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

TERMS-82 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 24, 1883.

WHOLE NO. 1998.

The Sabbath Recorder.

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THE AMEN OF THE STONES.

From the German of Kosegarden. BY HERTHA BRIGHTMAN.

Of old age blind, yet by it hindered not:

From city to city, from village to village, wandered The pious old man, upon the hand of his guide Preaching the Word with all the fire of youth.

When one day, led by his boy-guide into a valley That overstrown had been with mighty rocks, In mischief more than malice spake the boy-"Venerable father, how great assemblage" Here is gathered and wait upon thy sermon."

Immediately uprose the blind old man, Chose him a text, explained it, and applied; Entreated, warned, rebuked, and comforted, So earnestly, that the tears, so pitiful of him, Stole downward into his gray beard, Then ending as to him seemed fitting With the "Our Father," which he, with heart an

Repeated-"Thine is the kingdom, and thine The power and glory is, through all eternity." Then many thousand stony throats From round about the valley cried, "Amen, Amen most reverend father, amen, amen!

The boy, affrighted and repentent, knelt And to the holy man confessed his sin. Son," answered he, "hast not thou read" "If men keep silent, even stones must speak?" "Jest not in future with the word of God For it is living—powerful, And sharper than a two-edged sword! And should the human heart, in spite Of better knowledge, itself petrify, God can, even in the stone, a human heart arouse. MILTON JUNCTION, Wis.

PROMPT OBEDIENCE.

A sermon preached at Andover, N.Y., April 14, 1883

"Arise and go, . . . and he arose and went."

may seem like a harsh word to use here, be- Jesus." cause we associate with it the idea of hard, ought not to think of God's requirements in God, followed the direction of the Spirit, would be incomplete.

a law without which God's government his needs, the things that he wanted light In the lesson from which our text is chosthe central part of Palestine, and in the him Christ in such a simple, yet convincing, and strongly-fortified city, having been for opportunity to express his belief in the doca long time the favorite residence of the kings | trine taught by Philip, by saying, "Here is of Israel. A writer in speaking of it says, "Its situation is extremely beautiful, strongly fortified by nature, even more so than Jerusalem. It stands on an insulated hill, surrounded by a broad, deep valley. This valley is surrounded by four hills, all | Thus the Ethiopian eunuch was led by the terraced and cultivated." It was in this Spirit, under the preaching of Philip. to city, one of the most beautiful and interesting of all Palestine, that we find Philip, in | Christ, and to a putting on of Christ in bapthe midst of a grand revival, feeling that he | tism. And there in the wilderness he identiwas indeed blessed of God by this great fied himself with a new, unpopular, yet to awakening of the people. In the midst of be a world-wide, religion. Philip, who was all these things, so well calculated to bring | called away from his labor among the multijoy and blessedness to the heart, the angel | tude into the wilderness to preach Christ to of the Lord directs him to leave these pleas- this lone Ethiopian, was caught away by the ant scenes and associations, and go-where? | Spirit, and to all human wisdom it might To some more beautiful city? To some seem that his time had been nearly wasted. he is directed to take. Here he is at Samaof Jerusalem. This distance he is to travel over the intervening mountains, and valleys, which are not few in number. From Jerulem there are two ways that lead to Gaza, a city of some historical note, in the southwest | the gospel of the Lord Jesus Christ, all as the part of Palestine, on the Mediterranean coast. One of these ways leads over the And could Philip have been permitted to mountains of Judea, while the other passes look down through the ages, and see the rethrough the plains west of them. It is not sults of that long journey into the wilderit is reasonable to suppose that he took the been increased, and he felt to praise God for more western route, as it was shorter and the privilege of engaging in such a glorious more easily traveled. But whichever way he went, he came into a desert, uninhabited way as he approached Gaza....Thus we see by a study of the route, and the events that

to that which he was doing. Called from a he sought of Philip baptism; nor that he ing to lull ourselves into sweet repose with field of useful effort to one which gave no became bearer of the news of salvation to promise of success. Did he go, or did he Ethiopia; none of these came about by chance. begin to discuss the question with the But they were in the order of God's provi- imaginary wrong, and I will excuse myself | dick, A. G. Crofoot, D. K. Davis, and L. Lord, and doubt the genuineness of the dence, working out the plan he had for the from active Christian effort because of it " M. Cottrell. commission? The text says, he asose and conversion of that great nation. We see his Or perhaps some of us are rocking ourselves went, without asking a question, so far as we | providence in the development of nations, in | in the cradle of self-complacency, seeking to know; he went cheerfully and willingly. It the progress of civilization. We see it in Went Beda forth, to preach the ever new and joyful is not known to just what place on this the writings of Harriet Beecher Stowe, and cused from all effort as to Christian living. desert road he had journeyed before he fell of William Lloyd Garrison, all of which led into company with the Ethiopian eunuch, toward the overthrow of human slavery in or how far he journeyed with him, but this this country. From these, and the account we do know, that, having heard the voice of of Philip's work in the wilderness, it seems the angel, and gone into the way directed, we should learn this fact, that because a the Lord showed him for what purpose he thing to which we are called may seem to had brought him into that desert place, us small and of minor importance, it is not for "behold a man of Ethiopia, an eunuch necessarily so. But in God providence it of great authority, under Candace, queen of | may be just the place for us to work out the Ethiopians, . . . was returning; and sitting in his chariot, read Esaias the prophet. And the Spirit said unto Philip, go near and join thyself to the chariot," just when it | thing very different from that which we have perhaps seemed most doubtful to Philip for what purpose God had brought him away into the wilderness; just when, perhaps, he | neath our notice; and still we could not get was most discouraged, he saw a man riding | rid of the leading toward that thing, and along in a chariot. And God did not long that leading was a call. Sometimes this call keep Philip waiting and wondering, but by is more forcible than at other times; somehis Spirit told him to join himself to the times it is almost imperceptible, yet perchariot. "And Philip ran thither, and heard him read the prophet Esaias." Still as an audible voice. Yet in both cases it is guided by the Spirit, he said, "Understand-

est thou what thou readest?" And he said,

"How can I except some man guide me?"

Spirit; how it led both Philip and the

eunuch along, step by step, till Philip, full

traveler the glad news of salvation, and

that way. He desires, earnestly seeks, from found the one to whom God sent him; and all, prompt and cheerful obedience. This is having found him, he first learned of him upon, and then, with a directness that carried conviction to the heart, he explained to him water, what doth hinder me to be baptized?" Philip, as if to test him more fully, said, "If thou believest with all thine heart, thou mayest." And the eunuch answered, "I believe that Jesus Christ is the Son of God." conversion, to a declaration of faith in bringing a knowledge of Christ to the Ethiopian queen in such a manner that she was result of the instruction given the eunuch. known which of these ways Philip took, but ness, his faith in God's wisdom would have

Another thing for us. We learn from this account, as from the history of people and nations, that God's providence is over followed upon his going, that he was called all, guiding in all things. It was not a matfrom a pleasant field of labor to go upon a ter of chance that the eunuch was riding edge of what was waiting for him, and with- reading that portion of Esaias that has special Perhaps we may be living in neglect of some E. Maxson.

out a prospect of a work equal in any respect | reference to Christ and his mission; nor that | conscious duty; perhaps some of us are seek-

great results for him. How many times have we been impressed with the feeling that we ought to do someplanned. It may have been something that seemed to us of little account, almost besistent; at other times it comes to us almost a call to some work the Master has for us to do. It may not always be to some great and desirable work; indeed it will not be; but Thus we see the power and working of the often it is to something very different from what we have planned or even desired. Will we listen to the call, and then, like Philip,

of the Spirit, and a desire to bring to this | yield prompt obedience? One of the Christian duties that is yours,

having found out that which troubled the my brother, is at all times to be in a listeneunuch, his needs, and what it was he ing attitude for the voice of God that speaks sought for, learning all these, it is said that to us, that is to lead us. This voice may Prompt and cheerful obedience is what then he "opened his mouth, and began at speak to us in the gentle promptings of the friends, hear the voice of Scripture, "To-God always demands. The word demand the same Scripture, and preached unto him | Spirit within our own breasts; it may come | day, if ye will hear his voice, hearden not to us in the voice of circumstances or de-What a lessen is here taught us! Philip | mands made upon us by the outside world; rigid, unrelenting requirement; but we first yielded cheerful obedience to the call of it may come to us, as it did to Moses of old, in the thunders of Sinai. But come as it will, it is a duty of ours to be at all times listening. Philip must have been listening for the Spirit's call, or he would never have heard such a call in the midst of the glorious work in which he was engaged. But says en, we find Philip at Samaria, a city near | that over which he was puzzled, preached to | one, what must we do to put ourselves in this listening attitude? "Keep thy heart northern border of Ephraim. It was an old | manner, that the eunuch was led at the first | with all diligence." Let your whole aim in life be to do what you can for the Master. Let your life be one continual prayer to God, as the outgoings and desires of your soul are reaching heavenward. Not that you should be constantly engaged in prayer, save as the desire of your soul is always Godward, always keeping you in a prayerful condition. If we thus strive for holiness, if we keep thus warm and alive the better desires of our hearts, we shall hear God's voice whenever he calls. Nor will we be left in doubt as to the way we are to go or the thing to do any more than was Philip. God said to Abraham Lincoln, "Arise and put forth the Proclamation of Emancipation." He obeyed, and more than three million slaves, human beings, were set free; and how have that people, so long trodden under foot of men, arisen to an appreciation of their noble birtheasier and more pleasant field of labor? To for while he might have brought many from right. As the cold blasts of Winter passed engage in some grander revival? No; but the multitude to accept of Christ, he had away, God said to the birds, in their warm, he bade him "go toward the south, unto the there but this one. Oh, what an apparent southern climate, Go, take up your abode way that goeth down from Jerusalem to short-sighted move on the part of God! But among the people of the North. They heard, Gaza, which is deserte? Let us consider for | we can now look back through the history of | and as a result, we to-day are made glad in a moment something concerning the route those times and see how God in his wisdom | heart as we listen to the song of the robin made that one man, taught and baptized by and the sweet note of the blue-bird. He has ria, a city situated about thirty miles north Philip in the wilderness, to be the means of whispered, in the gentle breezes and the warming influence of the sun, to the flowers and to the grass; they have heard his voice, converted, and finally all Ethiopia was made and are springing forth from the bosom of to rejoice in the glorious light and liberty of mother earth. In the midst of desolation, and from what seems to us dead, lifeless matter, there is now springing up, bursting forth, to a new life, the flowers and the grass that will soon cover the earth with a beautiful mantle, and make our homes bright and

> Thus we see by these simple examples that even the fowls of the air and the grass of the field hear the voice of God, and render prompt obedience. Shall not we, who are the creatures of his hand, made in his image, endowed with powers of mind, and given possibilities far superior to those of the ani-

the song, "I am as good as others. Some of my brethren have done me a real or E. M. Tomlinson. Remarks by J. G. Burmake ourselves believe that we may be ex-To all such we would say, are you satisfied with your efforts? Does not there arise trell. within you a feeling that you should do different? that you should arise and "put on the whole armor?" and having put it on, to stand as a true soldier battling for the cause of truth and holiness? I plead with you, my friend, if there be such a one here, slight no longer the voice of God, turn not a deaf ear to his entreaties; but now, to-day, listen for the voice of the Spirit, and decide to follow its leadings in all things. But there is another class of people to

whom I would seek to bring the truth of this lesson. There are those who seek to live without acknowledging God's goodness, who | G. Crofoot. practically deny his right to require any service of them; who deny any need of forgiveness or salvation through faith, but who seek to live truly moral lives, and who are trying to make themselves believe that that is all God requires, that he is such a gracious being he will not say them nay. And so they have wrapped around them the moral cloak, and are seeking rest and assurance by the worthiness of their own efforts. Such have forgotten that the Word of God positively declares that "there is no other name under heaven . . . whereby we must be saved, save the name of Jesus." They forget that we can not come in our own worthiness and claim admittance to the heavenly kingdom. To such we would say, dear "Son, daughter, give me your hearts." thine heart." These words are to you, and

are a call to each one to hear and obey God. Then, my friends, let me plead with you, seek not rest of soul and a hope of eternal life through morality alone. It is a delusion. But listen for the voice of God as it shall speak to you, saying, "I love thee, my child. I am waiting anxiously for thee to come. Arise and come unto me;" then look away to calvary, and there see the cross as it stands an instrument of torture, and upon it stretched, between earth and heaven, the blessed Saviour, in the agony of death, suffering so intensely that he cried, "My God, why hast thou forsaken me?" Look upon all this, and then remember that he bore all this for you, for me; he bore all this that we might come in his worthy name and find forgiveness, cleansing from all our sins.

Finally, then, my brethren, let us learn from the lesson of the morning these truths 1. God calls each of his children to some special work.

2. He requires prompt obedience in all

3. His richest blessings will attend such

are extended to all in his providence.

4. His love and mercy are boundless, and

SABBATH SCHOOL INSTITUTE.

The Sabbath School Institute of the West ern Association was held at the First Alfred church, N. Y., commencing Wednesday, ers' meetings?" Answered by D. E. Max-May 9th, at 7.30 P. M.

The meeting was called to order by the Conductor, D. E. Maxson, who extended a few words of welcome. Prayer by H. C. Coon; singing by the choir.

Frank L. Phalen was chosen Secretary.

Introductory remarks were then offered by the Conductor, inviting all interested in and thoughtful discussions, failed to receive Sabbath-school work to participate in the new inspirations and suggestions which will proceedings and discussions of the Institute. be of service in aiding them to become

different Sabbath-schools gave short accounts | Although the number in attendance should of the condition and prospects, methods of have been much larger commendable interest work, etc., of their respective schools, in the was manifested, and all connected with the following order: First Alfred, John M. Mosher; Five Corners, L. C. Thomas; Elm Valley, D. K. Davis and L. M. Cottrell; Little Genesee, G. W. Burdick; Andomal or vegetable world, shall not we also give | ver, E. A. Witter; Hartsville, B. E. Fisk; long and wearisome journey, with no knowl there as Philip came along; nor that he was cheerful obedience to the call of God to us? Richburg, A. C. Burdick; Hornellsville, D.

Singing by the choir.

Paper, "Methods of organization and work in different denominations," by Prof.

Singing by the choir.

Paper, "Relation of Sabbath school work to the physical and intellectual comfort and culture of scholars," by Frank L. Phalen. Remarks by D. E. Maxson and L. M. Cot-

Singing by the choir. Benediction by D. E. Maxson. Adjournment.

MORNING SESSION.

Thursday, May 10th, 9.30 A. M. The Institute was called to order by the Conductor, and prayer was offered by L. M.

Paper, "Discipline in the Sabbath-schools, what and by whom administered," by A. G. Crofoot, followed with remarks by D. E. Maxson, J. G. Burdick, Miss Perie Randolph, Mrs. A. K. Witter, J. Summerbell and A.

H. C. Coon stated that sample copies of Our Sabbath Visitor might be obtained, gratis, by calling at the office of the RECORDER. Singing by the congregation.

Paper, "Qualifications of Sabbath-school teachers," by C. A. Burdick, read by L. A. Platts. Remarks were made by D. E. Maxson, L. A. Platts, L. M. Cottrell, D. K. Davis, J. G. Burdick, E. P. Saunders, J. Summerbell and J. M. Mosher.

The Qustion Box was opened, and the following questions discussed: (1) "Is it proper to introduce other instruments than the organ into Sabbath-school music?' Remarks by D. E. Maxson, LM. Cottrell, J. G. Burdick, G. W. Burdick and L. A. Platts. (2) "Is it not advisable to hold at least once in each quarter an inquiry meeting in the class room of the Sabbath-school, and this to be followed by special prayer for scholars?" Remarks by D. E. Maxson and J. Summerbell. (3) "Is it proper for a teacher to take lesson helps into teachers' meetings?" Remarks by D. E. Maxson, J. G. Burdick, L. A. Platts and A. G. Crofoot. (4) "How many pulpils is it allowable to have in Sabbath-school classes?" Answered by D. E. Maxson. (5) "What is the best method for a teacher to present and enforce the spiritual teachings of the lesson to the individual members of the class?" Remarks by D. E. Maxson, L. A. Platts and J. Summerbell. (6) "When should the Sabbath-school papers he distributed?" Remarks by D. E. Maxson, J. G. Burdick and G. W. Burdick.

A paper was then read on "Uses and abuses of the blackboard in Sabbath-schools," by F. S. Place. Remarks were made by E. P. Saunders, E. A. Witter, J. G. Burdick, Miss Perie Randolph, A. G. Crofcot, D. E. Maxson and L. A. Platts.

Paper. "Illustrations; where to secure, and how to apply them," by E. A. Witter.

The Question Box was again opened: (1) "How can we better organize this Sabbath, School Institute?" Remarks were made by D. E. Maxson, J. Summerbell, J. G. Burdick and G. W. Burdick. (2) "Who should 5. His is a personal service, one in which select the songs to be sung in Sabbathwe must each engage if we would receive the | school?" Answered by J. Summerbell, D. E. Maxson and D. K. Davis. (3) "Why should college professors or pastors of churches attend teachers' meetings?" Remarks by D. E. Maxson, J. Summerbell and A. G. Crofoot. (4) "Who should conduct the teach-

> Singing by the congregation, "All hail the power of Jesus' name.'

Benediction.

Adjournment.

We are sure that none who attended the Institute and listened to the pertinent essays Superintendents and representatives of the efficient and earnest Sabbath-school workers. Institute are to be congratulated on its suc cess. Readers of the RECORDER will have an opportunity of enjoying some of the essays presented at the Institute, as they are to appear in its columns.

D. E. MAXSON, Conductor. F. L. PHALEN, Secretary.

"MY LIFE FOR JESUS."

My life for Jesus: be this my motto-My talents, time and all; Nothing for self, but all for Jesus, Low at his feet I fall.

My life for Jesus: freely I give it— Hands to do buddings for thee, Feet to run on little errands— Anything, Lord, for thee.

My life for Jesus: oh, take and seal me To be thine for eternity; Thy blood has bought me, thy love has saved me; Let my life tell for thee.

A MISSION SERVICE AT WEST HALLOCK, ILL.

A missionary meeting was held last Sixthday evening, in place of the regular prayermeeting, China being the subject, and the following topics presented:

Map and geography of China, Peculiar customs of the Chinese, E. B. Saunders Mrs. Chas. Hummel

The Religions of China, Seventh-day Baptist Missions in China, Past and Mrs. Eugene Hakes The Duty and Reward of Mission Labor, Mrs. Sarah Sockwell

The programme was interspersed with appropriate music, and opened and closed with prayer. The articles were so full of merit they were all requested for publication in the Sabbath Recorder. A collection Swinney for China, now amounting to \$12. Enough more was voted yesterday by the Young People's Mission Band to make the amount \$20.

OUR WORK.

A writer in Life and Light for Women, gives utterance to words on our part in the work of missions, which ought to be repeated Christian heart. After quoting some instances which show that the hope of the success of foreign missions lies largely in work among women and children, he says:

"But to hasten this desired end, more laborers, more means, are needed. God's alted personages, the Viceroy and his wife, call to consecrated hearts will furnish the who are heathens, in aid of Christian medbe the probable results in average communiformer, while our part is to speed them with | ical missions, for it is distinctly understood | our means and prayers. Shall we not the that evangelizing goes on in connection with coming year, double these, for the encouragement of faithful ones already in the field, and for the rapid advance of the cause? Is it not the time to bring up reinforcements, when those already in the field are all engaged, and, while holding the lines, are not able to carry the day? Not only do we want to join with them in the pæans of victory, | godly, well-educated women in our church, but we want to share in its well-fought who, with but little training, could be fitted battles. The opportunity is before us. The good times' are here, and we are in them: times that call for more earnest, consecrated work than ever before—time for self-denial and prayers; good times for strengthening and ennobling our Christian characters, while they advance the Redeemer's kingdom; good times because of the steady, onward progress of that kingdom. The joyful times when 'His kingdom ruleth over all,' are majority of our English churchwomen doing said of the improvement of the people still in the future, but surely coming. for him, either at home or abroad?—The For them we long, labor, and pray."

POWER OF MEDICAL MISSIONS.

The Right Rev. J. S. Burdon, D. D. Bishop of Victoria, Hong Kong, in the Church Missionary Intelligencer and Record of February, 1883, in an article on medical missions in China, states:

Woman's work in teaching the girls and women of heathen lands, woman's medical missionary work in healing the sick of her own sex in heathen lands, can not be overrated. In China there are at least 150,000,-000 girls and women. For the most part they are utterly ignorant, and consequently they are the very strength of superstition and idolatry in the land. As a rule, the girls are not taught to read, and so hardly one woman in ten thousand is able to do so. There are no such places as zenanas in China, but the women of the higher classes are kept just as much secluded as though there were. It is against the custom and feeling of the Chinese that a stranger of the male sex should have anything to say to a woman. Much more is it contrary to the prejudices of the Chinese that a foreign male missionary should instruct a woman in preparation for baptism, or in baptizing her take her hand. . . . Still more difficult is it for women to apply to our mission hospitals for relief at the hands of a male physician, and yet their sufferings must, in multitudes of cases, be very great; easily relieved by our remedies could they but be applied; and if applied, they would be the means of opening the door to the very class in all China whom it is most important to interest and influence. Until the women are reached, nothing can be considered as permanently accomplished. It is they who teach the nation | you pray for the preacher, do not go to sleep to be idolatrous, training the children in while he is preaching. When you pray for superstition from the very dawn of reason. | missions, send a few dollars along with the And yet, who is to reach the women of China | prayer. to influence them on the side of Christianity, but the Christian woman? And no one will

homes-which are zenanas to all intents and purposes—now fast closed against us. . . .

The employment to any large extent of medical missions of any kind in evangelizing the heathen is only of recent date, and they are only now beginning to assume the importance they deserve. But female missions are rarer still. The strong prejudice against a woman training herself for medical work had to be overcome; the difficulties in the way of actual training for women are yet great. . . . A few years more will suffice to establish the naturalness of a female physician for her own sex. In India and China, if we would reach the women either for teaching or healing, it is absolutely necessary. . . . The Americans sent the first female medical missionary to China nearly ten years

Three American female medical missions God has wonderful honored by using them not only for those immediately intended to be benefited, but to bring such missions into special prominence now in China. The story is a remarkable one, and should lead us to more earnest prayer and effort on behalf of China.

Two or three years ago, in Tientsin, the wife of Li Hung Chang, Viceroy of the Metropolitan Province, and practically Prime Minister of China, was dangerously ill. His Excellency was disgusted with the native physicians, and dismissed them all. He then took the bold step of calling in a foreign physician belonging to the London Missionary Society. This gentleman found that the case required treatment which, in the face of Chinese prejudice, he could not venture to administer; but, by permission of the Viceroy, he invited a medical lady—an American missionary—Miss Howard, M. D., was taken to aid the medical outfit of Dr. Ella | to assist him. She at once undertook the case in conjunction with Dr. Mackenzie. Gradually the ailment of Lady Li yielded to the remedies applied, and Miss Howard's fame soon spread among the Chinese ladies of Tientsin. She was called to attend the families of other high officials, and the result was that she took up her permanent abode in Tientsin. The opportunity presented of access to the official classes, whose doors have been hitherto hermetically sealed against foreigners and Christian influence, was too precious to be allowed to slip. The until they awaken an echo in every true Viceroy himself showed his gratitude by ble, and that where it obtains its effects upon providing a place in one of the temples for a dispensary, which he put in charge of Dr. Mackenzie, paying all the expenses, and similar apartments were provided for Miss Howard, Lady Li undertaking to defray the the medical work so supported.

Woman's work in China! The field is large, the door is open-but where are the women to do the work? In addition to the wives of the missionaries, there are only some sixty or seventy single ladies at work in all the missions of China. . . . There are many to undertake the work of teaching; there are many, also, who are fitted by strength of nerve, and health of body, and soundness of faith to go through the training necessary for a medical missionary.

A Christian woman is the standing miracle of Christianity. Nowhere, except in Christianity, is she put on her right footing. She owes everything to Christ. What are the Misssonary Link.

Converted.—One of the islands of the Samoa group, Atafu, reports that all the adult population are either members of the Church or candidates for membership. It the Rev. Charles Phillips, of the London Society thinks it ought to be called the "Mil- temptations of tavern and saloons ever belennial Isle." The church has eighty-five fore them, not a few yielded to the vice. members and there are twenty candidates. Not a soul "remains in the service of Satan." The teacher says he is well cared for. The people have provided for him a large and comfortable house, and supply him abund-antly with food. The people of another Council. He was called on by the wives of brought from the Indian Archipelago, and island, Tamana, are spoken of by traders our workmen, and told that if he gave their are a luxury too expensive for the common who have had much experience in the South | husbands and sons the liquor-shops, they people. Sea slugs, shark's fins, and other Seas as being the most advanced of any they have met with. They are honest in their dealings, free from immorality, and industrious. They have the island looking like a garden. Into this island Christianity was introduced only twelve years ago .- Independent.'

A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangel ized, churches, chapels, mission houses have been built at their own expense, and they are now supporting their own pastors and contributing to the society that sent them pastors and teachers.

When you work, expect great results and make great efforts to attain them. When

There are now in successful operation 38 been vigilant and industrious, and the ver- tobacco. They often see foreigners chewing

CHINA'S MILLIONS.

BY W. KENNEDY MOORE.

Far off, on Asia's eastern bound, See! ancient barriers break away;

Even there is heard the joyous sound, There gleams the dawn of better day: More brightly, Jesus, may it shine, Till China's millions all are Thine.

May dull stagnation cease to bind That lettered race in chains of ill; With nobler knowledge rouse the mind With purer life the spirit thrill: Fall, Buddhist school and idol shrine O Christ, be China's millions Thine!

Some hast thou given to toil and die, Touched with the true seraphic flame; May rising hosts their place supply, And urge the triumphs of thy name: Fill the strange land with power divine-Be China's millions only Thine!

Each little flock, each gathered soul, Watch Thou, and guard with gracious care, When storms of trouble fiercely roll, When Satan plies his deadly snare: Make the small shoot a noble vine-May China's millions soon be Thine. -At Home and Abroad.

Lemperance.

"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.

PROHIBITION.

It is sometimes said by those who do not favor the policy of prohibition, that it does not prohibit, that more rum is sold where no licenses are granted than under the license system, &c. If all this were true, it seems a little strange that liquor-sellers and their patrons do not, at once and in a body, join in the prohibition movement. The truth is, prohibition is practicable. It has been tried, and its fruits are manifest. The Independent of May 10th publishes a letter from a practical business man to Miss Frances E. Willard, which shows both that prohibition is possibusiness and the social life of the community are most beneficent. We commend it to the careful reading of all who have any doubts on the subject:

Dear Miss Willard,—Your favor is at prohibition. hand. When I am asked what I suppose to ties of the suppression of the liquor traffic, I success in the purification of our politics, always answer that it is not a matter of supposition, for I know what it actually is. I the Indians, the banishment of the liquor have been connected, directly or indirectly, traffic, the coming enfranchisement of wommuch of my life with a manufacturing com- en, and the organization of effort by which munity, now of about ten thousand inhabi- the moral sentiment of purity of the female tants. In my childhood, liquor was freely character is making itself felt in every deused, and even ordinarily carried into the partment of social life, and we may name workshops. The character of the people the increased and increasing susceptibility of was such that the family of my relative, who | the community to the authority of ethical was one of the proprietors, did not always consider his person safe in his visits there in and grander days are before us. times of excitement with strikes for higher

Our Methodist friends exerted themselves energetically, and with great success, gathering into their churches a large membership, so that there are now four flourishing Methodist societies, hesides smaller ones of other denominations. Too much can hardly be through the influence of the evengelical churches, especially those of the Methodist connection.

But there was left a large class outside of their membership, and too often within it, who were ruining themselves and their families by the use of alcohol. Many a man has been in charge of a native teacher for the | who, above all things, desired to be and to past eight months, having been previously live a Christian, and who joined the church without a teacher for two years. The missionary, under whose superintendence it falls, | fell again and again under its power. And of our young men and even boys, with the

At length the question of the continuance of the course agitated the community under the form of the granting or refusal of licenses. At one time, a butcher, elected to vote for would buy no more meat of him. He absented himself from the Council for many

months to escape the dilemma. came up ten years ago, there were three which would make us think them unfit for taverns and a large number of liquor saloons food. The Chinese do not like beef, butter in retaliation, exerted themselves to stop tea very weak without sugar or milk. The licenses for the taverns also, and by this aid tea they use is never colored, except some a no-license Town Council was elected. The kinds colored with hog's blood. They have taverns then combined to compel the return | many tea shops, and the hum of voices day to licenses by refusing to entertain the trav- and night is something terrible. They go elers who came to the town; but this was there to gossip as well as to refresh themthe largest mansion in the place. She settled in these tea shops. To go to the own house. At length, two taverns were have to fee the office runners, the doorkeep changed into boarding-houses, and the third ers, the secretary, and the magistrate's body-

without a bar.

dreaded the renewel of the temptations which had formerly been their ruin. A few prosecutions and some temporary imprisonments of breakers of the law have so effectually enforced it that it is safe to say that, except in very rare instances, liquor can not be bought clining. They soon become very pale and

It is inevitable that it should be occasionally brought from other places into private houses, and that some workmen will go to in the streets every year. They become neighboring towns and buy and drink liquor; but the selling is suppressed. I say it advisedly, and with personal knowledge, it is dens there are sometimes as many as ten suppressed. The moral sentiment of the persons reclining, while in other large dens city is a growing one, and while some young I have seen as many as five hundred, and in men will go elsewhere and indulge this de- others at least a thousand smoking at one praved taste for drink, there is no case of time. On each side of the platform on which any such having become a drunkard during they recline are scrolls with these words: the nine years of prohibition.

As a substitute for the resort of a tavern, our two thousand workmen have nearly completed a large three-storied brick building of attractive proportions, fifty by sixty feet, with nine roomy apartments for gymnasium, baths, library, reading, quiet games; temperance hall seating six hundred, and classrooms, with a prospect of a thousand paying members. A wide piazza for Summer evenings, a fountain and several acres of pleasuregrounds fronting on the river, will form attractions amply compensating for the seductions of twenty or more liquor-shops formerly soliciting the patronage of men and boys. This Mechanic's Institute is arranged on a self-supporting basis, and is likely to receive a thousand dollars a year from the State for the formation in its class-rooms of classes in science applied to the arts.

Who shall measure the far-reaching conseuences, in this and in future generations, to thousands of families in this community, of the suppression of the liquor traffic? I care not who predicts failure in the practical working of Prohibition, or who explains the reasons why it can not be made practical, nor how in large cities the law has been evaded. I know that it works grandly in this community, even if not without some imperfection, constantly lessening; and I have so much faith in our people as to believe that there is a moral sentiment, in almost every community, of potency, when properly roused and directed, equal to the same effort with the same happy results. The large cities may lag behind the villages and smaller communities, but they must follow the grand movement of the age.

A victory once gained and vigilantly guarded is likely to insure an ever-augmenting weight of public sentiment in favor of

These are glorious days. I am glad to have lived to see them. The approaching

And I may add that, among all the influences at work, none, probably, is so perme- 2,719 breweries of the United States. The ating and effectual as that of the organized number of breweries in Germany has deand instructed work of woman. It was the creased nearly 1,000 from 1872 to 1879. The thoughtful saying of a saint and sage two total annual Germany production of beer hundred years ago, that "one honest man averages 2,270 gallons for each man, woman, would shake the country for ten miles and child. The English, last year, conaround." Shall noble woman, instructed, sumed 884 gallons per head of population, roused to enthusiasm, and guided by the or- the Americans (United States) 400 gallons, ganized effort and accumulating practical the Russians but 80 gallons. The world's wisdom of experience in her divine mission, annual production of beer, including eightdo less than help move each one of ten thou- een countries, is estimated to be 3,000,000,sand communities in the direction of a hu- 000 gallons in Europe, and 400,000,000 in manity ever approaching toward the ideal of | the United States. the divine human life?

Yours respectfully,
A PRACTICAL MANUFACTURER.

EATING, DRINKING, AND SMOKING OF THE CHI

BY. REV. J. W. LAMBUTH.

The Chinese are fond of bird's nest soup It is made from the nest of the swallow. I delicacies are brought from the same islands. We do not relish Chinese food because it is dressed with oil, which is often sauced. When the question of refusing licenses | Eggs, too, they keep until they have a flavor in the town. The taverns threw their in or cheese, nor do they take milk, though the fluence for one year with the temperance ad- | Manchus use it. Rich people have a great vocates against the licensing of saloons, and | many dishes at each meal. Sweetmeats come gained a monopoly of the traffic. The fol- first. Rice and meats come last, except it be lowing year the suppressed saloon interest, sometimes when soup is served. They take met by the noble conduct of a lady, who had selves. The majority of their disputes are offered, herself, to receive all comers into her | Chinese officer, or magistrate, they would took the legitimate business as a hotel-but guard, and very often they have to fee the magistrate, so they choose the less expensive. Nine years have now passed, and again There are many wine shops, too; but you and again the struggle for license has been very seldom see a drunken Chinaman on the renewed; but the temperance women have street. The Chinese are great smokers of do it so effectually as the Christian medical woman. It is she alone who will be able to find her way into the interior of Chinese England, 2 in Germany, and 1 in Sweden. They of the votes of former inebriates, who is successful operation so dict of "no liquor" has been confirmed from year to year by increasing majorities, who it, and remark: "Foreigners are a strange people, for they can eat opium just as they represent the United States at the coronation of the Czar.

think it a filthy habit, and I think they are quite right.

Opium is the great scourge of this country. It is destroying its millions every year. They go to the opium dens and smoke it while rethin, having but little desire for food, and thus soon lose their strength for work and are reduced to poverty, and thousands die such slaves to the habit that they will part with everything to obtain it. In these opium

Reclining upon the cloud enveloped pagodas, Our joys surpass the blessings of Buddha; The smoke of the opium, as it curls above us, Is changed into many genii in space.

THE VIEW TO TAKE.—The New York Tribune notes the activity of the advocates of temperance in that city, and graciously remarks that "the evil which they fight is so powerful that, to the casual observer, they seem to make little or no progress; but if they should stop their excellent work we should soon see a difference for the worse in the morals of the community." That is a view of the subject which is too often overlooked. With the very large amount of intoxicating liquors manufactured and sold, and still widely prevalent injurious socialdrinking usages, superficial critics sometimes thoughtlessly proclaim the temperance movement a failure. It has much yet to accomplish, it is true, but if it had had no existence, or if the advocates of temperance should everywhere cease their labors, it requires little reflection to see how much more discouraging the present outlook would be. The temperance movement of the country has been, in the evil it has prevented, a mighty power for good. As an aid to good government it is a more potent agency than the best organized police force. It could accomplish still more good if it could have a more hearty and faithful co-operation on the part of the Tribune and other kindred influential journals. — National Temperance Advocate.

REV. HENRY WARD BEECHER relates this anecdote of the Horace Bushnell of the West: "I think there are very few men who could do what Mr. Bushnell did on one occasion at General Harrison's table, at a dinner given to a large party of guests. The table was laid with brandy, wine and whisky, and General Harrison requested Mr. Bushnell to ask a blessing. Mr. Bushnell said: 'No, General; I can't ask God's blessing on that brandy and whisky.' Instead of being irritated, General Harrison turned to the servants and told them to remove the brandy and whisky, and then said: 'Now, Mr. Bushnell, will you ask the blessing?"

The Brewers' Association of the United States represent \$350,000,000. Thirty-five million pounds of hops and thirty-five million bushels of barley were used last year by the

The temperance question will not down. It rises daily to greater and more solemn importance. It looks more like the beginning of a genuine temperance reform to day than it ever has before. Men who never before bestirred themselves are moving in this matter. The liquor interest itself is precipitating the great conflict. It is so boldly and scurrillously setting itself against the most sacred rights of person and of property that a reaction is rising on all hands. The two hopeful signs in the present outlook are the directing of the temperance forces at the fundamental law of States, and the attempt to secure enforcement of laws already on record, by men who have a practical and business influence in the community.

In a recent address the Bishop of Rochester declared that unless the church sets herself to stem, the tide of intemperance, the building of churches may as well be stopped, as there will be no soil left in which to sow the seed of the gospel.

Neither Massachusetts nor Pennsylvania are yet to have constitutional prohibition. The adverse vote of the Massachusetts legislature was 115 to 83; that of Pennsylvania, 100 to 74. 音音 国籍民籍政治 经股份

Harvard University has a Total Abstinence Society. It is only a year old; but the membership has already reached the number of seventy-four.

The Missouri house has a bill providing for an inebriate asylum to be supported by a tax of ten dollars a year on each saloon in the State.

Educa

"Wisdom is the principal wisdom; and with all thy

GOV. JOHN CLARKE, Clarke, from whom th enth-day Baptist Church less in 1676, at Newport bequeathed his property pressed his purpose in ing up children unto example, since follow

THE earliest advoca higher education in ou Henry Collins, of New He was born at that pl cated in England, and Church in 1728. He abilities as a merchant. ing, sculpture, and ar culiar fondness for lite others he formed, in 1 Philosophical Society one of the kind organic probably one of the ear this society belonged zens of Massachusetts is regarded as the pro Association at Newpo the famous Redwood L organization still sust incalculable good. He lot of land on which sta for this Library. He as a director in charge His public spirit was f formation of an excell ings, in which were p some principal men of ed, at his own expens serving young men, so afterwards prominent community.

PRIMARY H

Under the above he per gives some tables, marks upon them, wh ing and suggestive. from the report of a !! Dr. Hall upon the sub

PERCENT. OF IGNORANCE I

SCHOOL IN THE Per cent. of Pine tree. 87

Growing: Strawberries

This report of Dr. be called one of the valuable educational been published for ma an attempt to find ou positive method, the

child's mind at the school. The results and of eminent scien terpretations are to b What criticisms upon instruction do they su remarks are only pa questions: 1. No doubt the fir

make will be one of a ishment, that such la children, of the ages rant of the concept n membered that, in a a great many children the country; that whe flying trips far apart; faculty of observation impressions made up by small objects do noncepts. Other the larger the city the larger children who are igno ens. In the heart thousands of adults quite, as ignorant of they had lived all the

Sahara. If there were such those above, it is not cents: of ignorance w habit, and I think they are

great scourge of this country. its millions every year. They i dens and smoke it while resoon become very pale and it little desire for food, and their strength for work and poverty, and thousands die every year. They become he habit that they will part to obtain it. In these opium sometimes as many as ten ig, while in other large dens nany as five hundred, and in a thousand smoking at one side of the platform on which scrolls with these words:

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TAKE.—The New York he activity of the advocates in that city, and graciously the evil which they fight is , to the casual observer, they ttle or no progress; but if p their excellent work we a difference for the worse in e community." That is a ect which is too often overthe very large amount of inrs manufactured and sold. prevalent injurious socialsuperficial critics sometimes oclaim the temperance move-It has much yet to accombut if it had had no existadvocates of temperance ere cease their labors, it reection to see how much more present outlook would be. movement of the country ie evil it has prevented, a or good. As an aid to good s a more potent agency than ed police force. It could acore good if it could have a lifaithful co-operation on the une and other kindred inls. — National Temperance

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Education.

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

GOV. JOHN CLARKE, a brother of Joseph Clarke, from whom the Clarkes in the Seventh-day Baptist Churches sprung, died childless in 1676, at Newport, Rhode Island. He bequeathed his property, as he quaintly expressed his purpose in his will, "for bringing up children unto learning." A good example, since followed by many wealthy

THE earliest advocate and promoter of higher education in our denomination, was Henry Collins, of Newport, Rhode Island. He was born at that place in 1699, was educated in England, and joined the Newport Church in 1728. He added to his great methods grow more natural, we see more and abilities as a merchant a fine taste for paint- more that city life is unnatural." "The ing, sculpture, and architecture, and a peculiar fondness for literature. With seven that a face-to-face contact with nature has others he formed, in 1730, the Literary and | an immediate educative value. Certainly it Philosophical Society at Newport, the first is hard to explain the fact stated—country one of the kind organized in the colony, and probably one of the earliest in America. To this society belonged many prominent citizens of Massachusetts and Connecticut. He is regarded as the projector of the Library Association at Newport, which established the famous Redwood Library of that city, an organization still sustained, and effecting incalculable good. He donated the valuable lot of land on which stands the building used for this Library. He acted for many years as a director in charge of this institution. His public spirit was further shown in the formation of an excellent gallery of paintings, in which were placed the portraits of one of the public primary schools, but the some principal men of the city. He educated, at his own expense, many poor but deserving young men, some of whom became afterwards prominent business men in the ing with redoubled vigor, night and day, community.

PRIMARY EDUCATION.

per gives some tables, and makes some remarks upon them, which are very interesting and suggestive. The tables are taken idea that her teacher had granted her per | hood into the minds of the rising generation: from the report of a lecture given by one mission to study in a higher grade of geogra-Dr. Hall upon the subject, and are as fol-

PER CENT. OF IGNORANCE IN 200 SELECTED AVERAGE CRILDREN ENTERING THE BOSTON PUBLIC SCHOOL IN THE FALL OF 1882.

	DOMOGE IN THE		••
Name of	Per cent. of		Per cent. o
Concept.	Ignorance.	Concep.	Ignorance.
Ant	65	Forehead	
Robin	60	Throat	18
Sparrow	57	Knee	
Sheep	54	Stomach	
Bee		Have not	
Pig	48	Dew	
Chicken	33	Hail Rainbow	
Butterfly	20		
Hen	19	Sunrise	
		Sunset	5
Growing w	heat 92	Clouds	
	87	Moon	
Maple tree.		No concer	
Growing		Island	
Strawberri	es		
Corn	65		5
Potatoes	61		
Rose			
	, 46		
Apples	$\dots 21$		
Can not	locate:	No conce	
Ribs	90		
Lungs			
Heart	80		
Ankles	65	The No. 5.	
Waist	52		
Hips			
Wrist	40	No conce	
Knuckles.		Green]
Elbow		Blue	
Right and	left hand 21	Yellow	
Cheek		3 Red	

This report of Dr. Hall's lecture may well be called one of the most interesting and valuable educational documents that have been published for many a day. It describes an attempt to find out, by the inductive or positive method, the contents of the city child's mind at the time when he enters school. The results are curious, interesting and of eminent scientific value. What interpretations are to be put upon these facts? What criticisms upon accepted methods of instruction do they suggest? The following remarks are only partial answers to these

questions: 1. No doubt the first impression that they make will be one of surprise, if not of astonishment, that such large per cents, of Boston children, of the ages given, should be ignorant of the concept named. It must be remembered that, in a large city like Boston, a great many children rarely or never go to the country; that when they do go they make the education of women. We are not arguflying trips far apart; that they have small ing against the higher education of the womfaculty of observation, and that the slight en, but simply pleading that the ornamental impressions made upon the sense and mind arts may not quite drive the household, the by small objects do not mature into definite useful arts, out of the field. Every moveconcepts. Other things being equal, the larger the city/the larger the per cents. of children who are ignorant of natural phenomena. In the heart of London are tens of thousands of adults who are almost, if not quite, as ignorant of rural scenes as though they had lived all their lives in the heart of practical subjects.—The Polaris.

Sahara. If there were such tables for Cleveland as those above, it is not probable that the per cents of ignorance would be as large as the is to be opened in June.

Boston per cents.; but if any intelligent person who has never had his attention called to the subject, will put the same questions to one hundred Cleveland children, as they run, he will most certainly be surprised at the results. Within a few weeks an A Grammar pupil has said that wood grows on a tree, and has undertaken, in perfect good faith, to describe the tree: "It is like that on which

cotton grows," etc. 2. "In seventeen-twentieths of the questions asked," says Dr. Hall, "country children far outranked city children." It would be interesting to see a list of these particular concepts. Still no one need remain in doubt as to their general character. Dr. Hall himself suggests an answer to this question when he says "primers are made up of descriptions of objects, sights, sounds, etc., which are more familiar to country children than to city children." He calls this an explanation the formation of good habits of observation and the creation of definite concepts. "As country life is the ideal one for children." One seems to read here between the lines children far outranked city children in answering seventeen-twentieths of these questions—wholly by referring it to the character of the school primers. But more than this: the statistics show the great scale on which children of all kinds use words without any idea, or any correct idea of their

DEATH OF A CHILD FROM OVERSTUDY.

Mary Brushak, a bright, intelligent child, eight years of age, died in Baltimore, Md.. recently, of brain fever, caused by too much studying. When only seven years old she passed an examination into the first class of grade of study being too high, she was unable to keep up, and was put back into the second class. This greatly depressed the child, and a few months ago she began studyand when her parents would remonstrate with her about studying too hard, she would beg them to let her just continue until she passed into the higher class. She succeeded and in the examination about two weeks ago Under the above heading a Cleveland pa- passed well in several branches of primary studies. She came home from school the other day and complained of a severe pain in her head, but seemed delighted at the phy. Her mother wanted her to remain home from school the following day, but she said her head did not hurt her then, and begged to go. She went, studied hard all day, and that night was taken ill. While suffering with the fever in her delirium she incessantly repeated her studies, figuring out long sums and spelling one word after another. She continued in this way for nearly thirty hours, when death relieved her of her suffering. The doctor gave a certificate of death from congestion of the brain brought on by overstudy.—Globe Democrat.

> ELOQUENT LISTENING.—There is such a hearer which impart interest and power to the words to which he listens. We enjoy what comprehension, arguments that we can not follow, fail to interest or move us. It may be a preacher's duty to put his thoughts over." lucidly in words simple enough for the average listener; but after he has done this he has done all that is possible to him. It is not his fault if the unfurnished minds of a few of his hearers and their undisciplined thoughts fail to find profit in his words. We enjoy also what we are in sympathy with. It is a part of a preacher's business to endeavor to awaken, in the hearts of his hearers, sympathy with the truth he utters; but men who come to church out of sympathy with the truth he utters; men who come to church out of sympathy with religious and spiritual things, appreciating only what is material and present and personally gratify- | done, in the State of New York, on Sunday: ing, are not likely to find eloquence in any sermon that deals with their less tangible and eternal interests. The really eloquent listner is the devout listener—one who has come up to church as to the house of God, to meet there, to sit at his feet, to learn of him, with a heart anxious to know his will that he may do it.—Christian Standard.

ONE DEFECT OF OUR EDUCATION.—The principal defect in our educational system is that we make education as an end in itself, instead of a means to an end. Hence there is some justification for the prevailing idea among practical people that highly educated people know very little that is worth knowing; and this is especially true of much of ment in the direction of practical education merits the fullest possible encouragement. Its association with the higher education may help to destroy the false pride which makes girls—and boys, too, for that matter -rather proud of their ignorance of many

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.'

PRECEPT AND EXAMPLE.

A sister sends a subscription for the SAB-BATH RECORDER, to be sent to a Baptist clergyman of her acquaintance, and then adds that many people are prevented from giving the Sabbath question serious consideration, because some Seventh-day people whom they know do not keep the day as they ought. This is no doubt true, and being true, calls for a more consistent and careful walk on the part of those who profess to keep the 'in part;" for the rest he hints that the Sabbath-day holy unto the Lord. It ought country is more favorable than the city to | to be true that every Sabbath-keeper is a better Christian for his Sabbath principles and practices than he could be without them. While this is so, it is not wise, on the other hand, for persons to refuse or neglect to find and embrace the truth, because some who profess to observe it are careless of it. There are professing Christians who walk unworthy of their profession, but it is still worth while to urge sinners to come to Christ. So while there may be some professed Sabbath-keepers who do not keep Sabbath as they ought, that does not invalidate the truth. Men ought to be urged to investigate the truth, rather than men. If my neighbor is dishonest, profane, intemperate, impure in heart, or if in any or to any extent he does not live as an upright Christian should live, it in no way lessens my obligations to truth, to mankind, or to God. After all, it must be admitted that a frank, honest profession, and a consistent life are demanded alike by God and men, and only this is acceptable.

SUNDAY IN THE BIBLE.

A brother sends us the following curious bit from a paper in his possession. One of the curious things about it is that the paper is The Sunlight, published by the Baptists, whose appeal is: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is sad that such utter perversion of the truth thould be instilled from earliest child-

"When is Sunday first mentioned in th Bible?" asked Aunt Helen.

"Why, right away," said Johnny, after a little pause. "Don't you know, Aunt Helthe making of the world, it says, God rested

"Yes," said Aunt Helen, "God rested on the seventh day, and that was the first Sunday, and every seventh day has been Sunday ever since; and there have always been some good people in the world who loved God and tried to do his will, and remembered the Sabbath-day to keep it holy. Next Sunday morning we will find when Sunday is next thing as eloquent listening, qualities in the mentioned in the Bible; and if I stay here all Summer, and we keep up the plan we have begun this morning, and learn something we understand; thoughts that lie beyond our new about Sunday every Sabbath morning, we shall have quite a fund of information upon the subject by the time my visit is

> They did keep it up; and Johnny, who i a big boy in college now, has kept it up ever since. He is a remarkably fine Bible student, and he says he owes it principally to studying that book Sunday mornings while other people are in bed.

THE NEW SUNDAY LAW.

We clip from an exchange the following concerning the penal code. It will be interesting to as many, at least, as care to know

The new amendments to the penal code relating to the Sunday law, which have been signed by the governor, and are now law, are as follows:

Section 263. All labor on Sunday is prohibited, excepting works of necessity or charity. In the works of necessity or charity is included whatever is needful during the day for good order, health, or the comfort of

the community. Sec. 265. All shooting, hunting, fishing, playing, horse racing, gaming or other exercises or shows upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

Sec. 266. All trades, manufactures, agricultural or mechanical employments upon the first day of the week are prohibited except when the same are works of necessity that may be performed on that day in their usual and orderly manner, so as not to interfere with the repose and religious liberty of the community.

Sec. 267. All manner of public selling or offering for sale of any property upon Sunday is prohibited, except that articles of food may be sold and supplied at any time before ten o'clock in the morning, and except that meals may be sold to be eaten on the prem-The Harvard College Veterinary Hospital than where spirituous or malt liquors more so to the Hebraist, that the root idea religion in the family, in the community, or wines are kept or offered for sale; and is the same, whether the common noun Shab- and in the nation.

fruit, confectionery, newspapers, drugs, medicines, and surgical appliances may be time during the day.

COLOSSIANS 2: 16.

Many "inferences" and questions are raised relative to the meaning of Col. 2: 16. With a single exception, these group themselves around two interpretations. 1. That the passage teaches the essential abrogation of all sacred time, under the gospel, and hence no-Sabbathism. 2. That the passage teaches only the abrogation of the ceremonial system that pointed to Christ, and does, by its own definition of the "sabbaths" referred to, exclude the weekly Sabbath. This last is the interpretation of the OUTLOOK, briefly presented on page 90. A correspondent of the Bibliotheca Sacra (1880) has attempted to evolve a compromise theory, which deserves a passing notice, in order that our readers may see how eagerly men are seeking some half-way point between destructive no-Sabbathism and the plain law of God, which declares that the seventh day is his Sabbath. Page 424. Bibliotheca Sacra, 1880, speaks as

"Whoever may be wrong, and whatever the true interpretation, this passage is the 'Rosetta Stone of the new dispensation."

The author of this compromise theory shows great anxiety to avoid the conclusions already expressed by the Outlook; for, speaking of such men as Edwards, Pond, Dwight, Stuart, and Hodge, who, accepting the conclusion that the Sabbath is not abrogated by this passage, still adhere to the Sunday, he says:

"If the interpretation of the foregoing authors is correct, then where is there aught in the New Testament to release us from observing the seventh day still, even though we also keep the Lord's day?"

Our author is correct in suggesting that if this passage does not release us from the seventh day, then are we not released. Under | ry. and probably that the seventh day was no longer the pressure of this truth he undertakes the obligatory. development of his theory as follows, saying of the apostles:

moral law, without excepting that of a sacred day or rather wholly overthrow, the effort. But of rest. Paul, in one instance, names one half the Decalogue, and adds: 'If there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself.

Love is the fulfilling of the law.' Rom 13: 10. He says expressly, 'the law is holy, and the commandment holy and just and good.' Rom. 7: 12. Do we then make void the law through faith? God forbid; yea, we establish the law.' Rom. 3:31. The apostle could never have written thus if onetenth of the Decalogue-more than that in language and thought-were repealed, annulled as F. W Robertson and others say. Paul could not have meant that the sacred seventh of time was, like circumcision and sacrifice, no longer needed, nor that all days should be equally devoted to the secular and the religious." Page 154.

And again:

en, in the story about Adam and Eve, and bath, why do we not find him or his apostles instructing the disciples to disregard the fourth comon the seventh day; that meant Sunday, did mandment? Why not find him or them engaged on that day in secular labor, or devoting themselves to fishing?" Page 155.

Speaking of 2 Cor. 3: 7-11, our author also claims, correctly, that the contrast is between the glory of the former and the latter dispensations, and that the thing which is "done away" is the "glory" of the for mer method of administering the law. Thus the writer seems to have adopted, or to be about to adopt, the platform of the OUTLOOK. In order to avoid the conclusion that Christians should keep the seventh day, he enters into certain philological discussions relative about to adopt, the platform of the OUTLOOK. to the meaning of the word "sabbaths," attempting to show that the terms used to designate the ceremonial sabbaths and the weekly Sabbath are not identical. The discussion concerning the Hebrew and Greek terms is carried on at great length and with much repetition, which our space will not permit to follow. The general facts concerning the terms can be told in few words, and the thoughtful reader can continue the investigation for himself. The leading Hebrew term is Shabbath. Gesenius defines this as follows:

"1. A sabbath, a day of rest, the seventh day of each week, reckoning from the evening of Friday to the evening of Saturday. what can, and what can not be lawfully Lev. 23: 32; Neh. 13: 19. . . . Yom Shab. bath, the day of the Sabbath, the Sabbath-

> "2. Spec, the Sabbath is the name for the great day of atonement, in the seventh month. Lev. 23: 32."

"3. The name sabbath is applied to every seventh year, when the fields were left untilled, and as it were kept Sabbath, the Sabbath year. Lev. 25: 2, And the land shall keep a Sabbath unto the Lord."

"4. Sometimes a sabbath is nearly i. q. a

"Shabbathon, abstract noun, a keeping of the Sabbath, sabbatism, Sabbath rites, pr. 'a lying by, rest;' found only in Exodus and Leviticus. Spoken of the first and eighth days of the festival of tabernacles. Lev. 23: Of the festival of trumpets. Lev. 23: 24. Compare Numb. 29: 1. Also emphatic, with Shabbath, as Shabbath Shabbathon, a Sabbath of sabbatism; so of the weekly Sabbath. Exod. 31: 15; 35: 2, 3; Lev. 23: 2; and so Exod. 16: 23; of the great day of atonement, Lev. 16: 31; 23: 32; and of the sabbatical year, Lev. 25: 4, i q. Shabbath Shabbathon, ib., v. 5." (Hebrew Lexicon, pp. 1034, 1035.)

We prefer to give the definition thus rather than follow the writer referred to, through the mass of verbiage where he wanises where sold, or served elsewhere by cater- ders in his special pleading. For to the

bath, or the abstract noun Shabbathon be used. One is a cessation, and the other a sold in a quiet and orderly manner at any ceasing; one is a rest, the other a resting; one is a Sabbath-day, and the other a day for sabbatizing. With these simple definitions before us, it is plain that Paul, in Col. 2: 16, is fully justified in speaking of the ceremonial "sabbaths which are a shadow," &c. The care which Paul takes to make his meaning clear, by defining the terms used, precludes all trouble in understanding him, except we have a "case to make out," in order to get rid of the weekly Sabbath. "Sabbaton," Sabbath, and "Anapausis," rest, form the Greek counterpart to Shabbath and Shabbathon, and we are fully content to leave the case with the candid and scholarly reader to decide what Paul meant by the term "sabbaths," and his definition appended thereto.

> The curious feature of the compromise theory which we are considering is found in its effort to resurrect the Sabbath after such labor to bury it. If it be left buried, the world drifts chartless upon the waste of no-Sabbathism. If it be not buried. Christians must return to the observance of the seventh. day, which asserts its claim as often as the law of God is read, or the example of Christis considered. To avoid both these dilemmas, our author begins as follows:

"Assuming now" (note, it is only an assumption after all.) "that the apostle in Col. 2: 16 embraced the weekly day in the word sabbaths; does it show . that the fourth commandment is obsolete?"

We think the average reader would say yes, if he accepted the idea that Paul's words were strong enough to overthrow the plain command which is found in the Decalogue. But our author is ready with some more "probabilities," and after claiming that Paul was inspired to teach that non-essentials were not obligatory, he adds:

"Among these non-essentials was the observance of the annual and monthly religious feasts, and probably of the seventh day. Paul was taught by inspiration that circumcision was no longer necessa-

Two "probabilities" in so short a space, where certainties are essential to success in "They taught the binding nature of the whole | the building of a structure, seriously impair, in hope of strengthening these "probabilities," the writer continues:

"But while the former was purely ceremonial and national, the latter was not wholly ceremonial or national, or judicial. So far as it was Jewish, positive, it was set aside. As moral, it remained. In the moral were rest, hallowed time, worship, probably a day for worship, and holy convocations. Lev. 23: 3. In the positive were the septenary division, the Seventh-day obligation, memorial of deliverance from Egypt (Gen. 23: 16) and the Jewish ceremonial and Judaical relations. . . Even the positive nature of the ante Mosaic Sabbath—as its septenary character-continues, because unaffected by the that one part of the septenary feature of the fourth commandment is positive, but we are not to assume "If the Saviour intended to repeal the real Sab"If the Saviour intended to repeal the real Sab"The ordinal septential element is repealed, according to Paul's inspired words in Col. 2:16. The proportional septenial element is not repealed.

> "It is agreed by all that this makes it optional with us whether we keep the Sabbath days or not. If the term means seventh day Sabbaths, then it is left to our choice, and there is no obligation upon us to keep them. This being the apostolic teaching, and apostolic teaching and example enjoining us to sacredly regard the Lord's day, it inevitably follows that we have here evidence of a change of the sacred weekly day in early Christianity. The evidence may have come suddenly upon us, we may have found it where we least expected it, but unless there is esof the apostles, on such questions, must be ample authority to all those who accept them as inspired teachers sent of God.'

The series of papers which we are here noticing contains many good things, and the author comes as near to doing the impossible as any one can. Our aim in this notice is, to induce the readers of the Outlook to reexamine the whole ground from the Biblical stand-point. The only new thing in our author's work is the effort to evolve authority for the change of the Sabbath, from Col. 2:16, the "rosetta stone of the new dispensation." This elaborate effort at compromise, contains more "special pleading," and builds more on "ifs" and "probabilities," than any similar effort of which we know in modern Sabbath literature. It also betrays a consciousness of essential weakness, which causes the author to creep over this part of his structure like a fearful workman over a trembling scaffold. A summary of the effort would be as follows:

1. Paul teaches that the whole Decalogue, including the fourth commandment, is bind-

2. Paul includes the weekly Sabbath of the fourth commandment among the abrogated non-essentials, which are not binding. 3. The septenary element in the fourth

commandment is binding. 4. The "ordinal" part of the septenary element is not binding.

5. The "proportional" part of the septenary element is binding.

6. The Seventh-day and the Sabbath are both abrogated; but one day in seven as a Sabbath is not abrogated.

After such contradictions it is not strange that an honest man should say, as our author does, "Unless there is essential defect in the foregoing data and reasoning, we have come ot proof of a change of observance of the sacred weekly day under the apostolic superintendence."—Outlook.

THE manner in which the Sabbath is obers, and prepared tobacco in places other English reader it will be plainly evident, and served is a true indication of the state of

The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, May 24, 1883.

REV. L. A. PLATTS.

All communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre, Allegany Co., N. Y."

ATTENTION is called to the paragraph from the Treasurer of the General Conference in another column of this paper.

of Eld. Joel Greene. We have asked a brother who has had long acquaintance with him, to furnish for the readers of the RECORDER a brief sketch of Bro. Greene's life and la We are assured that such sketch will be forthcoming as soon as the necessary data can be collected and arranged.

In remitting small amounts to this office for various objects, our patrons have been in the habit of sending postage stamps. We call attention of such to the fact that after July 1st, the new law making letter rates two cents instead of three, is to go into operation. We have on hand more three-cent stamps than we can use before the time specified. Please send no more threes.

THERE is now and then a reminder of the old slavery days in this country, among which is a column in one of the Southern papers coming to this office, devoted to the inquiries of persons who, during the days of slavery, or during the war, became separated from friends, and are now seeking for them -parents for children, children for parents, &c. It is difficult to realize that we are not yet twenty-five years removed from that system of chattleship in which men and women were sold in the shambles like so many beasts of the field. It makes one feel strange to be reminded of our close proximity to the "ancient evil" in the manner above indicated. Thank God, the world moves And the former days were not better than

TWO SABBATHS AT ANTIOCH.

In the records of the first missionary journey of Paul, there occurs the account of two Sabbath services, which ought to throw some light on the practices of the apostles in the matter of Sabbath observance. It is said that when Paul and his fellow-missionary came to Antioch in Pisidia, they went into the synagogue on the Sabbath day. When opportunity was given to speak, Paul addressed the assembly at some length, beginning with God's dealings with the children of Israel in Egypt, tracing the history rapidly, and ending with Christ's mission to the earth, laying emphasis on the fact of his death and resurrection. When the services were concluded, "the Gentiles besought that these words might be preached to them the next Sabbath-day." The record proceeds, "And the next Sabbath-day came almost the whole city together to hear the Word of God." The Jews were much displeased because so many came, and spoke against the teachings of the apostles, who, then and there, proclaimed their mission to the Gentiles. Thus ended the two Sabbath services at Antioch. Several things may be noticed

1. The scene is located at least twelve or fifteen years after the resurrection of Christ. This is a period long enough for the observance of the first day of the week in honor of the resurrection, to be well established among Christians, if it began to be observed immediately after the resurrection occurred.

2. The first meeting was in a synagogue of the Jews on the Sabbath-day which, under the circumstances, could be nothing other than the seventh day of the week.

3. Paul preached Christ to these people in their place of worship on the Sabbath-day, as observed by them. The burden of that Some of them were in the prime of life, a preaching, the point to which it all tended | few had passed the meridian, but the most and in which it all centered, was Christ's of them were still in that happy time of life death and resurrection. But Paul omitted to say anything about observing the first day of the week instead of the Sabbath in honor of that event. Speaking on the subject of the resurrection, on the Sabbath-day, and to a people who persisted in keeping that day, this silence is, certainly, eloquent.

4. There were Gentiles in the congregation, and they, being interested in the words in groups, each with its leader, and all under that fearful sentence, "Depart ye cursed." next Sabbath." Certainly now we have a the whole company. Notwithstanding this right to expect that Paul will tell the Gentiles that the Sabbath is a Jewish institution, that Christians are keeping the first day of the week in memory of the resurrection of However, as they journeyed together from the Lord, about which he is preaching and day to day, such ties of acquaintance and these souls? Such work is worthy the best, about which they are anxious to hear more, love were formed between the fellow-travel- most earnest efforts that can be put forth. following day he will preach to them.

the same eloquent silence prevails. The the object of the journey undertaken by this hath the Lord helped us," and set up here a golden opportunity to present the doctrine band? It was not merely pleasure and recof First-day observance is lost, the week runs its regular course, "and the next Sabbathday came almost the whole city together to hear the Word of God." Again Christ was preached, and the fuller announcement of the gospel to the Gentiles was made, and still no mention of any change is even hinted at with reference to Sabbath observance.

to conceive that up to this time there was any such change. The Jews met for wor-Notice was given last week of the death | ship on the Sabbath, the apostolic missionaries met with them, and presented, with great clearness and power, the doctrines on which now the theory of the change of the Sabbath is supposed to rest. The Gentiles more of this far-off land, had set out to find came to the second Sabbath-day's service. it. They knew nothing of the way, the lan-Again the same doctrines are discussed, but from beginning to end no mention is made leaders knew and carried, besides, a Book of any change. The conclusion to any unprejudiced mind must be that at the time of these two notable Sabbaths at Antioch, the theory of a change of the Sabbath, in any manner or for any reason, was entirely unknown. It is a later discovery, if not in-

DECALOGUE OR PENAL CODE.

Last week we called attention to the fact that there were a number of Sabbath-keepers in Wellsville, N. Y. Commenting on this statement, the Wellsville Reporter says:

"By 'Sabbath-keepers" the good brother probably means Seventh-day keepers. would be a cruel indictment to say that out

tion to each other have respect for the Decalogue, and respect for the penal code, that | Spring time, and completing the year since in the same sentence?

Communications.

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

CONFERENCE APPORTIONMENT.

The attention of those churches which have not paid the amount apportioned to them by the General Conference for the last and preceding years, is called to the fact that the expenses for the past year are not cancelled and there is no money in the treasury. It is expected that the General Agent of the Tract Society, Rev. L. A. Platts, will be present at the coming sessions of each of the Associations. He will be furnished with a list of such churches as are in arrears and has kindly consented to receive and transmit all moneys paid to him on these unsettled accounts. Will not those churches avail themselves of this very convenient and safe opportunity to send the amounts unpaid to the treasurer, A. C. Burdick, Alfred Center, N. Y.?

OUR ANNIVERSARY.

A paper read at the Anniversary of the Mission Sabbath-school, Chicago, Ill.

BY MRS. M. H. MOORE

One day in early Spring a company of travelers started upon a journey together. known as childhood and youth. The first stages of their journey extending through the pleasant Spring time, and into the heated Summer, were a novel experience to most of them, for they were, previous to their set- But it does lie with us to determine what our ting out, strangers to each other. So in portion shall be in that unknown land. We order that there might be no confusion as they journeyed, the travelers were arranged come home, or we may go trembling to hear general officers who directed and governed precaution, so like raw recruits were they, that at times it was with great difficulty the voung minds the true object and ideal of exranks could be kept in marching order.

reation, though these were attained as secondary objects. Nor was it the mutual benefit and improvement derived from their con-In the light of these facts, it is impossible | brought the invitation gave assurance that come, and that no earthly language could the end of the journey. So these children and youth, persuaded by those who knew guage, or customs of the land, but their which gave all all needed information. Sometimes the pathway lay through flowery fields where the way seemed too pleasant to be passed over so quickly, and all wished to linger. Again, there were hard places that wearied and discouraged even the stouthearted. What wonder then that the weaker ones sometimes turned out of the way and refused to go farther? But not all of these gave up entirely; after a time they rejoined their comrades and pressed on with renewed zeal. There were times when they stopped to refresh themselves, and review the way they had gone over, and prepare for the future. One of these stoppages occurred in midsummer, when they took their rest in of our five thousand inhabitants, only eight a pleasant wood where they wandered about or ten have any respect for the Decalogue at will, gathering flowers, playing, singing songs, as pleased them best. Then they Yes, that is what we meant. Sabbath- journeyed on again until the leaves were fallkeepers are Seventh-day keepers, according | ing, and all nature gave signs of approachto that precept of the Decalogue which com- ing Winter. At this time they joined commands "Remember the Sabbath-day to keep | pany with another band of travelers who it holy; six days shalt thou labor and do all | were seeking the same country. This, too, thy work, but the seventh day is the Sabbath was a time of rejoicing, when they made of the Lord thy God." We had no idea that | merry and sang songs of gladness. But as any one would think we had reference to before, they pursued their way until another those who were trying to observe the require- halting place was reached, and this was the ments of the penal code, which makes Sun- greatest of all their festivals, when they gathday, the first day of the week, only a legal | ered all their friends and acquaintances to holiday. This raises a query: What rela- feast with them and rejoice in their progress.

they should be thus closely joined together the beginning of their journey. And here they paused to review more fully the ground traversed during the weeks they had passed together. As each hilltop was reached in their upward journey, new and more lofty summits appeared beyond, inviting them to renewed efforts, while a backward glance easily revealed all the way by which they had come. Here and there they had gathered gems of wonderful brightness and many golden jewels of untold value. These they often counted over to make sure that none had been lost. Those places which had seemed so hard in passing now appeared were so hard to overcome were trifles when seen from above. But looking back or look ing forward, one thing they could not see, but which was unknown to them, the real source of their success. A band of shining ones sent by the King of the land beyond, ever guarded and guided their footsteps And sometimes, when the weaker travelers grew weary, and fell by the wayside, these shining ones, by order of the King, took up the fainting ones, and, with swift wings, bore them at once to their journey's end. But this the little band saw not; they only missed their companions, and journeyed on, mourning their absence. When they halted at the end of the year to review their journey, their number was greater than at the beginning, so these vacant places in the ranks had been more than filled by new recruits. And when they understood all that had been accomplished, they rejoiced and said, "We will have an anniversary." And this anniversary we meet to-day to celebrate; for this band of travelers is our school. Are we not all "pilgrims on the earth," traveling onward to a land beyond, far off, unseen To that world we are hastening as fast as the rolling years can carry us, and we are powerless to resist the onward sweep of Time. may enter it with joy to meet a glorious wel-

Is not this the real end and aim of our school, to help each other onward and upward in this march of life? to set before these istence; to watch, guard, and cultivate the germs of spiritual life divinely implanted in and that if they will come together on the ers, that the younger ones willingly submit- And as we look back and see from whence But | ted to be led by the older ones. What was | we have come, truly we can say, "Hitherto

great stone to mark our progress. There is not a child in the school but would be sorry if the school was closed, and the same is true of the older ones in a greater degree. Then stant intercourse and the instruction given let us take courage and go forward, knowing to the youth by the leaders. They sought a | that the work is of the Lord and he will enfar-off country to which they had all been sure its success. There are yet greater invited by the King. A glorious country too achievements before us; there are more lofty it was from all accounts, and those who heights to scale; there are more precious jewels to gather to enrich us, so that we may all who would travel thither would be wel- not enter that glorious land empty handed; for we have the King's command to lay up convey any clear conception of the splendid | for ourselves treasure for the hereafter. The reception awaiting those who persevere to book which we study is an exhaustless mine from which we may all draw at will, and not rob our neighbor. We should remember, too, that no one can lend a hand to help another to climb without going up himself, and so our efforts for the good of others will return good upon ourselves, in direct proportion to the strength we put forth. May an other year be more prosperous in all true advancement, and another anniversary brighter, both in retrospection and in anticipation.

IN MEMORIAM.

Eld. Joel Greene, Died April 27, 1888, aged 88.

To the Editor of the Sabbath Recorder :

The death of Eld. Greene, of Crawford county, Pa., has caused me deep sorrow, for I feel that in Pennsylvania, we have lost one of the most noble, devoted and valiant ad vocates of the cause of Religious Liberty. had not heard of his illness until on the 11th of April, when I received from Daniel C Waldo, of Cussewago Township, Crawford Co., Pa., the following brief letter:

"Mosiertown, Pa., April 9, 1883. Horatio Gates Jones: Dear Brother,—Eld. Greene wishes me to say to you that he is sick unto death. He wishes you to write to him, if possibly he may hear from you before he dies. He exhorts you to stand fast for Religious Liberty while you shall live.

Yours fraternally, DANIEL C. WALDO."

Immediately I responded to the letter and presume that the dear brother received it before he was called to walk the streets of the New Jerusalem, and enjoy that Sabbath which knows no end. What I said in my letter I can not now remember, but I doubt | upon a self-supporting basis. They there-Time passed on, bringing again the early not that I renewed the vows which I made fore issue this appeal to the friends of the when first I began the contest in the Senate enterprise for immediate action. Names can of Pennsylvania, and promised to "stand fast for Religious Liberty." With the noble man of God, the ruling passion was strong pastors and agents. The money need not be in death. It is said that the last words of Napoleon on his dying couch at St. Helena, were "tete d' armee," and I doubt not that with Eld. Greene, had his mind remained clear, his last words would have been "Religious Liberty."

And so at last, after long years of fighting for the truth, the veteran soldier of the cross has gone home to his eternal rest. Well, he had fought a good, grand, noble fight; he labored faithfully for the cause of comparatively easy, and those obstacles which | truth, and he almost saw the dawn of victory. In imagination he had heard the peans of the army of progress, and thought they were the victor's shouts, but alas, he was not permitted to see the victorious banners of the conquering army, and like Moses, he was not permitted to enter the promised land of freedom and equality. But what is far better for him, he has been called home to his

The memory of Eld. Greene will ever be to me very sweet and precious. When he learned of my efforts in the Senate in behalf of Religious Liberty, he at once wrote and sent me important documents. His words of cheer always gave me new strength, even after defeat. Never shall I forget his last visit to Harrisburg, in 1881, when, with Dr. Hull, and Dr. Maxson, he was present at my last debate in the Senate. I then had a majority in favor of my Religious Liberty Bill, but not enough to pass it. He came to me, and in his serious but earnest voice said. "Brother Jones, you have gained a victorious defeat." The noble man has been called home from his field of active labor. No more shall we hear his voice in favor of the rights of conscience. His strong right arm is now powerless. As I think of his departure, I feel somewhat as did Elisha, when he saw Elijah carried away into the heavenly clouds, and like the prophet, I feel like crying out now and saying, "My father! my father! the chariot of Israel and the horsesoul and earnestness of purpose which advocate the cause of Religious Liberty.

As I think of his death, of which I have gomery's sweet hymn:

' Servant of God, well done; Rest from thy loved employ;

The battle fought, the victory won, Enter thy Master's joy: The pains of death are past. Labor and sorrow cease; And life's long warfare closed at last, His soul is found in peace. Soldier of Christ, well done; Praised be thy new employ; And while eternal ages run, Rest in thy Saviour's joy." The memory of Eld. Greene will never die in Pennsylvania. Those who opposed his efforts will soon be forgotten, but his name will ever remain fresh and green in the hearts of the lovers of Religious Liberty. Permit me thus publicly through your columns to express my deep sympathy for his family and my high regard for his memory. PHILADELHIA, May 14, 1888.

THE SEVENTH-DAY BAPTIST QUARTERLY.

HORATIO GATES JONES.

For several years, there has seemed to be 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 oftrepeated 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 towar d 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 Truct Board are firmly resolved not to undertake the enterprise except be sent singly, by postal card, direct to the editor of the SABBATH RECORDER, or through 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.

Dome Hews.

ALFRED CENTRE.

General good health prevails, for which we are truly thankful. May, with her smiles and graces, brings good cheer to every heart. All are busy. New paint and new shingles are in order. Several new houses are being planned and in course of construction. The students have scarcely time for mischief this term. The class in theology are kept in the lecture-room four or five hours a day.

On a recent Sunday six new converts were baptized into the fellowship of the Baptist Church in West Almond.

Last Sabbath, 19th inst., Eld. A. H. Lewis supplied our desk. He dwelt upon the importance of constant effort to secure the conversion and discipline of the children and youth for church membership and a useful

The question of the future pastorate of this church is settled, so far as it is in the power of men to settle it. Rev. W. C. Titsworth, now of Ashaway, R. I., has been called to that position, and has accepted the call. The 1st of September is the time for commencing his labors here. Young and old look forward to this time with pleasure. The prayer is, that this arrangement may be owned and blessed by the great Head of the church.

NEW YORK CITY.

The little Seventh-day Baptist Church of this city has held services regularly since last Fall and is to continue meetings through men thereof." God grant that the mantel the present month, when it adjourns, as of our Elijah may fall upon some one here usual, until the Sabbath following General in the benighted, bigotted region of Pennsyl- | Conference, many of the members being abvania, who, with the same devotedness of sent during the Summer. While death has cast its shadow over the Church, it is, on characterized Eld. Greene, may take up and the other hand, encouraged and strengthened by the addition of eight members by letter. A few prayer-meetings have been held of no particulars, I am reminded of Mont- late. The last one at Bro. Thomas Rogers's was a very interesting, and we trust profitable occasion. A subscription for the Tract and Missionary Societies is being circulated,

members and friends of the C The founders of the Ch first planted the church in th the countries they visited. at Jerusalem, Damascus, Ani Athens, Corinth and Rome.

and \$109 have already been

were not done in a corner." neers and masters of Chri struck at the throbbing hear and their power was felt to part. If it was wisdom in P he had to contend with the udice, idolatry, and wealt Athens and Rome, may it no to labor at the centers? The mony is that city life is not c growth of Seventh-day Bap There are many reasons for of our people will continue place for business purposes church home, and although greater effort to stem the t and religious opposition in N in some country retreat, yet portionately strong should might be equally successfu many fold more so, for perh missionary field in the world this city. All peoples are he Africa and Europe. The f the earth are brought toget mission be established here. reach of Chinese. Africans. French, Germans, Irish, and cans. - An almost unlimited crossing the ocean or necessi new language. Would it study the methods of the in

I have enjoyed a pleasan the Church here. The canv resulted in a subscription of with funds just forwarded, last Conference, makes as \$145 30 for our Sabbath Tra this place. The cause of m well supported here, as in the visited. In fact, wherever or loved, the other is; they are inational machinery. like the great working-beam; they k of progress moving. And i note that our Tract and Miss are now both enlisted in the business; not because our could not or would not publi CORDER all that was contribu ject of missions, but because of our leading men, eviden ing" work and "evangelical go together, whether in Sah missions, in order to the suc make these observations for first, because I find not a churches visited who think Reporter an unnecessary bu ondly, because the facts now tle the question as to whe Society should give up its to the Missionary Society. concluded that it can not ad

CLARKVILLE:

evangelical with publishing with the Tract Society. I was pleased to see signs. well as temporal prosperity people of Clarkville. Pasto and his people are working gether, and the Sabbath co large. The Brookfield Cour creasing list of subscribers abroad, and is one of the less of this lively town. MAY 15, 1888.

of missions satisfactorily

LINCKLAEN. The main body of this lit mains united. The religiou prevailed here last Fall. an continues, having withstood Winter storms, and other tri them last Sabbath at 1.30 I usually once in two weeks precious testimony for Jesus and one young man declared seek Jesus. Pray for him, and of the cross upon this field.

Piede Idani ARRAMATA

There has been an arrest which a part of the basemen will be finished for the une Sewing Society; they will ha about 26x18 feet, and a dini feet. While this work is Church Trustees are instru balance of the rooms finish the mortar.

nearly every morning. Apmede quite thick, and plo

ought, the victory won, Master's joy. f death are past, SOFTOW cease; ong warfare closed at last, s found in peace. hrist. well done. thy new employ; ternal ages run, y Saviour's joy."

Eld. Greene will never die in Chose who opposed his efforts rotten, but his name will ever d green in the hearts of the ous Liberty.

thus publicly through your ess my deep sympathy for his high regard for his memory. HORATIO GATES JONES. tay 14, 1883.

-DAY BAPTIST QUARTERLY.

ears, there has seemed to be nd for the publication by the a magazine, which would be tory for sermons and valuable denominational literature as rved in a more permanent ordinary weekly periodicals. e productions from the pens are lost for the want of a out them.

ard, in response to this oft-1 public and in private, and my with the advice of the the last General Conferthe preliminary steps tosuch a journal. A carefulost shows that five hundred 2 a year, will be the least ich it will be safe to under-

editor has been engaged, to other arduous duties, is work gratuitously, rather ail; and thus keep the price ar periodicals.

as now been before the peorec months, with an earnest ibers, and at the present dred names have been for-Cract Board are firmly reertake the enterprise except orting basis. They thereppeal to the friends of the nediate action. Names can postal card, direct to the ATH RECORDER, or through The money need not be nough names are secured to tion. Further neglect to may defeat the enterprise. care for its success move at

LIVERMORE, Secretary.

e Aens.

lew Tork.

RED CENTRE health prevails, for which eful. May, with her smiles good cheer to every heart. w paint and new shingles

eral new houses are being urse of construction. The cely time for mischief this n theology are kept in the or five hours a day. day six new converts were

ellowship of the Baptist

th inst., Eld. A. H. Lewis He dwelt upon the iment effort to secure the cipline of the children and sembership and a useful

the future pastorate of ed, so far as it is in the tile it. Rev. W. C. Titshaway, R. I., has been ion, and has accepted the ptember is the time for born here. Young and this time with pleasure. this arrangement may be or the great Head of the

ORE CITY.

h-day Baptist Church of whose regularly since last inue meetings through when it adjourns, as bath following General I the members being abmer. While death has the Church, it is, on rand and strengthened sembers by letter. have been held of Bro. Thomas Rogers's and we trust profit-Paraption for the Tract

members and friends of the Church.

The founders of the Christian religion first planted the church in the chief cities of the countries they visited. We read of them at Jerusalem, Damascus, Antioch, Ephesus, Athens, Corinth and Rome. "These things for several years. were not done in a corner." But these pioneers and masters of Christian missions struck at the throbbing heart of the people and their power was felt to the remotest part. If it was wisdom in Paul's time when he had to contend with the learning, prejudice, idolatry, and wealth of Ephesus. Athens and Rome, may it not be wise for us to labor at the centers? The general testimony is that city life is not conducive to the growth of Seventh-day Baptist principles. There are many reasons for this, but many of our people will continue to come to this place for business purposes, and need a church home, and although it requires a greater effort to stem the tide of worldly and religious opposition in New York, than in some country retreat, yet if an effort proportionately strong should be put forth it might be equally successful and possibly many fold more so, for perhaps there is no missionary field in the world that surpasses this city. All peoples are here: from Asia. Africa and Europe. The four corners of the earth are brought together. Should mission be established here, it would be in reach of Chinese, Africans, Italians, Jews, French, Germans, Irish, and lastly Ameri cans. An almost unlimited field, without crossing the ocean or necessarily learning new language. Would it not be well to

CLARKVILLE.

study the methods of the inspired men of

I have enjoyed a pleasant Sabbath with the Church here. The canvass for funds has resulted in a subscription of \$72 30, which, with funds just forwarded, and others since last Conference, makes an aggregate of \$145 30 for our Sabbath Tract Society from this place. The cause of missions is also well supported here, as in the other churches visited. In fact, wherever one cause is truly loved, the other is; they are, in our denominational machinery, like the two arms of a great working-beam; they keep the wheels of progress moving. And it is worthy of note that our Tract and Missionary Societies are now both enlisted in the "publishing" business; not because our Tract Society could not or would not publish in the RE-CORDER all that was contributed on the subject of missions, but because, in the opinion of our leading men, evidently, "publishing" work and "evangelical" work should go together, whether in Sabbath reform or missions, in order to the success of either. I make these observations for two reasons: first, because I find not a few in all the churches visited who think the Missionary Reporter an unnecessary burden; and, sec ondly, because the facts now referred to settle the question as to whether the Tract Society should give up its evangelical work to the Missionary Society. As the latter has concluded that it can not advance the cause of missions satisfactorily without joining evangelical with publishing work, so is it with the Tract Society.

I was pleased to see signs of spiritual as well as temporal prosperity among the good people of Clarkville. Pastor, J. M. Todd, and his people are working pleasantly together, and the Sabbath congregations are large. The Brookfield Courier has an increasing list of subscribers, at home and abroad, and is one of the leading institutions of this lively town. MAY 15, 1883.

LINCKLAEN. The main body of this little Church re mains united. The religious interest which prevailed here last Fall, and early Winter, continues, having withstood the severity of Winter storms, and other trials. I was with them last Sabbath at 1.30 P. M., as I am usually once in two weeks. Sixteen bore precious testimony for Jesus after sermon, and one young man declared his purpose to seek Jesus. Pray for him, and for the triumph of the cross upon this field. J. CLARKE.

Rhode Island. ASHAWAY.

There has been an arrangement made by which a part of the basement of the church will be finished for the use of the Ladies Sewing Society; they will have a sewing room about 26x18 feet, and a dining room 20x18 feet. While this work is going on, the not, therefore, punish steamship companies Church Trustees are instructed to have the balance of the rooms finished by laying on

The weather remains cold, with frosts nearly every morning. April 18th, ice was erty was destroyed. The loss is estimated and poor workmen, but we desire to help do somemade quite thick, and plowed ground was at \$150,000.

and \$109 have already been subscribed by considerably frozen, yet the oaks in the forest are looking quite gray.

Several business changes may be noted: A harness shop has been opened in T. A. Barber's block, by Nathan H. Saunders; there has been no business of this kind in the place

Mr. Buguey who, for several years, has been Superintendent of the mills at Potter | New York and Chicago to \$16, or \$1 less | and hand and prayer together for the success of the Hill, has removed to Bethel, where he will have charge of the mill of Wm. R. Wells, in | and New York Central lines. The Pennwhich he has recently taken an interest.

Decoration day will be observed by appropriate exercises; the literary part will be at the church, in the evening, where an address will be delivered by J. W. Morton, or Westerly.

The question often asked but not yet an swered is, Where shall we find a pastor?

Wisconsin.

WALWORTH,

Brother Editor, -As our correspondent from Walworth has been silent for some time, I send a few lines in reference to matters with us here. We are having a cold wet Spring. Farmers are feeling considerably discouraged. But the promise still holds good, "While the earth remaineth, seedtime and harvest, and cold and heat, and Summer and Winter, and day and night. shall not cease." Gen. 8: 22.

We have not been able to realize our expectations so far as spiritual advancement is concerned, on account of the cold Winter and such an unusual amount of snow. It was impossible to get the people together. But notwithstanding all these drawbacks, we have reason to thank God and take courage. We commenced a Young People's prayer-meeting, early in the Spring, which has steadily grown in numbers and interest till now, when we are beginning to see the results. Four very interesting young persons have, we trust, been brought to the feet of the Saviour, and the interest seems to still increase. We are laboring and hoping for still greater results. We are, by no means, awake as a church ought to be, but we are doing something, and, we trust, are making some advancement. But oh! what where! How far short of our plain, simple York. duty we come. We can not expect the blessreligious matters. If we "sow sparingly we will also reap sparingly." O! that Zion might awake, and put on her "beautiful garment, and come forth clear as the sun, fair as the moon, and terrible as an army with banners." A. MC L.

Illinois.

WEST HALLOCK.

Twelve persons were received into the West Hallock Church by the right hand of fellowship, the third Sabbath in April, and meeting, and reception of new members together, made a very interesting and impress-

We are in expectation of hearing a new half-ton bell (with mountings), from our church steeple, in a few weeks.

We are having an excellent school under the tuition of F. J. Petters, of Buffalo, N. Y., a convert to the Sabbath.

church, five are converts to the Sabbath. The average attendance at the Sixth-day evening meetings for the first quarter of 1883 was thirty-three plus, and at the Young People's prayer-meeting, Monday evening, twenty-five plus.

Several days of rainy weather are holding the farmer in check just when he is anxious to be in the field following the "click" of the planter; but

If some days be cold, and wet, and dreary With rains and winds which never grow weary, The Spring meets but the common fate of all,

Into each year some rain must fall, Some days be wet and dreary.

G. M. C.

Condensed Aews.

The Treasury Department is informed that the British Government is assisting paupers to Belgium and then paying their passage to America. It has asked the State Department whether this can properly be done under the treaty stipulations. Folger, who has been examining the law, finds that the law prohibits pauper immigration, but contains no penalty. The Department can for bringing them.

The most disastrous forest fire that ever occurred in Vermont, started May 19th, in

road state that the cut in passenger rates by Seventh day Baptist people is that they may come the Delaware, Lackawanna and Western up to a higher and better observance of the princiroad will have little if any effect on through | ples they profess, and we rejoice that there is such travel, although it may cause a conflict an active interest taken by them in every effort among roads running from New York to for the spread of Sabbath truth. May God bless the Buffalo. The Delaware, Lackawanna and friends for remembering us personally in this way, Western is reported to have made second- in the work in Chicago. The cause is the same class rate at \$6 between the points named, east and west. The work the same in general. which reduces second class fare between | Thank God that the workers are uniting in heart than figures charged by the Pennsylvania work. sylvania officials declare that the Delaware, Lackawanna and Western reduction will not disturb the Trunk Line pool.

The central labor union of New York has decided to issue a proclamation asking all workmen to absent themselves from the ceremonies at the opening of the East River bridge on the 24th inst., because the bridge trustees refused to change the day of opening to any other date than the Queen's birthday.

The production of rolled iron in Pennsylvania for the past year was 1,123,000 tons, a decrease of 131,000 as compared with 1881. The production in Ohio was 356,000 tons or 11,000 tons in excess of the previous year.

The excitement over the Lower California gold discoveries is unabated. The prefect of Mulge has asked the Governor to send troops to protect the miners and keep order.

There were 5,425,000 barrels of oil sold at Bradford, Pa., May 16th. The highest price was \$1 051. The lowest \$15; closing at round trip tickets from Chicago, Bureau (junction

At a sale of Jersey cattle at Jersey City, N. J., the past week, 117 animals were disposed of for \$112,000.

Patrick O'Brien, formerly Secretary of the Liverpool Land League, Michael Hynes, a printer, and Patrick Slater, the foreman of Hynes, have been arrested for printing and spreading the circulars forwarded to the tradesmen in Dublin, termed "An Analysis of the Special Juries on Eighteen Trials under the Crimes Act." They were bailed.

Interest in the International fisheries exhibition at London, is increasing. Princess Beatrice and children of the Duke of Edinburgh, were among the visitors one day last week. They were introduced to the Commissioners in charge of the American and Canadian departments, and appeared much interested in both annexes.

Reports from Consuls in Canada show a large increase of carrying grain from Chicago and the northwest parts of the United States, by the Canada Railroad, and indicate a prospect that Canada canals will be a lack on the part of God's people every- made free and a complete route to New

The Sultan said that Omar, the Sovereign ing of God unless we are more in earnest in of Grand Comoro and islands, some hundred miles from Madagascar, petitioned the French government to establish a protectorate over his dominions.

Books and Magazines. HARPER'S MAGAZINE for June is an unusually

varied number. The frontispiece, "Faustus," is from a drawing by E. A. Abbey. Mrs. Z. B. Gus tafson contributes an article, illustrated, on Lambeth Palace, the residence of the Archbishop of Canterbury. Colonel Higginson continues the American History Series with the "Hundred Years' War." J. L. Kipling contributes "Indian Art in Metal and Wood." Ernest Ingersoll's article, "The Home of Hiawatha," describing Minnesota, is very entertain others are soon to follow in the ordinance of ing. W. C. Wyckoff writes of "Sunlight Mystebaptism. The communion and covenant ries," H. S. Edwards on the "Rotanoffs," T. M. Coan, M. D., on "Carlsbad Waters." The new "A Castle in Spain," promises to be interesting. Mrs. Spofford contributes "The Mount of Sorrow;" Charles Reade a humorous story, "Rus; and "A Working Girl," "An Æsthetic Idea."

SEVERAL of the pictorial features of the June Century are of uncommon interest, like the frontispiece portrait of Tennyson, and other full page illustrations. Professor Bryce's "England and Ireland" is of first importance. Henry James, Jr., in a critical essay on "The Correspondence of Carlyle and Emerson," evolves out of their letters two charm-Among the recent acquisitions to the ingly characterized philosophers. James H. Morse contributes a paper on "The Native Element in the Jury Question" is a rejoinder to his article in the last November number. Mr. Howells, in the sixth part of "A Woman's Reason," assists the hero and heroine to make up their quarrel, and introduces a shipwreck. Prof. Beers, of Yale, writes a racy story entitled "Split Zephyr." J. C. Harris's conclusion of the story-sketch, "At Teague Poteet's" is entertaining. Among the most interesting and finelly illustrated articles is E. W. Gosse's article entitled "Living English Sculptors.

THE NORTH AMERICAN REVIEW for June opens with an article by Joseph Nimmo, Jr., on "Ameri can Manufacturing Interests," followed by an article by O. C. Gilman, on the "Present Aspects of Col lege Training." Edward Self contributes a paper on 'The Abuse of Citizenship." Prof. Isaac L. Rice criticises some of "Herbert Spencer's Facts and Inferences" in social and political science, and Chrislic Singing." The magazine concludes with a sym posium on "The Moral Influence of the Drama," the participants being, on one side Rev. Dr. J. M. Buck ley, and on the other John Gilbert, A. M. Palmer,

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

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

A CARD.—We have been made the rec pients of some very timely aid from friends in the East, and believing it to be because of their interest in the Sabbath reform work in Chicago with which we are identified, rather than on our account personally. the vicinity of Groton. An immense tract | we take this opportunity to express publicly our was burned over. A large amount of prop- gratitude. We feel indeed that we are but weak and poor workmen, but we desire to help do some-thing if but little in building again the walls of Association; unfinished business; final adjournment. Geo. Satterlee, Durhamville,

The officials of the Pennsylvania Rail- | Zion. The most earnest prayer of our hearts for the N. O. Moore. MARY H. MOORE.

1439 State St., Chicago.

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 trus tees 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 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 Associa-O. U. WHITFORD.

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

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

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 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 re

vival 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

 ${\it Afternoon}.$ 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. Max-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.

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 colection for the Missionary Society.

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

American Sabbath Tract Society for 1843, '46, '47,

General Conference for 1846, '73, '78. Ten cents and postage for the following Conference Reports: Prior to 1818, and 1820, '21, '23, '24, 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 Sabbathchool Institute, held within the bounds of the North-Western Association, this associational year, together with all other matters pertaining to the Sabbathschool work, which should be presented to the Asociation 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 S. H. BABCOCK,

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

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 preachng service every Sabbath at the New York Historial 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 Sabbathkeepers in the city, over the Sabbath, are cordially

MARRIED.

In Stonington, Conn., April 24, 1883, by Rev. A. G. Palmer, Mr. WARREN W. CHASE, of New Haven, and Miss Susie S. Vaughan, of Pawcatuck.

DIED.

At his residence in Nile, Allegany Co., N. Y. May 8, 1883, of pneumonia, Dea. DANIEL B. STILL-MAN, in the 76th year of his age. Further notice will appear when sufficient data can be obtained.

In Plainfield N. J., May 8, 1883, of pneumonia, HANNAH, relict of Asa F. Randolph, in the 82d year of her age. She was not ill many weeks, and when she saw that the end was near, she became anxious to go, and be at rest with the Redeemer in whom she trusted. Sister Randolph was baptized by Eld. David Clawson, and became a member of the Plainfield Seventh-day Baptist Church in 1843, in which relation she remained faithful until she was called home. whither her husband and two daughters went many years ago. Four sons remain. Her last days were full of peaceful trust. The last few months have brought an unusual number of similar bereavements to the Church in Plainfield, but in every case hose who have been called, have been "sustained and soothed by an unfaltering trust." So He giveth his beloved rest, and gathers the ripened grain, in a blessed harvesting.

In Plainfield, N. J., May 9, 1883, BARZILLAI J. RANDOLPH, in the 65th year of his age. He was born in Piscataway, New Jersey. By reference to the Recorder of May 10th, it will be seen that his wife Mary, went home on the 23d of April. Bro. Randolph, though feeble, attended her farewell service, and did not go out thereafter. Husband and wife were baptized at the same time by Eld. W. B. Maxson, about 1836, and became members of the Piscataway Church. They were among the constituent members of the Plainfield Church, from which each was severed by being called home. Bro. Randolph had been failing in health, from pulmon ary disease for two years past; this experience had riven to him that spiritual ripening which suffering brings as one of its rewards. He had been waiting for many months in calm expectation of his change, and when the wife of his youth was called before him, the days seemed too long for him to wait. He suffered much during the last week, and longed earnestly for release and rest. So after a brief separation they rest together, "in the presence of the king," their Redeemer.

A. H. L.

LETTERS.

Thos. W. Richardson, Mrs. M. E. Davis, Mrs. Marshal Maxson, Mrs, Angeline Page, Leonard Green, E. R. Crandall, I. W. Caldwell. Mrs. Lillian Irish, J. J. White, S. R. Wheeler, F. N. Ayers, P. M. Green, V. A. Williard, J. S. Maxson, F. C. Davis, Mrs. P. M. Packard, Mrs. G. L. Green, Oscar Babcock, J. E. N. Backus, Geo. Satterlee, J. B. Clarke, L. E. Livermore, J. T. Davis, H. D. Clarke, S. G. Crandall, J. Swartout, E. H. Burdick, B. F. Titsworth, A. E. Main, Amos Colgrove, N. A. Brightman, E. R. Green.

RECEIPTS.

All payments for the SARBATH 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

		,5 10	V.	MO. ,
E. P. Fenner, Alfred Centre,	\$ 2	00	89	52
W. H. Langworthy, Alfred,	2	00	89	52
J. J. White, Scott,	-2	00	39	52
Mrs. B. B. Livermore, Independence,	2	.00	89	52
B. T. Bliss, Little Genesee,	2	00	40	8
Mrs. M. L. Maxson, Ceres,	1	00	40	81
Gurdon Hiscox, Westerly, R. I.,	2	00	40	22
F. D. Rogers, Chicago, Ill.,	2	00	40	18
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D. M. Maxson, Batavia,	2	00	40	20
Robert Williams, Milton, Wis.,	2	00	39	58
G. S. Burdick, "	2	00	40	14
W. H. Monroe, Milton Junction,	2	00	89	52
N. W. Babcock, North Loup, Neb.,	2	.00	80	52
J. A. Green.	2	00	40	10
F. C. Davis, Oysterville, Wash. Ter.,	2	00	89	58
				•

Selected Miscellany.

A PRAYER.

Father! take not away The burden of the day, But help me that I bear it, As Christ his burden bore, When cross and thorn he wore, And none with him could share it; In his name, help! I pray.

I only ask for grace To see that patient face. And my impatient one; Ask that mine grow like His-Sign of an inward peace From trust in thee alone Unchanged by time or place.

DOWN BY THE BROOK.

BY WILLIS B. ALLEN.

Johnny was cross, to begin with. It was one of those days when everything seemed to go wrong with him, as the pouting lips and the two little up-and-down wrinkles between his eyebrows plainly told. He had just finished sawing and splitting the small pile of wood which he was required to provide every day, and, throwing down his hatchet, he stood in the open door of the low shed, looking off over the sunny field, where the apple-trees were like great bunches of mayflowers, and the grass bent in long ripples before the light breeze.

But the sunshine and the fragrance of the blossoms, and the busy whir of the bees overhead, were nothing to Johnny. At least, he thought they were nothing. Really, I have no doubt that it was the lovliness of everything about him that made him resolve to take a walk down through the orchard to the pasture beyond. So he started off slowly, with head down, kicking with his feet through the thick grass, and letting the dandelion heads knock against his stout little boots. He was very unhappy, as cross people always are. A wise man once said that it would be the hardest punishment that any one could possibly have—to be always cross with somebody!

Well, it wasn't long before Johnny reached the bottom of the field, and climbed over the bars that separated it from the sheep-pasture. Then it was but a few steps to the banks of the little trout-brook, now rippling gaily over its stones, now gliding smoothly among tall meadow-grasses and clumps of blue and a tall pine, and flung himself down upon the ground, where the velvety mosses and soft pine needles made a dainty bronze-green rug, scented with all sorts of delicious, woodsey

Then he began to think over his troubles. It is wonderful how big a trouble will sometimes seem, if you keep looking at that and nothing else; just as a pebble, held close to your eye, is broad enough to hide the whole

"Miserable old wood!" Johnny muttered to himself. "Just's if they hadn't got enough without my chopping that pile every day! I wish I lived in the city, where, Aunt Maria says, they buy the wood all split."

The brook laughed gaily, the pine boughs swayed to and fro, and sang strange, dreamy songs, as if they were rocking the baby breezes asleep in their green cradles; a sparrow alighted on a juniper bush near by, and chanted over and over again a little hymn of his own composing. But Johnny went on he had once befriended. He visited his thinking crossly: "I might have some fun banking room, recalled himself to the bankif I didn't have to go to school way down er's memory and stated his circumstances, t' the corner; 'n the breakfast was all cold this mornin', when I got up, I sh'd think they might 'v' kept it warm. Wish that botherin' sun wouldn't keep shinin' right into my eyes!"

He was coming down to smaller and smaller troubles, you see; but he only held them the closer, so they seemed just as great as the rest. Still the pine and the brook and the sparrow, and a few stray bees, down by the violets, kept singing together, singing .—singing—what! were Johnny's ears sharper than ever before, that he could hear the very words of their song? There was no mistake about it. The brook now looked like a little child with sparkling eyes, always running, leaping, dancing away, but every moment back again in the same place. Her long, dark hair, entwined with violets, floated about her feet, and over her wee, white hands, which she clapped merrily, singing as she did so, "I'm happy, I'm happy, I'm happy! Down from the mountains and up through the meadows, in and out, in and out, over the pebbles and over the sand, past the great mountains and all through the land, sunshine and showers,—and fernies and flowers off to the sea free free " Here she was interrupted by a soft murmur, which Johnny at first thought was the sound of the sea itself, with its waves breaking upon the shore as he had once seen them at the 'Port, ten miles away. But no, it was directly over-

"Joy to the world, joy to the world!" The words came softly through the shadowy boughs of the pine. "I grow and I grow, and look up to the sky, where the moon sails and the white clouds fly; I'm happy, happy,

The unpleasant little wrinkles were quite gone from Johnny's forehead. He listened dred the third. eagerly. This time it was the breeze.

away and away I fly in the night, quick, oh! New England then had to import. Uncle quick; to the weary and sick, I bring delight | Nathan generally had in two or three hunwith my cooling breath. Peace, peace, in dred bushels at a time. life and in death, and I'm happy-happy."

been living among these beautiful, loving vessels are in the river now."
creatures, and not known them! And had "Why, Edwin!" cried the prudent old

he really felt cross and miserable? His gentleman, aghast, "what are we to do with two cargoes of corn?" of more benefit to yourself than the person to whom you write, inclose a postage-stamp seemed to shine into him, until he felt as if good, happy thoughts were growing up like the blue and white violets. Then he heard, could have sold three cargoes if I had had interlineation trill in it, close beside him. It began like from the stage office and made sales."

"I'm happy, happy! He watches us all; so the broom as usual, and was about to sweep never can fear. I know what he meant, so said: I am content-content."

the blue sky. At the same moment, the can be better employed than in sweeping out music in his song seemed to overflow and a store." cover up the words, and the little brown bird was chanting the same simple hymn forthwith, and five years after Edwin founded

the brook, rippling over its bright pebbles judgment. He made few mistakes.—Youth's as gaily as ever; the breeze and the pine Companion. were singing overhead, but not a word could he understand. He laughed gleefully to himself, however, as he rubbed his eyes a little, and started for the bars.

"I know what they're singing," he said to himself, "and, perhaps, sometimes the music Roguish and blue, and quickest to see,

The next day his mother came out to the shed where Johnny was working away manfully at his pile of sweet-smelling birch sticks, his hatchet keeping time, as it rose and fell, to a queer little buzzy kind of tune, which he was humming to himself. When You will see it yourself in her tender kiss: she stroked his brown hair, and asked him what he was singing, he told her what had happened down by the brook, and added, "I was just trying to see what the bees' song would have been like, if I had stopped to listen."

MEANNESS.

Some cold-blooded men act on the shortsighted maxim that, "Business knows That is why she is proud of her little man. neither friendship nor gratitude."

Years ago, the coachman of William Gray, an eminent Boston merchant, gave up driving horses for shaving notes. Mr. Gray loaned him a small sum, and, being shrewd, the fellow made him a little money. Moving to New York, he became a broker, and got bravely on.

One day he was at a dinner party, where tall meadow-grasses and clumps of blue and white violets. He found a shady spot under The conversation turned on the different way of investing money. The ex-coachman gave his views and added:

"If I had \$5,000, I could invest it in a way that would bring me double the sum inside of a year."

"What security will you give me if I lend you that sum?" asked the planter. "The word of an honest man," replied the

broker.

"You shall have the money on that security, to-morrow," said the planter.

The broker doubled within twelve months

the five thousand dollars so generously loaned him by the noble planter, and returned it, with legal interest; and in the course of years he became a leading banker in Wall

The planter, in the meanwhile, had become so embarrassed that the impending foreclosure of a mortgage threatened to sweep away his whole estate.

In this emergency he thought of the man

"I need about the sum I once loaned you. If I do not obtain it, I am afraid I shall lose my whole estate."

"What security can you give me, sir?" asked the holder of the money bags. "The word of an honest man," replied the

"That will not pass in Wall Street," was

the sequel.

millionaire. His money had made him rich, ever make a heart which would not respond but it had not made him a man. One day if the right chord were touched? a craze seized him. He fancied he was becoming poor, and that his destiny was to die in the almshouse. And while the delusion filled his brain, he committed suicide.

Though the mills of God grind slowly, yet they grind exceeding small: Though with patience we stand waiting, with exact-

A BOY'S ENTERPRISE.

The late Edwin D. Morgan, the war Governor of the State of New York, was a Yankee of the kind we read about in books. | civil as to neglect to reply when spoken to. When he was a lad of seventeen he bade good-bye to his father's farm in Berkshire, of the letter, mentioning its date, and after-Mass., and made his way to his uncle Nathan's at Hartford, Ct., having a capital of thirty-seven and a half cents, and "a good head for figures."

Uncle Nathan kept a grocery store, and took the boy into it at a salary of sixty dollars a year and his board, to be increased to seventy-five the second year, and to one hun-

In two years Edwin learned the business,

"I have bought two cargoes of corn," said

once more, a clear sweet voice, with a liquid them. I stopped in at the stores as I came

The next morning the young operator took we never can fall unless He is near; so we out the counting-room when Uncle Nathan

Johnny turned his head quickly. Yes, it was the sparrow, his little dappled breast New York and buy two cargoes of corn, and "I think we can find some one else to do throbbing, and his bright face turned toward sell them without consulting his principal,

Uncle Nathan took him into partnership Johnny had heard so many times, just at a grocery house in New York, which still exists, after having enriched its founder and The boy sprang to his feet. There was several associates. His strong point was

WHY MOTHER IS PROUD.

Look in his face, look in his eyes, Roguish and blue and terribly wisewon't be so loud, so that I can hear the words | When mother comes in as tired as can be; Quickest to find her the nicest old chair; uickest to get to the top of the stair; Quickest to see that a kiss on her cheek Would help far more than to chatter, to speak, Look in his face and guess if you can, Why mother is proud of her little man.

The mother is proud, I will tell you this:

But why? Well, of all her dears There is scarcely one who ever hears The moment she speaks, and jumps to see What her want or wish might be. Scarcely one. They all forget, Or are not in the notion to go quite yet; But this she knows, if her boy is near, There is somebody certain to want to hear. Mother is proud, and she holds him fast And kisses him first, and kisses him last. And he holds her hand, and he looks into her face, And hunts for her spool which is out of its place, And proves that he loves her whenever he can-

LITTLE TIM.

Warm hearts are sometimes found under ragged jackets, as shown by the following

A kit is a box of tools of whatever outfit is needed in any particular branch of busi-

It surprised the shiners and newsboys around the post-office to see "Little Tim"

"Goin' away, Tim?" inquired one. "Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on a 'skursion?" asked another. "Not to-day, but I must have a quarter,"

he answered. One of the lads passed over the change and took the kit; and Tim walked straight to the counting-room of a daily paper, put down the money and said, "I guess I kin

write if you give me a pencil." With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it.

"Died-Litul Ted-of Scarlet fever; aged three years. Funeral to morrow, gone up to Hevin, left

" Was it your brother?" asked the cashier. Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the counter and gasped, "I—I had to sell my kit to do it, b—but he had his arms around my neck when he d-died."

He hurried away home; but the news went to the boys, and they gathered into a group and talked. Tim had not been home an the heartless reply, and he turned abruptly | hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet The planter became a bankrupt. But mark of flowers, which had been purchased in the market by pennies contributed by the crowd The ex-coachman retired from business a of ragged but big-hearted boys. Did God

LETTER-WRITING.

Youth of both sexes may learn from the following extract how to do that which many attempt and few do well. We refer to the art of letter-writing—a "lost art," owing to postal-cards and newspapers, but which, when done at all, should be so performed as to show the writer to be a person of culture.

As a rule, every letter, unless insulting in its character, requires an answer. To neglect to answer a letter, when written to, is as un-

In the reply, acknowledge first the receipt ward consider all the points requiring at-

If the letter is to be very brief, commence sufficiently far from the top of the page to give a nearly equal amount of blank paper at the bottom of the sheet when the letter is ended.

Should the matter in the letter continue beyond the first page, it is well to commence "Peace, peace," it whispered; "I and his uncle sent him to New York to buy nestle by day in the white lamb's fleece; but goods, particularly corn, an article which page.

It is thought impolite to use a half-sheet of paper in formal letters. As a matter of economy and convenience for business pur-Johnny's eyes were moist. Had he always the lad on his return, "and probably the card of the business man printed at the top of the sheet, and a single leaf is used.

Letters should be as free from erasures, interlineations, blots and postscripts as possible. It is decidedly better to copy the letters than to have these appear.

A letter of introduction or recommendation should never be scaled, as the bearer to whom it is given ought to know the contents.

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Physician in-Chief of the DeQuincy Home.

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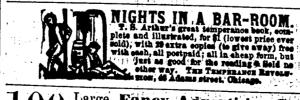
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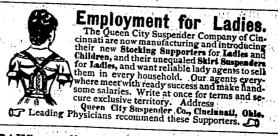
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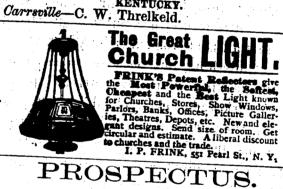
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Popular Sci

A MAN can exert more po fatigue on a bicycle than in In rowing he can exert 4,12 per minute, and 4,350 in clin but the experiments of Mes detailed in a paper read bef Dublin Society, show that i cycle he exerts on an average a cases he attains 7,900 for a sh have been known to travel u miles in one day, and as much one hour, on one of these mac

Some weeks ago we publish umn what seemed to be a well statement, to the effect that a is being made of glucose, and in a comb made of paraffine, a urally as to render it difficult between the real and artificial statement we had no means of it seemed to rest upon good correspondent sends us a leaf Journal, which not only discr ment, but affirms that it was ten by way of a little pleasant ject, and has done immense raisers. Our correspondent "samples of 'artificial comb of which he says: "The thi in the brood frame, and the tl in honey boxes. They are pro est approach to artificial comb been accomplished. There i in the thick foundation for th plete the comb."

How to Loosen a Tight London Builder says: "One simple and readiest methods f rusted screw is to apply heat t the screw. A small bar or ro at the end, if reddened in th plied for a couple or three m head of the screw, will, as so the screw, render its withdra the screw-driver as if it was o inserted screw. As there is a in every house, that instrumen its extremity, and applied for to the screw or screws, will do work of loosening; and an o driver will do the rest without age, trouble, or vexation of s work above the common kind necessary to use screws, and hinge work and mountings, fa and appliances affixed to joine work, we would advise the oil or the dipping their points in driving them. This will rend easy to drive and also to wit will undoubtedly retard for the action of rusting."

line on high mountains contin cussed in scientific periodicals tempt continues to connect th degree with mean annual The writer of this paragraph matter in mind when on the tions. and the explanation simple. On all these high pe continuous though in some scent of the soil from the base of the hill. He had nev where there was soil enough t that trees were not growing. from rain or melting snow uniform in a given range, the necessity some uniformity in t On Mount Washington and oth little plots of dark vegetable e be found far above the present the remains of trees which exi earth was washed away. Whi timber line seldom shows grad a mere matter of temperatu for. Generally the line is for tall trees, and immediately

from the absence of deep soil,

Much attention has been give

THE cause of what is known

to noting the behavior of plan connection with what seems to immediate good; and free rein en to the imagination in puri in natural science. In Gorage some others, the dry styles or hygrometric, and twist or unt to the humid conditions of the This has been regarded as an screwing the seed into the groing to the earth the feather course, cause the heavier seed dicularly to the ground. But coiling of the awas could sore the ground without somethin the atmosphere for the end ef press against has presented and mechanical mind, and has ac whether the real secret of the been exposed. If correct, it w Dundreary's idea, that the "t the dog," is not unreasonable Prof. Beal has recently publish of some experiments with seeds. He finds that the seed dicularly to the surface do a in the earth. The exact mode it is not explained.—Independ

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Popular Science.

A MAN can exert more power with less fatigue on a bicycle than in any other way. In rowing he can exert 4,125 foot pounds ner minute, and 4,350 in climbing a ladder, but the experiments of Messrs. Stoney, as detailed in a paper read before the Royal Dublin Society, show that in driving a bicycle he exerts on an average 5,350. In rare cases he attains 7,900 for a short time. Men have been known to travel upwards of 200 miles in one day, and as much as 20 miles in one hour, on one of these machines.

Some weeks ago we published in this column what seemed to be a well authenticated statement, to the effect that artificial honey is being made of glucose, and stored away in a comb made of paraffine, and all so naturally as to render it difficult to distinguish between the real and artificial article. The statement we had no means of verifying, but it seemed to rest upon good authority. A correspondent sends us a leaf from a "Bee Journal," which not only discredits the statement, but affirms that it was originally written by way of a little pleasantry on the subject, and has done immense damage to bee raisers. Our correspondent sends, also, "samples of 'artificial comb foundation,'" of which he says: "The thick one is used in the brood frame, and the thin for starters in honey boxes. They are probably the nearest approach to artificial comb that has ever been accomplished. There is wax enough in the thick foundation for the bees to complete the comb."

How to Loosen a Tight Screw.—The London Builder says: "One of the most simple and readiest methods for loosening a rusted screw is to apply heat to the head of the screw. A small bar or rod of iron, flat at the end, if reddened in the fire and applied for a couple or three minutes to the head of the screw, will, as soon as it heats the screw, render its withdrawal as easy by the screw-driver as if it was only a recently inserted screw. As there is a kitchen poker in every house, that instrument, if heated at its extremity, and applied for a few minutes to the screw or screws, will do the required work of loosening; and an ordinary screwdriver will do the rest without the least damage, trouble, or vexation of spirit. In all work above the common kind, where it is necessary to use serews, and particularly in hinge work and mountings, fancy fastenings and appliances affixed to joinery or furniture work, we would advise the oiling of screws at the or the dipping their points in grease before driving them. This will render them more easy to drive and also to withdraw, and it will undoubtedly retard for a longer time the action of rusting."

THE cause of what is known as the timber line on high mountains continues to be discussed in scientific periodicals, and the attempt continues to connect the line in some degree with mean annual temperatures. The writer of this paragraph has had the matter in mind when on these high elevations, and the explanation seemed very simple. On all these high peaks there is a continuous though in some cases slow descent of the soil from the summit to the base of the hill. He had never seen a case where there was soil enough to grow a tree that trees were not growing. As the wash from rain or melting snow will be nearly uniform in a given range, there will be of necessity some uniformity in the timber line. On Mount Washington and other high places, little plots of dark vegetable earth can often be found far above the present timber line, the remains of trees which existed before the earth was washed away. What is called the timber line seldom shows graduated sizes as a mere matter of temperature would call for. Generally the line is formed of very tall trees, and immediately scrubby plants, from the absence of deep soil, begin.

Much attention has been given of late years to noting the behavior of plants and seeds in connection with what seems to be their own immediate good; and free rein has been given to the imagination in pursuing this path in natural science. In Geranium Stipa and some others, the dry styles or long awns are hygrometric, and twist or untwist according to the humid conditions of the atmosphere. This has been regarded as an adaptation for screwing the seed into the ground. In falling to the earth the feathery apex will, of course, cause the heavier seed to fall perpendicularly to the ground. But just how the coiling of the awns could screw the seed into the ground without something denser than the atmosphere for the end of the spiral to press against has presented a difficulty to the mechanical mind, and has led some to doubt whether the real secret of the adaptation has been exposed. If correct, it would seem that Dundreary's idea, that the "tail might wag the dog," is not unreasonable. However, Prof. Beal has recently published an account of some experiments with Stipa Spartea seeds. He finds that the seeds set perpendicularly to the surface do bury themselves in the earth. The exact mode of their doing

it is not explained.—Independent.

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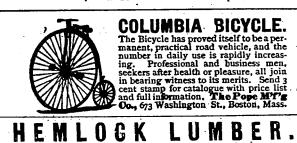
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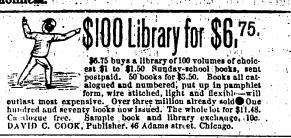
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EASTWARD

	EAST	WARD.	•	1.0
STATIONS.	No. 💝	No. 12*	No 4*	No. 6
<i>Leave</i> Dunkirk Little Val.ey		1.05 PM 2.52 "		7.15 AM 8.54 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred		4.58 " 5.50 "		9.11 AM 9.25 " 10.00 " 10.31 " 11.25 " 11.43 " 12.00 M
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 PM 2 59 "	8.57 "	12.15 AM 1.58 " 3.44 " 8.15 "	
New York	10.00 рм	7.25 ам	11.25 ам	
ADDITIO	NAT. TOOAT	MDATH	TO A COUNTY A T	

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 Sherdan 9.15, Forestville 9.22, Smith's Mills 9.31, Perysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 2.20, 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 The Society also publishes the following tracts, all stations, arriving at Hornellsville at 12.10 A. M.

	- STATIONS.	No. 3*	No. 5		No. 1
,	Leave New York Port Jervis	7.00 PM 10.55 "	6.00 PM 9.07 "		9.00 A 12.13 P
	Hornellsville	8.10 AM	5.10 ам	•••••	8.55 P
	Wellsville Cuba Olean Carrollton Great Valley Arrive at	9.13 AM 10.01 " 10.29 " 11.09 "			
	Salamanca	11.20 "	•••••	• • • • • • •	11.50"
	Leave Little Valley Arrive at	11.52 AM	•••••	•••••	12.85 AI
ı	Dunkirk	1.30 pm			2 00 4

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornells-ville, 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

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8.30	4.10	P. M. 11.50	P. M. 8.22	P. M. 11.80
0.00				\$10.5
8.50	4.51	12.35	9.00	1.20
	4.55	1.05		
••••	5.07	1.20	••••	
	5.45			
	•••••	4.55 5.07 5.45	4.55 1.05 5.07 1.20	

EASTWARD.							
STATIONS.	6.	20.*	82.	12.	16.	88.	
<i>Leave</i> Buttsville	A. M. 6.30	ie er	A. M.	Р. М.	P. M. 1.10		
Custer City	7.18		9.85	1.80	8.14		
Arrive at Bradford	7.35			1.45	8.25	3 2 7 4 •••••	
Leave Bradford Arrive at	7.45	A. M. 6.20	19.08	2.40	4.15	P. M. 6.00	

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and ar-

rives at Bradford 11.35 A. M.

8.30 6.55 10.45 3.20 4.55 7.20 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 8.44, and arrives at

Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stop ping at all stations, arriving at Bradford 8.30 P. M.
Train 12 runs Sundays from Bradford to Carroll-

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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 18: 18-16; 43-52. June 9. At Iconium and Lystra. Acts 14: 1-18. June 16. End of the First Missionary Journey. Acts 14: 19-28

> LESSON X.—AT ANTIOCH BY REV. O. D. WILLIAMS.

For Sabbath-day, June 2. SCRIPTURE LESSON-ACTS 13: 13-16, 43-52.

(Old Version.) 13. Now when Paul and his | 13 company loosed from Pa-phos, they came to Perga in Pamphylia; And John de-parting from them, returned to Jerusalem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue

sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God. 44. And the next sabbath-

day came almost the whole city together to hear the 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word was necessary that the word of God should first have been

spoken to you: but seeing ye put it from you, and judge yourselves unworthy of ever-lasting life, lo, we turn to the 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

As And when the Gentiles

48. And when the Genthes heard this, they were glad, and glorified the word of the Lord: and as many as were this, they were glad, and glorified the word of God: 48. And when the Gentiles

49. And the word of the Lord was published throughout all the region.
50. But the Jews stirred up the devout and honorable women, and the chief men of the city and raised property. the city, and raised persecu-tion against Paul and Barna-

(New Version.) Now Paul and his com pany set sail from Paphos and came to Perga in Pamphylia: and John de parted from them and re turned to Jerusalem. But they, passing through from Perga, came to Anfrom Perga, came to Artioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with the hand, said, Men of Israel, and ye that fear God, hearken.

Now when the syna-

gogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God. And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas

spake out boldly, and said It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord comof the Gentiles.
That thou shouldest be uttermost part of the

and as many as were or dained to eternal life be lieved. And the word of the Lord was spread abroad throughout all the 50 region. But the Jews urged on the devout women of honorable estate and the chief men of the bas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of the borders. But they shook off the dust of their feet against them and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

CENTRAL TRUTH .- Corrupt churches re-

٠,	DAILY READINGS.	-
	1. Acts 18: 13-16, 43-52. 2. Acts 18: 17-42. 3. Acts 15: 36-41. 4. Luke 4: 16-30. 5. Neh. 8: 1-8. 6. Rom. 8: 1-22.	
Į	7. Acts, 17: 5-15.	

GOLDEN TEXT. - "And the word of the Lord was published throughout all the region."—Acts 13: 49.

Places.—Paphos, a town on the Southwestern coast of Cyprus; Perga, a city of Pamphylia; Antioch of Pisida, Iconium, a city of Lycaonia; all in provinces of Asia Minor.

OUTLINE.

I. Invited to preach. II. Persecuted for preaching. QUESTIONS.

Beview. Who were in the church at Antioch in Syria? What did they do? What did the Holy Spirit say to them? Where did Saul and Barnabas go? Who withstood them? For what purpose? What did Saul do? With what result? I. Invited to preach. v. 13-16. Where was Paphos? Where did the missionaries go from there? What happened at Perga? Why should John return to Jerusalem? Where did they then go? What did they do on the Sabbath-day? Who invited them to preach? Give an outline of Paul's discourse.

II. Persecuted for preaching. v. 43-52. What did the people do when they were dismissed? How were the Jews affected by the coming together of the multitudes on the following Sabbath? What did they do? What did Paul and Barnabas do? By whose authority would they turn to the Gentiles? Where is this quotation from? How did this affect the Gentiles, and with what result? Whom did the Jews urge on, and what was the result? What did Paul and Barnabas do then? What did shaking off the dust of their feet against them signify? Where was Iconium? What is said of the disciples?

COMMENTS.

Mark. Loosed from Paphos. Set sail from Paphos, a city of Cyprus, on its southwestern coast. Came to Perga in Pamphylia. A province of Asia Minor, nearly two hundred miles from their Pamphylia, and went out with them to the work." had either tired of the work, or was too son. It was a long journey, and lay through rugged ready for a crop of business with the English marof huge cliffs or dash down wildly through narrow turn of this low priced ploughing and steel tooth ravines."-Critical Commentary. Antioch of Pi- harrowing to boot, to let the daylight into these

sidia. To distinguish it from Antioch in Syria synagogue on the Sabbath-day. On the seventh-day; there is no intimation that they attempted to gather the people together on the first day of the week or had any regard for it above other secular days. The reading of the law and the prophets. Selections from them; an important part of each Sabbath's worship Paul, in response to the invitation to speak, rose and beckattention to what he was about to say. "Paul rises to speak; every eye is fixed upon him, every ear is his message; he is bent, his whole heart is set on How ingeniously he brings these truths before them. It made a deep impression on them, and, while the quote: congregation were going out, many of the mixed congregation, Jews and proselytes, crowded around | Factory...... 121@121 the speaker, begging that these words might be Skimmed 8 @10 spoken to them again the next Sabbath. Many of them still followed Paul and Barnabas; "who speakhad found a way to their hearts by the preaching of | Michigan at 17½c. We quote: Paul. There were many ways in which this new doctrine, of good will to men, regardless of race distinction, could have been noised abroad, so that 'next Sabbath came almost the whole city together to hear the word of God." No doubt but some were curious, yet others would be anxious to hear, But when the Jews saw the multitudes. Gentiles as well as Jews and proselytes. They were filled with envy. Were jealous of their own pop ularity. Spoke against. Denied. Blaspheming. Calumniating the apostle and his doctrine. Paul and Barnabas waxed bold. "They did not permit their passions to run away with them, neither did they revile their assailants, but they plainly told them that they would turn away from them and offer the word to the Gentiles. These Jews had now rejected the gospel as the apostle now declares, and had thus pronounced the sentence against themselves, that they were not worthy the eternal life, provided for them, in Christ Jesus. They do not attempt to refute their blasphemies, nor do they cast pearls before swine, but simply say, Lo, we turn to the Gentiles."-Lange. They refer to the prophecy of Isaiah (49:6.) Surely the Jews must know that the Messiah was to be a light to the Gentiles, and a universal Saviour, hence the obligation was upon them to preach Christ to all. Rom. 1:14. The Gentiles were glad, and glorified the word of God, as the good news of salvation through for salvation unto the Christ. And as many as were ordained to eternal life believed. "As many as received him to them gave he power to become the sons of God." All who are willing to be saved, will be saved. No one who desires to be saved will ever be lost. And the word of the Lord was published throughout all the region. The gospel preached at Antioch spread out from there as a center. "Honorable women," perhaps the wives of the chief men, and they would the more easily influence the men in this way. Raised persecution. Stirred the people up, excited them with false reports, etc. Expelled them. Drove them out of their coasts or borders. Shook off the dust. As Jesus commanded (Matt. 10: 14). In token of God's judgment on willful unbelievers. -Conybeare and Howson. And came unto Iconium. A populous city about forty-five miles southeast from Antioch. And the disciples of Antioch were filled with joy and the Holy Spirit. Joy resulting from being filled with the Holy Spirit, and that notwithstanding the opposition they met with. (14: 22.)

LEARN

1. The apostles believed firmly in foreign missions. 2. The necessity of courage and perseverance in successful missionaries.

3. True happiness does not depend on outward conditions; being filled with the Spirit is happiness, no matter what the surroundings. 4. The fate of willful unbelievers.

A CARD.—The undersigned wish to express their hearty thanks to their many friends, for the very pleasant surprise given them at their rooms at Preston Corners, on the afternoon and evening of the 15th inst, and for the valuable birthday presents, and money so kindly donated on the occasion. May their lives be as full of sunshine, as our hearts are of overflowing gratitude.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 19th reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 26,478 pack ages; exports 2,372. Exports for the year ending May 1, 1883 were in round numbers 111,000 packages of 100 pounds each, at an invoiced value of say \$2,190,000, and for the previous year say 169,000 Paul and his company. Barnabas and John packages, at an invoice value of in round numbers \$3,200,000. Large areas of the manufacturing neighborhoods are now in flush grass feed, and grocers are taking in enough butter in barter to supply their wants. This lessens the demand on New starting place. Mark "departed from them from York and makes dull and weak markets here. The only outlet beyond a mere local city demand is to ex-Acts 15: 38. From this we would infer that Mark port trade, and as there is a large surplus of butter or cheese or both to be exported, prices must sooner cowardly to undertake the perilous journey across or later accommodate themselves to foreign markets. the mountains. "Perils of rivers" and "perils of In this the Western markets are taking the initiative, robbers." (2 Cor. 11: 26.) "These words express the and are decidedly lower and bidding down for a June very dangers which St. Paul would be most likely export trade. This market must follow suit and put to encounter on their journey from Perga in Pam- in the plough so as to turn top prices under and botphylia to Antioch in Pisidia."—Conybeare and How tom prices up, thereby to feed the plant and make mountain passes while rivers burst out at the bases kets. Some time or other it will take a pretty good

"Oleo" grub worms that Paris Green legislation has where they started from. They went into the seemed to help instead of hinder. The market closes weak and irregular in price. We quote:

Faulty.

11@14

Fancy. Fine. Creamery, fresh make.. 25@27' 23@25 Home dairy, "... 24@25 Imitation cream'y, fresh 20@23 20@22 Factory butter, fresh....

CHEESE.—Receipts for the week were 34,028 boxes; exports, 23,091 boxes. Exports for the year endoned with his hand in a graphic way, calling their | idg May 1, 1883, were in round numbers about two million boxes of 50 pounds each at an invoiced value of say ten and a half millions, and for the strained to hear his message. How shall he break previous year say 2,724,838 boxes, at an invoice value of nearly fifteen millions of dollars, showing a shortleading them to believe that the promised Messiah age in the value of the export of cheese this year as has come, and that Christ was he. Will not they compared to last of about four and a half million revolt from the thought that their Messiah is a Gali- dollars. There was a good demand first the week at lean, despised and rejected in Judea itself, con. | 124c. for the top and for good cheese at say about demned and crucified by their very leaders, that he 111-@12c., and the better grades of skims were all loves the Gentiles as well as the Jews, welcomes all taken. Friday and Saturday there was a decline of alike."—Half-hour with the Lesson. See his address. a quarter on top qualities, 121c. was outside for "London Pets," and 11c. for good mediums. We

Fine. Faulty. 11@12 7 @10 6@ 71 2 @ 5

Eggs.—Receipts for the week were 13,830 bbls. and 5.628 boxes. The market has ruled steady and ing to them, persuaded them to continue in the grace of | firm all the week. Sales to day on 'change, 110 bbls. God," i. e., the new faith, and hope in Christ, which | fine brands at 172c., and a few parcels of Illinois and

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 Apples, N. C., sliced, choice to fancy..._@_ fair to prime...... 7 @ 8 Peeled peeches, evaporated......20 @24

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GENERAL FUND. Amount previously reported..... \$1,346 10 Receipts for April, 1883. Mrs. C. T. Rogers, Preston..... Church of Hornellsville. Harriet A. Pierce, Clifford..... Clarissa H. Wells, Rent of Rake Shop, 16 months..... From sale of Rake Shop to LeRoy Maxson..... Sabbath-school, Farina.... 700 00 Plainfield..... Church of Shiloh.....LeRoy Maxson, for insurance on Rake

Shop transferred.....

15 00

\$2,191 37 PUBLISHING FUND. Amount previously reported..... \$52 00 OUTLOOK FUND. Amount previously reported..... Receipts for April. Subscriptions to Outlook..... George R. Wheeler, Salem, N. J. C. Potter, Jr., Plainfield...... 500 00

TENT FUND. Amount previously reported..... \$1 00 Receipts for April. Mrs. S. H. Goodrich, Edgerton, Wis..... Mrs. L. C. Rogers, Woman's Auxiliary Tract Society, West Edmeston, N. Y. 2 12

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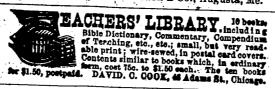
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VOL. XXXIX.-NO

The Sabbath

Entered as second-class ma office at Alfred Centre, N. Y.

MUSINGS OF AN

BY N. ARLOUINE

Oh, dreary day! Why do ye ope' your broad-Around my soul, e'en till it d And sad and pleading looks a Of kindly hand to shield from But none it sees-alone-all No gentle, loving voice to the My being, and so possess, that Would serve as Rembrandt sh The lovlier hue of joy more fe

None, alone, alor And though from weakness I I wait, and hope, and list, whi Yet not one wished-for, soothi Nor soft and thrilling touch, Boreas, alone, befriends my so And he, without one golden Susceptibility, into his nature Makes but sad discord in my · Yes, sad indeed,

Yet as his dirge dies in the di I do half love to listen; so sold I fancy if 'tis not the god, sigl His own wild requiem—but 't For while I stoop to catch the My fancy is dethroned—I lear A truce: E'en as the murmur of old oce Before he pours the vials of his

For here he comes more hideo

I hear him near—see, see him

Blast through his icy teeth, in

The first a mighty rushing rot All upper deep had lent its av Then—hark! a shrick, so mad And now, a moan so piteous, The sobs of penitence for tho All feigned.

I know 'tis now, for soon 'twil All sympathy—I will not lister But I forget! There has been one real prese Not mock my loneliness. No But smiled to cheer; yet, did i Ah, no! and why? Because I felt 'twas only symp

Of policy—no heart was in the The touch, mayhap, upon my The listening to my unsteady Solicitude, but still it was all For it was one, the son of Æse Whose mission's noble, yet on The physical: though grateful I ask a balm for loneliness! And as the hush of vesper how

My soul-I find the balm, in t Of loved ones. And with han Sweet Faith and Hope open th And let me gaze, long on the Beauteous future, its sacred ti And waiting Lord!

Oh, happy hour! Can I say longer, "I am lone! Ah, no! Not while these love Fold their bright wings so swe

"THE TEMPLE A Paper read at the Minister

Western Association. held Y., May 8, 1883.

BY S. L. MA

What is meant by Chr temple of God?" It was among the ancient Orien a dwelling-place or habits be found and worshiped times of the Patriarchs, various materials, from v incense and prayers of listening ear of God. A passed between these rev worshiping men, as they but later on, these perio and seasons of worship n God set apart Mt. Sinai upon which he would rev clare his law to men. T men in the "tent of Jeho where the sacred ark as a God's presence was kept was portable, and when I dwelling place was carrie many strange vicissitude ing and captivity, God's ple which was to be a nacle for the God of

God could not be earthy temples. From race up to the times of t been constantly approach teaching them by his rev was a time coming in whi of materiality must pass mouth of his prophets to spirituality would, thro faith, become his abidin

Most High dwelleth not

with hands." "Heaven

earth is my footstool."

build me? saith the Lor

place of my rest? Hath

all these things?"