.

Be in time for every call; If you can, be first of all; Be in time. If your teachers only find You are never once behind, But are like the dial, true, They will always trust to you; Be in time.

Never linger ere you start, Set out with a willing heart; Be in time. In the morning up and on, First to work and soonest done; This is how the goal's attained; This is how the prize is gained; Be in time.

Those who aim at something great Never yet were found too late; Be in time. Life with all is but a school; We must work by plan and rule, Ever steady, earnest, true, Whatever you may do, Be in time.

Listen, then, to wisdom's call— Knowledge now is free to all; Be in time. Youth must daily toil and strive, Treasure for the future live, For the work they have to do— Keep this motto still in view— Be in time.

A TEMPERANCE CRUSADE OF LONG AGO.

The woman's movement against intemperance, in its present systematized and associated methods of work is modern, but it has had many beginnings. Many little rills of influence and isolated effort have helped to swell the tide that is now sweeping with cleansing power through the Augean stables of our saloon-cursed land. But suffering and sorrow is old, and nated to one great cause of it is old too, and woman's wit and woman's wisdom has always risen to the occasion where the occasion demanded it.

I recall a little story of my childhood, told by one who has heard it from a child, and knew it to be true.

In a sea-coast town in Scotland, a hundred years ago or more, lived a man who had been for years a soldier in the British army. On being discharged, he had returned to his native town, where he married a wife, and a little family soon gathered about him. But habits of soldier life clung to him, and he not only failed to provide for his family, but drank excessively, and when under the influence of liquor, was abusive to his wife and children.

His neighbors remonstrated time after time, and he always promised to reform. All that moral persuasion could do was done with no effect. Finally some of the women could stand it no longer. He must at least stop beating his wife, or they would interfere in some more effectual way.

But his appetite for whisky was stronger than his sense of honor or decency, and his wife was weak, and one afternoon he came home unusually crazed with liquor, and began his usual treatment. He had knocked his wife to the floor where she lay helpless under his blows, when the door suddenly opened, and half a dozen stout, strong armed women entered. Seizing the drunken fellow, they marched with him to the shore, where a boat lay waiting, into which they all betook themselves with their captive, who was indeed unable to resist. They rowed out into deep water, and then lifting him suddenly over the edge of the boat, they plunged him in the water, and held him there while they propounded to him some questions.

Said they, "Sandy McNeil, you are perfectly helpless and in our power, and you must promise us some things, or we'll drown you just as sure as you're a living man."

"I'll promise, I'll promise," he gasped, thoroughly sobered by his cold bath.

"Do you promise not to drink another drop of whisky, or anything to make you drunk, as long as you live?"

"Yes, I promise, if you will let me go."

"Do you promise never to abuse your wife or children again, and always treat them kindly, and to go to work, and take care of them like a man?"

"Yes, I will, I will," he protested.

"There, Sandy," they said, drawing him up, "we will let you go this time, but remember, if ever you break your word, and we hear of your getting drunk, and abusing your family, the same women who have done this can do it again, and it won't go so easy with you another time."

The cold-water treatment proved effectual and with the help of these same determined women, who followed up their vigilant measures with timely aid and advice, the man was cured of his drunkenness, and his family made more comfortable and prosperous.

DEATH DESTROYS INFIDELITY.—The dying hours of bad men give melancholy witness to the tormenting power of conscience, and the hopelessness of the human spirit when not united to Christ. Gibbon's last and oft-quoted words were, "All is dark and doubtful." Churchill's bitter self-proposed epitaph was, "What a fool I have been!"

Hobbes described his own feeling in dying, "I am about to take a leap in the dark;" and his last words were, "I shall be glad then to find a hole at which to creep out of the world." "Shall I sue for mercy?" said the unhappy Byron. "Come, come, no weakness; let's be a man to the last." "I would gladly give £30,000," said that arithmetical rogue, Colonel Charteris, "to have it proved to my satisfaction that there is no such place as hell." This was the scamp who said he would give "£10,000 for a character," as he "could make £20,000 if he only possessed one." "Give me more laudation," said Mirabeau, "that I may not think of eternity and of what is to come! I have an age of strength, but not a moment of courage." Voltaire spent his last moments alternately praying and blaspheming and crying to the Saviour whom he once proposed to "crush." "O Christ! O Jesus Christ!" Wilmot, an infidel, when dying, laid his emaciated hand on the Bible, and exclaimed solemnly and with energy, "The only objection against this Book is—a bad life."

THE CHILD IN A PRINTING OFFICE.

Who is the Man that is Looking so hard at the Piece of Paper? He is an Intelligent Composer. Why does he hold the paper so close to his eyes? Because the Correspondent who wrote it makes Hen Tracks. What is he saying? He is saying, "I can't make out this stuff." And who is the Other Man going to the Case? That is the Furious Foreman. What does he Want? He is going to Help the Intelligent Composer decipher the Hen Tracks. Do you Think he can do it? I don't know; he can do most Anything, but I Guess that will be Too Much for him. Now I see another Man Coming, what is he Going to do? That is the Precise Proof Reader. He is Going to Cast his Eagle Eye over the Hen Tracks to see where they Lead to. Do You Think he can Find out? No, not without a Guide or a Calcium light. Now here comes Another Man—who is this Man? That is the Able Editor. Where does he come from? From his Den. Now all the Men are close together—see, their Heads must touch—and they are leaning, every One, at the Piece of Paper. What are they doing that for? Because they Are Concentrating their Giant Intellects upon the Piece of Paper to see What the Hen-Track Correspondent means by his Hieroglyphics. Have they Found out? No, they are going Away from the Case. Yes. And one of the men chucked the piece of Paper into the stove. Why does he do that? Because he can't read the Hen Tracks. Who is the Small Boy that has a Grin on his face and his Hat turned up in Front? He is the Office Boy. What is the Able Editor saying to him? He is telling him to go after the Long Range Shot Gun. What for? Because the Able Editor wants to go hunting after the Hen-Track Correspondent, even if he is a Stated Contributor. Will he hurt him? Yes, he will, if he Catches him. Do you think the Correspondent ought to be killed? Certainly.

CLOSE PRUNING FOR SMALL FRUITS.—The importance of thinning canes and shortening in the wood of the small fruits is not generally understood by the average farmer. He thinks he has done his duty when he has planted his current bushes and raspberries under the wall or fence and left them to the rivalry of weeds and their own suckers. His grape vine climbs an apple tree, or the trellis on the side of the barn, without much pruning, and he blames the nurseryman for imposing upon him with worthless varieties of fruit. Let him apply the knife to the grape vine, cutting back all the new wood to two eyes, after the vine has covered his trellis, and he will see clusters to rejoice his vision and palate. Only four canes to the stool should be left for the raspberry, and treat other shoots as weeds. Even the canes that are left to grow, after the old ones are finished bearing and are cut away, should have their branches shortened in, by thumb pruning, to give the best results. Manure your current bushes with ashes; keep down the worms with white hellebore, cut out one-third of the wood every season, and even the old Red Dutch current will surprise you with its fine fruit.—American Agriculturist for May.

AN UMBRELLA STORY.—A gentleman, who had no umbrella, and who had just come into town on a local train, perceived before him as he stepped into the street a person whom he took to be an acquaintance, and who had a fine new umbrella hoisted over his head. Running up to him, therefore, he clasped him on the shoulder, saying, as he did so, by way of a joke: "I'll take that umbrella, if you please." The individual thus addressed looked around and disclosed a perfect stranger; but before the other could apologize, he said, "Oh, it's yours, is it? Well, I didn't know that. Here, you can have it," and broke away, leaving the utensil in the hands of the first party to the conversation.

A SECRET—Now let me tell you a secret—a secret worth knowing. This looking for enjoyment does not pay. From what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice, while he is learning his trade; the merchant, while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gained what he sighed for.

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Popular

In a recent scientific Young, the learned astrophysicist, used the following words to describe the atom: "There is no mystery about it. There is just the one situation—and it is a very simple one. It is that an atom, no matter what its distance there may be; how far or at least behave as if it were not there. I can not tell you. All the explanations that seem to me merely to remove the difficulty at what I really believe, is motion of the spheres of verse stand in some such whom all things exist, the omnipotent God, as the do to my will—I do not expect to know."—Christ.

PHYSICAL VALUE OF is one of the healthiest men, women, and children. Medical Wochenschrift has an article based upon searches made by Prof. M. Autumn, of 1878, when singers ranging between fifty-three. He laid his chest, upon the comparison of the tallness of upon the pneumometric condition of the singer. Ascertained fact from Dr. lute circumference of the among singers than among sing, and that it increases and age of the singer. T says that singing may be the antithesis of drinking the latter hinders, while the

COTTON is the only fiber to be spun in the ultimate as it is presented to us in other spinning the flame pound, the ultimate fiber in a sort of sheaf by ag. After spinning; this aggl removed by bleaching. patented a process by which can be produced directly from it is said that even hemp may come to be a rival various fields of usefulness. this discovery in the promises to be very remunerative. The pure cellulose has been wood only with great di Eckman process it can be pure at a single operation subjecting fibrous plants pressure, in water containing phurous acid, more or less with an alkali or base, as to prevent the oxidation of ters.

PROF. GEORGE F. BARKER, physicist, of Philadelphia, phrase "storage of electricity correct, and that the principle of the scientific fact would be energy by means of electricity that the charging of a Leyden jar is the storing of electricity. what is usually called the energy by means of electricity. Barker says that the loss of work is similar to that in an engine, which, as is well produce one-half of the work considering the amount of energy can be used without losses now unavoidable the mense saving of power and discovers how to use but cent. of the energy stored batteries, common gas, and will not only become rich in add hundreds of millions of wealth of the civilized world.

INTERESTING TO DYSPEPSIA man who is in business in himself of a chronic and upepsia in a very simple way up to die; but he finally ab doctors and the drugs, and method of treatment which and most persons, would "ugly woman's remedy." the swallowing of a teacup before breakfast every mo the water from the cook's hot that he could only take ful. For about three weeks dose was repeated; the dys all the while. At the end could eat, he says, any bread that any well person could in weight, and has ever sin and well. His weight is now and forty pounds greater than his dyspepsia sufferings, years he has had no trouble. —unless it was some temptation due to a late supper of in such a case a single te breakfast remedy was sure t right. He obtained his ide doctor, and in turn recommers, and in every case, acco tleman's account, a cure Hartford Times.

The Sabbath School.

"Search the Scriptures; for in them ye may 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.

VII.—THE SPREAD OF THE GOSPEL.

BY W. F. PLACE.

For Sabbath-day, May 12.

SCRIPTURE LESSON—Acts 11: 19-30.

(Old Version.)

19. Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. And tidings came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

(New Version.)

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians also, preaching the word to none save only to Jews. And the hand of the Lord was with them; and a great number that believed, turned unto the Lord. And the report concerning them came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And when he had found him, he brought him unto Antioch. And it came to pass, that even a whole year they were gathered together with the church, and taught much people; and the disciples were called Christians first in Antioch. Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CENTRAL TRUTH.—A living church will be a growing church.

DAILY READINGS.

- GOSPEL GROWTH: 1. Prophecy of Isa. 55: 1-13. 2. Results of Rom 15: 25-33. 3. Secret of John 13: 1-15. 4. Agency of Thess. 1: 1-10. 5. Power for 1 Cor. 3: 1-11. 6. In the life and the world, Mark 4: 21-32. 7. Consummation of Col. 2: 1-15.

GOLDEN TEXT.—"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts 11: 21.

TIME.—A. D. 40-44. PLACE.—Antioch in Syria, 300 miles north of Jerusalem, about 500,000 inhabitants, one of the largest and most luxurious cities in the world at that time.

RULERS.—Claudius Cesar, Emperor of Rome; Herod Agrippa, King of Judea and Samaria.

OUTLINE.

- I. By singular providence, v. 19, 20. II. In surprising degree, v. 21, 24. III. By apostolic sanction and oversight, v. 22-24. IV. With good results, v. 23, 30. V. In intimate relation to Christ.

QUESTIONS.

Why did the disciples preach only to Jews? What special fitness in sending Barnabas on this mission? Why did Barnabas seek Saul? What made Antioch important as a new center? What was the probable origin of the name Christian? What was the gift of Jerusalem to Antioch? Of Antioch to Jerusalem? What suggestion to us in the early preaching of the gospel in the world's great centers?

SEEDS AND GERMS.

1. "He who has consolation gives it; and he who gives consolation has it." (v. 23, 24). 2. The secret of the only true "higher life." (v. 23, 24). 3. By divine power both persecution and famine are overruled for good. 4. "A living church will be a growing church." 5. The gospel an aggressive, progressive, and conquering religion. 6. The true believer always takes his religion with him. 7. The blood of Stephen, the martyr, was the seed of the churches of Syria. 8. Christian means (1) one who knows Christ; (2) one who trusts Christ for salvation; (3) one who resembles Christ in character; (4) one who obeys Christ in life.

NOTES.

V. 19. Scattered abroad. Those who were scattered abroad did not cease their service or preaching. So we should do to day. If the scattered Sabbath keepers did not cease preaching the Word, the result would be far different. Upon the persecution, etc. The very efforts to destroy the gospel spread it still more. So usually with efforts against true religion. Traveled as far as Phoenicia. Phoenicia, a strip of coast about 20 miles wide and 120 long, lying between the crest of Lebanon and the sea, once holding very important commercial relations with the whole civilized world. Cyprus. A large island in the Mediterranean, about 60 miles from the coast of Palestine, a rich island, and very interesting to both classical and Biblical students. Antioch. The capital of Syria, 300 miles north of Jerusalem, containing over 500,000 inhabitants, far advanced in culture and refinement, and also in luxury and vice. Preaching the word. The missionaries are not named. They kept back their own names, and put forward that of their Lord. They have left no record of

themselves on earth; but they have as their record on high—a great multitude, brought by their ministry, to the Saviour.—W. Arnold. Unto the Jews only. In accordance with the earlier ideas in regard to the scope of the church, Christ came to the Jews only, they at first thought.

V. 20. And some of them. Grecian Jews, i. e., Greeks who had accepted Judaism. Unto the Greeks also. A beginning of the conversion of the Gentiles.

V. 21. The hand of the Lord, i. e., the power of God. Turned to the Lord, i. e., turned from their heathen faith and practices, and accepted the new faith and Christ as their Lord; accepted the gospel of Christ.

V. 22. Tidings of these things came. There was some message, perhaps, sent to the apostles. The Jewish Christians were no doubt perplexed by the conversion of Gentiles. They sent forth. To look after an irregularly, perhaps in receiving Gentiles as Christian converts.

V. 23. Had seen the grace of God. The force of the original can hardly be given in an English version. It is not merely the grace of God, but the grace which [evidently] was that of God, which he recognized as that of God.—Alford. Was glad. Evidently contrary to what might have been expected, for he may have expected an irregularly needing reproof rather than approval. With purpose of heart. The Greek word rendered purpose means literally setting forth, and is used to designate the shew bread (Matt. 12: 4; Mark 2: 26; Luke 6: 4), which was set before, and consecrated to the Lord. Here the purpose of the heart is a heart similarly set before God by being wholly consecrated to his service.—L. Abbott. Cleave unto the Lord. By cleaving unto Jesus is meant holding fast to his religion. Closeness to Christ has been illustrated by the electro-magnet. When the current passes from the battery through the wire, the magnet acts powerfully, holding immense weights. As soon as the current ceases, and a slight separation of the wires will cause the current to cease, the magnet is so much lifeless and powerless metal. So, close union with Christ sends the current of his love through our hearts, and makes them powerful to draw others.

V. 24. For he was a good man. Hence he cared more for the success of God's cause than for that of Judaistic Christianity; he nourished no ecclesiastical pride, a good plan for all Christians in these days. Full of the Holy Ghost. Spiritually gifted, as all Christians may be and ought to be.

V. 25. To seek Saul, showing the assurance that Saul would approve of the work at Antioch, and that he was a proper person to organize and direct it. "So when a miner in the gold fields has fallen upon a piece so large that he is unable single-handed to remove it, he leaves it where it lies, and goes away in search of a friend who may help him bear the treasure home."—W. Arnold.

V. 26. Taught much people. As new converts, in vast numbers, came in from the ranks of the Gentiles, the church began to lose its ancient appearance of a Jewish sect, and to stand out in relief as a great self-existent community in the face both of Jews and Gentiles.—Comyns and Houson. Were called Christians first in Antioch. This appellation was not assumed by the Christians themselves. They rather called themselves "disciples," "believers" (in reference to their relation to the Lord), "saints" (with respect to their character and the great problem of their lives), "brethren" (referring to their mutual fellowship). Still less was it given them by the Jews who would have been far from applying to the hated heretics the hallowed name of Christ, Messiah, and who contemptuously called them rather "Galileans," "Nazarenes." [The name came from the heathen, who applied it to the followers of Jesus Christ, either in mockery, or from a mere misunderstanding, taking the term Christ for a proper name instead of an official title.—Schaff. It is used but three times in the New Testament; here, Acts 26: 28 and 1 Pet. 4: 16.]

V. 27. Came down prophets. In both the Old and New Testaments, the prominent idea in prophecy and prophesying is not prediction, but inspiration; not telling before what is to happen, but delivering messages of warning, instruction, comfort, helpfulness, such as are commissioned by, or given under, the inspiration of the divine Spirit.—L. Abbott.

V. 28. Agabus. Agabus at this time must have been comparatively a young man, as twenty years afterwards he is mentioned as coming from Jerusalem on purpose to warn Paul not to approach that city. Acts 20: 10.—P. J. Glog. Great dearth [famine] throughout all the world. All the world is used here as elsewhere to denote the Roman Empire. In the days of Claudius Caesar. The reign of Caligula lasted from A. D. 37 to 41; that of Claudius from A. D. 41 to 54. The whole reign of the latter emperor was memorable for frequent famines. Josephus (Ant. 20: 5) speaks of one as especially affecting Judea and Syria, under the procuratorship of Cuspius Fadus, A. D. 45. The population of Jerusalem were reduced to great distress, and were chiefly relieved by the bounty of Helena, Queen of Adiabene, who sent in large supplies of corn, figs, and other articles of food.—Plumptre.

V. 29. The disciples, every man according to his ability. We have here one of the rules divinely prescribed, for the management of charities. Among the disciples (1) every man gave; and (2) every man gave as the result of a deliberate determination, a spontaneous act of his own will; and (3) every man gave according to his ability.—W. Arnold.

V. 30. Sent it to the elders. The very incidental way in which they are introduced indicates (1) that Luke did not consider the history of the Church organization intrinsically important; and (2) that the form of Church polity arose spontaneously, created and shaped by immediate convenience and expediency.—Whedon.

PRACTICAL THOUGHTS.

THE MODEL CHRISTIAN CHURCH.

- 1. It was a church founded by men whose faithfulness had been tried by persecution, v. 19. 2. It was a church whose divine origin was shown by a rapid and powerful progress, v. 21. 3. It was a church which attracted notice from

the outside world, and impressed itself upon the community. v. 26.

4. It was a church which developed the working power of its members. v. 25, 26.

5. It was a church which gave liberally to the needs of the work, recognizing the connective bond. v. 27-30.

6. It was a church which recognized the importance of the world's salvation, and sent forth the first band of missionaries. v. 13-20.—J. H. Vincent.

1. All the efforts of men to destroy the gospel God uses for its furtherance.

2. True religion is always a religion that will travel. No true Christian ever leaves it behind him.

3. All true preaching and teaching of Christianity is preaching the Lord Jesus.

4. A man's character is shown by the things that make him glad.

5. The need of young converts to cleave unto the Lord Jesus.

6. Three qualities needed for a successful worker in the gospel: 1. Goodness. 2. Full of the Holy Ghost. 3. Faith.

7. The desire to help others is one of the first fruits of the Christian name.

8. Each disciple should give and help according to his ability.—Peloubet.

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