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The Sabbath Recorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

## A PLEA FOR PRAYER.

BY W. H. HAYNE.

When loved ones leave our sight,
Like stars concealed by light;
Faith simply says "Believe;"
"Ask, and ye shall receive."

Strike not against the rock,
Flesh may not stand the shock;
But bow your hearts that grieve—
"Ask, and ye shall receive."

When the soul's life grows sear,
Ah! then we shrink from prayer—
But God still says "Believe,"
"Ask, and ye shall receive."

To vanquish doubt aright,
Bathe it in heavenly light;
Let sin no fancies weave—
"Ask, and ye shall receive."

All searching souls pluck out
The flaunting weeds of doubt;
Their watchwords are "Believe;"
"Ask, and ye shall receive."

## WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., May 5, 1883.

A very animated contest is in progress over the position of Commissioner of Internal Revenue, and the matter is not likely to be referred to the Civil Service Commission. It is said that fifty ex-Congressmen are applicants for the place. Telegrams were received frequently throughout yesterday recommending different persons for the position. From intimations which the Secretary has made, there is some reason to think that the President is disposed to promote some one in the Bureau. This, however, will not be done if politicians can prevent it, as no one in the Bureau has much political strength. Deputy Commissioner Rogers would unquestionally have the support of some Pennsylvanians, but his advocates are not of the aggressive kind. There are several candidates from Illinois. Edward Rutz, late State Treasurer, has already arrived here, having left Springfield immediately upon notice that General Raum had resigned, and numerous telegrams have been sent on his behalf to the Illinois Senators and to other persons of influence in the State.

The Commissioner of Pensions has issued a circular stating that complaints have reached his office that unscrupulous persons are traveling throughout the country claiming that they are authorized to represent the Commissioner of Pensions, and that they have defrauded pensioners and applicants for pensions. No special examiner or other person employed by the pension office is authorized to receive money either as fee or expenses, and all such examiners are provided with certificates bearing the signature of the Commissioner of Pensions and the Secretary of the Interior. Therefore, if any person, in the absence of such authority, should represent that he is a special examiner of the pension office, or shall demand or obtain money under any pretense whatever, he may be safely set down as a fraud and swindler, and among the worst of his class.

It appears that only eighty copies of the record of the Guiteau trial were preserved by the government for distribution. This number did not begin to supply the demand which came from all parts of the world. Every capital of Europe, it is said, has applied for copies, only to be informed that none have been provided for general distribution. Public libraries, law libraries, and other institutions, as well as individuals, have asked for them on account of the great number of opinions of experts on the question of insanity, which the report contained. The few copies preserved were carefully distributed by the Attorney General to law libraries and judges in this country.

It has been reported that the friends of the late Mr. Collins, of the Jeannette expedition, are far from being satisfied with the report of the Jeannette court of inquiry, and it is intimated that the matter will be brought to the attention of Congress at the next session. It is thought by some that the relations of Collins are desirous of receiving a pension, as it was given out to the men by the commander of the Jeannette, that Mr. Bennett would take care of their widows and orphans if they should never return. Secretary Chandler upon being questioned about the matter yesterday, replied that he had heard complaints from Collins' people that he had taken every precaution to have the investigation as thorough as possible, so that there should be no complaint.

Dr. Richard Joseph (formerlly of Marblehead, Mass), disbursing officer of the Department of the Interior, died of heart disease this morning at his residence in this city, aged fifty-one years.

Work on the Washington Monument will be resumed on Monday. There is a sufficient supply of stone, marble, and granite now on the ground, cut and ready to be laid, to raise the structure thirty feet. AUGUST.

## SAVING FAITH.

It is not every faith that saves the soul. There may be a faith in a falsehood which leads only to delusion and ends in destruction. There is a faith that saves; it puts us into immediate and vital and permanent union with the Son of God. Because he lives, we shall live also. "Thy faith hath *saved* thee, go in peace," said Jesus to the penitent woman who washed his feet with her tears and anointed them with her costly ointment. What was the nature of that faith? Was it merely an intellectual opinion, a clear conviction that this wonderful man of Nazareth was a strong and sympathetic character whom she could trust? Yes, it was that, and a great deal more. It was a transaction by which she approached Christ, humbly embraced his very feet, acknowledge her sinfulness, and *relied on* him to do for her some great spiritual good. Faith is simply an entire reliance upon somebody or something. The merit of the woman's deed was not in the act itself which she performed, but in the connection which she then formed between her guilty self and an all powerful, pardoning Saviour. Her faith was the channel through which the blessing came. This is the faith which the apostles preached, and which you and I must practice, if we would be saved from the death of sin. "Believe *on* the Lord Jesus Christ and thou shalt be saved," was Paul's answer to the most important question that human lips can utter. Not in Christianity, observe, but *on* Christ. To him the believer intrusts himself for guidance, for pardon, for strength, and for ultimate admission into the exceeding and eternal weight of glory.

1. Faith is a very *simple* process. Thanks be unto God that the most vital of all acts is as easily comprehended as a baby comprehends the idea of drawing nourishment from a mother's breast and of falling asleep in a mother's arms. The theory of all Redemption has its mysteries; the practical part of our religion, which is trusting and obeying a Redeemer, is no mystery. A mill-operative, who was troubled about his soul, received a letter requesting him to come to the office of the mill at five o'clock. The Christian employer said to him, "James, do you wish to see me?" The workman, holding up the note, said, "I got this letter from you." "Oh!" said the master, "I see that you believed that I wanted to see you, and you have come promptly Now here is another letter sent to you by One who was in still more earnest to have you come to him." Saying this, he held open a Bible in which James read slowly the words: "Come—unto—me—and—I—will—give—you—rest." The tears came into the eyes of the poor fellow, as he inquired, "Am I to believe that in the same way I did your letter?" "Exactly in the same way, James; and if you receive the witness of men, the witness of God is greater." That so cleared the path of salvation to the workman's eye that he perceived that his Lord simply asked to be treated in the same way that his earthly employer did. Jesus propounds no riddle when he invites you and me to come to him just as the blind beggar and the penitent harlot came.

2. Faith is not only a simple, it is a *sensible* act. Do you consider it a sensible thing to purchase a United States Government bond? Yes; because it gives you a lien on all the resources of the great Republic. So the highest exercise of the reason is to trust what the Almighty God has said and to rely on what he has promised. Infidelity plays the idiot when it rejects God, and pays the penalty. Faith is wise unto its own salvation.

3. Faith is a *stooping* grace. That heart-broken, self-despising woman weeping on the feet of her Lord is a beautiful picture of its lowliness and submission. Self must go down first, before we can be lifted up into Christ's favor and likeness. He that humbleth himself shall be exalted. Pride and self-righteousness were biting the dust when Saul of Tarsus stammered out, "Lord, what wilt *thou* have me to do?" It is an accursed self-conceit which prevents thousands from becoming Christians. On the low grounds falls the fertilizing rain of heaven; the bleak mountain tops are barren. God resisteth the proud and giveth his grace unto the lowly.

4. Faith is the *strengthening* grace. Through this channel flows in the power from on high. The impotent man had lain many a weary year by the pool of Bethesda. When Jesus inquired, "Wilt thou be made whole?" and his faith assented, the command came instantly, "Rise, take up thy bed and walk." At once the man leaps up, and a helpless bundle of nerves and muscles receives strength sufficient to walk and to carry his couch. To as many of us as receive him, he gives power to become and to live as the sons of God. Faith links us to Omnipotence.

5. Finally, it is the grace which completely *satisfies*. When a hungry soul has found this food, the aching void is filled; "Lord, *evermore* give me this bread." When the sting of guilt is taken away, and the load of condemnation is lifted off, then comes relief, rest, hope, joy, fellowship with the Divine. Thy faith hath saved thee; go in peace. Without this faith it is impossible to please God; when it is exercised and we come, and ally ourselves with our blessed, pardoning, life-giving Saviour, he, too, beholds the happy result of his work and is satisfied.

In view of all this, what a deadly and damning sin is unbelief! It cuts us off from God. Bartimeus stumbling, blind, into his grave and the leper carrying his loathsome disease to his dying day would be but faint pictures of what every sinner is who refuses to let the Lord Jesus save him. Faith is salvation; unbelief is eternal suicide.—*Cuyler.*

## GOING HOME.

"I am going home," a schoolboy said,
As he left his tasks at school,
"To the cottage white on yonder street,
Where home's bright circle is still complete,
With love for its golden rule."

"I am going home," a captain said,
As his ship sped o'er the sea.
"To the lone farm-house on the old hill-side;
To the village belle, my promised bride,
Now watching and waiting for me."

"I am going home," a merchant said,
Whose carriage rolled up the street,
"To my 'marble front' on yonder square;
To my lovely wife, so proud and fair,
And my daughters fair and sweet"

"I am going home," a woodman said,
As he left his fallen tree,
"To the humble cot on yonder hill,
Where life flows on like a gentle rill,
With those who are dear to me."

"I am going home," a soldier said,
As he left the battle plain,
"To a peaceful farm in a northern State,
Where loving ones my coming await,
To welcome me back again."

"I am going home," a Christian said,
As his life was well nigh o'er,
To my Father's house by the crystal sea,
For the crown and the robe there waiting for me,
And shall wear them forever more."

—*Waverly Magazine.*

## NEGLECT OF THE BIBLE.

Extracts from a paper read by Willie Burdick before the Hebron Excel Band. Furnished by request.

All that we are above the heathen we owe to the careful reading of the Bible, and the practice of what the Bible teaches. The love of reading is almost universal. The difference between those who read the Bible carefully, and those who read the poisonous trash that is being sown broadcast, is very marked. The Bible-readers love the Sabbath-school, the prayer-meeting, and the church. They become more pure as they draw nearer to God through the knowledge of his Word. With the other class of readers, there is entire disregard for the Sabbath, and there is nothing noble in their characters. There seems to be a kind of insanity on the part of some for low, vicious reading, which poisons the mind, proves a stepping-stone to premature decay of the body, and the final ruin of the soul.

Here are two springs of water, one as pure as God can make it, the other as impure and poisonous as the enemy of men can make it. How foolish to constantly drink of the poisonous stream. Yet this is just what we do when we read the trash so often found in our homes. We might about as well be in the dram-shop as to purchase and read this impure literature, its origin and tendency are so obvious. It breathes out death in every sentence. Its path is the path of shame, disgrace, and early destruction. Is it not better that we should study the Bible? There we learn the best use of all our faculties, which were given to us for some good purpose, while we drink the pure, healthful waters of the word of truth.

## GOD'S PERFECT WORK.

God does nothing imperfectly. When he gives peace, it is "perfect peace." When he sends trials, they are trials which are every way fitted to their work of chastisement and perfecting. If we wince and writhe under our severe and peculiar afflictions, with the thought that we could have endured more easily any other trial than just this one, coming at just this time, and in just this way; if, indeed, we are tempted to cry out in our agony of spirit, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger;" in that very writhing and outcry, we bear testimony to the fidelity of God, to the promises of his word: "In the world ye shall have tribulation;" "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Of course, your trial is the severest you could possibly bear. It has been divinely measured for you to that very end. Its very power is a proof of God's loving watch and care of you. Only he who made the heart, and who knows the way to its innermost recesses, could plan such penetrating trials for the heart. As old George Herbert says, in quaintness:

"No screw, no piercer can
Into a piece of timber work and wind,
As God's afflictions into man,
When He a torture hath designed.
They are too subtle for the subtlest hearts;
And fall like rheums, upon the tenderest parts."

—*S. S. Times.*

## ANOTHER SEVENTH-DAY BAPTIST CHURCH.

On Sabbath, April 28, 1883, the Seventh-day Baptist Church of Marion county, Kan., was organized. There is a remarkable similarity between this new church and the first one organized in America, two hundred and eleven years ago last December. That one commenced with seven members—four brethren and three sisters. This one in Kansas commences with seven members—four brethren and three sisters. All converts to the Sabbath in both cases. No doubt the little church, two centuries ago, was ridiculed as a little speck foolishly presenting itself in opposition to all the world, and soon to be lost sight of. But God saw otherwise, and its work goes on to the glory of his great name. This Marion county Church has been brought into existence in the face of most severe contempt. It is considered by many a foolish thing, and soon to become unknown. But we take courage in believing that God has a grand mission for this Church also.

Now, dear brethren and sisters throughout the denomination, let this Church be remembered in *especial prayer*. Let it be mentioned by name in the private prayer-closet, in the regular weekly prayer-meeting, and in the especial missionary meetings. This little Church, with others in similar circumstances, has great exposure, and needs just such strength and encouragement as God gives in answer to prayer. It should be said that this Church is largely the result of the tent work last Summer. W. E. M. Oursler, Marion, Marion Co., Kan., is the clerk. S. R. WHEELER.

## THE SEVEN WONDERS OF THE WORLD.

Joseph Cook enumerates the seven wonders of the world as follows:

The first is the speed of inter-communication. Boston, London or any of the large cities of the world, is as near to the ends of the earth as Rome was to the borders of its empire.

The second great wonder is the self-reformation of the hermit nations. Japan has made changes greater than any other nation has made in twenty-five years, and receives missionaries cordially. Some of their pupils have been at the bottom of the recent reformation in that empire. Japan is more largely under the influence of America than any other country.

The third great wonder of the world is the rapid parallel advancement of education and democracy all over the world, and the fourth is the world-wide unity of civilization. If he could see the thing he most desired, it would be a league, not a union, of the English-speaking nations. He would have conventions held for the codification of international law. By an alliance, difficulties would be settled by arbitration, and not by war. It will be the duty of Christians to lay their hands on the throat of any power hostile to peace and break its neck.

The fifth of the modern wonders of the world is the triumph of Christianity. In the first 1,500 years Christianity had 100,000,000 of people as adherents. In the next 300 years it gained 100,000,000. In the next eighty-two (the present century) it has gained 210,000,000. These people are communicants in the church. At the opening of this century the United States had one in fifteen in its free churches. Now it has one in five. The Bible is fast becoming the consitution of the advanced nations. A community of text-books is approaching.

Sixth, in the wonders of the world, is the current fulfillment of Biblical prophecy. Whatever be said of the Book of Daniel, it was not written after the beginning of Christianity, and it outlines the history of Christianity. Soon will the lights of Christian ships and the bells of Christian churches be within sight and hearing of each other around the whole world.

The seventh and most marvelous wonder of the world is the establishment on a sure basis of a scientific supernaturalism. It is a thing settled by the best authority of microscopists, physiologists, and chemists, that the origin of life is not explained by the molecular theory of physics. A theory of evolution may be proved, but the theory as held by materialistic agnostics has been already abandoned. Nine out of ten of the best scientific men are theists, and utterly opposed to agnostic atheism. The tendency of science is not now away from Christianity. *Christian Standard.*

## A SPICE OF WICKEDNESS.

Just on the outer verge of what is right, and on the edge of that which is wrong, is a doubtful and dangerous place, where it is exhilaration, if not enjoyment to walk. I remember the fun in boyhood of sliding on the ice that bent under the feet; to stand on it would be to go through, but to slide swiftly across, though not safe, was exciting and possible, and therefore great sport. Playing with danger is amusing, though often fatal, as every day's reading of the newspapers proves. No amount of warning has the slightest tendency to abate the use of deadly weapons in household play. Wherein consists the fun that a brother has in pointing a loaded gun at his sister and "making believe" that he is going to shoot? There is a spice of wickedness in the thought of killing. He would shrink with horror from crime, but finds a secret pleasure in the rehearsal of a tragedy he would not perform for the world. In this affinity for what is forbidden lies the secret of the boundless popularity of literature tinged—not deeply tainted—with wickedness. The gross, sensual, and devilish find open and secret admirers, but not so many as those novels and poems that suggest, but do not inculcate vice—that make it attractive even under the guise of condemning it. "You naughty, naughty man," saith the siren; while she tempts her victim to his undoing. When such literature is condemned by the stern judge as dangerous, he is challenged to point to a page or a word that is wicked. He may not be able to do it, but he knows there is a spice of wickedness seasoning every page, and making it extremely palatable and pleasant to the taste of men made a little lower than the angels. The voluptuous poetry of the Byron and Swinburne school, French novels reeking with scarcely concealed filth, are not more poisonous than the scientific tract which eliminates God from creation, or the sermon that makes light of the retributions of eternity. They are popular, because the people are not saints. Some love darkness rather than light, because their deeds are evil, but more love the taste of that which has the flavor of sin, because their taste is depraved, though they have been hitherto restrained from the sins "they are inclined to."—*Observer.*

## ARE THERE MEN THERE?

When certain converts at Raiatea offered to enter the newly-opened mission field of New Guinea, their friends endeavored to dissuade them from their undertaking, pointing out the dangers they would incur, and saying, "There are serpents there; there are wild beasts there; and there is pestilence there."

"Are there men there?" said the converts. "If there are men there, we will go."

That is the true spirit of the disciples of the Lord, who have heard and heeded the great command, "Go ye into all the world and preach the gospel to every creature." Their warrant runs everywhere; it comes from him who has all power in heaven and on earth given into his hands; it commands the obedience of all who truly love our Lord Jesus Christ; and it extends throughout the entire habitable globe, "to every creature."

Wherever man in his alienation from God has wandered, no matter how deep the shadows in which he has hid himself, that same pleading voice of heavenly love, which sought him amid the shades of Eden, saying, "Adam, where art thou?" still sounds in his ears the message of salvation, still recalls him from his wanderings, and still seeks to win him back to God. And this message is sent everywhere, and sent by One who has a right to send it, and who has declared that it "shall be preached in all the world."

The great question to be asked regarding any field of labor to which God may call us, is, "Are there men there?" If there are men, then the message must go. For souls perish for lack of knowledge, and God would have all men to be saved and come to the knowledge of the truth. The church has never seen such opportunities of proclaiming the gospel as exist to-day. How important that the opportunities be improved, and that the people of God fulfill their great commission, and preach the gospel of the kingdom in all the world, before the end shall come. —*The Armory.*

Seven million, one hundred and twenty-six thousand barrels of oil changed hands at Oil City in one day.

# Missions.

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

## HOME MISSIONS.

The mission fields of the West are peculiar in several respects. The people are of all shades of opinion from the open and avowed infidel, and the man who claims that a liquor saloon is the best means to build up the business of a town, on the one hand, to the most radical and earnest Christian, on the other. When anything of importance is to be done, all these various opinions are to be harmonized or controlled. For a man under these influences to be always kind and gentle, and at the same time firm for right and truth, requires self-control, tact, and wisdom. The missionary is often greatly depressed with things he sees and has to meet, and is led to cry out, "Who is sufficient for these things?" Sometimes he is almost dazed with the rush and whirl of business about him, and in the midst of this he must act, give counsel, strike for the right, all the time feeling that he lacks wisdom and that a mistake may be ruinous. At such times the abiding belief that God reigns, and will finally bring glory and honor to his own name and triumph over every foe, brings comfort and rest.

Society here has not the restraints and precidents, nor the "proprieties," that are found in the East. There is intense and in some instances extreme individualism. It has very little effect to tell the people the way things were done in our particular part of the East, for we are talking to those who represent almost as many localities as there are individuals, so there can be no unity or concert of action, secured in this way. This compels us to seek the best way of doing things. A speaker soon learns that if he wishes people to listen to him he must so master his subject as to give them something that has, at least, the appearance of value. So, if you desire to have things done in a particular way, you must look at different ways and be able to give good reasons why the one you have selected is the best way. This spirit is not confined to ways and means of doing things, but it places its hand upon the established doctrines of the Christian religion. There is great danger here, not because there is anything to fear from close and careful investigation of the evidences of the truth of Christian doctrines, but because the tendencies of the age are to tear down what has been built in past history, and because to build again, to thoroughly investigate, to sift and put into the building only "gold, silver and precious stones," takes time, labor, patience, perseverance, energy. Have we, in this age, the necessary qualifications for this work? Whether we have or not, the western missionary must stand as the representative of revealed religion in the midst of the upheavels of thought concerning Christian doctrine, in the midst of those who ridicule and blaspheme the religion of Jesus, and seizing fundamental truths as they were engraved in the very nature of man by his Creator, show their harmony with the doctrines of the Bible, thus arresting the attention and saving the bewildered masses. The home missionary needs the sympathy, prayers and support of the entire Christian church. With these, and entire consecration to Christ, he will succeed. He must be a careful and earnest student of the Word. He must seek to know how its truths apply to the practical, every-day affairs of life. Show how Christianity applies to business, to the government of the State and the nation. How it applies to the family in health, in sickness, in death. He must be to the famishing multitudes what those who distribute food in a hospital are to the hungry patients. He must be quick to discern the kind and quantity of food needed for each particular case, and tenderly and affectionately give it. O, how the hungry multitudes need the Bread of Life, and how pressing the need of men like Jesus to break this bread to them! Let the young in our churches hear the cry of the people and like Isaiah respond, "Here am I, send me."

G. J. C.

## FROM HAARLEM, HOLLAND.

God has filled our hearts with thankfulness and joy, because two persons showed by their baptism that they were willing to join us in keeping God's commandments of Sabbath and baptism. They were baptized Sabbath evening, March 17th. One of them is a carpenter's-man, who has had very much to suffer for his Sabbath-keeping. He even lost all his work by it. The other is a German sailor-boy, and was baptized on request of the Workum Church, where he had made confession of faith. Three members of that Church and several of our former Sunday-keeping friends had come to assist, so that there was a congregation quite large for us, counting about forty persons. Our ceremony differs from yours, so I think you may be interested to hear about it. Our minister began with speaking a short time on the institution and holiness of baptism, then we sang a hymn, during which time the Elder and the candidates for baptism disappeared and came back at the end. While we were still Sunday-keepers, our minister once received a call from another place to leave Haarlem. He refused it, and at that occasion the church members presented him a black gown for baptizing. Our candidates for baptism are always clad in white. While they were standing at the side of the baptistery a short prayer was offered; and while we sang the first lines of our beloved song, "May the blessing of the Lord rest upon you, and his favor out of Zion light upon you," the first candidate descended into the water. Then followed the usual words, so few and simple, but so earnest and impressive. While the second candidate descended we sang the last lines of the hymn, after which the holy words were repeated. Then standing on the stairs, the minister spoke a few words after which the church members sang a baptismal song, and the meeting was closed by prayer. Afterwards, the brethren and sisters gathered hand in hand around our newly accepted members, who knelt in our midst and received the blessing and welcome of our minister, and we took the Lord's Supper. In our hearts was thankfulness and love to Him who has died for us and made us die and rise with him, and a stronger desire to be more in all things like his holy example. So we are fourteen Sabbath-keepers in Haarlem now. We are small in numbers, but we are full of hope in our great God, and trust that he will give fruits in his time.—*Sarah Velthuysen, in Missionary Reporter.*

## TREASURER'S QUARTERLY REPORT.

GEO. B. UTTER, *Treasurer*,

In account with the MISSIONARY SOCIETY.

GENERAL FUND.

DR.

| | |
|---|---|
| Balance in Treasury at Board meeting, Jan. 10, 1883 | $3,451 93 |
| Cash received since as follows: | |
| First Hopkinton Church, support Chinese children | 40 00 |
| Ashaway Sewing Society | 25 00 |
| Mrs. Clarissa Crandall, Ashaway, R. I. | 2 00 |
| Ladies' Aid Society, Pawcatuck Church | 25 00 |
| Martha Maxson, Westerly | 5 00 |
| Henry M. Maxson, North Attleboro, Mass | 11 50 |
| Young Ladies' Missionary Society, Plainfield, N. J., $7 50, $9 | 16 50 |
| Sabbath-school, Plainfield, Chinese children $25, general purposes, $19 52 | 44 52 |
| A Friend of Missions, through Mrs. Potter | 5 00 |
| New Market Sabbath school, general purposes $4 45, Chinese schools $4 96 | 9 41 |
| Wm R. Gorgas, Harrisburg, Pa. | 3 00 |
| Second Brookfield Church | 21 50 |
| First Alfred Church | 63 45 |
| Samuel N. Stillman, Alfred Centre, for L. M | 25 00 |
| A Friend of Missions, Alfred Centre | 5 00 |
| Mrs. Ezra Potter, Second Alfred Church, "for the Master's cause" | 5 00 |
| Sabbath-school at Andover, N. Y. | 3 37 |
| Deacon S. P. Witter, Nile | 1 00 |
| Edith Bliss, Whitesville | 1 00 |
| Laura Crandall, Independence, complete L. M. Wm. R. Crandall, | 15 00 |
| A Friend, postmark Little Genesee, N. Y. | 5 00 |
| Church in Southampton, Ill | 20 00 |
| Sabbath school, " | 5 00 |
| Col. at Yearly Meeting in Southern Illinois | 8 37 |
| Sabbath school at Farina, Ill., general purposes $5, Chinese schools $5 | 10 00 |
| Geo. W. Monroe, Davis Junction, Ill. | 1 00 |
| E. D. Richmond, Coloma, Wis. | 5 00 |
| Miss Nellie Green, Milton Junction | 10 00 |
| Mrs. E. D. Babcock, Albion | 2 50 |
| Little girl at New Richmond | 60 |
| Ezra Crandall, Chicago mission $25, China mission $25, to make L. M's of C. Eugene Crandall and Anna Whitford Crandall | 50 00 |
| Church at Dodge Centre, Minn. | 20 00 |
| Dighton W. Shaw, Freeborn, Minn. | 1 00 |
| Frank L. Shaw, Freeborn | 1 00 |
| Sabbath school at Welton, Iowa | 6 00 |
| Church " | 6 24 |
| A. D. Graham, South Bloomfield, Ohio | 5 00 |
| Mrs. A. D. Graham, " | 5 00 |
| Mr. and Mrs. M. T. Jones, Jones, Mich. | 5 00 |
| Hannah Stillman, Cooper, Mich. | 50 |
| Mrs. S. J. Knapp, Grand Rapids, Mich. | 1 00 |
| Betty Woods, Black Jack Grove, Tex. | 5 00 |
| P. F. Randolph, New Salem, W. Va. | 3 00 |
| Lost Creek Church | 5 00 |
| Young People's Mission Band, Pardee, Kan | 11 00 |
| A. R. Crandall, Lexington, Ky., to make L. M. of some new convert | 25 00 |
| Collected on feld by O. U. Whitford | 27 10 |
| " " S. R. Wheeler | 14 56 |
| " " Lewis F. Randolph | 85 |
| A. K. Crandall, executor, sale of oil | 5 04 |
| Abel P. Saunders, Farmington, Ill., "for the missionary cause, where you think it is most needed" | 500 00 |
| | $4,543 94 |

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By cash paid as follows:

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| C. W. Threlkeld, Ky, quarter ending Sept. 30, 1882 | $69 23 |
| C. W. Threlkeld, Ky., to Nov. 30, 1882 | 50 00 |
| F. F. Johnson, So. Illinois, to Nov. 30, 1882 | 57 70 |
| O. U. Whitford, Chicago, Ill., " | 121 08 |
| Samuel R. Wheeler, Kansas, " | 185 05 |
| Herbert Æ. Babcock, Orleans, Neb., " | 48 80 |
| J. T. Davis, labor at Long Branch, Neb. | 50 00 |
| Lewis F. Randolph, West Virginia, to Jan. 3, 1883 | 37 50 |
| O. J. Sindall, Minnesota, to Jan. 1, 1883 | 105 00 |
| Geo. J. Crandall, North Loup, Neb., to Nov. 30, 1882 | 50 00 |
| Henry B. Lewis, labor at Garwin, Iowa | 25 00 |
| H. P. Burdick, Hebron and vicinity, to Nov. 30, 1882 | 93 07 |
| B. E. Fisk, Hornellsville, to Jan 1, 1883 | 25 00 |
| James Summerbell, Honeoye field, to Nov. 1, 1882 | 16 67 |
| Joshua Clarke, Otselic field, for 1882 | 25 00 |
| Amos W. Coon, Chenango county field, to Nov. 30, 1882 | 30 00 |
| W. J. Haight, Watson field, to April 1, '83 | 50 00 |
| Horace Stillman, Nantic and Woodville, to Jan. 6, 1883 | 62 50 |
| Mr. Rolf, money from Albion Mission Band | 15 00 |
| G. Velthuysen, Haarlem, Holland, quarter ending Dec. 31, 1882, $75, ending April 1, 1883, $75, to visit Konigsburg, $60. | 210 00 |
| Printing 2,500 copies of *Missionary Reporter* $45 25, 1,500 copies of Annual Reports, Life Members, &c., $57 22, Postals and letter headings for officers of Society $7 50 | 109 97 |
| A. E. Main, Corresponding Secretary, salary, quarter ending Dec. 31, 1882, $225, expenses $121 76, cash advanced, order of Board $75 | 421 76 |
| David H. Davis, Shanghai, China | 567 00 |
| Balance to new account | 2,118 61 |
| | $4,543 94 |

E. & O. E. GEO. B. UTTER, *Treasurer.*

WESTERLY, R. I., April 11, 1883.

## HOW THE DOMINIE PREACHED ON GIVING.

BY "A COUNTRY PARSON."

Ridgeville Church was made up of excellent people, but they never had accustomed themselves to the luxury of giving; they were not poor by any means. A half million would not cover the amount represented by that congregation; but what a ridiculously small sum they gave to benevolence; it never reached one hundred dollars, and yet if they had brought in all their tithes it would have amounted to fifty thousand, and one per cent. of an estimated valuation of a half a million would be five thousand; they never had been trained in the good old New England habit of dividing with the Lord; they had never learned that the missionary spirit is the condition for the success of every church. Not only those who go into foreign lands must practice self-denial, but those who stay at home must have the same spirit, if a church is to have life and growth.

Now, the Dominie was born in New England; he graduated in the University of Adversity; he remembered his mother's missionary box, and how sacredly she set apart the tenth of her meagre income for benevolent uses. There was a large family, and she a widow; but there was "plenty" and prayer. That box was kept in a little room, where she had her secret devotions, and he remembered how, when a very little boy, she took him with her into that holy of holies, and the box was laid before her, and she prayed upon it that the kingdom would come and the will be done. Once, one of the children, a brother, abstracted a quarter from it in childish naughtiness; and will he ever forget the talk that followed before all the family after the offender had been labored with alone, the sin of stealing, above all the exceeding wickedness of stealing from the Lord, robbing God? The self-denials and sacrifices practiced by that mother that the Lord might have his own made a deep impression on those young hearts. How could the Rev. John Morehouse help being benevolent, and why should he not desire his people to enjoy the same privilege?

He made up his mind he would preach a sermon, what the Catholic priest would call a "Charity sermon," and see if the people could be roused up to the duty. The Rev. John Morehouse was an able preacher, and he worked hard on that effort, and he prayed over it more; he was to speak without manuscript, and he had filled himself with his subject. The thought, emotion, and experience of the week had all centered upon the coming Sabbath's work.

The day was pleasant—one of those Autumn Sabbaths when the earth is rejoicing in her harvests and men should be truly thankful, if ever. The congregation was large, and the "heavy" men were there. The Dominie took for his text those words of David, "Neither will I offer burnt offerings unto the Lord, my God, of that which doth cost me nothing." Acceptible living, conditioned on self-denial, was his theme. The people held up their heads when the theme was announced, for there was a magnetic earnestness in the words as the preacher gave them.

The Dominie began by saying: That the great problem that has ever confronted the church has been how best to secure the funds to carry forward its work. And then he told the story of blind Hohannes, the illiterate native pastor, who in an obscure village in Armenia solved the problem. It was a most unpromising field he had been sent to, and he was hardly thought equal to any field. He found that they could contribute nothing for their own support, and when he brought back the report to Constantinople he was told they must raise a certain amount or the work would be stopped. Then in discouragement and despair, he prayed. The idea of the tithes flashed upon him; he prayed over it, and studied the Bible on this point, and then he preached the sermon of the tithes. And they had not only all they needed for their own work, but were able to assist others. And then he told how Hohannes related his experience at the annual meeting at Constantinople with thrilling earnestness, and how its influence had gone round the world. The story was told with a good deal of power, and people began to wipe their eyes. God honors gifts as they are costly, the Dominie said. The unit of value was not the dollar; not a monetary standard recognized in the markets of the world. There is more than a hundred cents in a dollar of missionary money. You read the items and amounts in the monthly statement; but there is something behind all that, that makes a gift costly and honored of God. The widow's mite is worth more than the Pharisee's gold. Salvation came to Zaccheus's house because he was truly benevolent. Christ sits over against the treasury.

And the Dominie told the people that he really believed those who gave liberally to the Lord would be especially blessed of God, and he gave many incidents to prove this. It was the principle of sacrifice that was behind all this. God illustrated the grandest self-denial the world ever saw in giving up his Son to die. This principle was symbolized in sacrifice all through the Old Testament; it was marvelously incarnated in the life and death of Jesus Christ; this principle is the heart of true religion.

And then he related how Dr. Mason, of Burmah, desired a teacher for the warlike Bghais, and asked his boatman, Shagron, if he would go, reminding him that, instead of the fifteen rupees a month, which he now received, he would have, as teacher, only four. After praying over the matter, he came back, and Dr. Mason said: "Well, Shagron, what decision? Can you go to Bghais for four rupees a month?" And he answered: "I could not go for four rupees a month, teacher, but I can do it for Christ." And for Christ's sake he did go. And then he gave a clear and interesting history of the system of tithes in the Old Testament. The people were surprised when they learned how much was said about it. The Bible reading itself was an argument, and when the Dominie read out the third chapter of Malachi, the eighth verse, "Will a man rob God? but ye say, wherein have we robbed thee? In tithes and offerings," there was a marked sensation in the audience. He suggested, while the minimum in the old dispensation was a tenth, in the new we were to give the Lord all, as he needed it. The converted heathen gave a tenth, and it became so large he carried it to the pastor, saying: "Take it quick," lest his selfishness should withdraw it. The natives took off their ornaments—the heirlooms often of generations, and greatly regarded by Eastern women—and gave them to the Lord.

"How much will you give?" was asked of a well-to-do merchant. "Five piasters" (about twenty cents). "Oh," was the stinging reply of the missionary, "You love Jesus Christ five piasters' worth." The little girl put her pennies in the missionary box and prayed, "Lord, bless my two pennies for Jesus' sake."

The Dominie told the people of Ridgeville that such giving, with sacrifice behind it, was acceptable to God, accomplished his work, and blessed the giver. After a charity sermon in Edinburgh, a man by mistake put in a crown piece instead of a penny, and desired to change it, but the minister replied —"In once, in forever." "A-weel, a-weel," grunted the unwilling giver, "I'll get credit for it in heaven." "Na, na, ye'll get credit only for the penny." We must give as God hath prospered us, and if we sow sparingly we shall reap sparingly; it is more blessed to give than to receive. We are to honor the Lord with our substance, with the first fruits, then our barns shall be filled with plenty.

If the parable of the talents means anything, it is that we must not hide in a napkin the Lord's money. If we give we shall have abundance, otherwise we shall lose what we have. And doing it unto one of the least we do it unto Christ. Are we hiding the Lord's money? Indeed, we are not to lay up treasures on earth where moth and rust corrupt, and thieves break through and steal. Give liberally to the Lord, and thus lay it up in heaven's bank. The Lord pays good interest.

We are not giving you the Dominie's sermon, only some of the salient points, which are tame put on paper, but the living voice, made eloquent by a spiritual earnestness, made its impression on the people. "The old Latin proverb has it," said the Dominie: "'There is no grace in a benefit that sticks to one's fingers.' Don't let the Lord's money stick to your fingers." And then he closed with the story of the alabaster-box broken upon the feet of Christ, and the immortal epitaph, "She hath done what she could." What were they doing for Christ? What fragrance was breathed from their lives? Were they doing what they could? If they would bring all the tithes into the storehouse, God would bless them.

And then the congregation went home. Judge Bent remarked, it was the best exegetical exposition of the history of tithes he ever heard, and that he was not aware there were so many urgent commands to give liberally to God, and so many blessings promised with liberal giving. The fire is out of a sermon when only the notes of it remain; but the people were moved that day, and there were no sleepy ones in the audience. Deacon Higgins never nodded once, and Sister Perkins did not look round to see how people "took it," but they took it nevertheless. The Spirit blessed the words. There was a change in Ridgeville Church, not all at once to be sure. Great reforms work slowly. You can not change the habits and customs of a life-time in a moment. Here a little and there a little, must the precept be given, and the people found out by degrees that all they had was the Lord's; that as Christians they must give him back his own. They became ashamed of a penuriousness that had become somewhat noted as a niggardly selfishness. They learned that to be generous with themselves and stingy with God was just the way to starve their spiritual life, and destroy the possibility of bearing fruit.

Sam Hines said, "The parson gave some tough blows in that sermon. It made the rich ones wince, but he just kept right at it; but he was cute," continued Sam, "for when the sermon was finished he thanked them for the new manse, and set 'em a crying with his kind words."

The Dominie preached it so that Ridgeville Church gave as they had never given before, and with the giving came a great revival, new members, and added financial strength. This was the rock upon which they had split; they lacked the missionary spirit; they had withheld the tithes, they robbed God: they did their duty, and heaven's windows were opened, and the blessing filled their souls.—*New York Observer.*

# 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."

"Stay, mortal, stay, nor heedless thus,
Thy sure destruction seal;
Within that cup there lurks a curse,
Which all who drink must feel."
—*The Christian.*

## SELLING HIS BOOTS FOR GIN.

There are two classes of drinking men; those who *could* stop, but won't, and those who *would* stop but can't. There are those who drink to make them "feel good," and then there are others who can say with the drunkard. "I drink to *drown hell!*" If those who stand at the beginning of the road would look to the end of it, they would start back with a shudder. But alas! wine is a deceiver, and "madness is in their hearts," and they trifle wtih the serpent until his fangs have entered the streams of life, and they are helpless in his terrible coils.

The following incident shows how all this ends—but how few will heed the warning!

One wintry afternoon, a man trembling and unstrung, entered a tavern in New Hampshire, carrying a small package of clothing. Going to the bar, he said:

"Landlord, I am burning. Give me a good glass of gin."

"The landlord pointed to a line of chalk-marks, and said:

"John, you see the old score; not another drop until that is paid."

The poor wretch glared fiercely at the man behind the bar.

"Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All I have left in the world is this little bundle of clothes. Please, landlord, give me for them just one glass of gin."

"I don't want your old clothes," calmly answered the man. "Pay the old score first."

The drunkard staggered back. A gentleman then said:

"What will you give me for enough to buy *two* glasses of gin? I see you have a good pair of boots on your feet. Will you give me your boots for the ten cents?"

The miserable wretch hesitated for a moment, then said:

"Stranger, if I give you the boots I must go out in the snow barefooted. If I give you the boots, I must freeze to death; if I don't give them to you I shall *burn to death.* Stranger, it is harder to burn to death than to freeze to death. Give me the gin; you may have the boots."

He sat down, and began to draw them off. The gentleman did not, however, intend to take them, but he was testing the strength of the terrible appetite. Others were looking on, and they said the man should have his gin. They supplied him liberally, and he drank all he could, and took all the rest away. When night came, he drank the last drop, and he went to sleep in a barn. That night was his last. The wintry morning dawned on him, as it has on so many drunkards, cold and pulseless, sleeping the sleep of death, with his bottle by his side.

And still the multitudes *crowd in* to fill the places made vacant by such deaths as his. They take the first glass, and the second; they drink amid scenes of festivity and mirth; fair jeweled hands put the wine-cup to their willing lips, or urge it upon those who hesitate to take it. And then fiends laugh and gibber in the darkness, as they see good men hang false lights along the dangerour coast; and demons wait for the wreck and ruin that is sure to come at last.

## BREVITIES.

Governor Cleveland of New York is a Prohibitionist. This is a literal extract from a recent pardon: "It appearing that the long-continued and inordinate use of intoxicating liquors by this unfortunate man was one of the leading and primary causes of his downfall from a place of the highest respectability, this pardon is therefore granted only on conditions that said Park Wheeler shall totally abstain from the use of intoxicating liquors for a period of five years from the date thereof." Both the Governor and Wheeler may yet regret that the prohibitive condition is limited to five years.

In Pawnee City, Pawnee Co., Neb., the temperance ticket has been elected by an average majority of forty-three; about thirty-five more than last year. "No license" has been the issue for several years. The people are beginning to appreciate the advantages they have in a temperance town, and land in the vicinity is worth more than the same grade of land near any town in the State where saloons are licensed.

The *Boston Herald* says: "The platform which the Democrats in the New York Legislature are building for the party next Fall has already these planks completed, 'Civil Service Reform is too thin,' 'Free rum is just thick enough.'" But through thick and thin they mean to win, and possibly they may; though, sure as fate, they'll learn, ere late, there comes a judgment day."

Dr. Jennie Trout, of Toronto, Canada, a member of the Women's Christian Temperance Union, has donated $10,000 to that city to establish a medical school for women. Mrs. Dr. Trout is the wife of Dr. Edward Trout, of the *Monetary Times.*

It will not be the fault of the Women's Christian Temperance Union of Ohio, if the Prohibitory Amendment is not approved at the Fall election.

## emperance.

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—*The Christian.*

### HIS BOOTS FOR GIN.

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## Education.

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

### THE ORIGIN OF OUR SCHOOLS.

In the eight years following 1836, the great educational awakening in the Seventh-day Baptist Churches in this country occurred. In December of that year was started the select school at Alfred Centre, which has resulted in the establishment of the University at that place. In the Autumn of 1837, the Institute at DeRuyter opened its doors for the reception of students. In December, 1844, Milton Academy began operations, which subsequently led to its organization as a college. In 1838, the General Conference of these Seventh-day Baptist Churches adopted an elaborate and very able report on the value of a superior education. This report has, since that time, been the key-note of all our denominational movements in organizing institutions of learning. Among many statements, it gives expression to such opinions as the following: (1) A growing interest is apparent in getting an education since the school at DeRuyter was organized; (2) it is a manifest duty to add to your virtue, knowledge; (3) our people are under the most solemn and imperative obligations to sustain the institutions which they have founded; (4) a fear is expressed that the Catholics would get control of the rising generation through their efficient schools, and particularly in the great Mississippi Valley; (5) it respectfully asked, nay, earnestly entreated, that "many of our young brethren and sisters may become qualified for teaching, so that they may assist in counteracting the evil influences at work in the schools in this country; and (6) the need of a fuller understanding by our people in general of the advantages of learning, was acknowledged by the appointment of a committee to write, during the year, a series of articles on this subject, and to publish them in the *Protestant Sentinel*, the organ then of the denomination.

### IMPORTANCE OF ACADEMIC TRAINING TO ARTISTS.

There is undoubtedly a value to be accorded those instinctive tendencies that engage the sympathies before the reason matures sufficiently to guide them. A youth engages in a special pursuit through some pronounced impulse that moves him to do this, some strong sympathy for such a life that inspires him with a motive that is not daunted by obstacles; indeed, he is perhaps fired by obstacles, and his character is formed in surmounting them. Nevertheless, early proclivities are not always sure guides as to method and means, and it is questionable whether the student should be allowed to follow this guidance until experience has revealed its fallacy. Experience may come too late—in the mean time the student having perhaps engendered habits that are wrong and ineradicable. This is not unfrequently the case, and occasions deep regret on the part of those who have suffered from this cause, when brought in competition with the results of sound training. "Self-made" men are often heard to express a deep consciousness of the deficiencies or defects of early habits that they have been powerless to correct, and which have thwarted in a degree their natural powers. It is true that there may be a tendency on their part to set too high a value upon mere discipline, to accord it an importance that is more than its due, simply because it lies without their field of knowledge; nevertheless it is easy to see the advantage of sound methods of work that give the faculties a mastery over the means, and insure greater scope for the exercise of talent. The faculty to lay hold of and assimilate that which the student needs, knowingly and wisely, can only be developed when he appreciates his wants and understands their importance. To allow that period when temperament is most pliant, when discipline, for its own sake, is least distasteful and most needed, to pass in abortive attempts to grasp that which eludes the student, is fatal; these strivings must be brought under systematic direction, or their object or goal will never be fully attained. Such ineffectual effort ultimately may cause the neophyte to relinquish hope or ambition, for it is impossible to retrace the steps and again become a student of the mere elements when the habits of mind and work have been wrongly formed—without method or system. These early deficiencies may indeed be patched over, but their marks are always observable. —*John F. Weir, in Harper's Magazine for May.*

ELD. WM. B. MAXSON wrote the first article which appeared in any of our periodicals, on the formation of an academic or collegiate school by our denomination. It was dated at New Market, N. J., July 2, 1835, and was published soon after in the *Protestant Sentinel.* The "needs and advantages of a classical seminary" to our people are set forth in such points as these: (1) It would give an opportunity for the youth of our denomination from the several parts of it to form a friendly acquaintance with each other; (2) it would greatly aid in removing local prejudices and feelings in these youth, and consequently in the churches to which they belong; and (3) it would tend to produce a greater similarity in the modes of thinking, speaking and acting, in vogue among our people. In this article, Eld. Maxson gave utterance to a proverb which should be printed in large letters on a card board, and hung up in the homes of every family in our denomination. The proverb is this, as he states it: "*It is a mistake that a small patrimony is better for a son or a daughter than a good education.*"

### A CHILD'S LIBRARY.

Our own experience has convinced us that, for the average child, the element of possession of a book is of great importance. The borrowed book, however attractive, is never read with the loving enthusiasm with which the child devours the volume that is his own. Try the experiment of loaning to your pupil Scott's "Lady of the Lake," "Robinson Crusoe," or the "Arabian Nights." Give to another pupil the same book as his own property; in nine cases out of ten the borrowed book will be read on the gallop, hastily taken in and forgotten. The book owned by the child will be read leisurely, returned to, and lingered over with loving fondness; taken out under the trees in Summer; taken down from the shelf for consultation; really assimilated into the mental and moral being. It is the most commonplace truism, that the value of reading does not depend half as much upon the quantity gone over as the quality of the book and the deliberate and thoughtful method of using it.

Now, the natural way to interest a child in reading is to give it a book, suitable to its own way of appropriating its contents. Every child now-a-days, even the poorest in the public schools, should be encouraged to found a library. The boy who sees a growing book-shelf every morning when he gets out of bed, will have a constant reminder to save his pennies to buy some favorite book, rather than spoil his stomach with candy or buy a ticket to some worse than useless entertainment. Now-a-days, when readable editions of the English classics can be bought for fifty cents a volume, almost every child is able to buy a few books every year. It is surprising how soon such a library assumes respectable dimensions, and amazing how many beautiful books and valuable magazines are destroyed by children now-a-days for want of some definite plan of keeping them together. And anybody who knows child-nature can understand how much more thoroughly the books of that home-library will be read than the volume borrowed from any source. . . .

Teachers and parents, set your children to this good work of founding a child's library, and keep them at it till they need no pushing from you. And it may turn out that a few shelves of good books will educate your child more than all the schools and universities.—*N. E. Journal of Education.*

### PUBLIC EDUCATION IN KENTUCKY.

An educational convention is to be held in Frankfort for the purpose of securing a more efficient public school system than the present one, which was established by the legislative act of Feb. 16, 1838, with a financial foundation of $850,000, increase in 1848 to $1,225,738 22 and in 1850 to $1,326,770 01. The school tax is 22 cents on the $100, and provision is made for an optional district tax of twenty-five cents on the $100 in ordinary districts, and 30 cents in graded school districts. It is proposed to make the machinery of common school education more effective and effusive. The defects of the present system are, in part, as follows: The sheriffs are too tardy in the collection of the school tax; the teachers are poorly paid, and many of them are poorly qualified; the law does not absolutely require a common school to be taught during five months in the year in any district; the people are woefully indifferent in two-thirds of the counties of the State to the importance of public schools; there is a painful lack of normal school instruction; the school commissioners are in a majority of cases, not qualified to hold these important positions; the State per capita is always an uncertain and variable quantity; the school-houses are largely in a poor condition; there are many districts without any kind of school-houses; most of the school districts are too large and the school-houses inaccessible to many children, especially in the mountain districts; the text books are changed too often and cost too much; the schools do not get all the revenue to which they are legitimately entitled, as from the tax on railroads and turnpikes now diverted; no efforts have been made to secure new sources of revenue. The Frankfort convention must grapple with these defects. The foundations of the school system have been laid forty-five years; the building has been slowly rising. The bad bricks must come out of the wall; the whole people of Kentucky must be put to work on these walls with a will.—*Louisville Courier Journal.*

THE PROOF OF INFIDELITY.—Modern skepticism is the child of ignorance. No man can dig down to the foundations of the Christian religion without finding that it rests upon a rock. Its rapid and wide spread, the blessings it scatters on every hand, the social changes for the better wrought by it, the transformation and almost the transfiguration of the nations that accept it, these are marvels for which there is no explanation if it be not from God. Lack of information, or failure to thoroughly investigate matters, lies at the root of all unbelief. One of the most noted of infidel writers admitted that he had never read a page of the New Testament. A fair examination of the gospel in its teachings and its history makes believers. The Word of God never tries to evade scrutiny. On the contrary it invites it, and those who know it the best are its strongest disciples and defenders.—*Rev. E. S. Atwood.*

### CLIPPINGS.

The trustees of the John G. Green estate, from which Princeton College has received nearly a million and a half of dollars, have determined to endow a preparatory school at Lawrenceville, N. J. The Lawrenceville school is to be on the model of the English schools at Rugby and Eton, with such modifications as a careful study of the educational methods in vogue here may suggest. Mr. Mackenzie, the head-master, will have five under-masters. Each will reside in a separate house, with a certain number of pupils in his charge. There will be a large building containing a library and recitation-room, and a dormitory for the larger boys. The number of pupils will be limited at first to two hundred, and the age of admission will be from twelve to twenty. The yearly expense will probably be from $300 to $400.

Many a promising child has been hurried to the grave or crippled in intellect and enfeebled in body by overstudy. A little eight-year-old girl in Philadelphia died a few days ago from brain fever, in which her delirious thoughts were all about examples in arithmetic. She had been in mortal fear of being set back a grade by failure at examination. Common sense in the school-room is one of the chief needs or the period.

For some years the study of German has been optional in the public schools of St. Louis, and about 56 per cent. of the scholars have taken it up. A bill is now before the Missouri Legislature which, if adopted, it is said, will practically eliminate German from the course of study. In view of this, strong resolutions against the bill have been adopted by the School Board of St. Louis.

The recently issued catalogue of the Union Theological Seminary, in the city of New York, shows a total attendance of 127 students, distributed as follows: fellows, 2; graduate class, 9; senior class, 39; middle class, 35; junior class, 42. The Seminary has just received the large bequest of $200,000 from the will of the late ex-Governor Morgan, of New York.

The Bureau of Education at Washington, has issued a paper by F. B. Hough, on "Planting Trees in School Grounds." The writer gives suggestions in regard to the time and manner of planting, and calls special attention to the necessity of preventing thoughtless school children from cutting or otherwise harming young trees.

The Philadelphia *Ledger* says that 132 "prominent citizens, of all occupations and professions, many of them being distinguished women," have petitioned the trustees of the University of Pennsylvania to reconsider their decision of Nov. 7, 1882, and open the doors of the University to women on the same terms as to men.

The senior class at Bates College, at Lewistown, Me., before being graduated, will present the College a life-size bust of Charles Sumner, made in Florence, Italy, by Preston Powers, and valued at nearly $1,000. It will be erected on a pedestal, either in the chapel or library in Hathorn Hall.

Thomas Wentworth Higginson thinks that there is less intemperance at Harvard now than formerly, and that Harvard compares favorably with other American colleges in morality, while being superior to European ones in that respect.

Oberlin College celebrates its semi-centennial anniversary on the 4th of next July. More than two thousand students have graduated from its halls, and many of them have become conspicuous as educators, legislators, and pastors.

The Hartford (Conn.) Public High School is to have a new equatorial telescope, with an object glass of 9⅛ inches aperture. This is said to be the most powerful glass in any high school in the country.

A wealthy lady of Pawtucket, R. I., has given $10,000 to the Benedict Institute at Columbia, S. C.; a school for the gratuitous education of colored men for the ministry and of colored women as teachers.

## 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."

SOME of the readers of the *Outlook* are asking what they shall do with extra copies which are sent to them. Give them to your neighbors who do not otherwise receive them. It has already been said, but it may be worth while to say it again, that copies were sent to all RECORDER subscribers in January and again in April, both in the hope of gaining new subscribers among our own people, and of circulating it among the laymen of other denominations. We have received, this week, quite a long list of names of such men from a Western subscriber. If our brethren and sisters will take hold of this matter they may do much to spread the truth of the Sabbath doctrine.

### AN INTERESTING LETTER.

Although the following letter was intended only for the Editor of the SABBATH RECORDER, it is too full of interest to be read by him alone and filed away among letters received, and not heard from again. We commend the brother and his wife to the sympathies and prayers of all our brethren and sisters. When the time arrives, when it seems necessary, for the truth's sake, that they sever their otherwise pleasant relations, who hope they will find a welcome place in the membership of some Seventh-day Baptist Church where it may be most convenient for them to be received:

MOTOR, Rooks Co., Kansas,
APRIL 8, 1883.

*Dear Brother*,—Your letter with papers and minutes reached me in due time. Thank you very kindly for your prompt notice of my request I was much interested in the information I found in your minutes, and am especially glad to learn that your people are kindling with a missionary spirit. I hope they have really abandoned the defensive policy. We were much interrested in the RECORDER, *Outlook* and *Missionark Reporter*. They are really excellent papers and we would like to take all of them, think we shall, but for the present will remit for *Outlook* and *Reporter*.

I received a letter from Bro. Wheeler, who promises to give us a call. We do not know what we will do, or what we ought to do in regard to our church relation. Although we stated to the Church in regular covenant meeting, our change of views, and do not hesitate at any time to speak or act out our convictions, no one seems to have any desire to call us to an account. We are on the best of terms with our pastor and every individual member. It seems a hard, and, for the present, we judge an unwise and unnecessary step, to dissolve such a relation. We are not hoping, however, that this will be permanent. We know it can not be so. We pray God to bless the Seventh-day Baptists, and hope the work of restoring to its own proper place the Sabbath of the Lord has indeed been begun. Please find enclosed 75 cents for the papers mentioned.

Your brother,
R. H. WOODS.

### WORK IN HOLLAND.

HAARLEM, Holland, April 3, 1883.

MR. G. H. BABCOCK, Plainfield:

*Dear Brother*,—My quarterly report to the American Sabbath Tract Society, that helps me so liberally in the spreading of the truth by my monthly, will not be a record of many interesting facts, although we rejoice in the great privilege we have by that help to sow so more abundantly the truth than we could do before.

*De Boodschapper* is indeed of much more attractiveness as for its appearance. The paper is finer and the type better and the illustrations make it more charming too. And as for the contents, I pray God continually to help me that I may make as good as possible I do strive to give the readers as clear as possible the truth of the gospel in connection with the law of God, particularly with the Sabbath and with baptism too. Two thousand copies are printed monthly, and save a little number that I have to keep, regularly posted. This renewed attack on the error has raised again the warcry of our Sunday-keeping friends, who, in their papers are pleading for their Lord's-day, and give us in that way the finest opportunity to put their doctrines in the light of Scripture and history. Till now I received but two new subscriptions from ministers, and three others; six have withdrawn their subscription.

My correspondence is a great deal enlarged, and I hope it will be among the means that God will bless. I receive from many sides letters that tell me of people who have instruction by my paper. One of the fruits of our labor by *de Boodschapper* is the baptism of a sister, aged twenty-five, who, First-day of this week was buried in the death of Christ in our chapel. She went home this morning. Her dwelling place is Leenwarden, a city of about 30,000 inhabitants. May the Lord help her to be faithful. Her father and mother do not fear the Lord. So she will have a heavy struggle as the only Sabbath-keeper there. Two weeks ago two brothers were baptized in our chapel: a carpenter man, who since some months, kept the Sabbath, and a young sailor, who belongs to the crew of our Bro. Bakker, the Sabbath-keeping sea captain, who is a member of the little church at Workum.

Balance I can't show you, because I asked till now in vain my printer for his account or bill. My first report is not interesting, I know. Nevertheless you will give thanks with us for the opportunity the Lord gives us to preach his truth. I assure you I will be very glad when my second report may contain more interesting facts. I have some hope a better day is at hand.

With respectful salutation to all, yours in Christ, G. VELTHUYSEN.

### 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.

PHILOSOPHY OF THE CHANGE OF DAY.

Those who hold to the theory of the change of day, adduce a certain group of propositions as follows:

1. The work of redemption is greater than the work of creation.
2. The work of redemption was completed at the resurrection.
3. Christ rose on the first day of the week. Therefore that day should be observed as the Sabbath, rather than the seventh.

The Bible attempts no comparison between redemption and creation. Both works are infinite to men. Angels desired to look into the work of redemption, but were not able, much less can man decide which is the greater of two things, neither of which he is able to measure. The major proposition breaks at the touch.

The Bible does not state, or assume, that the work of redemption was completed at the resurrection. If any point in the work of Christ on earth marks the completion of the earthly phase of the work, it is when on the cross, he said, "It is finished." John 19: 30. But Paul teaches that the work of redemption will be complete only when Christ shall have delivered the redeemed universe into the hands of the Father. 1 Cor. 15: 24–28.

The Bible does not state that Christ rose on the first day of the week. It does state (Matt. 28: 1) that when the two women came first to the sepulcher, "late in the Sabbath"—which closed at sunset—he was risen already. We invite special attention to this point. But if the Bible did state that the resurrection occurred on the first day, that would not affect the reasons on which the Sabbath is based. It would still be true that God rested on the seventh day, and commanded us to do in our sphere of action, after his example in his sphere of action.

The history of the "change of day" theory can be told in few words. In the early stages of the Puritan movement in England, the Sabbath question became prominent. The masses held to the no-Sabbath theory. The Seventh-day Baptists urged a return to the Sabbath. Nicholas Bound, a Puritan divine, put forth a book, in 1595 A. D., in which he taught the theory of a change of day by the transfer of the fourth commandment to the first day. Some additions have been made to the theory by later writers, but Mr. Bound's book, and the contemporary literature of Puritan writers form the starting point of the theory of the change. Since that time most of the efforts of the friends of the theory have been put forth to find new support for an existing practice.

The foregoing statements are not the result of hasty examination; they are made brief and plain, in order to induce an examination of the Word of God on these points. We ask our readers to study the Bible rather than commentaries, or books of controversy. We aim to test all theories thereby, and would much rather our readers would go to the sacred pages for the truth than to accept any statement unexamined. Truth only can abide. Error is not sin; but it is dangerous to reject light.—*Outlook.*

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 10, 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."


SOME interesting communications are coming to this office, indicative of the good work done by the *Outlook*. By the permission of the editor of that paper, we shall "write up" some of them, by and by, for the RECORDER.

THERE are about a thousand copies of "Brown's Review of Gilfillian on the Sabbath" on the shelves of the Depository, which ought to be in the hands of the people. Send 50 cents and get one. Or better still, send a dollar and get one for yourself and send one to somebody who otherwise may never see it.

THE citizens of Alfred and vicinity are offered a rare treat, on the evening of May 17th, at Chapel Hall, in the Camilla Urso entertainment. Those who have ever heard this wonderful violinist will not fail to hear her again when such an opportunity is offered. The addition of other noted artists will make it still more of a treat.

WILL not Local Agents for the RECORDER, and others who are interested, make especial efforts to procure names for the *Seventh-day Baptist Quarterly*, and be ready to report to the General Agent at the Associations? We do not wish to urge this matter upon the people, if they do not want it. The object of the canvass now being made is to determine what the people do want. The question must be settled soon.

THE managers of the Irish Convention, recently held in Philadelphia, succeeded in preventing any great demonstration on the part of the dynamitists, and as dextrously avoided saying anything in condemnation of those who have been the perpetrators of the bloodiest deeds, and the most atrocious plots. On this point, we can not help feeling that the Convention was noted more for what it did not do, than for what it did.

A TRULY valiant man, if he must contend with a foe, prefers one who is somewhere nearly a match for him—some one who is worthy of his steel. When Eld. Thomas B. Brown was writing his Review of Gilfillan on the Sabbath, a brother minister asked him how he was getting along with it. He replied that he was nearly through, but that he had not enjoyed the work, adding by way of explanation, "I always did hate to kick at *nothing*, it strains a man so."

A BROTHER who with his family is separated from Sabbath-keepers, in sending pay for his papers, doubled the amount, requesting that papers be sent to some lonely Sabbatarian who needs to be taught how not to be a *lonely* Sabbatarian. We suppose he means to say that the proper way to drive away the lonely feeling, is to keep up a lively interest in and contact with denominational matters, by means of our publications. If we had any doubt of his real meaning, it would be dispelled by this sentence which he adds: "We enjoy our publications very much, especially the RECORDER, and when you know how much we prize the other papers, in their respective departments, that *especially* means a great deal." Moral: Pay for your papers, and send money enough to pay for them for somebody else at the same time.

## STORMS AND SUNSHINE.

In the natural world storms and sunshine succeed each other in pleasing order and variety. In human history and experience it is neither always bright nor always dark. The saddest lives have some bright spots, and the happiest have their days of trouble and sorrow. He has learned life's great lesson best who knows how to take the dark days and the bright ones and out of both extract that which will help him to be a purer, truer, and so a happier man. In the history of the early church these days of trouble and days of peace were strangely intermingled. Fierce and wild persecution raged when Stephen was stoned, and Saul went about breathing threatenings and slaughter against the disciples. Then Saul became a Christian, and he who persecuted the church in times past preached the faith which once he destroyed; "Then had the churches rest throughout all Judæ and Galilee and Samaria, and were edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied." But persecutions came again, James was killed and Peter was cast into prison. Whatever else may have been the result of these persecutions, they served, at least, to throw into strong contrast the spirit and motives as well as the conduct of the persecuted and the persecuting party.

1. The time-serving spirit of Herod is sharply contrasted with the God fearing spirit of the Christians. When Herod saw that he was making friends with the Jews by killing James, he proceeded further to take Peter also, by which it is more than implied that his course was chosen in the light of its effects upon the people. At the same time the disciples appear to have kept about their regular duties, fearing God and keeping his commandments without regard to whether men were pleased or displeased with them. If we had the time and the disposition to do so, we might trace the lives of Herod, and some of these same disciples to their close, and there learn which was sunshine and which shadow.

2. The difference in the weapons used in this warfare, is very striking. Herod used the sword, prison walls, and armed soldiers. The Christian disciples *prayed*. The spirit of hatred, violence, and bloodshed, and apparent power to accomplish all that such a spirit prompts, are on the one side. On the other side is the spirit which resisteth not evil, the spirit of peace on earth and good will toward men, and an appeal to the God of love and mercy. Can there be any doubt as to the result? Speaking from the standpoint of men, no. On the battle field, soldiers are better than prayers, and a man behind locked gates carefully guarded by the faithful legions of a king, is likely to remain there so long as his friends do nothing but pray for him. Thus men have reasoned and do still reason. And yet Peter was delivered from the prison, and saved from the power and wicked purposes of Herod, in answer to the prayers of the church. And still God hears and answers prayer.

3. There is a notable difference in the friends they sought to make. Herod was making friends with the Jews, for the sake of which friendship he was willing to commit murder, and other crimes, and this not because he cared for the Jews, but because he wished to increase his own popularity and possibly increase his power among the people. The disciples appear only to desire the friendship of God. This was seen in the prompt, fearless answer, made on a former occasion, "We ought to obey God rather than men." They dared not disobey and so offend God. They dared to offend men when men demanded of them what was contrary to the will of God. Thus while the worldly man was willing to sin against God for the friendship of his fellow-men, the Christians sought the friendship of God even at the cost of making men their enemies.

# Communications.

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

## RESTING ABROAD.

BY THE CRAM CLUB.

### Heidelberg.

This is a historic city in a most romantic situation on the Neckar River, twelve miles from where it enters the Rhone. Physically the city is too small for its reputation and its place in the annals of the past. It is stretched for two miles along the Neckar, is narrow and compact, filling the little space between the river and the Konigsstuhl Mountain, which rises high above it, and is covered with forests and vineyards. Across the river to the north rises a high hill, the Heiligenberg, vine-clad, and traversed by a much frequented street, known as the "Philosopher's Way," too miles in length. In the Peters kirch, a church dating anterior to 1392 A. D., and yet in use, Jerome of Prague preached the doctrine of the Reformation about 1460 A. D. Our hotel was near the old bridge across the Neckar, the buildings adjoining which yet bear marks of the battle which took place when the French fought for its possession against the Austrians in 1799. The University of Heidelberg, the cradle of science in Germany, was founded in 1386 by Rupert I. It has suffered many vicissitudes, but has been much strengthened during the present century. It now claims 800 to 1,000 students, and has a fine corps of professors, and a library of 200,000 volumes. The barbarous practice of friendly (?) duelling is yet very popular among the students. The champion duelist is the honored man, and scarred faces are a matter of pride. Two or three duels per week is a fair average. Those who wish to share in the honors of this department of University culture (?) join a duelling club. Volunteers from one of these clubs are called for, from time to time, and antagonists from another club are asked for to meet them. If a member fails to volunteer after a sufficient opportunity has been offered, he is appointed to fight by his president. If he refuses, he is disgraced. Combattants are prepared for the work as follows: The eyes are protected by strong iron goggles the heavy leathern straps of which bind the ears flat against the head, the neck and arms are wrapped in thick bandages, and the whole body is padded against injury. The swords used are sharpened to a keen edge, blunt at the point, very light and elastic. The combattants are brought in, attended by seconds, armed and padded, who take positions near them. An umpire is chosen from a neutral club. He is attended by a secretary with watch and note book, who records the progress of the fight, the nature, and number of the wounds, etc. Each duel, to be legal, must occupy fifteen minutes, exclusive of time called for "breathing spells," and for dressing wounds, for which purpose a surgeon is always in attendance. The duelists and their seconds salute the umpire; the word is given, the combattants spring forward and rain blows at each other as an August thunder storm rains lightning from the clouds, until blood is drawn, or a sword is broken. Then the seconds cry "halt," and force up the swords of the combattants with their own. The wounds are dressed, or the broken sword is replaced, and the fight is renewed. Two hours are often consumed, including resting, and dressing wounds, before the necessary amount of actual fighting has been accomplished, and the duelists are often led from the field absolutely drenched with blood. If a dangerous wound is given the surgeon orders the fight to cease, and the duel counts as "legal" even though the full time has not been consumed. The great aim is to disfigure the face as much as possible and avoid inflicting mortal wounds. Death sometimes occurs from accident, or exhaustion and prostration induced by unhealed wounds. Faces wearing from three to five ugly scars are not uncommon. Barbarous as the custom is, one of the professors of the University told us that the authorities were unable to suppress it. It is a foul blot on the civilization of Heidelberg University.

The one object of especial interest to the tourist, is Heidelberg Castle. It was half palace and half fortress, and is the finest ruin in Germany, if not in Europe; it may be called justly the German Alhambra. Situated on the side of the Konigsstuhl Mountain, about 350 feet above the river Neckar, overlooking the city and the surrounding country, its walks, terraces, balconies, and towers tempt the tourist to stay long, and to return often that he may enjoy the scene. The castle dates from the close of the 13th century. In 1693 Louis XIV. destroyed the city and dismantled the castle. In 1764 lightning continued the work of destruction. The description of what now remains would fill many columns. The Club wandered for hours through its rooms, climbing its towers, gazing from its terraces and balconies, wondering at its mighty archways, and admiring its quaint carvings. The great wine-cellar is intact, and we ascended by a stairway to the top of the famous "Heidleberg Tun" which was built in 1751, and is capable of holding forty-nine thousand gallons. It is said to have been filled with wine once. The peasant farmers paid their rent money in wine in those days. A smaller tun stands near by which has a capacity of ten thousand gallons. The chapel in one part of the castle is in good preservation, and a museum of relics is arranged in a room above it. The tower at the eastern extremity of the ruins was so strongly built that the efforts of the French to "blow it up" in 1689, resulted in detaching only a single portion, which now lies in the moat below. The tower is 87 feet in diameter, and its walls are 21 feet thick. The castle grounds as now arranged were laid out in 1804. They are much frequented by the Heidelbergers, as well as by tourists. Many historic events of importance in the history of Europe, are connected with this castle, which will long remain, "beautiful in ruin."

FRANKFORT-ON-THE MAIN.

Events and centuries have conspired to make this Frankfort a noted city. It is at once ancient and modern, 75,000 to 80,000 inhabitants. It was founded by Charlemagne and was of importance as a royal residence as early as 790 A. D. In 1240 Charles IV made it the "Town of Election of the German Empire," and most of the emperors were elected there until the dissolution of the Empire in 1806. It was assigned to Prussia in 1866. The situation is in the midst of a large open plain, upon the river Main. Its commercial importance has been great through all its history.

The one work of art for which this sketch can find space is the "Monument of Gutenberg," the "Father of Printing." He holding types in his hand, forms the center of a group of life-size figures. Fust stands at his right, and Schoffer at his left. On the frieze of the monument are the likenesses of thirteen celebrated printers. In four niches beneath the frieze, are the "arms" of Mainz, Venice, Frankfort, and Strasbourg, the four towns where printing was first practiced. On four separate pedestals are figures of Theology, Poetry, Natural History, and Industry, representing the causes which have been most advanced by the art of printing; while four animals which serve as waterspouts from the mouths of which copious streams pour, indicate the diffusion of the art preservative to all quarters of the globe.

The Judengasse, or Jew's street, is a place of special interest. It was founded, so to speak, in 1462, and up to 1806, all Jews in Frankfort were confined to that quarter. Here they were literally packed by thousands. The street even now is narrow, gloomy, dirty. For three hundred years more or less, at evening, and on Sundays and holidays this street was shut off by gates, and no Jew might venture into any other part of the town under heavy penalty. In spite of this detestable tyranny, many of these Jews became rich, among whom were the Rothschilds, who have for years been the bankers of kings and emperors, and who have created war and made peace by their money. Their offices are near this quarter in a building far less pretentious than the buildings of many insurance companies, which are only financial bubbles. The old town is noted for its narrow and intricate streets, many of which are yet unchanged. Some are too narrow for a single carriage, and each succeeding story of the buildings projects over the lower one until the upper stories almost touch each other. From the upper windows it would be easy to shake hands across the street, and we found one place, where, for a little way, the sky was shut out by the buildings shutting over the street from either side.

Frankfort has no mean reputation as a cradle of art in Germany. The Stadel Art-Institute is well known in art circles. It was founded by John Frederic Stadel, who, dying in 1816, gave his houses and pictures to the city for the founding of an art school. The gift was valued at £100,000. The present collection of pictures and casts is valued at half that sum, without regard to the buildings and grounds. Specific objects of interest are plenty. The house where Goethe was born is marked by an inscription noting his birth-day, Aug. 28, 1749. His monument is near by. The Romer, or old Town Hall, in which the great events and political transactions connected with the history of the Empire took place, is preserved by the city with its old-time decorations and arrangements. Old churches abound, and business places, and dwellings, quaint, curious, and ancient, meet you at every turn, and lucky is the stranger who wandering in certain quarters, does not drift into hopeless confusion.

COLOGNE.

Our voyage by steamer down the Rhine ended at Cologne. Those who can remember certain old friends with whom they became acquainted while reading Cæsar, will be glad to know that this city was founded by the *Ubii*, when they were driven from their former resting place by the *Suevi*. The conquering Romans followed, and Agrippina, mother of Nero, placed a colony at Cologne, about 50 A. D., and the settlement soon became the capital of Lower Germany. Remnants of a stone bridge across the Rhine which was commenced by Constantine in 308 A. D., are still visible when the water is low, and the Town-Hall of to-day claims to occupy the site of the old Roman Prætorium. Cologne saw some marked vicissitudes between the 12th and 17th centuries. Early in the present century the city came under Prussian control and began to regain its former importance. It has a population of one hundred and twenty-five to thirty thousand. Cologne has the finest cathedral in all Europe, but as we hope that an entire letter may yet be devoted to cathedrals we will not describe it here. The city has many churches. The guide will be anxious to take you to St. Ursulus, a church erected in the 12th century and named for an English princes, who, so says tradition, was murdered at Cologne on her return from a pilgrimage to Rome, together with eleven thousand attendant virgins. The same guide will show you the bones of those eleven thousand virgins, in cases, around the room. We saw the church, but I do not remember that any member of the Club said he believed the tradition. The bones were there, but, "by the scientific method," it is a little difficult to convince the inquiring mind that they did really belong to that specific eleven thousand martyred virgins. We climbed one of the lesser towers of the Cathedral, to the height of 250 feet, from whence the panorama was second to none. There are some valuable moral and spiritual lessons to be learned by looking at the world from above. Another church, St. Gereon, is dedicated to the memory of 408 martyrs of the Theban legion, who perished here, as Christians, during the persecution under Diocletian. Probably the kernel of fact in that tradition can be depended on. The church of St. Panteleon is one of the most ancient. It dates back at least 1,200 years, and parts of it were built of the remains of Constantine's stone bridge. The original "Eau de Cologne" perfumery is manufactured here, and there are several original (?) manufacturers of it. If you purchase a package, and the shop-woman who sells it to you, assures you that you can take it home "free of duty," don't you believe her story, *i. e.*, unless you are a lady, and have a Saratoga in which it can be packed as an "article of the toilet." If you are only an unsophisticated man, carrying no baggage but a grip-sack, you may better hope to escape the measles, than to get that package into England free of duty, and as to New York, well, you must take your chances.

Passing from Cologne toward Amsterdam, we have only time for a few sentences concerning

DUSSELDORF,

the cradle of Rhenish art. It is a town comparatively modern, having had no importance until the Dukes of Berg took residence there early in the 15th century. Its valuable picture gallery was founded at the opening of the 18th century. The city is beautifully laid out, mainly on the right bank of the Rhine. Among the many attractive "Gardens" is the one formerly belonging to the Philosopher Jacobi, the shaded walks in which were the favorite resort of literary men, among whom were Gothe and Herder. A few fine pictures are now to be seen in the principal gallery. Here our hurried glimpses of the Rhine cities must close. PARSON.

## OUR ASSOCIATIONS.

There are many who have recently become Seventh-day Baptists. They have not had much opportunity to learn of our denominational gatherings. For the information of such this article is written.

We have five Associations, a General Conference, and numerous Yearly and Quarterly Meetings. As to the Associations: The South-Eastern embraces the West Virginia Seventh-day Baptist churches. The Eastern embraces the churches in the New England States, in New Jersey, and in Eastern New York. The Central embraces the churches of Northern New York, lying in the vicinity of and south of Lake Ontario. The Western embraces the churches of Western New York and Northwestern Pennsylvania. The North-Western Association embraces the churches in a very large scope of country: Illinois, Wisconsin, Iowa, Minnesota, Missouri, Kansas, Nebraska, and one church in Ohio. The main business of the denomination is done by the General Conference and by the Missionary and other Societies which meet in connection with the General Conference. The object of the Associations is for mutual counsel and encouragement in all our Christian activities. Each church represents itself by letter, and also by delegate whenever practicable. It is proper for any church to submit any matter to the Association for information or counsel. The Sabbath-school, missionary and other denominational interests in the Associations are looked after and encouraged. It is also intended for these Associational gatherings to be thoroughly warm, spiritually, that the preaching, devotional services, essays, resolutions and addresses shall be of such character and tone as to impart heart culture and soul growth.

The South-Eastern Association meets on Fifth-day before the last Sabbath in May, and the others follow during each succeeding week. It is thus arranged that there may be a delegate from each Association to each of the other Associations. Thus the entire denomination is in some measure represented at each Associational gathering. And now it happens for the first time in our history, that the North-Western Association assembles west of the Missouri river. Providence permitting it convenes with the Pardee Church, Atchison Co., Kansas, June 21–24, 1883. We confidently expect a delegate from three of the other Associations. The South-Eastern sent a delegate last year, and we should be glad if it could meet the ex-

pense again this year. The d
the different parts of our d
will no doubt be large. Man
to come for various reasons.
all to come who can do so.
Church will entertain all
hospitality even though the
tions may be more limited tha
churches could furnish.

Now let us all remember th
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cause of God, and the upliftin
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how great the responsibility! W
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Association, reduction of fare
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S. R

## ELD. JOEL GREENE

The death of Bro. Greene
in the letter published below.
more of the particulars of his
death than is here given, exce
weeks ago he wrote to the S
Board that he was unable to w
probably be no better. All h
several years past have been d
one object of securing the p
Religious Liberty bill in Pen
this work he finished his earth
be seen that he was in his 84th
are our fathers in the ministry
Griswold, Lewis, and Greene
since our last General Conf
will take their places?

MOSIERTOWN, Crawford C
M

Rev. Joel Greene, of this pla
morning, April 27th, and was
Sunday. He was born in Hoo
Co., N. Y., August 4, 1799.
Seventh-day Baptist Church
when eighteen years of age.
the ministry he preached as o
fered up to within a few weeks
During his active career, he
four different newspapers, l
worldly substance by fire, in hi
in this line. He was a most ze
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tion of a letter from ex-Senator
Jones, highly complementary t
direction, was, by request, re
Thickstun, a former member o
ture, previous to the delivery o
sermon by Rev. C. H. Harvey.
took place from the Carmel B
and was largely attended.

I give these facts as an addi
which may be in your possess
been a resident here since 1861
wrote many able articles to loc
He was married to Miss Nancy
24, 1826. She survives, in g
most estimable woman.

Yours, L. W. T

# Home Ne

## New York.

ITHACA.

In a recent communicatio
place, one of the Sabbath-kee
tell you, brother, we have slo
only a few steady attendants.
that you could come again and
ple up. Oh, how we do need
take hold of this matter, for
many going down to hell, a
eyes wide open, too. I am so
has shown me the way of life.
him all the glory. Thanks be
I see no other way, but to kee
and laws, if I expect ever to
peace. We had a good meetin
on Sabbath day. Our leade
King and Boom, were present.

ADAMS CENTRE.

I have just completed a
here for funds for our Sabbath
A generous response has been
35, besides the generous pledg
D. Potter for the *Outlook*. Pa
ple are working heartily toge
cent baptisms have occurred,
to follow soon, showing the ch
a good working condition.
beginning to receive a share
and a large delegation will be l

## Rhode Island.

ASHAWAY.

At a regular business meetin
Hopkinton Church, held on th
er the Sabbath, May 5, 1883,

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mory of 408 martyrs of the
who perished here, as Chris-
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is one of the most ancient.
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you purchase a package, and
who sells it to you, assures
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an "article of the toilet."
an unsophisticated man,
gage but a grip-sack, you
to escape the measles, than
e into England free of duty,
York, well, you must take

Cologne toward Amsterdam,
e for a few sentences con-

USSELDORF,

nish art. It is a town com-
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formerly belonging to the
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s are now to be seen in the
Here our hurried glimpses
must close. PARSON.

ASSOCIATIONS.

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to learn of our denomina-
For the information of
written.
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the General Conference
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Association meets on
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for the first time in our
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Missouri river. Provi-
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Co., Kansas, June 21—
ently expect a delegate
er Associations. The
delegate last year, and
it could meet the ex-



pense again this year. The delegation from the different parts of our own Association will no doubt be large. Many are interested to come for various reasons. We encourage all to come who can do so. The Pardee Church will entertain all with Christian hospitality even though the accommodations may be more limited than some of our churches could furnish.

Now let us all remember that this meeting has for its object the advancement of the cause of God, and the uplifting of the down-trodden Sabbath. How large the work, and how great the responsibility! We are watched and criticised. Left unto ourselves with our own natural thoughts and the promptings of our own ambitions, we shall bring great damage to the cause. But with the Spirit of God working in us, and using us as instruments, we may have the privilege of greatly strengthening the work committed to our hands. The manner of getting to the Association, reduction of fare, etc., will be noticed in the RECORDER in due time.

S. R. WHEELER.

## ELD. JOEL GREENE.

The death of Bro. Greene is announced in the letter published below. We know no more of the particulars of his sickness and death than is here given, except that several weeks ago he wrote to the Secretary of the Board that he was unable to work, and would probably be no better. All his energies for several years past have been directed to the one object of securing the passage of the Religious Liberty bill in Pennsylvania. In this work he finished his earth life. It will be seen that he was in his 84th year. Thus are our fathers in the ministry falling; Elds. Griswold, Lewis, and Greene have all gone since our last General Conference. Who will take their places?

MOSIERTOWN, Crawford Couutry, Pa., MAY 1, 1883.

Rev. Joel Greene, of this place, died Friday morning, April 27th, and was buried here Sunday. He was born in Hoosic, Rensselaer Co., N. Y., August 4, 1799. He joined a Seventh-day Baptist Church by immersion when eighteen years of age. After entering the ministry he preached as opportunity offered up to within a few weeks of his death. During his active career, he was editor of four different newspapers, losing all his worldly substance by fire, in his last venture in this line. He was a most zealous worker, in season, and out of season, for the repeal or modification of the Act of April 22, 1794, which discriminates against the religious establishment to which he belonged. A portion of a letter from ex-Senator Horatio Gates Jones, highly complementary to him in this direction, was, by request, read by L. W. Thickstun, a former member of the Legislature, previous to the delivery of the funeral sermon by Rev. C. H. Harvey. The funeral took place from the Carmel Baptist church and was largely attended.

I give these facts as an addition to others which may be in your possession. He had been a resident here since 1861 or 1862. He wrote many able articles to local newspapers. He was married to Miss Nancy Frink, Aug. 24, 1826. She survives, in good health, a most estimable woman.

Yours, L. W. THICKSTUN.

# Home News.

## New York.

### ITHACA.

In a recent communication from this place, one of the Sabbath-keepers says: "I tell you, brother, we have slow work here; only a few steady attendants. I was in hope that you could come again and stir the people up. Oh, how we do need some one to take hold of this matter, for there are so many going down to hell, and with their eyes wide open, too. I am so glad that God has shown me the way of life. I will give him all the glory. Thanks be to his name. I see no other way, but to keep God's words and laws, if I expect ever to meet him in peace. We had a good meeting at my house on Sabbath day. Our leaders, Brethren King and Boom, were present." L. C. R.

### ADAMS CENTRE.

I have just completed a short canvass here for funds for our Sabbath reform work. A generous response has been given, of $180 35, besides the generous pledges of Bro. C. D. Potter for the *Outlook*. Pastor and people are working heartily together, and recent baptisms have occurred, and others are to follow soon, showing the church to be in a good working condition. Conference is beginning to receive a share of attention, and a large delegation will be looked for.

L. C. R.

## Rhode Island.

### ASHAWAY.

At a regular business meeting of the First Hopkinton Church, held on the evening after the Sabbath, May 5, 1883, the following preamble and resolution were unanimously adopted:

WHEREAS, the First Alfred Church has invited our pastor, Rev. W. C. Titsworth, to become the pastor of that church; and

WHEREAS, the terms he proposed to them have been accepted; therefore,

*Resolved*, That in our opinion the following are some of the reasons why he should not leave us after so short a pastorate: 1. The feeling of good will and confidence toward him, never more manifest than now. 2. His steady growth in favor as preacher and pastor. 3. The importance of this field in respect to size, and the peculiar difficulties in the way of building up a Sabbath-keeping church and community here, and Mr. Titsworth's special adaptation to our needs. And we should be glad to pledge to him anew our support in sympathy, prayer, co-operation, and all helpfulness, as our pastor. M.

# Condensed News.

## Domestic.

At a meeting of the Convention of the American Labor Reform League, in New York, May 6th, R. Whume presiding, resolutions were adopted, declaring that as labor is the source of all wealth, accumulation by interest or otherwise is robbery; that to pay no rent is a banner duty, not only in Ireland, but in New York, and all over the world; that czars, queens, presidents, and land, railway and bank monopolists are special exponents of vast confederacies of organized robbers, who may expect to be taken off by dynamite, daggers, or whatever other means retributive justice demands. to establish our common right. The action of the Philadelphia convention was denonnced as fruitless.

President White addressed the students of Cornell University, May 4th, regarding the attack recently made at the local alumni meeting in New York. Taking up the charges in detail, he showed their baselessness. As to the trustees, they had increased the funds of a few hundred thousand dollars to as many millions, and themselves contributed about two and a half millions more. The faculty never was as good as now, and the salaries have been recently twice increased. The students were steady, and improving in numbers and quality. Nine out of fifteen university buildings were gifts. He thought the alumni elected their trustees not to attack the University, but to labor within the board.

The Governor of New York has sent to the Senate the names of Congressman Wm. Dorsheimer, J. Hampden Robb and Andrew H. Green, of New York, Martin B. Anderson, of Rochester, and Sherman S. Rogers, of Buffalo, as commissioners for the preservation of the scenery of Niagara Falls under the bill recently passed. The nominations were all promptly confirmed.

The council of Danville, Ill., fixed the yearly saloon licenses at six hundred dollars. All saloon keepers refused to pay and closed their places. A large number of citizens signed a call for a public meeting for the purpose of urging the council to raise the license to $1,000. The saloon men yielded and agreed to pay $600.

The Legislature of Connecticut adjourned May 3d, *sine die*. The session was the longest on record. A constitutional amendment for biennial sessions of the Legislature was passed. It will require a two-thirds vote of the next Legislature and be approved by the people.

The laborers of the Delaware and Hudson coal docks of the Buffalo River struck for an advance of twenty cents per day. New hands are being engaged at the old rate, $1 50 per day. The laborers of the new Erie elevator have also struck.

The steamship Alaska which arrived in New York, May 6th, made the trip from Queenstown in six days twenty-three hours and eight minutes, beating her former time, which was the quickest on record.

An explosion of gas just occurred in the Dorrance shaft of the Lehigh Valley Coal Company. A number of men are in the pit. The entire fire department is called out. No serious danger is apprehended.

The Senate of the Massachusetts Legislature has passed a bill giving the Governor, with the consent of the Council, power to remove superintendents and physicians of State institutions after a hearing.

## Foreign.

A ministerial crisis is shortly expected at Madrid. There is much discontent because the government failed to fulfill its promises. It is considered likely that Herrera, President of the Chamber of Deputies, will be called upon to form a new cabinet, consisting chiefly of monarchial democrats and members of the dynastic left.

The United States minister at Athens writes that the American school of classical studies, established there the past year under the auspices of the Archæological Institute of America with the co-operation of the leading colleges of the United States, is in a very prosperous condition.

One hundred and thirty prisoners have been arraigned in Galway, Ireland, charged with being implicated in the Letter-frack murders. Informers proved that at a meeting a plan was adopted to murder Constable Kavanagh.

The trial of twenty-six socialists, mostly students and artisans, has begun at Lemberg, Austria.

The French government has decided to send 1,500 troops to Tonquin.

Frederick Kerr, an absconded clerk, of Preston, Keene & Co., bankers, of Chicago, a defaulter for $150,000, has been arrested under the extradition treaty, at Lima, Peru.

At Halifax, six government employees, supposed to have been implicated in the robbery of postage and telegraph stamps and stamped papers, have been arrested.

At Vienna a scarcity of bread is expected, owing to the threat of bakers to strike. The war office has placed military bakers at the disposal of master bakers.

Ex-Empress Eugenie renounced her claims to the chateau, presented by Marseilles to the Empress Napoleon. The municipality will pay the cost of the suit.

At a banquet of the National Liberal Club, Gladstone said the government had met dangers from an unknown agency of secret societies successfully.

At Dublin, the Lord Lieutenant has approved the concessions to the Irish police advised by the committee which investigated their grievances.

At London, Northcote unveiled the statue of Lord Beaconsfield, in Parliament Square. A large concourse was present.

At Ottawa, it is rumored that the term of the office of the Marquis of Lorne will be extended another year.

At London the box seized at the *Times* office contained only waste paper—another dynamite hoax.

The copywright convention between Germany and France has been signed.

It is reported in Paris that Von Moltke is seriously ill.

DOCTRINE AND CHURCH LIFE.—Doctrinal purity is the core of sound prosperity. Men must be instructed, not merely roused; made to think as well as to feel. Many cry up emotion, zeal, and cry down creeds and systems of faith as if they were cramps upon the intellect and the heart. The religion of *emotion* is a bonfire that blazes up and blazes out. And what is left? Ashes. The age calls for a positive pulpit; not mere pyrotechnics, but a faith "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone."

There are two eras in the Christian church specially noted for purity of doctrine, the early apostolic age and the reformation of the sixteenth century. There was no compromise with error in the apostles' preaching. The cross was not of Christianity. "God forbid,' says Paul, "that I should glory save in the cross of our Lord Jesus Christ." What was the fruit of this preaching? "The Lord added to the church, *daily*, such as should be saved."—*Christian at Work.*

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

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

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

## SPECIAL NOTICES.

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

ORDER OF EXERCISES.

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

*Afternoon.*

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

*Sixth-day Morning.*

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

*Afternoon.*

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

*Sabbath Morning.*

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

*Afternoon.*

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

*First-day Morning.*

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

*Afternoon.*

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

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

EXECUTIVE COMMITTEE.

PROGRAMME adopted by the Executive Committee for the next session of the Seventh-day Baptist Eastern Association, to be held with the Church at Plainfield, N. J., commencing May 31, 1883:

*Thursday, May* 31, 1883—*Morning Session.*

10.30, Opening Address, by U. M. Babcock; Report of Executive Committee; Appointment of Standing Committees.

*Afternoon Session.*

2 to 2.15, Devotional exercises.
2.15 to 4.30, communications from churches; miscellaneous communications; reports of delegates; annual reports; reports of committees; miscellaneous business.

*Evening Session.*

8 o'clock, Paper, "History of the Seventh day Baptist Eastern Association, by W. C. Titsworth.

*Friday, June* 1, 1883—*Morning Session.*

9 to 9.30, Devotional exercises.
99.30 to 10, unfinished business.
10 to 12, "Missionary Society Conference," conducted by A. E. Main, followed by discussion.

*Afternoon Session.*

2 to 2.15. Devotional exercises.
2.15 to 2.30, Unfinished business.
2.30 to 4.30, "Tract Society Conference," conducted by A. H. Lewis, followed by discussion.

*Evening Session.*

8 o'clock, Prayer and conference meeting, conducted by T. L. Gardiner.

*Sabbath, June* 2, 1883—*Morning Session.*

10.30, Preaching by J. Summerbell; collection for Missionary Society; communion.

*Afternoon Session.*

3 o'clock, Sabbath-school, arranged by D. E. Titsworth, Superintendent.

*Evening Session.*

8 o'clock, Preaching by H. D. Clarke.

*Sunday June* 3, 1883—*Morning Session.*

10.30, Preaching by B. F. Rogers; collection for Tract Society.

*Evening Session.*

8 o'clock, Preaching by Geo. J. Crandall.

W. C. TITSWORTH, *Moderator.*
J. M. TITSWORTH, *Clerk.*

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

PROGRAMME.

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

C. A. BURDICK, *Secretary.*

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

PROGRAMME OF EXERCISE.

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

Question box and other exercises as time will allow.

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 1853, '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.

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

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

## MARRIED.

At Alfred Centre, N, Y., May 2, 1883, by Rev. J. Allen, Mr. URI W. MIRRIAM and Miss LOUVISEY BENTLEY, both of Ward.

## DIED.

In Plainfield, N. J., April 23, 1883, Mrs. MARY R. RANDOLPH, wife of Barzillai J. Randolph, in the 64th year of her age. The deceased was the daughter of Archibald and Nancy Dunn, and was born in Piscataway, N. J. At about sixteen years of age she was hopefully converted, and was baptized by Eld. William B. Maxson, and united with the Seventh-day Baptist Church in her native town. In 1840 she was married to Barzillai J. Randolph, who survives to mourn the loss of his beloved companion, after forty-three years of a happy, wedded life. The deceased had been in failing health for some years; but approaching death had no terrors for her. To those loved ones who stood near her, she said, My dissolution is near; not my will, but thine, O God, be done. Her last words were, My God; my salvation; my children. And truly, she was a devoted Christian, a devoted wife and mother, cheerful and obliging, and much respected and beloved by all who knew her. Besides the husband, seven children—two sons and five daughters—survive her. One daughter had gone on before, with her husband and infant child. Sister Randolph and her husband were constituent members of the Plainfield Seventh-day Baptist Church, in which connection the departed continued until her death. She leaves a large circle of connection and friends who deeply feel their loss at her departure. Her funeral was attended April 26th. In the absence of her pastor, Eld. A. H. Lewis, the funeral services were conducted by Eld. L. C. Rogers, assisted by Eld. L. E. Livermore, of New Market, N. J. The bereaved and greatly afflicted family desire to be remembered in the prayers of all the faithful in Christ Jesus. L. C. R.

## LETTERS.

J. M. Richey, Mrs. J. H. Howe, D. C. Green A. R. Crandall, W. E. M. Oursler, John Congden, W. S. Bonham, Ellis Ayers, Fannie E. Stillman, A. J. Titsworth, J. W. Stanfield, Clark Green, E. C. Hibbard, G. S. Honeywell, Maxson Babcock, L. C. Rogers, T. F. West, L. D. Seager, R. S. Geer, J P. Lundquist, O. U. Whiford, R. J. Maxson, Mrs. Wm. B. Maxson, E. R. Clarke, L. Coon, B. G. Stillman, O. D. Sherman, S. G. Burdick, L. E. Livermore, H. W. Randolph, W. J. Haight, B. H. Stillman, R. P. Jones, James P. Coon, H. W. Palmiter, J. Clarke, D. P. Williams, A. E. Main 2, J Bailey, S. R. Wheeler.

## 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.**

| | | Pays to | Vol. | No. |
|---|---|---|---|---|
| D. P. Williams, New London, | $2 00 | 39 | 26 | |
| Ira Green " | 2 00 | 39 | 52 | |
| Wm. Davis, Higginsville, | 2 00 | 39 | 52 | |
| Mrs. J. H. Starke, " | 2 00 | 39 | 52 | |
| Mrs. E. Nichols, Lincklaen Centre, | 4 00 | 40 | 4 | |
| Schuyler Olin, " | 2 00 | 39 | 26 | |
| Mrs. C. S. Coon, " | 50 | 39 | 32 | |
| Mate Saunders, Alden, | 50 | 39 | 30 | |
| S. G. Bliven, Scio, | 2 00 | 40 | 13 | |
| N. W. Irish, Wellsville, | 75 | 39 | 19 | |
| Daniel B. Stillman, Nile, | 2 00 | 39 | 52 | |
| A. K. Crandall, Portville, | 2 00 | 39 | 52 | |
| Mrs. S. A. Champlin, " | 2 00 | 39 | 52 | |
| A. M. Edwards, Union Dale, Pa., | 2 00 | 39 | 52 | |
| Clark Green, Raymond, | 2 00 | 39 | 52 | |
| Mrs. J. S. Howe, Honeoye, | 1 00 | 39 | 30 | |
| Rev. Henry Brown, Norwich, Conn., | 2 00 | 40 | 20 | |
| John Congdon, Newport, R. I., | 2 00 | 40 | 19 | |
| Mary S. Tomlinson, Shiloh, N. J., | 2 00 | 39 | 52 | |
| John T. Davis, " | 2 00 | 39 | 52 | |
| Mrs. Geo. B. Davis, " | 2 00 | 39 | 52 | |
| Amos S. Davis, " | 2 00 | 39 | 52 | |
| Hiram Davis, " | 2 00 | 39 | 52 | |
| Morgan Smalley, " | 2 00 | 40 | 11 | |
| B. F. Davis, " | 2 00 | 39 | 52 | |
| Fannie E. Stillman, Peninsula, O., | 2 00 | 40 | 26 | |
| L. D. Seager, Jackson Centre, | 50 | 39 | 26 | |
| James Millard, Walworth, Wis., | 2 00 | 39 | 52 | |
| S. G. Burdick, Milton, | 2 00 | 39 | 52 | |
| Rollin Godfrey, " | 2 00 | 39 | 52 | |
| Hattie Hibbard, Utica, | 2 00 | 40 | 8 | |
| James P. Coon, Clayton, Minn., | 2 00 | 40 | 29 | |
| Ellis Ayers, Dodge Centre, | 2 00 | 40 | 2 | |
| Russell Maxson, Nortonville, Kan , | 2 00 | 40 | 7 | |
| Mrs. E. F. Williams, Topeka, | 3 00 | 40 | 10 | |
| Mrs. Geo. D. McLean, Florence, | 1 00 | 39 | 26 | |
| John W. Riggs, " | 2 00 | 39 | 52 | |
| A. S. Adams, " | 2 00 | 40 | 12 | |
| Mrs. L. B. Hisle, Campbellsburg, Ky., | 1 00 | 39 | 26 | |
| Mrs. M. S. Beers, Oakland, Cal., | 1 00 | 39 | 26 | |

FOR LESSON LEAVES.

| | |
|---|---|
| Charles A. Rogers, South Otselic, | 72c |
| Benj. H. Stillman, Lincklaen, | 45c |

## WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 5th 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 24,237 packages; exports, 1,181. Old butter is at a range of from 10 @ 20 cents; odds and ends selling at 11 @ 12 cents, with sale yesterday of 42 packages New York State at latter price. The receipts of "fresh" have run better quality this week, and the demand takes all the choice that can be supplied. The season for return pails is now opening. The good thick oak stave and cover helps to keep the butter in its place, and cool, while in shipment. Paint the plump weight of the pail on the bottom. Paint the owner's name and railroad station, to which it is to be returned, on the side and also on the top, and in shipping tie the tags on or paste paper pasters on tops and sides, which may afterwards be washed off, so as to keep the pail looking fresh and clean. We quote:

| | *Fancy.* | *Fine.* | *Faulty.* |
|---|---|---|---|
| New butter, dairy..... | 26@28 | 20@25 | 12@18 |
| Creamery, fresh make.. | 28@30 | 25@27 | —— |
| Imitation cream'y, fresh | —— | 20@22 | 13@17 |
| Factory butter, fresh.... | 16@18 | 11@13 | 10@11 |
| Old butter, .... ..... | 16@20 | 12@15 | 9@11 |

CHEESE.—Receipts for the week were 14,949 boxes; exports, 15,531 boxes. The ending of old cheese isn't quite up to expectation. The little stock of old seem to go a long way. New cheese were borne down upon in the first half the week, but later free foreign orders helped the market and it closed firm for fine stock. We quote:

| | *Fancy.* | *Fine.* | *Faulty.* |
|---|---|---|---|
| Factory..... | 13 @13½ | 12@13 | 8 @11 |
| Skimmed ..... | 9 @11 | 6@ 7½ | 2 @ 5 |

EGGS.—Receipts for the week were 19,741 bbls. and 7,483 cases. The market this week has declined about 1 cent. Receipts have been liberal, and sales at the close at 16 @ 16½c. We quote:

Fine fresh laid eggs.....16 @16½
Canada, Western and Southern, fresh....15 @16

BEANS.—Imports, 2,700 bags. Market dull, lower, and unsatisfactory to holders. We quote:

Marrows, per bushel, 62 lbs.....$2 00 @$2 40
Mediums " " ..... 1 60 @ 2 00

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice..... @15
" " " fair to good.....12 @14
Apples, N. C., sliced, choice to fancy.... —@—
" " " fair to prime..... 7 @ 8
Peeled peeches, evaporated.....20 @24
Unpeeled peaches, " .....14 @15½
Peeled " choice to fancy.....14 @15
" " common to good..... 8 @12
Raspberries, dried.....32 @34
Blackberries..... @ 9½
Cherries.....25 @28
Plums.....11½@12

BUTTER, CHEESE, EGGS, BEANS, ETC.

*Exclusively and Entirely on Commission.*

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

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLJAMBE & Co., Cleveland, O

# Selected Miscellany.

## THE SCHOOL BOY.

We bought him a box for his books and things,
And a cricket bag for his bat;
And he looked the brightest and best of kings,
Under his new straw hat.

We handed him into the railway train,
With a troop of his young compeers,
And we made as though it were dust and rain
Were filling our eyes with tears.

We looked in his innocent face to see
The sign of a sorrowful heart;
But he only shouldered his bat with glee,
And wondered when they would start.

'Twas not that he loved not as heretofore,
For the boy was tender and kind;
But his was a world that was all before,
And ours was a world behind.

'Twas not that his fluttering heart was cold,
For the child was loyal and true;
But the parents love the love that is old,
And the children the love that is new.

And we came to know that love is a flower
Which only groweth down;
And we scarcely spoke for the space of an hour,
As we drove back through the town.

## ONE HERO.

You would not have said that John Hammond looked in the least like a hero, a square-shouldered, rough-handed fellow of fifteen, wearing a very happy-go-lucky checked shirt and blue overalls. Those blue overalls had seen service, as their irregular patches bore witness; driving the cows shrough the morning dew, hoeing, milking, and tramping the fields, they, and others like them, had been of John's wearing apparel for as many years as he cared to remember. And of course no boy takes pains to look back at the days when he wore short skirts and pinafores; he imagines life begins when he puts on boots and jacket and trousers. But, although John was a country fellow, with rather a steady and monotonous round of work before him, and no very brilliant prospects in the future, as far as eye could see, he had, like all boys worth anything, ambitions of his own.

His father was a hard-working man who had, as a boy, lived on a large, rather barren farm which at last he had been able to purchase with his jealously treasured "savings," and held naturally the belief that his son would work and improve the same land after he had grown old, died, and left it.

John had other thoughts; he felt in himself an ability for pursuits different from the one his father chose. That was well enough; boy as he was, he saw it to be a noble and dignified thing to till the ground and make it fair with orchard and garden, but all men were not intended by nature for the same work. He had a genuine love for mechanical pursuits, and there was a cunning at his fingers' ends which seemed to promise a real bent toward making and fashioning. It was better to be a carpenter, even, than a farmer, but best of all would be engineering; the building of stupendous bridges and laying out long lines of railroads.

His mother knew all these longings. Most mothers do find out their boys' inclination, I fancy, in the right kind of family. "I wish you could have all the learning you want, Johnnie," she said, one morning, fondly patting the rough head that lay on her ironing-table. Then, getting a fresh iron from the stove, and skillfully "trying it" with her finger, she went on, "but I don't think it would do any good to talk it over with father. He wouldn't hear to it, because he thinks farming's good enough for anybody. And besides that, you know there isn't any money."

"Yes, I rather guess I do," said John, dolefully. Then catching the troubled look on his mother's face, he said bravely, "But don't be bothered, I can stand it, anyhow." There was a good deal of tenderness between his mother and himself. That night, as John was bringing in the wood to fill the great box by the kitchen stove, an idea struck him; such a bright idea that he stopped short, and nearly let fall an armful of kindlings. "I'll do it!" he said aloud. "No, nothing, mother, I was only talking to myself," as Mrs. Hammond came out in time to hear the exclamation.

Just after dark John might have been seen going up the neatly-kept walk that led to the minister's trim little house. His only concession to the importance of making a call all by himself had consisted in brushing his hair very smoothly, and polishing his square, determined face with soap and water till it shone again. It would not have done to put his best clothes on, for, aside from the fact that they made him ill at ease, he had been careful that no one at home should suspect his absence on any unusual errand. Yes, the minister was at home and would be glad to see John alone. The boy's heart beat loudly as he was ushered into the study; ministers were, in his mind, inseparably connected with churches, communion tables, and funerals, and nothing but the importance of his present errand could have induced him to encounter one alone. Mr. Burns was a hearty, jovial-looking man.

"Glad to see you, John," he said, warmly, rising from his study table, and greeting him, John thought proudly, as if he were a grown man. "Now, this is nice to have you come by yourself for a call."

"I wanted to ask you a question," said John, choking a little in his awkwardness, choosing the extreme edge of his chair as presenting greater advantages than a larger surface. "I want to go to school and have a real business, different from farming, and I thought you'd know better about such things than anybody here. We haven't got any money, and I want to know what to do." It seemed a very long speech to the boy, when he had finished, and his heart beat alarmingly at his own daring.

"Ah!" said the minister, rubbing his chin, and eying the boy sharply. "So you want a profession. Have you talked with your father?"

"No, sir, but mother knows about it. I thought it wasn't any use to speak to father, till I could see a way to do it. He'd say no, unless he could see some real sense in it."

"Yes, I understand, and it was wise of you to think of it. Do you want to go to college? or haven't you got so far as settling that?"

So John, encouraged by the kind tone and apparent interest of his listener, went on to talk of his plans more freely than he had ever told them to any one. The minister listened, put in a word now and then, and at the end gave a nod of approval.

"I think something must be done for you, my boy," he said heartily. "But I can't say a word more till I've thought it all over, and when I have, I'll either send for you or go up and see your father. Will that do?"

It would do beautifully, John thought, and he went away delighted beyond reason. And in the days which followed he did very little but whistle and toss his cap into the air at uncertain intervals, rousing in his mother homely fears that "John wasn't well, because his appetite was so poor."

But after waiting, the day came when the minister called and asked to see his father. John, on his way from a neighbor's, saw the two in close conclave near the kitchen window, and, in a ridiculous desperation, ran into the barn to hide on the highest hay-mow of all. No one came to find him, a fact not to be wondered at, considering that the hay-mow is not a common resort for families in general, however well the boys may know its fragrant, dusty corners. Finally he crept out and went into the house, rather shame-faced but very conspicuously unconscious of any out-of-the-way occurrence. His mother, rather flushed and excited, was laying the supper-table; his father, by the window, was reading the Bellbrook *Gazette* upside down.

"So you want to go to school," said the father, at last, rather gruffly. "Why didn't you come to me about it first?"

John's heart sank into his boots at the tone.

"I thought Mr. Burns might know best whether it was foolish or not, and—and—"

"Oh, tell the boy, father," broke out his mother. "It's a shame to keep him waiting. And don't you see, he's ready to cry."

It all came out then, and I am not sure, good as the news was, that John did not cry after all. He was to study with the minister that Winter, mathematics and general English branches, and the next Fall enter the Boston Institute of Technology. His father would mortgage the river pasture, or perhaps sell it for the money necessary for the first year's expenses; they could not plan beyond that. Perhaps then the boy's ability would have proved itself worth the borrowing of money, if he cared to pledge himself for its payment when he had gotten to the point of earning it for himself. How John worked that Winter at books and "chores" no other boy without an object in life would ever believe. And when Summer came, a little tired but still enthusiastic, he was all hope for the coming Fall term at school. Mr. Burns praised his scholarship and ability without measure, and the father, at first agreeing to the plan under protest, and because the minister declared it to be the best thing, grew prouder than ever of his boy, and willing that he should make his way in the world, let the farm pass into what hands it would.

But there came a morning—and I am sorry to tell this part of the story—when the little household was all in confusion, and the village doctor was looked for with as much anxiety as if he carried the keys of life in his black case. Mr. Hammond had had a stroke of paralysis, and the doctor could only say, pityingly, that there was not immediate danger of his death, but that he must be a helpless man always. The farmer moaned and tried to speak. The good doctor's voice had not been low enough, and from outside the door the verdict had reached the sick man's ears. John was close by his father's side, half terrified by the drawn face. The moan came again, and he put his own face down to translate the half articulate sound. "The farm? the work?" he questioned. The eyes brightened with assent.

"Oh, father, don't bother about that. I shall stay at home. I'll take care of the farm just as you would." And he kept his promise.

Sick people, through weakness and pity of themselves, can not always be generous, and it is a question whether Farmer Hammond ever quite understood the sacrifice his son made for him. His mind became a little cloudy by bodily illness, and as no one ever reminded him that John had hoped for a different life, he forgot the fact altogether. Do you know how a hard blow sometimes hardens character, and changes the boy into the man in the space of days? It was so with John. He put his own plans resolutely aside, and took on his shoulders the burden of his father's work, hiring when it was necessary, but bending all his energies toward making the farm pay. And it did as farms go; there was never much ready money in the family purse, but there were fields of grain, a cellar stocked with vegetable beauties, and thriving live-stock as witnesses of success. Beyond that, his father had been made as happy as a man so disabled ever could be.

When, after years, the father died, it was too late for the accomplishment of John's boyish purposes. If you should ask him today how he regards his life, it is probable he would tell you that it seems a failure, but his townsmen tell a different story. Cheery, helpful, and brave, he never fails a friend, and has made the very best of the place duty seemed to mark out for him. I could show you a score of intelligent articles from his pen on various agricultural subjects; I could recount dozens of his brave deeds, but the story of his life dwindles down to the one moral—that, although circumstances may deny a man what he longs for most, he can succeed in becoming good and great at heart in spite of them. And, after all, character is the only thing worth striving for.—*Boston Budget.*

## IF WE WOULD.

If we would but check the speaker
When he spoils his neighbor's fame;
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah, the wrongs that might be righted
If we would but see the way!
Ah, the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

In each life, however lowly,
There are seeds of mighty good;
Still, we shrink from souls appealing
With a timid "if we could;"
But God who judgeth all things
Knows the truth is, "if we would."

## OUR NEW TEACHER.

"I'll try to like her."

These words were spoken by a girl of about fifteen.

"Try to like whom?" asked a friend, who had just then overtaken her.

"You here, Nan? I did not hear you coming."

"Yes, I'm here; but I want to know whom you are going to like."

"Well, I don't know whether I'll succeed or not, but I am going to try my best to like the new teacher."

"Pooh! I don't care for her, I'm bound to have some fun for a couple of days."

"But she might send you home, if she does not approve of the way you act. I heard she was very strict."

"So much the better; we shall take some of the strictness out of her. At any rate, I'm going to have my fun along with the rest of them."

"Well, since you will, you will, I suppose; but I'll try to do my best for her."

Lillie was about to hurry on, when Annie said: "Wait, Lillie, I want to tell you something. You know some of us girls take our dinners. It's been planned that I take and hide the teacher's, and after she goes storming around awhile, we'll offer her some of ours. Won't that be jolly fun?"

"I think not. Would it not be mean fun? It would surely hurt her feelings."

"As for feelings, I don't think she has any, from what I hear of her. Nevertheless, we'll have our fun."

They had now reached the school-house, one of the finest public buildings in the city.

As they entered the door they saw a young lady talking to the principal of the school.

This they supposed to be the new teacher, and they were not mistaken.

When she entered the room a few minutes later, Lillie felt an inward pity for her. Not so, Nannie; she noticed that she was near-sighted, and thought, "So much the better for us; we'll have more fun."

Few knew their lessons, many were talkative, and occasionally a giggle would be heard from some part of the room.

Lillie knew all too well what that meant. Should she tell? How could she? All eyes were upon her. Yet she must. A thought flashed through her mind: why not write a note? It happened to be her music day. The scholars would think it was to be dismissed early. No quicker thought than done. She secured a piece of note paper from one of the girls, and hurriedly wrote these lines:

"*Dear Teacher,*—I hear a trick is to be played upon you. If possible, put your dinner where it can not be touched. To guard against creating suspicion, and also because this is the day on which I take my music lessons, please excuse me at 11 o'clock.

LILLIE R."

Miss Nelson (for that was the teacher's name) read, then re-read the note. At last she slyly slipped the basket under her desk. At 11 o'clock she said, "Lillie R. may be excused now." Lillie felt relieved, and as she left the room she saw thanks written on the teacher's face.

* * * * *

"What do you think! we couldn't get her dinner. She went and poked it under her desk, where we couldn't get at it, and all our fun's spoiled."

"Glad to hear it," replied Lillie, "it has saved you trouble, no doubt."

"Trouble! I'd like to know where the trouble's to come in, answered Nan independently.

Lillie said nothing more. She was glad that the joke had turned out as it did.

But her heart was sad for other scholars, when the next day she heard of several girls being expelled from school for having played almost the same trick that had been planned by Nannie and others.

Nannie could not express her thanks when, a few days later, she heard what Lillie had done.

The teacher became a great favorite, and when, at the end of the term, she left them, many cried bitter tears.

Nannie was among the first who said, "She's the dearest lady that ever lived."

## MAGINN'S HUMOR.

William Maginn met Blackwood in this amusing way. He had already contributed to the magazine, but was unknown to the editor. Wishing to have an interview with Blackwood, Maginn set out for Edinburgh from Cork, where he arrived on a Sunday evening, and early Monday morning presented himself in the famous shop in Prince's street. It will be recalled that the papers contributed by Maginn were spicy and stinging, and that Blackwood had received several furious letters from Ireland demanding the name of the author of such obnoxious articles, a fact which Maginn had heard of. Blackwood now mistook Maginn, who was a thorough Irishman in appearance, for one of his angry correspondents come to seek a reckoning, so the following colloquy took place:

"You are Mr. Blackwood, I presume?"

"I am."

"I have rather an unpleasant business with you, then, respecting some things which appear in your magazine. They are (so and so). Would you be kind enough to give me the name of the author?"

"That requires consideration, and I must first be satisfied of your purposes."

"Your contributor resides in Cork, does he not? You need not make any mystery about that."

"I decline at present giving any information on that head before I know more of your business and who you are."

"You are very shy, sir. I thought you corresponded with Mr. Scott in Cork" (the assumed name under which Maginn had contributed his papers).

"I beg to decline any information on that matter."

"If you do not know him, then, perhaps you could know your own handwriting" (drawing from his pocket a bundle of letters). "You need not deny your correspondence with that person with these proofs in my possession."

"How in heaven's name did you procure those letters?"

"I am the gentleman himself!"

A hearty laugh, a warm handshake, and a wee drop of auld usquebaugh, made all things right, and resulted in a pleasant evening and a cordial acquaintance between the cautious editor and humorous author of the Odoherty papers.

A WISE CHOICE.—A good minister, whom we will not name, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!"

He made his choice thoughtfully, first, of a good character; second, of good health; and third, of a good education.

His father suggested to him that fame, power, riches, and various other things, are held in general esteem among mankind.

"I have thought of all that," said he; "but if I have a good conscience, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything else will come along in its right place."

A wise decision, indeed for a lad of that age. Let our young readers think of it, and profit by it.

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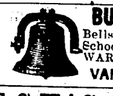
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IN MEMORIAM.—THE MANY FRIENDS of the late

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# Popular Science.

THREE French physicians in New York have a remedy for hydrophobia which they claim as infallible, and which consists in throwing the body in such a perspiration that the poison will be forced out of the system through the pores of the skin. They are as confident of its value, that either one of them agree to be bitten by a mad dog and undergo treatment by his associates, in order to prove its efficacy, provided a pecuniary reward is offered by the government, or by individuals, for the test.—*Advance.*

THE *Mechanical Engineer* reports a curious effect produced on a wrought-iron forging by a human hair. The forging was in a cold-press—that is, a powerful press for finishing the forging after it is shaped. During this process it is put between two hardened steel dies and subjected to a pressure of 200 tons to the square inch. At one of these operations a hair taken from the head of a bystander was placed on the head of the forging, and the full pressure applied. The result was that the hair was driven into the forging and imbedded in it. The hair itself was uninjured during the operation, and was removed intact.

A SEVERE cold will run its course of ten days or more in spite of what may be done for it, unless active remedies are employed within forty-eight hours. Many a life would be spared by cutting a cold short off in the following manner: On the first day there is an unpleasant sensation of chilliness. The moment you observe this go to your room, and keep it at such a temperature as will entirely prevent these chilly feeling, even if it requires 100o Fahrenheit. Put your feet into hot water, half-leg deep, adding hot water from time to time for a quarter of an hour, so that the water will be hotter when you take your feet out than when you put them in; then dry thoroughly and put on thick wollen stockings; for twenty-four hours eat no food, but drink freely of any kind of warm teas and at the end of that time, if not sooner, you will find that the cold is effectually broken, without any medicine whatever.

A TELEPHONE FOR FARMERS.—To make a good and serviceable telephone, from one farmhouse to another, only requires enough wire and two cigar boxes. First, select your boxes and make a hole about half an inch in diameter in the center of the bottom of each, and then place one in each of the houses you wish to connect; then get five pounds of common stove-pipe wire, make a loop in one end and put it through the hole in your cigar box and fasten it with a nail; then draw it tight to the other box, supporting it, when necessary, with a stout cord. You can easily run your line into the house by boring a hole through the glass. Support your boxes with slats nailed across the window, and your telephone is complete. The writer has one that is 200 yards long and cost forty-five cents, that will carry music when the organ is played thirty feet away in another room. —*American Farmer.*

MANUFACTURE OF GLUCOSE.—The *Journal of Chemistry* makes these revelations about glucose honey and other confections: "Millions of pounds of glucose are made every month. It is used mostly as an adulterant in the manufacture of table syrups, and in adulterating the dark, moist sugars used by the poor. Its next largest use is in the manufacture of candies. All soft candies, waxes taffies, caramels, chocolates, etc., are made of glucose. Children are, therefore, large consumers of the substance. The honey bees are also fond of it, and will carry it away by the ton if it is placed within their reach. The honey made from it is no better than the pure glucose, as it is stowed away in the cells without change. Human ingenuity, it is stated, has reached the point of making honey and storing it in the comb without the aid of the bee. By appropriate machinery, a nice looking comb is made out of paraffine, and after the cells are filled with glucose syrup this fictitious honey is warranted true white clover honey from Vermont."

As from time to time statements have appeared about the long period seeds will remain in the earth without vegetating and yet retain their vital powers, it has been shown that the evidence in support has never been such that true science should rely on. Dr. Gray has recently commented on some recent experiments of Von Tieghem and G. Bouvier and concludes that there is no such thing as latent vitality in a seed. The embryo is never at rest, but is continually doing some work, and keeps up a respiration which is necessary to its life. There must come a time when exposed seeds must die of exhaustion, and deeply buried seeds from suffocation; and Dr. Gray remarks in conclusion that the recorded cases of the germination of ancient seeds are more and more to be distrusted. There would be no occasion to distrust them if the evidence had ever been worthy of scientific credence. It is not so very long since a case of supposed wonderful seed vitality was reported by Dr. Ernst, of Caraccas, and copied without protest by most of the leading scientific serials—*The Independent* alone making a protest against such evidence.


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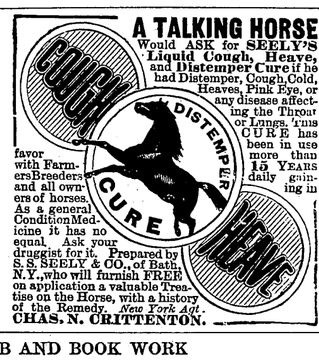


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*Abstract of Time Table, adopted Oct. 16, 1882.*

EASTWARD.

| STATIONS. | No. 8* | No. 12* | No 4* | No. 6 |
|---|---|---|---|---|
| *Leave* | | | | |
| Dunkirk | ..... | 1.05 PM | ..... | 7.15 AM |
| Little Valley | ..... | 2.52 " | ..... | 8.54 " |
| Salamanca | 8.25 AM | 3.50 PM | ..... | 9.11 AM |
| Carrollton | 8.35 " | 4.06 " | ..... | 9 25 " |
| Olean | 9.00 " | 4.33 " | ..... | 10.00 " |
| Cuba | 9.25 " | 4.58 " | ..... | 10.31 " |
| Wellsville | 10.22 " | 5.50 " | ..... | 11.25 " |
| Andover | ..... | ..... | ..... | 11.43 " |
| Alfred | ..... | ..... | ..... | 12.00 M |
| *Leave* | | | | |
| Hornellsville | 11.40 AM | 7.00 PM | 12.15 AM | 1.50 PM |
| *Arrive at* | | | | |
| Elmira | 1.25 PM | 8.57 " | 1.58 " | 4.30 " |
| Binghamton | 2 59 " | 10.58 " | 3.44 " | 7.30 " |
| Port Jervis | 7.08 " | 3.38 AM | 8.15 " | ..... |
| New York | 10.00 PM | 7.25 AM | 11.25 AM | ..... |

ADDITIONAL LOCAL TRAINS EASTWARD.

5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandalia 6.28, Allegany 7.02, Olean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, and arriving at Hornellsville at 4.45 P. M.

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

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

WESTWARD.

| STATIONS. | No. 3* | No. 5 | | No. 1 |
|---|---|---|---|---|
| *Leave* | | | | |
| New York | 7.00 PM | 6.00 PM | ..... | 9.00 AM |
| Port Jervis | 10.55 " | 9.07 " | ..... | 12.13 PM |
| Hornellsville | 8.10 AM | 5.10 AM | ..... | 8.55 PM |
| Wellsville | 9.13 AM | ..... | ..... | 9.57 PM |
| Cuba | 10.01 " | ..... | ..... | 10.49 " |
| Olean | 10.29 " | ..... | ..... | 11.15 " |
| Carrollton | 11.09 " | ..... | ..... | 11.39 " |
| Great Valley | ..... | ..... | ..... | ..... |
| *Arrive at* | | | | |
| Salamanca | 11.20 " | ..... | ..... | 11.50" |
| *Leave* | | | | |
| Little Valley | 11.52 AM | ..... | ..... | 12.35 AM |
| *Arrive at* | | | | |
| Dunkirk | 1.30 PM | ..... | ..... | 3.00 " |

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 3.45 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at stations, arriving at Salamanca 10.50 P. M.

Sundays, Train 1 will run between Salamanca and Dunkirk

*BRADFORD BRANCH*

WESTWARD.

| STATIONS. | 15. | 31. | 9. | 3. | 21. | 37. |
|---|---|---|---|---|---|---|
| | A. M. | P. M. | P. M. | P. M. | P. M. | P. M. |
| *Leave* Carrollton | 9.20 | 8.30 | 4.10 | 11.50 | 8.22 | 11.30 |
| *Arrive at* Bradford | 10.03 | 9.30 | 4.51 | 12.35 | 9.00 | 1.20 |
| *Leave* Bradford | 10.45 | ..... | 4.55 | 1.05 | ..... | ..... |
| Custer City | 11.10 | ..... | 5.07 | 1.20 | ..... | ..... |
| *Arrive at* Buttsville | 12.25 | ..... | 5.45 | ..... | ..... | ..... |

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

| STATIONS. | 6. | 20.* | 32. | 12. | 16. | 38. |
|---|---|---|---|---|---|---|
| | A. M. | | A. M. | P. M. | P. M. | |
| *Leave* Buttsville | 6.30 | ..... | 8.40 | ..... | 1.10 | ..... |
| Custer City | 7.18 | ..... | 9.35 | 1.30 | 3.14 | ..... |
| *Arrive at* Bradford | 7.35 | ..... | 9.50 | 1.45 | 3.25 | ..... |
| *Leave* Bradford | A. M. 7.45 | 6.20 | 10.03 | 2.40 | 4.15 | P. M. 6.00 |
| *Arrive at* Carrollton | 8.30 | 6.55 | 10.45 | 3.20 | 4.55 | 7.20 |

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

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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

## INTERNATIONAL LESSONS, 1883.

SECOND QUARTER.

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

## LESSON VIII.—HEROD AND PETER.

BY W. R. POTTER.

*For Sabbath-day, May 19.*

SCRIPTURE LESSON—ACTS 12 : 1-17.

| (*Old Version.*) | (*New Version.*) |
|---|---|
| 1. Now about that time, Herod the king, stretched forth *his* hands to vex certain of the church. | 1 Now about that time Herod the king put forth his hands to afflict certain |
| 2. And he killed James the brother of John with the sword. | 2 of the church. And he killed James the brother of John with a sword. |
| 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. | 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of |
| 4. And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. | 4 unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. |
| 5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. | 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. |
| 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. | 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. |
| 7. And behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. | 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off |
| 8. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. | 8 from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garments about |
| 9. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. | 9 thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he |
| 10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. | 10 saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord; and they went out, and passed on through one street; and straightway the angel de- |
| 11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. | 11 parted from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the |
| 12. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying. | 12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were |
| 13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. | 13 praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. |
| 14. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. | 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. |
| 15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. | 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they |
| 16. But Peter continued knocking. And when they had opened *the door*, and saw him, they were astonished. | 16 said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, |
| 17. But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. | 17 and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. |

**CENTRAL TRUTH. — God's servants are kept by his hand.**

DAILY READINGS.

| | |
|---|---|
| 1. Daniel 3 : 19-27. | 4. Acts 5 : 17-25. |
| 2. Daniel 6 : 16-23. | 5. Acts 16 : 23-24. |
| 3. 1 Kings 17 : 1-16. | 6. Hebrews 11 : 1-6. |
| | 7. Acts 12 : 1-17. |

**GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him."** —Psa. 34 : 7.

TIME.—A. D. 44. Passover from April 1-8. James executed just before, and Peter's release just after.

PLACE.—Jerusalem. Tower of Antonia, and the house of Mary the mother of Mark.

### OUTLINE.

I. **James killed; Peter imprisoned.** v. 1-5.
II. **Peter's remarkable deliverance.** v. 5-11.
III. **The agency of prayer.** v. 11-17.

### QUESTIONS.

I. **James killed; Peter imprisoned.** v. 1-5. Who was king at this time? What evil thing did he now propose doing? For what reason? Who was his first victim? How was he slain? What effect did this have on the Jews? What did he next proceed to do? Why did he put him in prison? The signification of Easter? While Peter lay in prison, what was the church doing?

II. **Peter's remarkable deliverance.** v. 6-11. How was Peter guarded at night while he slept? Who appeared to Peter in the night? How did he wake him? What did he tell him to do? After the release, what thoughts came to Peter concerning his escape from the guard? What other miraculous occurrence took place on their way out? Of what was this massive gate made? At what point on the way out was Peter left alone?

III. **The agency of prayer.** v. 11-17. What did Peter say when he fully realized his wonderful escape? To whose house did he now repair? How was Mary related to Barnabas, also to Mark? Who did he find here and what were they doing? Who came to meet him? Who was Rhoda? When she had told them who it was, what answer did they make? How were they affected on seeing him? Why astonished? To whom did he ask them to tell all the particulars of his release? Who was this James? What lessons may we profitably learn from this miraculous escape?

### COMMENTS.

Peter has explained to the Jews at Jerusalem how he had received a revelation from God at Joppa, thus justifying his course toward the Gentiles. The Greeks also gladly received the word. Barnabas was sent out by the Church at Jerusalem on a missionary tour, by which means "much people was added unto the Lord." Then followed a year of preaching at Antioch with Saul of Tarsus. Relief was sent to the Christians in Judea.

V. 1. **Now about that time.** When the messengers were on their way to Jerusalem with gifts to the brethren. **Herod.** Herod Agrippa was a nephew of Herod Antipas who took the life of John the Baptist. **Stretched forth his hand.** Indicating that he would use force if necessary. **Vex.** To annoy or persecute. **Certain of the Church.** Probably prominent members.

V. 2. **And he killed James with a sword.** If he had been sentenced to death by a Jewish court, he would have been stoned; therefore, the inference is that he was sentenced by the king himself. **The brother of John.** James the elder, son of Zebedee, not the kinsman of Jesus. He was the first of the twelve who suffered martyrdom.

V. 3. **Because he saw it pleased the Jews.** The prosperity of the young Christian church was a source of anxiety and apprehension with the Jews, especially since the Gentiles were admitted to its benefits, hence their satisfaction at official opposition. **He proceeded to take Peter also.** Peter was now the foremost apostle. He was entirely fearless, and had made himself specially obnoxious by admitting Gentiles into the church, so it was quite natural that he should be chosen as another victim. **Days of unleavened bread.** The Passover. Eight days when no leaven was allowed in a Jewish house.

V. 4. **Put in prison.** The tower of Antonia, not far from the temple. **Four quaternions of soldiers.** Quaternion signifies four, each party serving three hours. Of these four, two men slept chained to Peter and the other two kept watch at the gates. **After Easter.** After the Passover. The Jews would have been displeased had he been executed during the Passover.

V. 5. **Kept in prison.** That the Jews should not be offended by his execution till after the Passover. **Prayer was made without ceasing.** Especially at Mary's house. The results of the prayers offered were immediate. The success of the cause they loved so much was threatened. They felt they must have help, and they went unitedly to the only source at which it could be obtained. The numerous membership at this time must have necessitated other places of meeting; indeed many.

V. 6. **When Herod would have brought him forth.** From prison, for trial and execution. **The same night.** After the Passover.

V. 7. **And behold.** He was not missed until about sunrise. See verse 18. He left between three and six o'clock, or would have been discovered by the watch which was changed at three A. M. **The angel of the Lord came upon him.** This is the Lord's answer to prayer, miraculous but breaking no law of nature any more than when we send a messenger, we break a law of nature. It was spirit *using* the laws of nature.—*Prof. Churchill.* **And a light shined.** That he might see, and thus know it was real. **And his chains fell off.** An exhibition of Omnipotent power.

V. 8. **Gird thyself and bind on thy sandals.** Dressed himself.

V. 9. **Wist not.** Did not know.

V. 10. **The first and second wards.** The sleeping guards. **Iron gate.** A masive wooden gate plated with iron. **Which opened,** &c. Another evidence of Omnipotent interposition.

V. 11. **And when Peter was come to himself.** When he fully realized what had transpired. **From the expectation of the people.** They desired and sought his death above that of any other Christian, and now fully expected to witness it.

V. 12. **And when he had considered.** What had been done, and what he should now do. **He came to the house of Mary.** Her name is mentioned only here, but we learn from Collossians 4: 10, that she was aunt to Barnabas. It is surmised that when Barnabas sold his land for the benefit of the church, she opened her house to be used as one of the chief places of meeting.—*Abbott.* **Many were gathered together, praying.** A late hour for a prayer-meeting, between three and six in the morning, but the hour of Peter's expected execution was nigh.

V. 13. **Rhoda.** Servant of Mary.. **Came to hearken.** Prof. Porter says, the door is never opened without the question "who?" being first put and answered, and if the person inside goes to report the answer, the visitor **continues kocking.** More than once, when he himself returned home after a journey, his own servant "opened not the gate for gladness," but left him standing outside to run in and tell the news of his arrival.

V. 15. **It is his angel.** The Jews, as well as the Greeks and Romans believed in guardian angels.

V. 16. **They were astonished.** That their prayer was answered, so miraculous was it to their minds, and so sudden his appearance. So Christians of our day are many times so slow to believe that their prayers are heard, that when the answer comes they are astonished, bewildered, as were these early Christians.

V. 17. **To hold their peace.** They were so overjoyed that it was necessary to quiet their noisy demonstrations. **James.** The pastor at Jerusalem, our Lord's brother.

### LEARN

1. That when God wills, the powers of darkness can not prevail against his children.
2. That the effectual, fervent prayer of the righteous man availeth much.
3. Be encouraged to pray for all needed blessings, temporal or spiritual.
4. Know that God always hears prayer.

## MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

GENERAL FUND.

| | |
|---|---|
| Amount previously reported..... | $961 21 |
| *Receipts for March*, 1883. | |
| Church, Alfred Centre, N. Y..... | $52 39 |
| Sabbath-school, West Hallock, Ill..... | 5 00 |
| Rev. A. B. Prentice, Adams Centre, N.Y. | 10 00 |
| Ladies' Auxiliary Tract Society, Plainfield, N. J..... | 13 50 |
| Woman's Auxiliary Tract Society, Alferd Center..... | 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 |
| | $1,346 10 |

PUBLISHING FUND.

| | |
|---|---|
| Amount previously reported..... | $50 00 |
| *Receipts for March.* | |
| Dennis Johnson, Nile, N. Y..... | 1 00 |
| Mrs. Varnum Maxson, Ceres, Pa..... | 1 00 |
| | $52 00 |

OUTLOOK FUND.

| | |
|---|---|
| Amount previously reported..... | $62 50 |
| *Receipts for March.* | |
| Mrs. Minor T. Jones, Mich..... | 1 00 |
| | $63 50 |

TENT FUND.

| | |
|---|---|
| Amount previously reported..... | $1 00 |

E. O. & E.

APRIL 1, 1883.

THE May *Wide Awake* is unusually full of entertaining papers. It opens with a paper by Joaquin Miller, entitled "Mr. Tennyson's Fairies," followed by "Carlyle's Plum," by Margaret Sidney. Rev. F. E Clarke's paper, "Our Business Boys" is continued, also "The Silver City," by Fred A. Ober. Mrs. A. M. Diaz contributes "The John Spicer Lectures," and Mrs. H. M. Miller the second part of "Madam Gila." Charles R. Talbot continues "More Than They Bargained For," while "Old Caravan Days" by Mary H. Catherwood is finished. The rest of the magazine is as interesting as are the above mentioned articles. D. Lathrop & Co., Boston.

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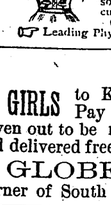

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