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The Sabbath Recorder.

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

ODE TO MAY.

From the German of Goethe.

BY HERTHA BRIGHTMAN.

How gloriously shines
All nature for me!
How glitters the sun!
How laughs the lea!

From every twig
Outpress the flowers,
And thousand voices
From every bower.

And every heart
Bursts forth its joy and bliss.
O earth and sun,
O luck and happiness.

MITON JUNCTION, Wis., May 10, 1883.

QUALIFICATION OF SABBATH-SCHOOL TEACHERS.

Read at the Sabbath-school Institute, held at Alfred Centre, N. Y., May 9, 1883.

BY REV. C. A. BURDICK.

Before entering upon the question as to the necessary qualifications for a Sabbath-school teacher, let us take a glance at

I. THE WORK OF THE SABBATH-SCHOOL TEACHER.

Though the general exercises of a Sabbath-school are important as tending to fix the attention of the pupils on the lesson to be taught, and to fasten impressions already made upon the mind and heart, yet it will be conceded that the main interest of the school centers in the class work, and that the main results are wrought by the teacher when face to face with his pupils. If this be so, then the work of the Sabbath-school teacher can not be too highly magnified. The difficulty is to beget an adequate conception of its greatness. There is no form of human endeavor, not excepting even the labors of the pulpit, whose influence is more far-reaching, and whose results are more permanent. The achievements wrought by the inventors of the art of printing, by Robert Fulton and George Stevenson in the application of steam to locomotion and to all sorts of machinery, by Franklin and by Morse in the science and application of electricity, are great achievements, and have revolutionized the world; but the achievements of every really successful Sabbath-school teacher are greater. The eminent men named worked in the domain of matter, the teacher in the realm of spirit. *They* wrought for *time, he* for *eternity*. More than 400 years before Jesus was born in Bethlehem, Phidias wrought out his sublime conceptions in marbles that adorned the Acropolis of ancient Athens; and to-day, those marble sculptures, wrested from Grecian temples and deposited in the British Museum, are lasting monuments of his wondrous handiwork. But when those marbles shall have crumbled to dust, yea, when the elements of earth shall have dissolved with fervent heat, and the heavens shall have passed away, the Sabbath-school teacher's work, wrought not in marble, but in human souls, will still live on. For his work is to secure the salvation of souls; embracing not simply conversion, but spiritual culture. It does not weaken the statement just made to admit that other agencies may work with the teachers in the conversion and culture of the souls of his pupils, for, if the teacher's efforts in the application of truth to the mind and heart *contribute* to the end of conversion, and if, after conversion, his instructions and personal influence week by week *helps* to form a Christian character, his impress will remain in that character so long as it exists. The effect of such work can never perish. Again, religious teaching is one of the gifts bestowed upon the church by its great Head, and ranks with other forms of ministry. "And he gave some, apostles; and some, evangelists; and some, pastors and teachers for the perfecting of the saints," &c. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles," &c.

II. QUALIFICATIONS NEEDED FOR THIS WORK.

As I come to enumerate some of the qualifications needed for so great a work, let it be borne in mind that I am not to claim that no one ought to become a Sabbath-school teacher who has not all the qualifications I shall mention. While the best may justly say, "*Who* is sufficient for these things!" yet no sincere worker, doing the best he can, ought to draw back from the work in discouragement, because he has not all desirable qualifications. If we can not have ideal Sabbath-school teachers, we must have those who are not so well qualified. But it will be clear to every one that in attempting to enumerate the qualifications needed in a Sabbath-school teacher, we must have the *ideal* in view, toward which every teacher should strive, coming as near to it as his opportunities will admit; for, if we attempt to set up any other standard, we should only get a sliding scale of imperfect qualifications and no standard at all.

We may class the qualifications needed for Sabbath-school teaching under the following heads: qualifications of the heart, qualifications of the mind, and qualifications of character in general.

1. *Qualifications of the heart.* I shall not assume to say that in no case should a person act as a Sabbath-school teacher who has not been converted. There may have been instances in which persons of religious convictions and religious tendencies who have lingered at the door of the kingdom, may have been brought to a decision and a public profession of faith by having the responsibilities of Sabbath-school teaching placed upon them, and thenceforward been able teachers. But it is safe to say that whatever propriety there may have been in their appointment under the particular circumstances of the case, they were not *qualified* for the work before their conversion.

(1) An ardent love for Christ is an essential qualification for Sabbath-school teaching. How can one teach another to love Christ whom he does not himself love? He may teach that love is a *duty*, but we do not love simply as a duty. Love is not an exercise of the intellect, but of the heart. The pupil will never come to love Christ until he sees that Christ is lovable. And if the teacher's manner does not evince his own love for him, and the reverence and tenderness that love begets, he surely will never lead his pupils to love him. And without an ardent love for Christ, the teacher will never have that earnestness in his work that is essential to success.

(2) An ardent *love for souls* is another essential qualification for successful teaching. It will beget an earnestness of purpose, and prompt to a directness of effort that a simple sense of duty can never inspire. If a teacher feels a longing for the conversion or spiritual edification of his pupils, he will never lose sight of the main end of his teaching.

(3) Again, love for souls will beget that *sympathy* which is another qualification of a true teacher, that quality that enables him to enter into the thoughts and feelings of his pupils, that makes his heart quick to respond to the emotions of their hearts, and that can awaken a response in their hearts to his own. This will enable him to *win* as well as instruct. Truth that comes through the intellect alone carries light, but no heat; but truth winged with love and sympathy has *melting power*.

(4) A sense of the sacredness of his work, a spirit of consecration to it, and a spirit of prayer for success in winning and edifying souls, is an important heart qualification for teaching.

2. *Qualifications of mind.* (1) First under this head I will place an *aptitude for study*. The teacher's mind ought to be richly furnished with ideas, with general knowledge from which he can draw instructions and illustrations. A teacher with a full mind and an aptitude for teaching, will never fail to interest his class. This fullness he can not have without general study, and every lesson preparation calls for much study. There is generally a lack in this respect. *Truth* is the teacher's instrument in the work of training souls in religion. And hence he must *know* the truth. Bible truth does not come by intuition, but by much study.

(2) *Aptitude for teaching.* This embraces tact in putting questions so as to test the pupil's present knowledge, and so as to skillfully lead his mind on from that which he knows to that which he does not know; and also the ability to impart instruction in clear, definite, and brief terms. This implies an ability and a habit of forming clear conceptions of truth in his own mind.

(3) *A knowledge of the general principles of teaching.* These principles are based in the nature of mind and its laws of action, and in the nature of truth and its relations to mind. Hence, some knowledge, however little, of mental philosophy is desirable. The teacher needs to follow some method, an orderly arrangement of the truths he is to teach. This need not be any stereotyped method; it may vary with the teacher's habit of mind, and with the age and capacities of his pupils; but, nevertheless, it must have order. A study of the habits of thinking and expression that characterize the different members of his class, and some knowledge of their general habits and surroundings, will help the teacher to a knowledge of the right principles of teaching. Also a careful study of the methods of others, not for imitation but for suggestions, will help him.

It will be evident that for the attainment of these mental qualifications, the teacher must have access to books. If he is able to own the books, well; but they must be within his reach somewhere. When the church gets waked up to the fact that it is as important that her Sabbath-school teachers be properly qualified for the responsible work of teaching divine truth, as it is that public school teachers be properly qualified for their line of teaching, she will, it is to be hoped, provide a teachers' library. This the church should do without expense to the teachers, beause she pays them nothing for their time and labor. It is as much in the interest of the church that the teaching in the Sabbath-school should be well and ably done, as that the teaching in the pulpit be well and ably done.

3. *Qualifications of character in general.* (1) In manners and in deportment the teacher should be a fit example for his pupils. His life should be an illustration of the truths he teaches. He will teach as much by his life as by his precepts. He must be serious, not gloomy, and reverent in class. He must be kind and polite in his treatment of his pupils. He must be neat and orderly in dress, and he must himself conform to the rules of the school.

(2) He must have *promptitude of character* If he is always on hand, and always in time, he will teach his pupils also to be prompt. He must be prompt to check any tendency to disorder in class and to show disapprobation of anything wrong in the manner and deportment of his scholars, or of others which may come under their obeservation, and he must be prompt to respond to the superintendent's signals, and to conform to all the order of exercises.

I have not exhausted the subject of the Sabbath school teacher's qualifications, but I have exhausted my time, and perhaps your patience, and so will abruptly close.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association was held at the First Alfred Church, commencing Tuesday evening, May 8th, at 7.30 o'clock.

The Conference was called to order by the Moderator, D. E. Maxson, who extended a brief welcome, after which, prayer was offered by D. K. Davis.

Singing by the choir.

Frank L. Phalen was elected Secretary *pro tem.*

Minutes of last Conference, held at Portville, N. Y., were then read by the Secretary.

I. L. Cottrell, appointed to preach the Introductory Sermon, being absent, J. Summerbell supplied his place. Subject, "The Christian Foundation," Matt. 7: 24.

Singing by the choir: "Safe in the arms of Jesus."

Discussion of Introductory Sermon by L. M. Cottrell, D. E. Maxson, and H. P. Burdick.

The regular order was waived for discussion of the question, "Ought a Church to call to its pastorate a minister who is well settled and profitably at work in another pastorate?" Remarks by H. P. Burdick, J. Summerbell, L. A. Platts, L. M. Cottrell, D. K. Davis, B. E. Fiske, H. C. Coon, J. G. Burdick, A. G. Crofoot, and D. E. Maxson.

Singing by the choir, "Praise God from whom all blessings flow."

Adjournment.

MORNING SESSION.

Wednesday, May 9, 9.30 *A. M.*

Called to order by Moderator.

Prayer by J. Kenyon.

Singing by the congregation, "I need thee every hour."

Regular order waived for business.

Next meeting of Conference appointed at Nile.

Programme Committee for next year was appointed: G. W. Burdick, J. E. N. Backus, J. Kenyon.

A. G. Crofoot, F. L. Phalen, G. W. Burdick, and Miss Perie Randolph were elected members of the Conference.

The following questions were then discussed:

1. "Is it gospel-wise for any but ordained ministers to administer the sacraments of of baptism and the Lord's Supper?" Remarks by D. E. Maxson.

2. "Is it according to gospel order for women to preach and administer the Christian ordinances?" Remarks by H. P. Burdick, D. K. Davis, D. E. Maxson, and L. M. Cottrell.

3. "Is it according to New Testament order to baptize a believer except into the body of Christ, the Church?" Remarks by D. E. Maxson, J. Summerbell, G. W. Burdick, H. P. Burdick, S. L. Maxson, J. G. Burdick, and J. Kenyon.

Paper on "Communion Wine" was read by H. P. Burdick, followed with remarks by H. C. Coon, H. P. Burdick, D. E. Maxson, L. M. Cottrell, D. K. Davis, and L. A. Platts.

An "Exegesis of 2 Cor. 3: 2," by D. K. Davis, was read by the Secretary.

Benediction by D. K. Davis.

Adjournment.

AFTERNOON SESSION.

Prayer was offered by A. G. Crofoot.

Report of Programme Committee for next meeting to be held at Nile, was presented and adopted as follows:

1. Introductory Sermon,	G. W. Burdick
2. Skeptical Criticism,	T. R. Williams
3. China Mission,	Perie Randolph
4. The Sabbath in the gospel,	I. L. Cottrell
5. Question Box.	
6. The Sabbath Outlook,	H. C. Coon
7. Is baptism the door into the Church?	J. Kenyon
8. The Excise Law and the Sabbath,	D. E. Maxson
9. The Divinity of Christ,	F. L. Phalen

Signed in behalf of Committee.

Discussion on D. K. Davis's Paper by L. A. Platts and D. K. Davis.

Paper, "For what purpose was Judas chosen to be an apostle?" by L. A. Platts. Remarks by J. Summerbell and H. P. Burdick.

The following questions were discussed: (1) "Is the doctrine of Future Eternal Punishment of the wicked clearly taught in the Bible?" (2) "To what extent are we justified in rejecting the plain statement of Scripture, on the ground that the language there used is figurative?" (3) "Was the penalty pronounced in Gen. 2: 17 visited upon Adam? If so, when and how?"

Paper, "What is meant by Christians being the temple of God?" by S. L. Maxson. Remarks by H. P. Burdick, J. Kenyon, J. Summerbell, and L. M. Cottrell.

Closing prayer by D. E. Maxson.

Adjournment.

Thus ended a very interesting and highly profitable meeting of the Conference.

D. E. MAXSON, *Moderator.*

F. L. PHALEN, *Secretary pro tem.*

ORDINATION AT SCIO.

[The following notice should have appeared long ago, but it was mislaid, and was supposed to have been lost. J. K.]

A council, composed of J. Kenyon, C. M. Lewis, and J. Summerbell, called to meet with the Seventh-day Baptist Church of Scio, N. Y., in accordance with the advice of the Western Association, met with said Church Sept. 6, 1882.

The meeting was called to order by J. Kenyon, and prayer was offered by C. M. Lewis.

J. Kenyon was chosen Chairman, and J. S. Flint Secretary.

On motion, J. Summerbell was appointed to lead in the examination of the candidate, which he did.

After the examination the following report of the council was made and the accompanying resolution was passed:

"The Committee called at Scio to examine Bro. A. A. Place with reference to his ordination to the gospel ministry, met, and after a long and careful public examination, expressed themselves much pleased with the spirit manifested by the candidate, and further saw nothing particularly objectionable in his views of a call to the ministry or his doctrinal views. But in view of the fact that only a part of the brethren from Sister Churches invited to participate in the examinaton were present, it was suggested that the matter of ordination be postponed until more could be present. It was then resolved that the examination of Bro. Place is satisfactory, and that the time for his ordination be fixed at the next Quarterly Meeting to be held at Scio, on the first Sabbath in December, and that Eld. J. Kenyon be appointed to preach the ordination sermon."

The ordination took place in accordance with the above arrangement.

J. KENYON, *Chairman.*

J. S. FLINT, *Secretary.*

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., May 11, 1883.

This week society adjourned to attend, en masse, Barnum's circus. Every age, color, station of life, and almost every race, was represented under the vast canopy where 12,000 people packed in at each performance. The foreign legations enjoyed the show exceedingly, and Cabinet officers and Supreme Court Judges forgot for the time their dignity and robes. Jumbo was the chief attraction. This is no advertisement.

Summer has become an acknowledged fact in Washington. Summer millinery and thin apparel flit about everywhere, fans are in motion, and for the last few days, with the thermometer among the nineties, ice has been one of the chief articles in demand.

The open air concerts given by the Marine Band in the President's grounds during the Summer season, will be resumed this week. They will be given Saturday afternoons, beginning at half past five o'clock. These are occasions when a great crowd congregates, ostensibly to listen to the music, but really to display fine clothes. To see and be seen.

The new Civil Service rules were this week approved and signed by the President, after careful revision by himself and Cabinet. Because of the dissatisfaction expressed about Mr. Keim's appointment as Chief Examiner of the Civil Service Commission, at his own request his name has been withdrawn, and on Thursday President Arthur appointed Mr. Charles Lyman, chief clerk of the Treasurer's office, to the place. The selection is generally acknowledged to be a good one.

Notwithstanding the many prominent applicants for the vacant commissionership of Internal Revenue, the President has not yet seen fit to name a successor to General Raum. Mr. Knox, Comptroller of Currency, has been designated to assume, temporarily, the duties of the office. Though several names have been mentioned as eligible for the place, with President Arthur's inscrutable ways, it would be mere guessing to forecast his choice. The quid nunes will be at sea until he proclaims his man.

There is more talk about the proposed National Colored Convention to be held in this city next Fall. A committee has called a meeting of colored men from the Southern States, to be held in Washington on the 14th inst., for the purpose of deciding the best course to pursue in regard to the National Convention. Mr. Fred. Douglass, who is chairman of the committee, says there is no secret intention or purpose about the convention, that the colored men will come together for consultation as to the best means of bettering their condition as a class. He expressed surprise that the convention had met so little favor from Republican papers, and that the editors of colored newspapers had generally opposed it. Among all sorts of motives attributed to the callers of the convention is that of office-seeking.

The steam dredges are daily busy at the Potomac flats, and crowds of people visit the scene of operations to inspect the work.

Many employees of departments desire to participate in the Reunion of the Society of the Army of the Potomac on the 16th and 17th inst., but have no legal claim to leave of absence on those days. The President enjoys giving them an extra holiday now and then, and so he has requested the heads of the executive departments to release employees from duty on the approaching reunion days.

The May crop bulletin of the Agricultural Department was issued yesterday. The greatest interest has centered upon this report, and extraordinary efforts have been put forth by the mercantile, grain trading, and grain producing classes to obtain the statistician's estimates in advance of the issue of the report. The May returns of wheat to the Department of Agriculture make condition, compared with April averages, materially lower in New York and Michigan and Ohio and Illinois. All the remaining Northern States show an improvement since the April report, as well as the Pacific Coast, and nearly all of the Southern States.

Missions.

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

BRO. S. R. WHEELER organized a church at Florence, Kansas, an account of which was given in the SABBATH RECORDER last week.

BRO. O. U. WHITFORD is preaching in Col. Clarke's mission every Sixth-day night, and for a part of the time is to have entire charge of the meeting. He will go to Cartwright, Wis., on a missionary tour, May 13th, and on his return will attend the Quarterly Meeting of the Southern Wisconsin Churches at Albion.

BRO. C. J. SINDALL reports at Forest City, Iowa, one Sabbath convert, one baptism, the organization of Sabbath meetings and a Bible-school, and nine Seventh-day Baptist Swedes and Norwegians, good, spiritual, trusted Christians. He is also in correspondence with a Swedish brother who has been an "Independent Sabbath-keeper," but who is not satisfied with his condition, and indorses our articles of faith. He reports to Bro. Sindall companies of Scandinavian Sabbath-keepers in Maine, Minnesota, and Wisconsin.

DR. ELLA F. SWINNEY, of Smyrna, Del., is now settling up her business with reference to going to Shanghai, China, as our medical missionary. This is believed to be one of the most interesting, important, and promising steps ever taken in connection with our foreign mission work. Having been a very successful Christian physician here, she will aim to be instrumental in healing the bodies and souls of women and children in a heathen land, where such services are so much needed. A medical outfit, the passage, salary, medical supplies, and incidentals, will involve a good deal of expense. Will not our readers take pains to see that their churches come up generously to the help of our Missionary Board in this good work, which is as much the work of the people as of the Board?

A HOME MISSION FIELD.

The Central Association was once the center of home mission work, and some of its self-supporting churches are the outgrowth of that work. It was here the venerable Wm. B. Maxson engaged in mission work with great success, and we may mention others, such as Amos Satterlee, A. R. Wells, Joel Greene, etc. They were missionaries in the true sense. They showed by their conduct, as did the apostles, how they understood the commission, "Go into all the world and preach the gospel to every creature." It is to be feared much of this spirit is being lost, and the tendency is to settle down in one's own church and society and commit the rest to proxy.

The great Founder of the Church was a missionary, and the "called out" were to carry out the design of its Founder. The commission to the apostles is the commission of every minister, deacon, Sabbath-school superintendent, and teacher; but from misinterpretation, that commission is losing much of its force. What applies to this Association will no doubt apply to others. There may, at present, be few churches that need help from the Missionary Board, but still the field is large and the needs as great as ever. Many people outside of the denomination are friendly to us who need our help, and might, with proper management, become identified with us. I shall not now write at length concerning the feeble churches, but more especially of that which enters into the immediate fulfillment of God's design, namely, active missionary work on the part of the churches and individuals, whether under the direction of our Missionary Board or not.

We have discussed resolutions, written articles, and have theoretically been a very earnest missionary people, so I take it for granted we feel the importance of the mission, and will now be ready for work. What shall it be? Listen. The churches of this Association are located in eight different counties, the population of which I am not informed, but enough to make work for their conversion. There are twenty ministers and fifteen churches within its bounds. There are also thirty-five deacons, twelve Sabbath-school superintendents, one hundred teachers, and sixteen hundred and sixty-one church members.

First. Let each minister with one deacon have one "out station" for preaching every week. Find a community somewhere remote from a church; visit the families and propose a meeting and Bible-school once a week, upon whichever day they can best agree. Select a school-house if possible; if not, a commodious dwelling-house, and make a standing appointment.

A brother deacon in the First Verona Church heard the call of the Master, proposed for me to preach in the school-house, and he would organize a Sunday-school. A preaching appointment was made. Some ten or fifteen families were represented. "How good it seems to have preaching here once more," they said. Then a Sunday-school was proposed. Money enough was raised to purchase lesson leaves, singing-books, and papers. They could not easily agree upon a minister of another denomination, but a "Sabbatarian" agree upon. Just so in their selection of superintendent, so the deacon was chosen. God bless him. He not only gives one-tenth of his earnings to the Master (and he is not rich), but is willing to spend two days in every week for work in the Lord's vineyard.

Second. Let each church send its ministers out one or two months every year, to do missionary work among feeble churches, paying their expenses. Tell them to go also and lecture upon the Sabbath truth in school-houses and halls. They need that experience, every one of the twenty.

Third. Let these thirty-five deacons go into some neighboring district, and one from each church (taking turns), organize a weekly prayer-meeting. Let him take two Sabbath-school teachers and six church members, selecting them week by week, and with Bible and singing book in hands, capture the district for Christ. Those nine with a prayer, song, and earnest testimony for Jesus will win souls for him.

Fourth. Let these sixteen hundred and sixty-one members pray for the success of these missions, while each one of them, with a converted pocket-book, gives liberally for the work.

Let all this be done, reporting to the Missionary Board for the edification and encouragement of others. How the churches will grow in numbers and graces, how revival waves will sweep over us when there is a personal engagement of Christians in making known everywhere, the gospel of Jesus; when there is such a disposition as above named, to go into all the regions round about, and with Christ on our lips and in our hearts, cover them with the knowledge of the Lord as the waters cover the sea. Not much good can come to us as an Association until such work is done. God will not allow us to be inactive and all taken up with the cares of the world as though here were our treasures, and all about us men are dying for lack of instruction, going right down to perdition in one solid phalanx. If our churches do not take more vigorous exercise they will become frail and sickly, and God will give his work into other and more worthy hands. How is it, reader? You are the one personally concerned in this matter.

H. D. C.

FROM BRO. S. R. WHEELER.

And now another field for labor is open. Bro. J. J. Nichols, always a Seventh-day Baptist, lives with his interesting family near Pleasant Hill, Cass county, Mo. This family made me very welcome for a day on my way to Billings. I am to stop a few days on my return home. The Lord grant that in this place also his Word shall bring forth fruit in the conversion of precious souls and in the advancement of the holy Sabbath-day.

During the past quarter, my correspondence has been greater than in any previous quarter, and items of interest are brought in from various sources. It will be remembered that last Summer in the tent at Emporia, an acquaintance was formed with an Indian Baptist minister. The RECORDER was furnished him and now the enclosed letter from him explains his situation. I have urged that he shall do what he can, and let us know of his work through the columns of the RECORDER. A very encouraging letter has just come from Marion county, Kan. Also a letter from a man in Nebraska whom I met on a railway train last June while on the way from Harvard. Will not venture to say more about this at present.

This report falls short of what I had expected to be able to make. Plans carefully prepared and warmly cherished could not be carried out. Also the unusually severe cold materially interfered with the work. Yet thanks be unto God, the cause has made commendable progress.

I am taking still more care to carry a supply of all our publications, and also a supply of Bibles and Testaments belonging to the American Bible Society. A copy of the RECORDER or *Outlook*, even though not of a late date, is received with interest by the older ones, while a copy of our beautiful *Sabbath Visitor* gives positive pleasure to the little ones, and the Word of God supplies a long felt want in many a family. "The work is great and large." It is nothing less than saving precious souls from eternal woe, and saving the world from becoming Sabbathless and Godless. May we as ministers, missionaries and churches, realize this more fully. And may the Lord direct you, my brethren, as managers and directors, in carrying forward this wonderful work.—*Miss. Reporter.*

THE WAY TO GIVE.

REV. ARTHUR MITCHELL, D. D.

As I was riding one Sabbath with a farmer to church we fell into conversation on the subject of giving. He was an elder in the Presbyterian Church, a man between fifty and sixty years of age.

Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first, but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it is a good object it is nothing but a pleasure to give. That tenth I have come to feel belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver in my parish. I preach in two churches; he helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a friend in Chicago, a young business man, on the same subject.

"Yes," said he, "I determined, when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed per centage of my income for benevolence. I made the resolution and I have kept it."

"Well, you began early," I remarked.

"So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself, it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year, but having resolved and made a beginning already, I was ashamed to retreat. Then, the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled; that carried me through. Soon after came our big fire; then hard times, epizootics—in fact, almost every year something to make that particular year a bad one to begin. Now I always say to my friends, begin to give as soon as you begin to make; start early."

I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

A young man, just beginning his business life, came to me alone a few evenings since and said:

"I like this idea of giving a regular proportion, I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect, next year, but it is the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."—*Domestic Journal.*

Sabbath Reform.

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

THE SABBATH QUESTION IN CHICAGO.

It is outwardly all quiet along the lines in Chicago, just now, about "Sabbath desecration," and the enforcement of Sunday laws. The little spurt last Winter against Sunday papers resulted not in diminishing the publication of Sunday papers, but rather in an important addition to the list. The *Interocean*, which hitherto has refused to publish a Sunday sheet, commenced Sunday desecration three weeks ago, by sending forth upon the streets its first Sunday issue. It seemed as if on the holy Sunday of that first issue the newsboys felt taller and cried louder when they wound up the list, *Times, Herald, Tribune, Interocean.* While on the outside everything appears calm and quiet, yet evidently there are pent-up fires within the hearts of some. It was our pleasure last Sunday to hear an excellent sermon by a leading Baptist pastor. His theme was "Christianity in business." In the unfolding of his discourse he spoke of the power of public sentiment, how created, developed, and established. In like manner there was a business sentiment, social sentiment, political sentiment. He said that those who created a public sentiment on the side of injustice, wrong, or fraud, would be held responsible for that sentiment and its terrible results, at the bar of God. Likewise those who made a business sentiment by which a wrong and fraudulent business could be carried on, or a lawful business conducted by dishonest methods, in which fraud, lying and adulteration were employed, they would be held responsible for it, and the fearful influence of such a sentiment upon young men. In way of illustration, he declared if twenty business firms in our city should combine and conduct their business on Sunday and create a business sentiment in favor of conducting business on Sunday, they would not only be held responsible for such Sabbath desecration but for its destructive influence and results. Moreover, all who patronized these firms would also be held equally responsible. Furthermore, newspapers were published on Sunday. Newspaper firms were responsible for it. More than that, every person who purchased a paper on Sunday would be held equally guilty and responsible for such a desecration of the Sabbath. This was said with such emphasis and vim, it was evident that this Baptist Doctor of Divinity has some feeling on that subject, not all pent up in his heart's center, like the internal fires of earth, but ready to break out now and then with volcanic eruption. Unmistakably this pastor is making an effort to create a sentiment among his people against the publishing, buying and selling of Sunday papers. I could not help thinking on my way home like this: What about the public sentiment for Sunday observance? Who made that sentiment, God or man? Bible or tradition? Christ and the apostles, or Constantine and Christian councils, state and church? What about those D. D.s, gospel ministers, and religious teachers who teach men to observe Sunday as the Sabbath of God, and invoke the civil authority to compel men to observe it when there is no divine command or authority for it? Will not these be held responsible at the bar of God for teaching for the commandments of God the traditions? Will they not be held responsible for a false unscriptural Sabbath sentiment and observance? I thought further: What is the *shibboleth* of these Baptists? "Thus saith the Lord." That ever has been and is their *slogan.* Then why not be consistent to it. Why cry, the Fathers, the Fathers, the councils, the councils, civil authority, civil authority, Sunday laws, Sunday laws, on the Sabbath question, instead of "Thus saith the Lord?" Are they afraid of his voice on that subject? Do they intend to close their ears to Sabbath truth as it is voiced of the Lord?

O. U. WHITFORD.

THE SPIRIT OF THE LAW vs. THE LETTER.

Many writers and teachers who hold to the obligation of the fourth commandment, justify themselves and others in keeping another day than the one specified in the command, on the ground of obedience to the spirit of the law rather than the letter. They say, "The letter killeth, but the spirit maketh alive." (2 Cor. 3: 6.) They teach that because the letter killeth, we must not live in accordance with it, but according to the spirit of the law which is something different from the letter.

Saul, the king of Israel, seems once to have acted on the same principle. In 1 Sam. 15, we read "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how that he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This command, like that of the Sabbath, is a very plain one to be understood. Neither of them ought to be misapprehended. When Saul took Agag alive he may have said, "The command of the Lord ought to be interpreted spiritually rather than literally. The letter of the law kills Agag, but I think it much better to carry the king back in triumph to the land of Israel, than to kill him, and certainly the reasons for saving his life are far greater than the reasons for killing him. Had the Lord known that I could have taken him alive, he certainly would not have me kill him." The men who went with Saul against the Amalekites spared the best of the sheep and oxen to drive up to Gilgal for sacrifice to the Lord. They probably said one to another, "What beautiful animals for sacrifice. The Lord will be well pleased with the sacrifice; we know the letter of the law says, kill them now, but the spirit of the law says, drive them up to Gilgal and offer them up as sacrifice when they are killed." The people of the present day say: "We know that the commandment says, 'Remember the Sabbath day to keep it holy; the seventh day is the Sabbath, for in six days the Lord made the heavens and the earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.' But don't we all know that the resurrection of Christ is a much greater event than the creation, and don't reason teach us that we ought to celebrate the greater event? We know the letter of the law says: 'Keep the Sabbath that we may remember God as creator of all things,' but the spirit of the law says, 'If we keep the Sunday in honor of the resurrection of Christ, the Lord will be much better pleased.' 'The letter killeth but the spirit maketh alive.'" "And Samuel came to Saul and said unto him: Blessed be thou of the Lord; *I have performed the commandment of the Lord.*" This is just what we hear from those who believe we can keep the spirit of the law in opposition to the letter. "Lord, thou knowest I have kept thy holy Sabbath, the Lord's day, because *we* know that the resurrection of Christ is a far greater event than the creation, therefore, O Lord! we have done all that thou hast commanded." "And Samuel said, what meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" With these sounds coming to the ears of Samuel, he could hardly be persuaded that Saul had fulfilled the letter of the command. May we not also hear the voice of God saying to us, "What meaneth this honor to the day of Baal? Worship you him instead of me?" Samuel said unto Saul: "And the Lord sent thee on a journey and said, Go and *utterly destroy* the sinners, the Amalekites and fight against them until they *be consumed.* Wherefore then *didst thou not obey* the voice of the Lord, but didst fly upon the spoil and didst *evil* in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord and have gone the way which the Lord sent me and have brought Agag the king of Amalek and have utterly destroyed the Amelekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed. to sacrifice unto the Lord thy God in Gilgal." Now it is quite probable that Saul spared Agag, and his men spared the best of the sheep and oxen, for the best of motives. They were probably sincere in their opinion that it would be better to do as they did. They evidently thought they were acting according to the spirit of the law, if not the letter.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the *word* of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord and thy words, *because I feared the people* and *obeyed their voice.*" Good intentions on the part of Saul did not save him his kingdom; nor because he obeyed the voice of the people instead of the word of God, was he without sin. It was the letter of the law they had transgressed, and that letter slew them.

We may be able to plead before the Lord some excuse for doing contrary to the *letter* of the law; we may plead for our justification, that redemption is a greater work than creation; but are we *sure* that with such a plea, we shall not hear the Lord say, "Because thou hast rejected the *word* of the Lord he has rejected thee?" We may plead as did Saul, "Because I feared the people and obeyed their voice. Now therefore I pray thee, pardon my sin and return again with me that I may worship the Lord." Thousands can make the plea of Saul, with much truth, but what avails it in the great day of the Lord? "And Samuel said unto Saul, I will not return with thee, for thou has rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." We may plead that the people do all these things, and that we fear the people, but no such excuse saved Saul, and no such excuse will justify us in disobeying the plain command of the Lord. We may appeal to the spirit of the law, but we can only know the spirit of it by what the letter teaches. So sure as we run contrary to the letter, so sure may we know that "the letter killeth." In consequence of our having lived in opposition to the law, it has already killed us all, but if we trust in the redemption of Christ, his Spirit will make us alive. Being made new creatures in Christ, through the live-giving power of the Spirit, shall we again be killed by the letter, in consequence of putting ourselves in disobedience to the letter? The letter surely will kill all who disobey it. If after we have once been raised to newness of life, we are again killed by the letter, what hope have we of life evermore? Yes, "the letter killeth," but let us take heed that it does not slay us again.—*Outlook.*

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.*

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Education.

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

EXTRACT FROM A VALEDICTORY ORATION.

This Oration was delivered by Geo. W. Post, of Milton, Wis., at the Commencement of the Chicago Medical College, held March 27, 1883.

Over seven hundred thousand beings immigrated to our shores during the last civil year. These people were drawn from all countries, climes, and ranks of society. The boundless stretches of our fertile plains, the inexhaustible secret treasures of our hills, our magnificent commercial facilities, the enthusiasm, push, and ingenuity of our people, together with our freedom of thought and action, have combined to form a phase of civilization, which at once fascinates the peasant and puzzles the philosopher. Nowhere in the wide world is there a land which offers such inducements to every form of human endeavor. All classes of men, the laborer, the mechanic, the farmer, the tradesman, the capitalist, and the professional, from the artisan to the artist, and from the scientist to the serf—all find here congenial surroundings, incentives to action and success.

What America is among nations, the study of medicine is among mental pursuits. Every talent of the mind can here find a fruitful field. The inventive genius of the mechanic here receives ample scope. The powers of the business man are taxed to the uttermost in collecting fees. The scientist is charmed by the ever-increasing wonders of the microscope. The philosopher may grapple with the problems of life and its origin, and with those of health and disease. Willing ears are open to the man of words. The sociologist here obtains his readiest entrance into the realities of human life, and all these with the direct aim and result of benefiting his fellow-men. Lastly, the man who fears God and loves his neighbor may here exhaust all his energies in healing the sick, in binding up the broken-hearted, in administering consolation to the dying, and, in short, in following the Master's example of "going about doing good."

Of this profession, to the legitimate practice of which you have just admitted us, we feel truly proud. We are convinced that it will afford us work, hard, honest, unremitting, and soul-satisfying work; and that it is worthy of the devotion of our lives. The instruction which you have given us has been ample, minute, and modern; and, if we are unsuccessful, it will be through no flaw in your teaching. We wish to express our appreciation of your labors in our behalf. We thank you for the graded course, which gives opportunity for thorough work in each branch. We have been mindful of your endeavors to inculcate good morals and common sense, as well as medical knowledge. Your personal interest in our progress and your ever-ready assistance have not been unnoticed, nor are we ungrateful. We have marked your continued efforts to fill the chairs with the best available talent, and we sincerely hope that "the survival of the fittest" will always remain the law of preferment. We are acquainted with no other Institution of the kind, in which the predominant purpose of the faculty, without regard to their own profit or personal aggrandizement, has been to produce the thorough-going physician.

Temperance.

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

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

TEMPERANCE MEN, RALLY.

The time has fully come when every temperance man ought to harness himself for the work before us, for surely there is a great work to be done, and that work is the work of prohibition. Every man of reason will frankly admit that intemperance is a great evil and ought not to exist. When we think of the crime of intemperance we shudder and ask, Why is it? It is because the temptation is before the people, and human nature is weak. Now what we want as Prohibitionists is to remove the cause of the evil, then the cure is certain. It is true the Republican party makes the plea, that by voting prohibition we will throw the power into the hands of the Democrats. But temperance is right and intemperance is wrong. Let us, then, unite our forces and gather together a temperance army whose power shall be felt in removing this curse from the nation. Since God is God and right is right temperance must win. Let every man show his colors and come out boldly for prohibition, then victory is sure. Voters, will you vote for whisky and death, or will you vote for temperance and happiness? Christians, vote as you pray. M. NILES.

COMMUNION WINE.

Read at the Ministerial Conference of the Western Association, held at Alfred Centre, May 9, 1883.

BY REV. H. P. BURDICK.

It is customary to array the Sacred Word against whatever may oppose our nations and prejudices. The Bible and the Fathers of the church were quoted to prove that Columbus was a heretic for claiming that there was another continent. A sermon was published to show that Jenner for trying to check the ravages of small-pox, was the beast of the Apocalypse. Many of us well remember how pro-slavery men used it. Now, seventy-one plain denunciations, some of them followed by the most fearful penalties, against the use of wine, with many people have no weight. So long as we have thirty-eight privileges to use the solid fruit, out of which wine may be made, they claim they must have a new Bible, before they can adopt total abstinence. That in the Bible, the English reader finds wine commended and condemned, we must admit. But say nothing of any knowledge of the original languages, the plain reading of the Bible just as it is, with no appetites nor prejudices to warp our understanding, would lead to the conclusion that two kinds of wine are referred to: one good and allowable, but the other for some reason, as bad and as much to be dreaded as the "bite of a serpent, or the sting of an adder." The great aim and object of the great and useful life of Wm. C. Kenyon, was to mark out a plan, and encourage others to study and think for themselves. Now if there are any who have not given the subject of communion, or Bible wine as much attention as they wish, I know of no better plan to adopt, than to commence at the disgraceful fall of Noah, with the idea that two kinds of wine were in use, and read on until you have its last mention in Revelation. Without any knowledge of the fact that thirty-eight times it is mentioned in the Old Testament where it is solid fruit, and not a liquid at all, you will make no mistake upon this subject around which the enemies of humanity and good order have thrown so much fog. If you wish more thoroughness, than this careful reading will give you, classify the texts in which wine occurs, into approval, disapproval, and doubtful or neutral. With the latter, you will have little to do; they prove nothing either way. If you wish complete thoroughness, it will be necessary to ascertain how many words in the original language have been translated into the one word wine in our language, and just the number of times that each one of these words is used, its root, and whether generic or specific, and the position that it occupies. If when the Bible was written, there were two kinds of wine in use, one as poisonous as the "bite of a serpent, or the sting of an adder," the other as harmless as water, as nourishing as milk, in your opinion which kind would Christ and Paul use and reccomend, and God approve?

That there were wines which intoxicated, and produced drunkenness, and the use of which was condemned, the following passages, and the writings of ancient authors fully prove: Prov. 23: 29–35; Hosea 4: 11; Deut. 22: 33; Psa. 75: 8; Prov. 20: 1; Isa. 5: 11–22; Prov. 31: 4; Isa. 28: 7. No indefinite terms are in any of these denunciations and, more marked language need not be looked for. We can not take the liberty of saying, that it is only the abuse that is here condemned. It isthe wine itself that is a mocker, and the time when it comes to be a mocker, and just how it looks, and acts, at the time when we should let it alone is given in. Prov. 23: 31. This is not the excess, but so far this side of it that we are prohibited from looking at it, not even a desire for it is allowed, and no exception is made for time, circumstances or place. No permit to use it in the sick-room, or at the communion table. When the all-wise Father gave this law of strict prohibition of all that can intoxicate, he knew that men, had been, were then, and would be sick, in great pain, come to be cold, run down and die.

When a man can read these unmistakable prohibitory laws of God, see the results of placing ourselves in wrong relations to them, every day of social, active or professional life, and then recommend its use once in fifteen minutes, because he finds it recommended in some book, or at the communion table regardless of strengthening or renewing an old appetite that has held the communicant like a strong chain for years, puts his hands on the silver pitcher, containing a quart of that poison, which looks, smells, and tastes like a saloon, in fact, was taken out of the same keg from which the sore-eyed babbler, the suicide and the murderer take theirs, asks God to bless it, calls it an emblem of Christ's shed blood, without questioning the propriety of his doings, still claiming to love and fear God, and to believe his word, we must question his ability to comprehend his fitness to teach, after making great allowance for time-honored customs.

"The self-same word that bids our lusts obey,
Is misapplied to sanctify their sway,"

by such unthoughtful or untaught "blind leaders of the blind." Oil is as distinctly recommended in the Bible as wine. Now shall we use the various kinds, all kinds of oil? I have been looking for some of our tobacco using or tobacco raising brethren to quote the Bible for the use of the oil of tobacco.

Why should the term "wine" any more than the term "oil," make useful all poisons known by that name? Frequently the best way to show the weakness or the nonsense of an argument or a position, is to see where it will lead us. That the ancients had a wine that would intoxicate we all admit. That they had a wine that would not intoxicate, is beyond a doubt. Homer, the poet, lived long before the time of Christ. His statements are valuable as related to Old Testament history. The customs and habits of those ages were nearly permanent. He speaks of a goat skin of sweet black wine that they had in a boat, "which was as sweet as honey; it was imperishable, would keep forever; when it was drunk it was diluted with twenty parts water." The sweetness, thickness, and the necessity of water to drink it, prove that it was unfermented. Aristotle speaks of a sweet wine that would not intoxicate. He says it "was so thick that it had to be scraped, to dissolve it." Fermented wine never gets thick, and it can not be boiled to make it thick. We would have the same success, boiling fermented wine, that we would boiling fermented cider. Plutarch, Pliny, and many others, speak of a wine that will not intoxicate, and mention some of the recipes, for preventing fermentation.

Any church wishing unfermented wine, for sacramental purposes, that can obtain the grapes, can press out the juice, put it into bottles, each containing about the amount needed at a service, cork the bottles, then plunge the mouth of each one into melted beeswax and resin, or any substance used to prevent fruits from fermentation. Set them away in a cool place, upside down, for use when wanted; or order it of Reynolds & Co., of Ripley, Ohio, who annually manufacture about five thousand gallons, and put it on the market for sacramental and medicinal purposes, under the name of Tirosh. Whatever else we forget or remember upon this subject, let us keep this question uppermost in our mind, viz., if Christ were here among us as he was once among men, which kind of wine would he use and recommend? Would he with whom there is no "variableness, neither shadow of turning," he who could see, when he was here, all upon this subject that we can now see and infinitely more, recommend us to use that which disturbs peace, blasts hopes, destroys life, "bites like a serpent, and stings like an adder," to remember him? Or would he recommend the use of the harmless, the useful, the nutritious?

Did Christ regard the law of Moses when he substituted his Supper for the Passover? Would he disregard and teach his disciples to disregard a prohibition unqualified, and as absolute as this, and say nothing of it, give no reason for it, when the ferment, objected to, symbolized corruption? See Exod. 12: 8–39. Any claim that would exempt fermented liquors from this sweeping prohibition, would charge the law-giver of Israel with ignorance and inconsistency.

Matt. 26: 26–29. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new in my Father's kingdom." Papias, who lived at the close of the apostolic age, wrote an exposition of the oracles of the Lord, and gave a legendary account of a prophecy ascribed to the Saviour, that I have not time or space to quote, which in a critical sense is interesting, as it shows that the juice expressed from the grape was, at that time, called wine.

The cup, in verse 27, represents that which it contained. The question arises, What was in that cup? The Saviour's answer is the only answer that we can give, "The fruit of the vine" in a liquid state.

If the positions here taken have been sustained by the Scriptures quoted, we can not say or believe that it was fermented, or that it could "bite like a serpent, and sting like an adder." It appears as if the Saviour intended that no man should quote his example on any secular occasion, when he called it "the fruit of the vine." It looks as if he intended to discard the mocker. If the Saviour used *wines* at the Supper, why did he avoid the name and call it "the fruit of the vine?" The grape, or its newly expressed juice, is the fruit of the vine, in a a truer and more reasonable sense than the fermented poison can be. That is as truly the fruit or product of decomposition, as the grape is the fruit or product of the vine. The process that produces the one can never produce the other. One possesses the elements of life, the other the elements of death. One imparts the elements of life, the other the elements of death. The particles that make up the "fruit of the vine," like al other nourishments, are globular in form. One of the processes of fermentation is to break down these globules. The appearance of the blood of the grape, as Jacob calls it, Gen. 49: 11, is more like blood than fermented wine. Not one of the Evangelists, in referring to this occasion, ever uses the term wine. Will our most Christlike, wisest, and best-informed earthly friend, in the noon-day glare of all light of the ages upon this subject, *now* prefer and advise us to use at our weddings, and at the Lord's table, that which "biteth like a serpent, and stingeth like an adder?" In behalf of our respected friend, we answer a thousand times, No! When we substitute the name of Christ for earthly friend, each "no" becomes a thousand times more emphatic.

RAISE THE ISSUE.

Several State Legislatures have declined to approve Prohibitory Amendment bills. They have done this despite petitions numerously signed, and the earnestly repeated appeals of temperance men. Their plea has been that the people do not want prohibition; and their action is cited by leading papers as proof that the plea is true. These latter claim that legislators are chosen to represent the mass, and that as they vote so the mass desire. Therefore, the logic runs, the people do not want prohibition submitted.

There is just one way of settling the possible doubt. Not a single Legislature was last Fall elected on the issue of Submission. Let the next election of legislators turn upon this issue, and we shall get at the popular wish. Will the political press allow this issue to be made? Will the Philadelphia *Record*, and journals of like professedly independent ilk, admit that two hundred thousand petitioners in Pennsylvania, and half as many more in New York, may quite as accurately represent public sentiment as do a body of legislators chosen for political reasons? And is it not fair to permit one opportunity for free and full expression, that so the public temper may be determined?

Temperance men now owe to themselves to force the issue throughout every State where submission has been sought and denied. They can turn the election of legislators largely upon this point next Fall, if they will. Let them give notice early, in each legislative district, that no man shall be nominated, with their consent, as a candidate for the Legislature, who is not a Submissionist; and they will vote only for the nominee who is. Through nearly all the rural regions temperance men are in a majority, but divided between two or three parties. On this one question they should consolidate, the present season, and show their strength. In the old parties, or outside of them, they may and should make choice of *representatives*—men willing to stand by popular rights, and pledged to respect a popular wish. If a majority of the people in these great States do not want Prohibition submitted for determination by popular choice, it would be idle to go further. But the mere *claim* that they do not, by papers and politicians opposed to the principle, is insufficient. Proof is wanted; and proof can be had only on a popular vote. To this adjustment it must come at last. Common sense and common justice demand it. Sagacious party leaders must recognize it.

The rallying cry of this coming Summer should be Submission. If parties will not hear and heed, let them suffer the consequences. If party demagogues block the way, let them be overridden. When the people once get in dead earnest they will sweep forward as an army with banners. The hour of march is at hand.—*American Reformer.*

A careful statistical investigation among the Good Templars of a county in England has proved the smoking teetotalers to be over five times more liable to break their pledges than those who abstain from tobacco. Consequently the latest "army" badge is of blue ribbon, with a white stripe down the middle, the meaning of which is that the wearer has taken a pledge not to use tobacco.

THE AMERICAN PEOPLE AND THE DRAM-SHOPS.

PARDEE BUTLER.

The Rev. Dr. Crosby, in speaking of "The Glory and Shame of New York," in Steinway Hall, recently, said:

"With all her wonderful advantages, the city is burdened with a debt of over $100,000,000, and this debt is due solely to the plundering done by the politicians. The city offices have been held and are held simply for the opportunities which they offer for stealing. The officers are well-known to be scoundrels, but they have avoided punishment by the purchase of other officers, and by the power which they hold over each other in the knowledge of each other's peculations. The offices are held as political rewards, and not for persons qualified to fill them. Men are elected to them not because of any merit, but because they keep liquor saloons, which are useful to the party. The men whose business it is to ruin the bodies and souls of others, to rob them of their hard-earned wages, and drive their wives to beggary and suicide, are chosen to make our city ordinances, and the people prefer to see this rascality go on rather than devote themselves to the purgation of the official list and to sending the rogues to prison. The lowest form of grog-shop politics prevails in our city government, and men of neither education nor morals are practically the directors and managers of this great city. They are men who attend prize fights; dirty, vulgar men, whom you would no sooner allow to enter your house than you would the small-pox. Is not this a burning shame—a reproach which not even all our glory can efface or palliate? The social shame is even more glaring," the speaker said, "and the agent which depraves society is the same curse which has debased our politics. Crime and poverty, to a very large extent, start from the saloon, of which there are 12,000 in this city, or one to every 100 inhabitants. Taking out the women and children, there is one saloon to every thirty-five men, and of those thirty-five at least fifteen do not drink, so that there is really one saloon for every twenty drinkers. The keepers all get rich, and each one of these twenty men must pay the saloon which he supports at least $7 per week. It is easy to see where the pauperism and the misery of the lower classes come from."

Having stated these facts, and also shown that a large part of the crime in the city is traceable to the same cause, Dr. Crosby boldly said to his audience—a large part of whom were foreign-born—that the saloons are mostly in the hands of the Irishmen and Germans; and he called upon them, as men who have at heart the good of their adopted city, to aid in removing this shame from the midst of New York.—*New York Tribune.*

CONGRESS AND TEMPERANCE.

Something was gained for temperance by the Forty-seventh Congress, in that the "Bonded Whisky Bill" was not passed. The lobbyists whom whisky had placed on guard, fought desperately for the bill, up to the last hours of the session, on Sunday morning. It is a burning disgrace that Mr. Robeson was obliged to declare that Congressmen themselves gave evidence that "too much whisky had been taken out of bond, already." The power of the whisky influence was demonstrated in the fact that the House failed to act on the proposed "Commission of Inquiry" concerning the effect of the liquor traffic, for the *fifth time.* The bill from the Select Committee was reported favorably, and stood very near the head of the calendar. But weeks of time were wasted over matters of infinitely less importance to the welfare of the nation, and the Commission bill was left to die with a session that went to its coffin amid drunken disorder. We wish that annihilation were true in so far that no similar House could ever be resurrected. The "joint resolutions," concerning Constitutional Prohibition, were also permitted to die, in the Committees to which they were referred.

The explanation of all this is found mainly in the regard which Congressmen have for their constituents, and for the party machine. Up to date, rum holds the votes. Temperance is supported by the "better element" of society, and it must be recognized, wheedled, and kept hopeful by promises made only to be broken. Thus it has always been, and will be, until Temperance gains more votes. We gain something in each struggle by learning more of the tactics, forces, and strength of the enemy. There is only one thing to be done! keep firing, and push on.—*Outlook.*

"One lesson of recent Western elections is that temperance can not be advanced by blending it with politics." So says the Boston *Transcript.* Now if the saloon people might only be taught that liquor "can not be advanced by blending it with politics," what a blessed lesson it would be!

The Ohio Legislature has passed a law prohibiting the slaughter of the wild deer for a period of two years. Why didn't some friend of the deer propose a high license law? Is venison more precious than humanity?

Governor Sherman of Iowa goes furthe than Governor Cleveland, annexing a condition to all executive pardons, that the recipient shall in the future abstain entirely from intoxicating beverages.

Five members of the Gladstone ministry are total abstainers.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 17, 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."

A CORRESPONDENT from Milton, Wis., says that five persons were baptized last Sabbath at Clear Lake, and that baptism is expected again in two weeks.

A LONG list of Special Notices this week will be interesting to those who wish to know about the appointments for Associations, Quarterly Meetings, &c. It is hoped these meetings will be well attended; they are helpful to the life and growth of the churches.

THE letter from Mrs. Fryer, published in another column, was not intended for publication; but we knew not how to give the information desired in any better way than to publish it, feeling sure that our readers will be interested in it, and that Mrs. Fryer will pardon this use of it.

THERE are some eight or ten Sabbath-keepers living in the village of Wellsville, Allegany Co., N. Y., members of different Seventh-day Baptist Churches in the county. While we are looking after other interests, would it not be well for some of our ministers to visit these people, and hold services with them on the Sabbath-day, at least occasionally?

IN ordering a change of address, subscribers should give the name of both the old and the new postoffice; otherwise we may not be able to make the desired change without much loss of time and labor on our part. Two orders are now before us saying "Please change the address of my RECORDER to this place." In one instance we happen to know where the paper has been sent, and can easily make the change. In the other case we do not know, and so can not easily make the desired change.

FOR WHAT PURPOSE WAS JUDAS CHOSEN TO BE AN APOSTLE?

It is doubtless impossible to give an absolutely correct answer to this question. That Judas was thus chosen is proven, if it needed proof, by the words of Jesus himself when he said to the disciples, "Have not I chosen you twelve, and one of you is a devil?" Certainly that sentence includes Judas. As God always has a purpose in all his doings there can be no doubt that there was some especial purpose, some end to be accomplished in the choice of Judas as one of the twelve. That that especial purpose was accomplished, there is also no room to doubt, but as God has nowhere specifically revealed to us what that purpose was, we may not be able to single out any one of the many possible purposes or ends to be accomplished by such a choice, and say, "This is the purpose for which Judas was chosen to be an apostle." A few suggestions may, however, be profitably made:

1. In this world the good and the bad often dwell together, and under the same or similar garb. Very early in the history of the human race the following record was made: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them," or "in the midst of them." There seems to be no good reason to question that in the scene described in the sentence just quoted, the person mentioned as Satan, or adversary, who presented himself among the sons of God before the Lord, was one of those very persons who appeared to men to be the sons of God. That is to say, there was a Judas among that early company of devout worshipers. If that fact had been mentioned to them, the exciting question would doubtless have passed from lip to lip, "Is it I?" "Is it I?" A similar illustration of this subject is furnished in the example of the generous distribution of their goods by the early Christians for the common good; and the lying pretense of Ananias and Sapphira. It may be, therefore, that God meant to teach us that even in his church, the good and the bad may grow together until the time of the harvest, a time which God holds in his own hands, and brings to pass, sometimes with swift retribution, and sometimes in the slower processes of his own unfolding providences, but he is sure to bring it to pass sometime, somehow.

2. It is impossible for men to judge, always and with unerring accuracy, between the true disciple and the false. The consternation which filled the hearts of the twelve when it was announced to them that one of them should betray their Lord, shows that up to that point they had not even a suspicion of the terrible truth thus suddenly made known to them. Nor may we judge of our fellow-men and say, "This man is a true Christian, and that is a hypocrite." If it be said that the Divine Master himself laid down the rule, "by their fruits ye shall know them," it may be replied, the rule implies a high degree of moral discrimination, and an absolute freedom from all personal prejudices on the part of him who proposes to apply it. Not all men are competent judges of fruit. The taste may be so perverted as to completely reverse the judgment, and pronounce bitter sweet, and sweet bitter. And so, in passing judgment upon the conduct of each other, we may err through imperfect vision, a perverted taste, or an unconscious prejudice in favor of or against the brother on whose action we sit in judgment. May it not be that Jesus put a Judas among the disciples in order to teach us most impressively that judgment belongeth only to Him who searcheth the hearts and trieth the reins of the children of men?

3. A necessary corollary of the proposition just considered is: Since there may be false brethren among the true, and since it is not possible that men with unerring accuracy may point them out, it becomes a matter of the gravest importance that each man look well and constantly to his own ways, and to his own heart, lest in answer to his question, "Lord, is it I?" the Lord in sad, pitying accents make answer, "Thou hast said." Did not the Lord intend thus to make us humble and watchful of self as well as tenderly charitable toward the weakest and most sadly erring of our brethren?

4. The bearing of all this upon church life and discipline, is obvious. If it shall be said by the enemies of the church that there are bad men in it, or if zealous brethren shall insist that these unworthy members should be dealt with in severity, and, unless they immediately reform, be cut off from the fellowship of Christians of which they are unworthy, it may be replied that the apostolic college had its Judas, and the early church had its Ananias and its Simon the sorcerer, whose real characters were revealed, and whose punishment was meted out by the hand of the Lord, in his own way and time. We speak now only of that harsh and unjust, because unreasonable, criticism, on the one hand, which condemns the whole church because of its unworthy members, and of the cold Phariseeism, on the other hand, which, with saw and pruning knife, seeks to purify the church by cutting off its dead or dying branches. By all means, let there be discipline in the church; let it be constant and vigilant, but let it be so humble with respect to self, so tender and charitable towards the erring, and above all, so full of the spirit of the Great Head of the church, that, instead of excommunication being its immediate aim or final result, it shall send new life into the dead or dying branches, making them to bear fruit to the glory of God, saving others from evils which might otherwise overtake them, casting off the dead branches only when it is unmistakably the will of God, and then with feelings of sorrow and a sense of personal loss which he feels who cuts off an offending right hand, or plucks out an offending right eye. Is not this the lesson of our subject upon this point?

5. May it not be that Judas was chosen to be an apostle as a part of that divine plan by which Jesus was to be made an offering for sin? He kept constantly in view this end of his mission to the world. Any effort on our part to understand his earth life, either in its entirety or in any of its significant acts, which leaves out of sight his suffering and death, will be one-sided, and will leave us a long way short of a correct understanding of that life. We must study Christ in all his words and works, with the cross in full view. How shall he come to that cross, except he somehow fall into the hands of men, and those his enemies? How shall he thus fall into the hands of men, except he be betrayed? How shall he be betrayed, except by the hand of some professed friend? How shall that professed friend be found except the Master call him? Or, in other words, how shall Christ make a full, free, and voluntary offering of himself, except he choose the methods and agencies by which he shall come to his sacrifice? Do these questions, in the light of history, point to Judas?

If these questions and suggestions do not furnish a sufficient answer to the question at the head of this article, they may at least serve to teach us some important lessons.

Communications.

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

TRACT BOARD MEETING.

At a regular Tract Board Meeting, held in Plainfield, N. J., May 6, 1883, there were present I. D. Titsworth, Geo. H. Babcock, A. H. Lewis, J. D. Spicer, H. V. Dunham, and L. E. Livermore.

After prayer by A. H. Lewis, and the reading of the minutes, a letter from G. Velthuysen (published in the RECORDER of May 10th) was presented, showing some progress in the good work in Holland.

Bro. Lewis made some statements respecting the present condition and prospect of the *Outlook*, showing that many are deeply interested in its teachings. Communications contained frank acknowledgments of the conviction of several persons concerning the truth of the doctrine of the Bible Sabbath, as now fully taught in the *Outlook*. No serious reaction appears to have taken place among the readers of this publication since it came more fully to announce its platform, and make the legitimate deductions from commonly admitted premises. Several papers have been refused on account of the doctrine of the Sabbath as therein advocated; but so far as can be estimated less than one per cent. of the number sent out have been refused.

Statements were made concerning the general condition and wants of the Publishing House.

The General Agent was instructed to secure some needed improvements; and he and A. H. Lewis, were appointed a committee to take an inventory, and prepare a new catalogue of all the tracts and books in the Depository.

The secretary reported that he had received and forwarded to the publishing office a list of 133 names for the *Outlook*, with a remittance of $20. These names and the remittance were sent by Bro. T. P. Andrews and his wife, of Farina, Ill., as a practical indication of their interest in this Sabbath reform work.

In the hope of securing a full meeting of the Tract Board and the friends of the work committed to them at its next regular meeting in June, it was voted to hold the next meeting at the time of the Annual Meeting of the Eastern Association, in Plainfield, June 3, 1883, at 3 P. M.

L. E. LIVERMORE, *Sec.*

LETTER FROM MRS. FRYER.

TRUESDELL HOUSE, San Francisco, Cal., APRIL 30, 1883.

My Dear Brother Platts,—Will you please inform the readers of the RECORDER of my arrival thus far on my homeward journey? I left Shanghai March 28th, in company with Miss Field, of the Baptist Mission, of Swatow. We reached this place on the morning of April 28th, making thirty-two days of travel in all, counting the extra Friday when we crossed the 180th meridian. Until within four or five days of our landing at this place we had a rough sea and head winds all the way.

Our steamer, the Coptic, left China with eleven hundred Celestials on board; five hundred of these were left at the Sandwich Islands on our stop there; the remainder were brought into this harbor and transferred to other vessels going to British Columbia and Mexico, so it seems the Chinese will emigrate even though the doors of our nation are closed against them.

We spent two delightful days at Honolulu, and were most hospitably entertained by those dear missionaries there. The day we landed the notice of our arrival was telephoned all over the town, and at three o'clock in the afternoon, upwards of one hundred ladies met together to welcome us and to hold a missionary meeting. Miss Field talked to them about China for nearly an hour and then in the evening at a general prayer-meeting, she spoke another hour to a large audience. She is to remain here in California for a few weeks and hold meetings before going East. I hope that some of our people may have the privilege of hearing her speak about China.

It seems so long since I have heard from any of my friends or seen the RECORDER. The mail was expected in Shanghai on the next day after my departure.

I expect my husband to join me in two months, after which time, if my health improves, we hope to embark for England, and so go through Europe on our way back to China.

I feel that the dear Father has blessed me far above anything that I am worthy of in permitting me to again visit the land of my birth; it seems now that I need nothing but to breathe this invigorating air in order to regain my health.

I left Mr. and Mrs. Davis and family in usual health and brought kind wishes from them to all who are interested in our China mission.

My address will be East Otto, Cattaraugus Co., New York. until further notice.

Yours sincerely,

LIZZIE NELSON FRYER.

LONDON LETTER.

A Tunnel Under the Sea.

(From our regular correspondent.)

LONDON, April 25, 1883.

The Joint Committee of the Houses of Lords and Commons appointed to inquire into the expediency of sanctioning the proposed tunnel between England and France resumed its sitting yesterday morning. The Marquis of Lansdowne presided.

Lord R. Grosvenor, chairman of the Channel Tunnel Company, was the first witness examined. He said his company proposed to make a simple railway tunnel with two lines of rails. There would be no stations except one on the English and another on the French side. It was estimated that the carrying capacity of the tunnel, worked upon the block system, as most well regulated railways now are, would be twelve trains per hour each way. To pay five per cent. upon the capital invested it would require to get a gross revenue of $3,390,000. They would have to carry 2,000 passengers daily, or 1,500,000 in the year, at an average fare of $1 66 each, and they would also have to convey 548 tons of merchandise daily. If it were determined that the tunnel would have to be destroyed in case of danger, that would not prevent the company going on with the scheme. The tunnel could be blocked such a length of time as would be necessary to avert danger without destroying the main part of the works. The depth of the tunnel below the bottom of the sea was so great that it would be almost impossible to blow up the tunnel or let the sea in so that it never could be got back again. It could be flooded and so destroyed that it would take three months to repair it.

Lord R. Grosvenor said that, as to the safety of the country, he had prepared a scheme for defense, but he was sorry that it had not been very readily agreed to. The cost of the plan of defense the company had proposed to the military authorities would not exceed $50,000. That sum they prepared to lay out in a lump sum upon defense. As to the tax payers' point of view, the company were of the opinion that the tax payers of the country would be sufficiently indemnified for any outlay they had to make by the increase of the trade of the country which the tunnel would insure.

Sir J. Hawkshaw said he still adhered to the opinion that there was no engineering difficulties in the way of the formation of the tunnel, and that its maintenance would be comparatively cheap. He estimated the cost of the tunnel at $40,000,000. The tunnel under the Channel was about twenty-one miles long, but with the approaches to it the line would be about thirty miles in length, His estimate, therefore, included thirty miles of railway, chiefly tunnel, also pumping and ventilating machinery and interest upon capital as it was gradually expended. In his belief the work would occupy eight years if not ten. As to the financial success of the undertaking, he thought it was reasonable to reckon upon 2,000,000 passengers being carried through the tunnel annually, at $1 50 per head, and 1,200,000 tons of goods at $1 25 per ton. That would produce a revenue of $4,500,000. Allowing 40 per cent. for working expenses, a dividend of 6¾ per cent. could be paid on 40,000,000. He had given some consideration to the question of defensive measures. What he suggested was that by an arrangement which he described, it should be possible to throw up a mass of shingle inside the tunnel, and thus prevent its use. He suggested also that there should be means of blowing up the tunnel if necessary. He should certainly not rely upon one mode of defense.

Home News.

New York.

WEST EDMESTON.

I have just completed the canvass here for funds in aid of the Tract Society. The response has been hearty and generous. The people are tried and true. They are not only loyal to the cause of truth abroad, but good to themselves. Their church-house has been improved during the past year at an expense of over $800; and the indebtedness promptly met.

Their pastor, Eld. J. B. Clarke, is much encouraged in his work. His son Allie, so long ill, is much improved in health, and it is hoped will soon be able to walk.

We have just learned of the death of Mrs. Ebenezer Weaver, of Leonardsville, who died yesterday afternoon. Mrs. Weaver had been a long time ill. Her death follows closely that of her husband. The Spring season has been a sickly one in this section, measles and pneumonia having prevailed.

We canvass next at Leonardsville and Clarksville, N. Y.

L. C. R.

Rhode Island.

ROCKVILLE.

Sabbath, May 5th, Eld. Titsworth preached an interesting and profitable discourse here upon faith, Eld. Babcock preaching at Hopkinton City.

Eld. Main expects to be with us next Sabbath.

At the annual church meeting, Revs. U. M. Babcock and J. R. Irish were appointed delegates to represent this church at the Eastern Association.

At the annual Sabbath-school election, the following officers were elected, viz., Superintendent, J. P. Palmer; Assistant Superintendent and Musical Director, A. S. Babcock; Organist, Mariette E. Kenyon; Secretary, Frank Burdick; Treasurer, S. C. Saunders; Librarian, Ella E. Palmer.

A.

Illinois.

CHICAGO.

Our Mission School was organized the last Sabbath in March, a year ago, as a venture. It has proved a success beyond our fondest expectation, and blessed of God. The scholars presented a programme last Sabbath, May 5th, at the anniversary exercises of the school. They were held thus late because of the weather and convenience. The dialogues, recitations, songs, etc., were well done and a very pleasant time enjoyed by all. A fair attendance of parents and friends. Mrs. M. H. Moore presented an excellent essay, subject, "Our Anniversary," which we inclose for publication in the RECORDER. A prize had been promised to each scholar who had attended eight or more schools since last quarter. Forty received prizes on that arrangement, and six new comers on a less number of times in attendance. A picnic sometime in July is promised to those who make a certain record in attendance between now and the time of the picnic. This week has been a week of surprises to us. Mrs. Lizzie Nelson Fryer, of Shanghai, China, on her way home for rest and health, surprised us last Sunday afternoon, by coming to our domicile. Her two days' stay was indeed a treat long to be remembered. Tuesday Dr. T. R. Williams, of Alfred Centre, and Prof. N. Wardner Williams, put in an appearence to our great pleasure. They and Mrs. Fryer took the train in the afternoon for Milton, Wis., to make a short visit. We not only hope Mrs. Fryer will entirely recover her health, but be able to tell our people much of the work in China and inspire us all with new courage and zeal.

O. U. WHITFORD.

Condensed News.

Domestic.

A destructive cyclone swept across the southern part of Kansas City shortly after five o'clock, Sunday evening, May 13th, unroofing and demolishing buildings for a distance of two miles, the track of the storm ranging from half a block to two blocks in width. A number of persons were injured, and some fatalities reported, but the loss of life will probably not be as great as might be expected in view of the extent of the destruction of property. Nothing definite can be given, but the loss of property is estimated at hundreds of thousands of dollars. The day had been stormy, heavy showers fell at intervals accompanied at times by gusty winds.

Amasa Stone suicided at Cleveland on the afternoon of May 11th, by shooting. He was the founder of Adelbert college, and was extensively interested in railway and iron interests. He had been in ill health for a long time, and losses in the iron business and a multiplicity of financial cares is believed to have produced mental derangement. He suffered greatly from insomnia and indigestion, sometimes getting only two hours sleep in a night. He was possessed with the idea that he could not recover.

The commandant at Fort Assinaboine has information that the Cree Indians are preparing for a general war. Three hundred lodges under Bigbear, Lucky Man, and Little Pine, are camped within twenty-five miles of Fort Walsh ready to enter Montana to avenge the loss of the Crees in the last horse stealing raids. The commandant sent couriers to Fort Walsh demanding that the British authorities prevent the Indians from crossing the line.

Sitting Bull has abandoned the war path, and with 150 followers, is at Fort Yates, Dakota, engaged in farming.

The stockholders of th
tral Railroad, May 11th
the early terminations of
and requested the director
of the road to the Phila
company as soon as the r
ated. The receiver's re
road is perfectly solvent,
earnings for 1882 were $5,

It is estimated that th
in the country where Gen
recent fight, number nea
dians can not be starved
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country is as large as th
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Apaches.

There is much indigna
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other departments receive
All attempts to secure an
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Of 250 saloons at Wil
one was open Sunday, M
and order committee havi
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dealers and ordered all c
The action of the liquo
greatly enraged the cigar

One hundred and fort
reported for the past wee
than last week. Middle S
New England, twenty-nin
thirty-three; Western Sta
States and Territories, ter

The President and Sec
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internal revenue districts
York to 100. It will be
the next fifteen days as to
be consolidated.

There have been place
at Hammondsport, under
Mr. Fairchild, of the Fair
000 salmon trout, 40,000
River) trout, and about 3,

The Court of Inquiry
mander Mullan was respo
of the United States ste
court-martial has been ord

The Empire State from
boat of the season, has ar
She passed through heav
Marie.

The Chicago, Burlingt
road declared a dividend o
ble June 15th.

Rates from Louisville
been cut to two dollars.

General Grant's mother
May 11th.

Foreign.

The charge against Sch
of the Chamber of Deput
tious language, was withdr
at the festival in memory o
Schonerer favored a fusio
provinces of Austria with
prosecution from the first
as a mistake, as it tende
the importance of the affa

Colonel Torres has retur
Mexico, from Sierra Madr
fight with the Apaches
fought savagely. They w
peating rifles. Torres
trouble in Sonora has e
have returned with the wo
plenish their rations.

It is said that during
over 1,500 Calabrian em
Naples for America, that
agents receive four dollars
grants they bring to stea
and that they hold forth d
America, thus greatly
emigration.

The North German G
rejection of the bill to in
wood by the Reichstag to
votes of Polish deputies,
says, were wholly directe
tion of the kingdom of
favor every measure detri
pire.

The charges on whi
prisoners were committed
conspiracy to damage pub
unlawful possession o
Counsel Smyth protested
failed to connect Ansburg

The diplomatic corps,
ministry and royal family
ing of the international
at London, May 12th.
was performed by a band
and a chorus of four hund

An extraordinary sessio
equipa opened the 22d of
his opening address, eulog
with Bolivia, and hoped
honorable peace.

The United States Min
of the Porte, that until
tintioas are concluded,
in regard to petroleum d
tinued.

Herr Most, the socialist
with betraying the secret
men of Russia at one time
belonging to them there.

The poor law guardian
land are making vigorous
ments for removal to Am
nies of the starving poor.

A dispatch from de Br
has taken possession of th
and adjacent territory in

r, Eld. J. B. Clarke, is much his work. His son Allie, so ich improved in health, and it oon be able to walk.

st learned of the death of Mrs. ver, of Leonardsville, who died rnoon. Mrs. Weaver had been . Her death follows closely usband. The Spring season kly one in this section, measles a having prevailed.

s next at Leonardsville and . Y. L. C. R.

Rhode Island.

ROCKVILLE.

y 5th, Eld. Titsworth preached and profitable discourse here d. Babcock preaching at Hop-

xpects to be with us next Sab-

al church meeting, Revs. U. nd J. R. Irish were appointed represent this church at the ation.

ual Sabbath-school election, officers were elected, viz., t, J. P. Palmer; Assistant t and Musical Director, A. S. anist, Mariette E. Kenyon; nk Burdick; Treasurer, S. C. rarian, Ella E. Palmer. A.

Illinois.

CHICAGO.

School was organized the last rch, a year ago, as a venture. success beyond our fondest d blessed of God. The scholars ogramme last Sabbath, May versary exercises of the school. d thus late because of the convenience. The dialogues, gs, etc., were well done and time enjoyed by all. A fair arents and friends. Mrs. M. nted an excellent essay, sub- niversary," which we inclose in the RECORDER. A prize sed to each scholar who had or more schools since last received prizes on that ar- six new comers on a less es in attendance. A picnic ly is promised to those who record in attendance between ne of the picnic. This week of surprises to us. Mrs. ryer, of Shanghai, China, on or rest and health, surprised afternoon, by coming to our two days' stay was indeed be remembered. Tuesday ams, of Alfred Centre, and er Williams, put in an ap- great pleasure. They and the train in the afternoon , to make a short visit. We Mrs. Fryer will entirely re- , but be able to tell our peo- e work in China and inspire courage and zeal.

O. U. WHITFORD.

ensed News.

Domestic.

cyclone swept across the Kansas City shortly after lay evening, May 13th, un- lishing buildings for a dis- iles, the track of the storm f a block to two blocks in er of persons were injured, reported, but the loss of not be as great as might ew of the extent of the de- erty. Nothing definite can loss of property is estimated housands of dollars. The rmy, heavy showers fell at anied at times by gusty

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nt at Fort Assinaboine has the Cree Indians are pre- ral war. Three hundred ear, Lucky Man, and Lit- ed within twenty-five miles ady to enter Montana to the Crees in the last horse he commandant sent cour- s demanding that the prevent the Indians from

abandoned the war path, ers, is at Fort Yates, farming.

The stockholders of the New Jersey Central Railroad, May 11th, voted in favor of the early terminations of the receivership, and requested the directors to execute a lease of the road to the Philadelphia & Reading company as soon as the receivership terminated. The receiver's report stated that the road is perfectly solvent, and that the net earnings for 1882 were $5,000,000.

It is estimated that the Apache warriors in the country where General Garcia had the recent fight, number nearly 600. The Indians can not be starved out, because the mountains furnish plenty of game. It is believed that in view of the fact that this country is as large as the State of Ohio, it will require six months to subdue the Apaches.

There is much indignation among working men employed under the war department, because they are paid no more for ten hours work than mechanics employed under other departments receive for eight hours. All attempts to secure an adjustment of the matter with the secretary has been unavailing.

Of 250 saloons at Wilkesbarre, Pa., not one was open Sunday, May 13th, the law and order committee having put detectives at work. The mayor yielded to the liquor dealers and ordered all cigar stores closed. The action of the liquor association has greatly enraged the cigar dealers.

One hundred and forty-nine failures are reported for the past week, seventeen more than last week. Middle States, thirty-seven; New England, twenty-nine; Southern States, thirty-three; Western States, forty; Pacific States and Territories, ten; Canada, twenty.

The President and Secretary Folger have determined upon the reduction of the 126 internal revenue districts of the State of New York to 100. It will be determined within the next fifteen days as to what districts will be consolidated.

There have been placed in Lake Keuka, at Hammondsport, under the supervision of Mr. Fairchild, of the Fairchild House, 615,000 salmon trout, 40,000 California (Cloud River) trout, and about 3,000 yet to come.

The Court of Inquiry found that Commander Mullan was responsible for the loss of the United States steamer Ashuel. A court-martial has been ordered.

The Empire State from Buffalo, the first boat of the season, has arrived at Duluth. She passed through heavy ice at Sault St. Marie.

The Chicago, Burlington & Quincy Railroad declared a dividend of $2 a share, payable June 15th.

Rates from Louisville to Chicago have been cut to two dollars.

General Grant's mother died in Jersey City May 11th.

Foreign.

The charge against Schonerer, a member of the Chamber of Deputies, of using seditious language, was withdrawn. In a speech at the festival in memory of Richard Wagner, Schonerer favored a fusion of the German provinces of Austria with Germany. The prosecution from the first has been regarded as a mistake, as it tended to unduly exalt the importance of the affair.

Colonel Torres has returned to Hermosillo, Mexico, from Sierra Madres, where he had a fight with the Apaches. The Apaches fought savagely. They were armed with repeating rifles. Torres thinks the Indian trouble in Sonora has ended. The troops have returned with the wounded and to replenish their rations.

It is said that during the past fortnight over 1,500 Calabrian emigrants have left Naples for America, that Naples emigration agents receive four dollars per head for emigrants they bring to steamship companies, and that they hold forth delusive hopes about America, thus greatly increasing pauper emigration.

The North German *Gazette* ascribes the rejection of the bill to increase the duty on wood by the Reichstag to be hostile to the votes of Polish deputies, whose efforts, it says, were wholly directed towards restoration of the kingdom of Poland, and who favor every measure detrimental to the empire.

The charges on which the dynamite prisoners were committed are treason, felony, conspiracy to damage public buildings, and unlawful possession of nitro-glycerine. Counsel Smyth protested that the evidence failed to connect Ansburgg with the crime.

The diplomatic corps, members of the ministry and royal family attended the opening of the international fisheries exhibition at London, May 12th. A national anthem was performed by a band of seventy pieces and a chorus of four hundred voices.

An extraordinary session of congress at Arequipa opened the 22d of April. Montera, in his opening address, eulogized a firm alliance with Bolivia, and hoped for a speedy and honorable peace.

The United States Minister has demanded of the Porte, that until the pending negotintioas are concluded, the old regulations in regard to petroleum deposits will be continued.

Herr Most, the socialist, has been charged with betraying the secrets of the workingmen of Russia at one time and taking money belonging to them there.

The poor law guardians in the west of Ireland are making vigorous progress in arrangements for removal to America and the colonies of the starving poor.

A dispatch from de Brazza states that he has taken possession of the village of Loango and adjacent territory in the name of France.

Books and Magazines.

THE FREEDOM OF FAITH, by Theodore T. Munger. This collection of discourses, by the author of those delightful essays for the young, entitled "On the Threshold," deserves to receive much attention, more so, perhaps, than most books of sermons. In the prefatory essay, "The New Theology," the writer says, "In attempting to give some expression of the New Theology, I wish to state with the utmost emphasis that I do not speak for any party, but only describe things as I see them. And especially would I disclaim any *ex-cathedra* tone that may seem to issue from any form of words. I speak from the standpoint of the sharpest and even most isolated individuality—for myself alone." This is the spirit which pervades all of the sermons; they combine the progsessive and liberal spirit of the age with the faith which characterizes the true religion in all ages. The principal sermons are, God our Shield, God our Reward, Love to Christ as a Person, Christ as a Preacher; but to name the principal ones, would be to name them all, for they are all excellent. Houghton, Mifflin & Co., Boston. Price, cloth, $1 50.

BUT YET A WOMAN, by Arthur Sherburne Hardy. This story, by an author who has not been known before in the field of fiction, is a notable study of modern French life. The analysis of the characters is delicate and effective, and through it runs a vein of purity and high purpose which puts the book on an elevated moral plain. It is a story of love triumphing over an unselfish desire for a religious life. The scene of the story is first laid in France, and from thence changes to Spain. The interest centers around two female characters, Renee Michel and Stephanie Milevski. Although these two are the principal ones, there are other minor characters which excite our interest to some extent. M. Michel is a man who cares for nothing in particular, but everything in general. Father Le Blanc, contrary to other priests, does not favor greatly the entrance of women into the convent. Mr. Hardy makes a little fun of the aesthetical idea which has such a stronghold upon the people at present, that is, the gathering of bric-a-brac, for he says of Father Le Blanc, who is sauntering up the street, looking at the shop-windows: "he had no love for vases simply because they were made by an Arab in Tangiers, or for sleepy looking women sitting tranquilly upon nothing, simply because they were painted in Japan. The novel and bizarre never blinded his keen eye for the beautiful, and he did not tarry long before objects whose claims to consideration rested only on their being old, or from over the sea." The reader's interest is increased by spreading the map of Paris before him and following the various places and routes mentioned. There is no crudeness in its chapters, especially the first ones, which we often find in the initial works of an author. Houghton Mifflin & Co., Boston. Price, cloth, $1 25.

AN HOUR WITH CHARLOTTE BRONTE, by Laura C Holloway. There was but one Charlotte Bronte, as there was but one William Shakespeare. No one who has read "Jane Eyre" or pored over the pages of "Vilette" could be indifferent to the personal history of the Yorkshire girl who wrote them. Her strange existence in the little hamlet of Haworth reads, as her biographer tells us, "like an olden tragedy turned into English fact." To write Charlotte Bronte's life acceptably, one must have made it the study of years, for her life is not an easy one to understand. Mrs. Holloway has accomplished this task in her charming style. Funk & Wagnalls, 10 and 12 Dey St., New York. Price, paper covers, 15 cents.

THE BRIDAL EVE, or Rose Elmer, by Mrs. Emma D. E. N. Southworth. This is one of her most powerful and absorbing novels. Her novels generally are full of interest. A complete and uniform edition has just been published. T. B. Peterson & Bros., Philadelphia. Price, paper covers, 75 cents.

MONTHLY REPORT of the Kansas State Board of Agriculture for the month ending April 30, 1883. Wm. Sims, Secretary. Kansas Publishing House, Topeka, Kansas.

SAUNDERS'S PHOTOGRAPHIC STUDIO, in Bradley's new building, Friendship, N. Y., will be open from May 24th to 31st.

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.

☞ THERE is to be a meeting of the Bell's Run and Honeoye churches and Sabbath-keeping families, at the school-house in Shingle House, First-day, May 27th, at 10.30 A. M., for the purpose of consolidating the societies, and to adopt a church constitution, and covenant which, with a petition for articles of in corporation enabling the church to hold property, must be presented to the court at the June session, otherwise nothing can be done until November. The site for the contemplated meeting-house has been purchased, and trustees have been elected who are now ready to receive builders' bids. The president of the trustees is John Kenyon, of Millport, and the Secretary, Dr. Remington, of Shingle House.

H. P. BURDICK.

☞ ARRANGEMENTS have been made with the Chicago, Rock Island and Pacific Railroad, for round trip tickets from Chicago, Bureau (junction with the Peoria branch), LaSalle (junction with Illinois Central Railroad), to Atchison, Kan., for fare one way, good for sixty days. The round trip from Chicago to Atchison will be $14 80; from Bureau and LaSalle to Atchison, $12 29. All persons desiring tickets under this arrangement must get an order from Ira J. Ordway, 205 W. Madison Street, Chicago, Ill., either by mail or in person. Tickets can be obtained on said order at the above mentioned depots early in the week of the Association.

O. U. WHITFORD.

☞ 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.*

☞ THE Western Association will meet with the Church at Little Genesee, N. Y., June 14–17, 1883.

ORDER OF EXERCISES.

Fifth-day—Morning Session.

10.30, Opening address, by I. L. Cottrell; Report of Executive Committee; Appointment of Standing Committees.

Afternoon Session.

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

Evening Session.

8 o'clock, Paper, "Conditions necessary for a revival of religion and the method of conducting it," by C. A. Burdick.

Sixth day—Morning Session.

9.30, Unfinished business.
10.30, Sermon by the delegate from the Eastern Association.

Afternoon.

2 to 4, Sermon by the delegate from the Central Association; Paper, "Course be to pursued in church discipline when the things complained of are not clearly defined in Bible language," by D. E. Maxson.

Evening.

7.30 to 8, Praise service, by J. G. Burdick.
8 to 9, Prayer and conference meeting, conducted by A. H. Lewis.

Sabbath Morning.

Sermon L. A. Platts, followed by a collection for the Tract Society.

Afternoon.

Sabbath-school service, conducted by J. E. N. Backus.

Evening.

Sermon by the delegate from the North-Western Association, G. J. Crandall.

First-day—Morning Session.

9 to 9.45, Religious service.
9.45 to 10.30, Unfinished business.
10.30, Sermon by A. E. Main, followed by a collection for the Missionary Society.

Afternoon.

Sermon by the delegate from the South-Eastern Association; unfinished business; final adjournment.

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

Seventh-day Baptist Publishing Society for 1849, and later than 1865.
Seventh-day Baptist Education Society prior to 1857.
American Sabbath Tract Society for 1843, '46, '47, '48, '51.
General Conference for 1846, '73, '78.
Ten cents and postage for the following Conference Reports: Prior to 1818, and 1820. '21, '23, '24, '25, '26, '38, '39. A. E. MAIN, Ashaway, R. I.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Scio, Nile, Richburg, Third Genesee, and Portville churches, will be held with the Richburg Church, commencing with a conference meeting, on Sabbath evening, June 1st. Preaching Sabbath morning at 11 o'clock, by Rev. C. A. Burdick, followed by a conference meeting. Evening after Sabbath, preaching by Rev. A. A. Place. First-day morning to be provided for. A cordial invitation is extended, and we trust that all will come to do good and get good. JAMES E. N. BACKUS.

RICHBURG, N. Y., May 9, 1883.

☞ IT is desired that a report of each Sabbath-school Institute, held within the bounds of the North-Western Association, this associational year, together with all other matters pertaining to the Sabbath-school work, which should be presented to the Association to convene this year, be forwarded at once to the undersigned, in order that a full report may be forwarded to the Association at its session next month.

S. H. BABCOCK,
Cor. Sec. of the S. S. Board, North-Western Assoc.

☞ THE MINISTERAL CONFERENCE of the Seventh day Baptist churches of Southern Wisconsin, will convene with the Church at Albion, on Sixth-day, May 25th, at 10 A. M. The following programme has been arranged for that occasion:

1. "Do the Scriptures teach the doctrine of the endless punishment of the wicked?" O. S. Mills.
2. "Do we endorse the theological views of a person by inviting him to preach for us in our churches?" W. F. Place.
3. "Do the Scriptures teach that there will be a literal resurrection of of the dead, and if so will the righteous and the wicked rise simultaneously?" A. MacLearn.
4. "Do the Scriptures teach that Christ will finally reign in person on the earth?" N. Wardner.
5. "What is the true Scriptural idea of the inspiration of the Scriptures?" V. Hull.
6. "Is there any real contradiction in Matthew's and Mark's account of Peter's denial?" S. H. Babcock.
7. "Do the Scriptures teach that Satan was ever a good being? and do they inform us in respect to his origin?" Eugene Ellis.
8. Exegesis of Hebrew 4: 1–11. E. M. Dunn.
9. "Is apostolical example always equivalent to law?" R. D. Burdick.
10. "When did the gospel of Christ begin?" W. B. West.

All are cordially invited to be present.

E. M. DUNN, *Secretary.*

☞ THE Seventh-day Baptist churches of Southern Wisconsin will hold their next Quarterly Meeting with the Church at Albion, Wis., commencing Sixth-day evening, May 25th. All are invited to attend. BARTON EDWARDS, *Church clerk.*

☞ MINNESOTA SEMI-ANNUAL MEETING.—The next Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota, will be held at Alden, Freeborn county, commencing Sixth-day before the second Sabbath (8th) of June, 1883, at 2 o'clock P. M. Eld. C. J. Sindall is to preach the introductory discourse, Eld. Z. Campbell, alternate. Mrs. M. Ernst, Mrs. A. Bachelor, and Eld. G. M. Cottrell were appointed essayists for the occasion.

G. M. COTTRELL, *Moderator.*
G. G. COON, *Clerk.*

☞ 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 the residence of the bride's father, in the town of Almond, N. Y., May 2, 1883, by Rev. D. E. Maxson, D. D., Mr. N. FRANK ALLEN, of Alfred Centre and Miss NELLIE G. SISSON, of Almond.

At the Seventh-day Baptist parsonage, in New Market, N. J., May 8, 1883, by Rev. L. E. Livermore, Mr. BARZILLAI D. RANDOLPH, of New Brooklyn, and Miss MARGARET COON, of North Plainfield.

DIED.

Near Green's Corners, in the town of Rome, N. Y., May 3, 1883, of pneumonia and erysipelas, POLLY R. WILLIAMS, daughter of the late Jonathan Williams, in the 64th year of her age. The testimony of one is, "She has been a most affectionate sister and almost mother to us since our parents died." Some time ago the deceased thought she experienced a hope in Christ, but poor health prevented her being baptized. Of a large family, only three sisters, Misses Arminta and Margaret Williams, Mrs. J. D. Burdick, and Deacon J. F. Stilson, a nephew, are left. The funeral services were held at the house of the deceased on Sabbath afternoon, May 5th, the sermon being preached by the writer, from Psa. 39:4.

H. D. C.

At Leonardsville, N. Y., May 9, 1883, Mrs. HELEN E. WEAVER, widow of Ebenezer S. Weaver, recently deceased, and daughter of the late Eld. Wm. B. Maxson. She was born in Westerly, R. I., Feb. 20, 1813, and died in the 71st year of her age. She possessed marked ability and intelligence, and won for herself the respect and love of a large circle of friends by her many excellences of heart and life. As a wife and mother she was judicious, loving and helpful. Three daughters survive her, Mrs. E. B. Clarke, of Westerly, R. I., Mrs. Judge Dexter, of Elmira, N. Y., and Miss Emily Weaver, whose sad but willing mission it has been to minister to, and care for her during the years of her decline. At the age of eighteen years she made a public profession of religion, and became a member of the First Seventh-day Baptist Church of Brookfield, N. Y., subsequently she revoved her membership to New Market, N. J., but in 1840, soon after her marriage and return to Brookfield, again became, with her husband, a member of the First Brookfield Church. She has been an humble, consistent and devoted follower of Christ, a worthy and beloved member of this church, and an active and leading spirit in every good word and work which had for its object the promotion of His cause. S. B.

In the town of Plainfield, N Y., May 7, 1883, at his late residence, LEE LAMPHERE, aged 68 years. A widowed companion and a large circle of children, relatives and friends mourn his death. S. B

In Watson, N. Y., May 3, 1883, ROWLAND HALL, aged 87 years, 1 month, and 1 day. Brother Hall was the son of Isaiah and Sarah Hall, and was born in Rensselaer county, N. Y. He was one of a family of eight children, outliving all the rest. He was married in Petersburg, N. Y., to Betsey Stillman, who died more than twenty-three years ago Bro. Hall had lived in DeRuyter and Lincklaen, but in 1846 came to Watson, and has since resided in this place. He experienced religion when a young man, and in old age, his Bible was his constant companion. He was highly respected as a citizen, and gave two sons to his country—Egbert died in the Mexican war, and Monroe died in the war of the Rebellion. Eight children survive him, and are comforted that their loss is his gain. T. R. R.

LETTERS.

Azel Davis, Herbert L. Stillman, E. R. Green, D. J. Cartwright, J. Sanford, J. L. Hull, Fannie E. Davis, D. P. Curtis, J. F. Hubbard, G. B. Utter, J. Bailey, O. U. Whitford, B. F. Ensminger, J. R. Irish, A. E. Main, L. E Livermore, Isaac Brasher, J. B. Williams, S. R. Wheeler, Wm. H. Hull, G. H. Murphy, Albert M. Maxson, L. R. Swinney, N. A. Collins, H. D. Clarke, Ruth A. Crandall, M. C. Mudge, A. B. Lawton, Sue Saunders, I. J. Ordway, Mrs. G. T. Brown, E. B. Saunders, Orpha Dudley, John M. Richey, Ethan R. Curtis, Benj. H. Stillman, Mate Saunders.

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.
B. F. Randolph, Alfred Centre,		$2 00	39	52
Mrs. Esther Lanphear, Andover,		2 00	39	52
Mrs. A. A. Place, Scio,		2 00	39	52
Mrs. S. A. Curtis, Oxford,		2 00	40	13
Mrs. Geo. Greenman, Berlin,		2 00	39	52
Charles Saunders,	"	2 00	40	3
R. W. Green,	"	2 00	39	52
C. F. Green,	"	2 00	39	52
Mrs. Harriet Green,	"	2 00	39	52
Mrs. S. L. Johnson,	"	1 00	39	45
B. F. Rogers,	"	2 00	39	52
Geo. E. Jones,	"	5 00	36	52
J. A. Baldwin, Beach Pond, Pa.,		2 00	40	7
Ruth A. Crandall, Perryville, R. I.,		2 00	39	52
Mary A. A. Davis, DeGraff, O.,		2 00	40	13
Thomas J. Wathins, Maplewood,		5 00	38	52
Mrs. Daniel Potter, West Hallock, Ill.,		2 00	39	52
Mrs. M. A. Strange, Akron,		2 00	39	52
Albert M. Maxson, Cartwright, Wis.,		2 00	39	52
D. J. Cartwright,	"	2 00	39	52
D. S. Cartwright,	"	2 00	39	52
P. C. Stapleton,	"	75	39	20
E. H. Burdick, Milton,		2 00	39	52
Allie R. Davis, Brodhead,		2 00	40	20
J. T. Davis, Welton, Iowa,		2 00	39	52
Thomas Champlin, Iowa Falls,		1 75	40	20
B. F. Hall, New Auburn, Minn.,		1 00	39	46
D. P. Curtis, Hutchinson,		3 00	39	39
J. B. Williams, Harvard, Neb.,		2 00	39	39
K. P. Crandall, Fairfield,		2 00	39	52
J. A. Sanford, Ola, Dak.,		2 00	40	18
FOR LESSON LEAVES.				
L. R. Swinney, Lost Creek, W. Va.,		$1 00		
Fannie E. Davis, Juliaetta, Ihaho Ter..		60		
Nettie Lewis, DeWitt, Ark.,		72		

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 12th 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 23,316 packages; exports, 1,810. Creamery make begins to come quite freely, and all the near-by demand is lessened by the increased local make of Pennsylvania, New England and New Jersey; therefore there were dull and lower markets, which will probably continue through the last half of May and June during the flush of milk. Choice dairy fresh make is looked for by buyers at a shade inside of creamery prices; the best qualities of it are taken, while the objectionable once rejected by buyers is of uncertain value and hard to move, unless down in the teens. There were sales of several parcels of old Western factory low grades butter at 9 @ 11c. Creameries selected closed weak at 26 @ 28c. We quote:

	Fancy.	*Fine.*	*Faulty.*
New butter, dairy.....	25@26	20@24	12@18
Creamery, fresh make..	26@28	23@25	——
Imitation cream'y, fresh	——	20@22	12@15
Factory butter, fresh....	——	11@13	9@11

CHEESE.—Receipts for the week were 23,891 boxes; exports, 22,747 boxes. Old cheese have held steady clear through, and are now so nearly gone as to be practically out of the market. New stock had a brilliant opening at Utica and Little Falls, but as oft before fell off the fraction here in the middle of the week, and closes with 13¼c. as the current top for full cream stock. Skimmed cheese have so far been well cleaned up at 7 @ 9c., with 10 @ 12c. current for night skims. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory.....	13 @13¼	12@13	8 @11
Skimmed.....	9 @11	6@ 7¼	2 @ 5

EGGS.—The market was firm, and advanced about 1c. per dozen on the week. Sales to-day on 'change of say 60 bbls. Canada and Western at 17 @ 17½c. We quote:

Fine fresh laid eggs.....17½@18
Canada, Western and Southern, fresh....17 @17½

BEANS.—The market was firmer, and 5 @ 10c. per bushel higher. We quote:

Marrows, per bushel; 62 lbs.....$2 00 @$2 45
Mediums " " ..... 1 60 @ 2 15

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.

Selected Miscellany.

"FORWARD, MARCH."

Sinner, to the Saviour clinging,
Trembling, trusting, smiling, singing,
Hark! Again His voice is ringing;
"Forward, march!"

Tarry not to count thy treasure;
He will deal it without measure
As thou doest His good pleasure—
"Forward, march!"

Art thou faint? He stands beside thee:
He shall help thee, guard thee, guide thee:
In His shadows he shall hide thee—
"Forward, march!"

Through the allurements of temptation,
Through the fires of tribulation,
Holding forth the great salvation,
"Forward, march!"

By the thousand foes surrounded,
Mocked, opposed, assaulted, wounded,
Thou shall never be confounded—
"Forward, march!"

Till thy bending head be hoary,
Till shall close thine earthly story,
Till thou step from grace to glory,
"Forward, march!"

—*Theodore Monod.*

HERBERT DEXTER'S ORDEAL.

HORATIO ALGER, JR.

A lady entered a large dry goods store in the city, and inquired for thibets. She was directed to the lower end of the store, where a young clerk awaited her order. He was a boy of fifteen, with a frank, handsome face that inspired instant confidence.

He at once displayed a variety of goods. One particular piece appeared to please the customer.

"Are the colors fast?" she inquired.

Herbert Dexter looked at them carefully.

"I am afraid not," he answered, "A lady came in a day or two since, and complained that it had faded."

"Thank you," said the lady. "Then I must look elsewhere, as you have nothing else with a small figure to my taste."

The proprietor of the establishment was near enough to hear this conversation. The lady had scarcely left the store when he advanced towards Herbert and said, harshly, "What made you tell that lady the cloth would not wash?"

"Because," said Herbert, looking up in surprise, "she asked me."

"Well, you simpleton, why couldn't you tell her it did?"

"Because it wouldn't have been the truth," replied Herbert, simply.

"Then you could at least have told her that you didn't know."

"But I did, sir."

"It seems you have a tender conscience," sneered his employer. "Since that is the case, I can't afford to have you hear. It won't do to pay for sending customers away. When your week is out you may leave my employ."

Herbert's heart sank within him. To him the loss of the situation was a very serious matter. His mother was a poor widow, dependent upon her own exertions for a livelihood, and the three dollars which Herbert brought to her weekly was of great consequence to her. He had only been in his place a month, it having been procured by the influence of his Uncle John, a man of property who might have put his hand into his pocket and assisted his brother's son without feeling it. But John Dexter was not a man of that sort. His money was dearer to him than his nearest friend. He seemed to feel that in obtaining a situation for his nephew in the retail store of Messrs. Smith & Co., he had placed him under a great load of obligation.

In the midst of Herbert's sorrow he did not for an instant doubt that he had done right, nor would he have acted differently if the opportunity had been given.

Yet it was with a heavy heart that he went home to supper and informed his mother that he had been dismissed from his place.

"I hope you have done nothing to deserve dismissal," said his mother, much disturbed.

Herbert thereupon related his story.

"You did right, my son," said Mrs. Dexter, emphatically. "The situation was not worth keeping at the expense of truth."

"I am glad you think I did right, mother," said Herbert, "but what shall I do?" he inquired, anxiously. "I ought to get another situation immediately."

"Perhaps you had better call on your uncle John," suggested Mrs. Dexter. "He will no doubt be able to procure you another situation."

"I'll go to night, mother," said Herbert, "for there is no time to be lost."

Twenty minutes later Herbert rang the bell of a handsome house in a fashionable street in the city.

He was admitted by the servant and ushered into his uncle's presence.

Mr. John Dexter was a dignified looking man, having apparently a high opinion of himself, and comparatively a low opinion of everybody else who chose to come in conflict with him.

"Well, Herbert," said his uncle, patronizingly, "how are you getting on at your place?"

"Not very well, uncle," answered Herbert, rather nervously, for he stood rather in awe of his uncle.

"Not very well!" repeated Mr. Dexter, surveying him through his glasses with displeasure. "How does that happen?"

"Mr. Smith expects me to do what I don't think is right."

"I don't understand you."

Hereupon Herbert entered into the explanation with which we are already familiar.

At the conclusion he looked into his uncle's face, and saw that it was unfavorable.

"Would you like to know my opinion of what you have done?" he demanded, in tones of displeasure.

"If you please, uncle," faltered Herbert.

"Then I think you have made a fool of yourself. What business have you to frighten away customers? I think your employer did just right. I should have done the same in his place."

"But was it right to deceive the lady?" asked Herbert, perplexed.

"I have no disposition to enter into any discussion on that point," said his uncle, coldly. "The upshot of it all is, that you have lost your situation. How do you expect to get another?"

"I thought perhaps you might interest yourself for me, uncle," said Herbert, his heart sinking within him.

"It's of no use to help you," said Mr. Dexter, taking up his paper and beginning to read. "You'd lose the best situation I could procure for you in less than a month. I can't be at the trouble of continually finding situations for one who doesn't choose to keep them."

"Then what shall I do?" exclaimed Herbert, much troubled at his refusal.

"You ought to have taken this into consideration before you chose to throw away your place at Smith & Co.'s."

"For my mother's sake, uncle, I hope you will interest yourself for me. I shall be thrown as a burden upon her, and she has to work hard enough as it is."

"Very well, I am sorry. Whatever further privations she is subject to will proceed entirely from your perverseness."

Herbert was too manly to plead further. His uncle's evident injustice made him indignant.

"Very well, sir," said he, rising, "if you choose to deal so harshly with me because I have done what I still consider to be right, I must bear it. I don't think God will let me starve."

Mr. Dexter turned red in the face.

"Leave the house and don't let me see you here again."

Herbert, without another word, took his hat, and left the house with a heavier heart than he had on entering.

"What success?" asked his mother, as he entered the humble room which she called home.

"None at all, mother. I am about discouraged."

"Don't be down-hearted, Herbert," said she, tenderly. "When earthly friends forsake you, the Lord will take you up, and make your cause his own."

"I will try to think so, mother," answered Herbert, "but it's hard. I must help myself now, for my uncle has refused to do anything more."

He acquainted her with the particulars of his interview with Mr. Dexter.

"He has been very unjust," said Mrs. Dexter. "Perhaps he will some day see this. In the meantime don't be disheartened. I feel as if everything would turn out well, if we only have patience."

The remainder of the week wore away. On Saturday night Herbert received his week's wages and his dismissal.

On Monday he commenced seeking for a situation. He looked over all the advertisements in the daily papers which he got a chance to look over in one of the hotels, and made applications in many quarters. But some one had always got the start of him. Everywhere he was unsuccessful.

So Friday came. For four days he had been searching for a situation, and searching in vain. Should he be more successful to-day? He feared not.

He had just made one unsuccessful call when he chanced to meet on the street the lady he had served at Smith & Co.'s. The recognition was a mutual one.

She stopped, and said with a smile, "Are you not the clerk who waited upon me at Smith's, a week ago?"

"Yes, madam."

"Do you like your place?"

"I have left it."

"Left it!" said the lady in surprise, 'How did that happen?"

"He dismissed me," said Herbert, in a low voice, "because I told you the thibet you inquired about would not wash."

"Indeed!" exclaimed the lady, indignantly, "if that is the way of doing business I shall buy nothing of them hereafter. Then you are without a place?"

"Yes, madam, I have been trying for several days to obtain one, but I find it very difficult."

"Come home with me," said the lady; "my husband is a commission merchant, and I think he can find room for you in his counting-room. If not, he shall find you a place."

Herbert began to express his gratitude, but the lady stopped him. "It is only right," she said, "since I was the occasion of your losing your place that I should supply you with another. What did you receive at your former place?"

"Three dollars a week."

Herbert went home with Mrs. Fairbanks, for such proved to be her name. Luckily her husband had come home on an errand. No sooner had his wife explained the circumstances than he promptly engaged Herbert as an additional clerk in his counting-room, at a salary of five dollars a week, with a promise of more at the end of the year.

"Show the same integrity and fidelity in my employ that you did in your former situation," he said kindly, "and you may always count me your friend."

Herbert's face was fairly radiant when he reached home and told his mother of his good fortune. Henceforward his course was onward and upward. At present he is head clerk in the extensive firm of Fairbanks & Co. His old employer, Smith, after a few years became bankrupt, and is now living in poverty and obscurity. His ill-gotten gains have not prospered.

MEASURES OF TIME.

The measures of time have been known more or less, ever since the commencement of the world's history. The Roman *lustra* were periods of five years, and the Greek olympiads periods of four years. The first commenced in the year 776 B. C. The Metonic cycle was nineteen years, intended to be equivalent to the Chaldean period. It was afterward adopted as the golden number for Easter. The Hegira, or Flight, took place July 16, 622, and is the Mohammedan era. Their year is twelve lunar months, or 354 days, 8 hours, 48 minutes, and eleven days being lost, a year must be allowed every thirty-three, to reconcile their dates with ours.

In India, the land of the sun, a day is divided into 60 Ghurries, a Ghurry into 60 Puls, a Pul into 60 Prans, and a Pran into 10 Fas—into 2–5ths of a second. The periodical month of the Turks and Arabs, or a sideral period of the moon, is 27d., 7h., 43m., 48 seconds. The synodical month, or return to the conjunction of the sun, 29d., 12h., 44m., 3 seconds, and eleven thirds. The Arabs call Saturday the seventh day, *Sabt*, and Monday is called Joma in all the Eastern languages. The Persians give names to every day in the month, just as we give them for every day in the week.

The Jews have queer customs as regards their measures of time. They began the year in March, and in the olden times the months were called Nisan, Yif, Sivan, Tammuz, Ab, Elul, Tisri, Bul, Cislem, Tibeth, Shebat, and Adar. The Sabbath, or seventh-day with the Jews is Saturday. The days and nights, from sunrise to sunset, were divided into twelve equal parts or hours, one, two, three, etc. The night watches were three hours each, from sunset to sunrise. The months were lunar, or twenty-nine to thirty days each, and every two or three years it was customary to introduce a new month. The Jewish day commences and ends with the new moon, near the vernal equinox, in the month called Tisri, of thirty days, corresponding with part of September and October.

The laws of our country and those of European countries preserve the Roman names of the days, as Dies, Solus, Lunæ, Martis, Mercurii, Jovis, Veneris, and Saturni, derived from the Roman deities. But in ordinary use the names are derived from Saxon or Teutonic deities—the Sun, Moon, Tuesco, Woden, Thor, Frigo, and Saturn.

There are many curious facts regarding time and its measurements. It is a well-known fact that ten beats of a healthy pulse is equal to nine seconds. The sun is 7 days, 16 hours, and 51 minutes longer in the northern signs than in the southern. Fewer than thirty vibrations in a second give no sound, and when the vibration exceeds 7,520 in a second, the tones cease to be discriminated. The beats in an hour of a common second clock are 3,600, and 17,280 a common watch; but second-watches beat 18,000 times, or 5 per second.

"A PROFOUND SECRET."

"Can you keep a secret, Daisy?" asked Nell Clay of her younger sister.

"Yes indeed," replied Daisy, trying to look dignified.

Nell bent down and whispered something in Daisy's ear, to which Daisy clapped her hands and cried, "O goody!"

"Remember, it's a profound secret," said sister Nell.

Daisy ran off to school, feeling very important, and overtook Conny Travers on the way.

"Oh, Conny," she said, "I know something awful nice!"

"What is it?" asked Conny, opening her eyes very wide.

"Oh, I musn't tell," said Daisy, screwing up her lips. "Sister Nell told me this morning. It's a profound secret."

"Oh, my!" said Conny, "can't you just tell *me*?"

"Nell wouldn't like it."

"She wouldn't mind *me*," pleaded Conny.

"Won't you never, *never*, *never* tell?" whispered Daisy.

"Never, 's long as I live!"

"Honest and true?"

"Truer'n steel!" declared Conny.

"Well, Sarah Bell's father is going to give her a piano for her birthday to-morrow, but they wouldn't have her know it for anything until she comes home and finds it in the parlor."

"How splendid!" exclaimed Conny.

"It's a profound secret," said Daisy.

A few days later, Mrs. Bell called upon Mrs. Clay.

"I suppose Sarah was surprised and delighted about the piano," said the latter.

"She was delighted enough," was the reply. "But she wasn't a bit surprised. She heard it at school."

"That Conny Travers must have told," said Daisy, indignantly, after Mrs. Bell had gone home.

"But who told Conny?" asked sister Nell.

"I did, but I didn't s'pose she'd be mean enough to tell."

"And I didn't think you would," replied Nell.

"Well, children," said Mrs. Clay, "it's an old saying that 'if you can't keep your own secret, nobody else will keep it for you.' If you remember this it will save a good deal of trouble."

"There's an older sentence that I like much better," said sweet Aunt Peace from her window. "Set a watch, O Lord, before my mouth; keep the door of my lips."—*The Myrtle.*

PALESTINE POTTERY.

The Biblical descriptions of pottery are singularly applicative to the present process of manufacture. Now, in this nineteenth century, the potter sits at his frame and turns the wheel with his foot. Or, as we read in the Apocrypha: "So doth the potter, sitting at his work and turning the wheel with his feet; he fashioneth the clay with his arm." The potter had a heap of the prepared clay near him, and a pot of water by his side. Taking a lump in his hand, he placed it on the top of the wheel, which revolves horizontally, and smoothed it into a low cone, like the upper end of a sugar-loaf; then thrusting his thumb into the top of it, he opened a hole down through the center, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased, with the utmost ease and expedition.

It is evident, from numerous expressions in the Bible that the potter's vessel was the synonym of utter fragility; and to say, as David does, that Zion's King would dash his enemies in pieces like a potter's vessel, was to threaten with ruinous and remediless destruction.

We who are accustomed to strong stoneware of considerable value can scarcely appreciate some of these Biblical references, but for Palestine they are still as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally dashed to shivers by the slightest stroke. Water-jars are often broken by merely putting them down upon the floor; and the servant frequently returns from the fountain empty handed, having had all his jars smashed to atoms by some irregular behavior of the donkey.

TRUE POLITENESS.—A poor Arab going through the desert met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, in his simple mind, a present to the caliph. So he filled the leather bottle, and, after a weary tramp, laid his gift at his sovereign's feet.

The monarch, with a magnanimity that may put many a Christian to blush, called for a cup and drank freely, and then with a smile thanked the Arab and presented him with a reward.

The courtiers pressed eagerly around for a draught of the wonderful water which was regarded as worthy such a princely acknowledgment. To their surprise the caliph forbade them to touch a drop. Then after the simple-hearted giver left the royal presence, with a new spring of joy welling up in his heart, the monarch explained his motive of prohibition.

"During the long journey, the water in his leather bottle had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake lest the heart of the poor man would be wounded."

THE London *Freeman* remarks that a "successor of the apostles, who were sent on their mission without scrip in their purses, was *enthroned* the other day into the see of Canterbury, with a salary of $75,000 a year and palatial residences. Peter and the rest of them, could they behold the viceregal state of this assumed successor of theirs, would think that times had changed, and apostles had changed with them."

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Popular S

IT is said that if plants
planted at night instead o
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flowers and fruit will no
mature the same as if the
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is worth trying.

A PORPOISE was recenti
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BY means of what he
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or oat-meal gruel. Vigo
so eat bread and milk,
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hungry. Eat if you are
cian.

Popular Science.

It is said that if plants and trees are transplanted at night instead of by day, they will not suffer by the operation, and that even flowers and fruit will not fall off, but will mature the same as if the tree had not been transplanted. This is curious if true, and is worth trying. B.

A porpoise was recently caught at Spring Lake Station, New Jersey, and sent to the National Museum at Washington, of a form never before seen in the Atlantic Ocean. It belongs to the group of small sperm whales, characterized by the absence of permanent teeth in the upper jaw. A plaster cast has been prepared, and Prof. Baird considers it one of the greatest acquisitions the museum has ever made. B.

The wine used by the ancient physicians was the juice of the grape boiled down to a treacly mass, and kept in this condition. When wanted for use it was diluted with about twenty parts water and given to the patients.

The door opening inward holds a prominent place among modern engines of destruction. When a great disaster at a church, theatre, or school house fills a hundred homes with desolation the fatal door that will not open helps to swell the list of the dead. In New York the frightened little ones hurled themselves in a mass against the door and opposed a living barrier to the struggling, suffocating, dying children behind them. The door opened towards the inside. They always do.

Three things are indispensable to a healthful bed chamber: we must have an amount of bed clothing which will keep us comfortably warm; must not be exposed to draughts of air, and must have a good, safe ventilation of the apartment, which may always be secured by an open fireplace, and a board about three inches broad, and as long as the breadth of the window, placed under the lower sash; this makes such an opening at the adjoining of the sashes as will admit a draught of air in the direction of the ceiling where it becomes diffused before it reaches the sleeper.

Young fruit trees can be made to grow and do well in places where old trees have died, by sowing a pint of salt on the earth where they are to stand. After the trees are set continue to sow a pint of salt around each tree every year. The writer set 25 trees in sandy soil for each one of seven years, and only succeeded in getting one to live, and that only produced twigs a few inches long in nine years. Last year a pint of salt was put around it, and limbs grew from three to three and a half feet long. The salt keeps away insects that injure the roots, and it renders the soil more capable of sustaining plant growth.

By means of what he calls a gyrograph, Dr. Caudaze has been able to take photographs of landscapes from the windows of a train running at the rate of forty miles an hour. The apparatus consists of a copper tube similar to that which carries the lenses in an ordinary camera, but in it the lenses are placed on opposite sides parallel to the axis. Within is a shutter similar to the box of a stop-cock. It presents two square openings, which do not let the rays pass in making a quarter of a turn. A rotary motion is produced by the action of a spring. Only an exposure of the one-hundredth of a second is necessary to obtain wonderfully distinct views.

Popularly, it is thought injurious, but unless dinner or supper have been late, or the stomach disordered, it is harmless and beneficial, if one is hungry, to eat just before retiring. Invalids and the delicate should always eat at bedtime. This seems heretical, but it is not. Animals after eating instinctively sleep. Human beings become drowsy after a full meal. Why? Because blood is solicited toward the stomach to supply the juices needed in digestion. Hence the brain receives less blood than during fasting, becomes pale and the powers grow dormant. Sleep therefore ensues. This is physiological. The sinking sensation in sleeplessness is a call for food. Wakefulness often is merely a symptom of hunger. Gratify the desire and you fall asleep. The feeble will be stronger at dawn if they eat on going to bed. Fourteen hours lie between supper and breakfast. By that time the fuel of the body has become expended. Consequently, the morning toilet fatigues many. Let such eat at bedtime, and take a glass of warm milk of beef tea after rising. Increased vigor will result. "But the stomach must rest." True. Yet when hungry we must eat. Does the infant's stomach rest as long as the adult's? The latter eats less often merely because his food requires more time for digestion. Seldom can one remain awake until 10:30 or 11 without hunger. Satisfy it and sleep will be sounder. During the night give wakeful children food. Sleep will follow. The sick should invariably eat during the night. This is imperative. At night, the delicate and children may take, slowly, warm milk, beef tea, or oat-meal gruel. Vigorous adults may also eat bread and milk, cold beef, mutton, chicken and bread, raw oysters, all, of course, in moderation. Do not eat if not hungry. Eat if you are.—*A Boston Physician.*

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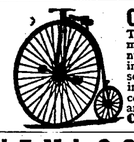

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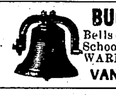

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Abstract of Time Table, adopted Oct. 16, 1882.

EASTWARD.

Stations.	No. 5*	No. 12*	No. 9*	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	1.05a	.....	.....
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		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	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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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.

IX.—PAUL AND BARNABAS IN CYPRUS.

BY REV. L. R. SWINNEY.

For Sabbath-day, May 26.

SCRIPTURE LESSON—ACTS 13 : 1-12.

(*Old Version.*)	(*New Version.*)
1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.	1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the
2. As they ministered to the Lord, and fasted, the Holy Ghost said. Separate me Barnabas and Saul, for the work whereunto I have called them.	2 tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have
3. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.	3 called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
4. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.	4 So they, being sent forth by the Holy Ghost, went down to Selucia; and from thence they sailed to
5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to *their* minister.	5 Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.
6. And when they had gone through the isle unto Paphos, they found a certain sorcerer a false prophet, a Jew, whose name was Bar-jesus:	6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;
7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.	7 which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word
8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.	8 of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul
9. Then Saul, (who is also *called* Paul) filled with the Holy Ghost, set his eyes on him,	9 from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on him,
10. And said, O full of all sublety, and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?	10 and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the
11. And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.	11 Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by
12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.	12 the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

CENTRAL TRUTH.—God blesses the consecrated church and its missionaries.

DAILY READINGS.

1. Acts 6 : 1-8.	4. Acts 11 : 1-18.
2. Acts 8 : 5-25.	5. Acts 11 : 19-30.
3. Acts 8 : 25-40.	6. Acts 14 : 1-18.
	7. Acts 16 : 1-15.

GOLDEN TEXT.—"Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13 : 2.

OUTLINE.

I. The church.
1. Endued with gifts.
2. Consecrated to the Lord.

II. The missionaries.
1. Called of God.
2. Sent forth by the church.
3. Rebuking the sinner.
4. Bringing souls to Christ.

Persons. *Barnabas.* A Levite from Cyprus who introduced Saul to the apostles, labored in Antioch, brought Saul from Tarsus, and labored and traveled with him till the dissention over Mark parted them, when Barnabas sailed for Cyprus where the Scripture notices of him cease. *Simeon.* Hebrew name to which is added the familiar Latin surname, Niger; otherwise unknown. *Lucius.* Nothing certainly known except that he came from Cyrene, in Africa. Probably present at Pentecost, and fellow-laborer and kinsman of Paul. Rom. 16 : 21. *Manaen.* Hebrew for Menahem, foster brother of Herod the tetrarch, who was brought up at Rome. *Herod.* Antipas, who beheaded John the Baptist, and was afterwards banished to Gaul for his cruelty. *Saul.* The central figure in the lesson and the great apostle to the Gentiles. Born in Tarsus, brought up at Jerusalem, called to be an apostle, he is here set apart by the Holy Ghost for the special work of missions. The change of name to Paul corresponds with Luke's custom of giving the Roman name. *John Mark.* Hebrew and Latin names both given. The nephew and companion of Barnabas, who deserted at Pamphylia, and went not with them to the work. *Sergius Paulus.* Proconsul to Cyprus, and a noble specimen of Roman manhood. *Bar-jesus.* A renegade Jew, priding himself in the high-sounding Arabic name "Elymas" (the wise), and practicing sorcery to win fame and money.

Places. *Antioch.* Beautifully situated on the Orontes, sixteen miles by road and forty-one by water, from the sea. Here were the wealth, luxury, and vices of the East, and here was planted the first Gentile Church, which became the base of Paul's missionary journeys. *Cyrene.* Midway between Carthage and Egypt; rich, populous, and possessing the most delightful climate on the globe. *Seleucia.* Seaport of Antioch with spacious harbor. *Cyprus.* Large island off the coast of Syria and plainly visible from it. *Salamis.* Rich, populous, and largely a Jewish city, with rich copper mines near by. *Paphos.* Capital of island, on western shore, near the temple of Venus.

INTRODUCTION.

The second part of the Acts of the Apostles begins at the thirteenth chapter. Here the apostolic church is consecrated anew and committed to the work of missions. In the city of Antioch the great metropolis of the east and west, the consecrating service is held, and this church takes the lead in sending out the missionaries. The apostle Paul, who was best fitted by his talents and training for the work, is here set apart with Barnabas by the Holy Ghost, and assumes the leadership of the work. Henceforth Antioch becomes the base of missionary operations, and Paul the chiefest apostle in missionary labors.

COMMENTS.

I. **The church endued with gifts.** The church at Antioch with its able ministers and with members so zealous as to attract attention and win for themselves the name of "Christians," must have embraced great multitudes of believers. Among this vast congregation we have the special statement that some were blessed with the gifts of prophecy and teaching. The gift of prophecy did not always mean the power to declare future events, but rather that exalted state of speaking under the influence of the Holy Spirit. The prophet is always named before the teacher in the New Testament, and seems to have ranked higher. 1 Cor 12: 28. The gift of teaching was that blessed power of understanding and expounding the Scriptures for the instruction of others. It was then as now a rare gift and subordinate to the gift of prophecy, and Saul, as named last, may have belonged to this class. The five who are named in the first verse were not only conspicuous for their talents and position, but were remarkable for the possession of these gifts of prophecy, and teaching in the Antiochian church.

The church consecrated to the Lord. As they ministered. The prophets and teachers were engaged in devout worship and the congregation joining with them. **And fasted.** They besought God in prayer and humiliation, and in this solemn service, abstinence from food was especially fitting. These solemn services may have had special referrence to the great call for mission work around them. They were at the very gates of the nations, where the great tides of humanity from the east and the west surged along, and as they looked out on this moving mass around them, and to the millions beyond, their hearts could but be moved to do something to save them. All things betoken that this was a consecrating service, united with a prayer for the perishing millions. In this devout frame of mind the Holy Ghost said, **Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed.** There was now a speeial dedication of the two brethren to the special work to which the Holy Ghost had called them. **And laid their hands upon them.** There is something so simple and yet so beautiful in the church through its appointed officers, or by the members at large, laying their hands upon these two great apostles, and committing themselves as a church, as well as their missionaries, to the great work of sending the gospel to the heathen. It must have been a solemn service as they thought of the greatness of the undertaking, and looked to God to sustain and bless them. It must have been a blessed service to thus set apart those whom God had called.

II. **The missionaries called of God.** The call must come from God before setting any one apart to the Christian ministry, and especially to the more difficult and trying duties of the foreign missionary. The call may come through the prophet and possibly through the church, but it must be *God's call* to be authoritative. Here we have Paul, who was before called to an apostle, and Barnabas, (who are both called apostles, Acts 14: 14,) again called by the Holy Ghost to become missionaries.

Sent forth by the church. Whom God calls, the church commends with their prayers and sympathies to the work before them. And they can all unite in this act of bidding them God speed in the blessed work. What a farewell meeting that must have been, as Barnabas and Paul started on their first missionary journey to the heathen. But lest it might appear that they were only commissioned by men, it is said in the very next verse that they were sent forth by the Holy Ghost.

Rebuking the sinner. Departed unto Seleucia. They leave the beloved brethren with oriental tenderness, expressed by embracing and kissing, (Acts 20: 37,) pass the marble palaces and glide down the deep and rapid Orontes, with its overhanging rocks, and at the seaport of Se leuci, **sailed for Cyprus. Salamis.** A commercial city at the eastern end where the Jews, attracted by the copper mines, had settled and built their synagogues. In these they preached the Word of the Lord. **They had John to their minister.** The Greek word indicates that he was only an assistant, helping them in many ways, and most likely baptizing the candidates. **And when they had gone through the isle.** It was about one hundred miles by the Roman road, and doudtless occupied with missionary labor. **Paphos.** The old city was built about two miles from the shore on account of pirates, but this was the new city, not far from the temple of Venus, where the gay and frivolous gathered to celebrate those revolting and shameful rites of idolatry. At this center of luxury and vice a strange character is described, and his heart laid bare. **Bar-jesus, a sorcerer, false prophet, and Jew,** who made his living by deception and lying. The east was full of sorcery, and this man and Simon in Samaria are fair specimens. **Sergius Paulus.** The pro consul of the island which was under the Roman senate, and therefore in a state of tranquillity. **A prudent man.** Noble heathen, with mind open to the truth and desirous of hearing the Word of God. **But Elymas withstood them.** See the boldness of the sinner, and the effrontery of the sorcerer! **Then Saul, filled with the Holy Ghost.** One filled with Satan and the other with the Holy Spirit. What will be the result when they stand face to face? **Set his eyes on him.** With the power of God Paul looked right into that poor creature's heart, and seeing it all slimy with selfishness and sin and Satan, broke out in horror, **O full of all sublety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?** And then rising to the plane of the Old Testament prophets, he uttered this withering rebuke to the sinner, **And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.** Immediately a mist spread over his eyes and then a darkness, deep and final shut him in, and he went about among the awe-stricken beholders seeking some one to lead him by the hand.

Bringing souls to Christ. *Then the deputy, when he saw what was done.* This prudent man had known the power of the sorcerer, and when Paul rebuked him and passed the awful sentence of blindness upon him and closed forever his black arts, this prudent man was convinced that it was nothing short of the power of God. *Believed.* This great man now becomes a good man and, is the first fruits of Paul's labors there, and the blessed means of introducing Christianity through the island, and bringing souls to Christ.

CONCLUSIONS.

1. A missionary church will be a consecrated church.
2. A consecrated church will develop the gifts of the church.
3. A consecrated church will be seeking means to send the gospel to the heathen.
4. A consecrated church is the best nursery for missionaries.
5. Missionaries must be called of God to fit them for their greater labors and greater sacrifices.
6. A church thus consecrated, and missionaries thus sent forth, will enjoy the especial blessing of God.

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Harriet A. Pierce, Clifford	2 00
Clarissa H. Wells, "	1 00
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Sabbath-school, Farina	10 00
" Plainfield	23 57
Church of Shiloh	50 00
LeRoy Maxson, for insurance on Rake Shop transferred	15 00
	$2,191 37

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Amount previously reported	$52 00

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Amount previously reported	$63 50
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Sabbath school, Farina	2 37
Mrs. Delia Gardiner, Adams Centre	75
	$630 87

TENT FUND.

Amount previously reported	$1 00
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All communications for the Editor should be addressed to FLORA A. RANDOLPH, Box 342, Plainfield, N. J.

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