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The Sabbath Recorder.

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

IN MEMORIAM OF REV. JOHN GREEN.

BY REV. A. G. PALMER.

If of Elijah it was right to say:
He was a man like us of passions frail,
And liable sometimes to err and fail,
And yet God was well pleased to hear him pray,
No marvel then if we in good men find
Mistakes, defects and indiscretions too,
The wrong and false mixed with the right and true,
Through some depraved heredity of mind;
For grace does not a perfect victory gain
O'er all the waywardness and native ill,
Of human hearts at once, but waits until
The Spirit's copious, vitalizing rain
Shall fill the soul with light and power divine,
And purity and heaven therein enshrine

An earnest preacher, with no pride or show
Of learning, but with qualities of mind,
And heart impulses, vitally combined,
That made his simple sermons overflow
With unction shed upon him from above;
Moving the congregation oft to tears,
Not by appeals to superstitious fears,
But by the melting ministries of love;
With fearless zeal he preached the sovereign grace
Of God as in the gospel scheme revealed;
Nor failed, the electing lines of love to trace,
Where God had left that mystery unsealed;
His was a power beyond scholastic art
To stir with penitence, the human heart.

STONINGTON, June 7, 1883.

MINUTES OF THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened with the Second Brookfield Church, on Fifth-day, June 7, 1883, at 10.30 A. M.

Association called to order by the Moderator, J. J. White.

By vote of the Association, the Chairman appointed as Nominating Committee, H. D. Clarke, A. W. Coon, and O. DeGrasse Green.

Joshua Clarke preached the Introductory Sermon, from 2 Cor. 6: 1.

The Nominating Committee reported as follows:

Moderator—S. W. Maxson.
Recording Secretary—J. B. Clarke.
Assistant Recording Secretary—J. C. Maxson.

J. B. Clarke, finding it impossible to serve as Clerk, on motion of J. M. Todd, the name of H. D. Clarke was substituted. The report, as amended, was adopted.

After prayer by J. B. Clarke, and words of welcome from J. M. Todd, it was voted to open the services as follows: Morning at 9 o'clock, first half hour devoted to prayer, closing at 12; afternoon session commencing at 1.30, closing at 4 o'clock; evening session beginning at 7.30.

After singing by the choir, James Summerbell dismissed the Association by prayer and benediction.

AFTERNOON SESSION.

The Association was called to order by the Moderator, S. W. Maxson. Prayer by W. J. Haight. Singing, "What a Friend we have in Jesus."

Letters were read from the following churches: First Brookfield, DeRuyter, Scott, Adams, First Verona, Second Brookfield, West Edmeston, Cuyler, Otselic, Preston, Second Verona, Watson, Lincklaen, and Norwich.

After the reading of the letters, the choir led in singing, "All the way, my Saviour leads me."

The Scott Church made special request for prayer that God would send, upon the retirement of their beloved pastor, J. J. White, another undershepherd. Prayer was offered by A. B. Prentice.

The Corresponding Letter from the South-Eastern Association was read by their delegate, S. D. Davis. His remarks expressed the kindly feelings of the brethren in that Association, and showed that they were earnestly engaged in the great work of building up the Redeemer's kingdom. U. M. Babcock, as delegate from the Eastern Association, read their Corresponding Letter, and presented an interesting verbal report. James Summerbell, for the Western Association, read the Letter from that body, and spoke of the bond of union that united us all as brethren and co-workers with Jesus. The Letter from the North-Western Association was presented by George J. Crandall, of North Loup, Neb., and in remarks told of the great field for labor out on the frontier, and the interests connected with that branch of our beloved Zion.

On motion of A. W. Coon, the delegates from Sister Associations were cordially received, and invited to participate in our deliberations.

A. E. Main, Corresponding Secretary of the Missionary Society, and L. A. Platts, Editor of the SABBATH RECORDER, and Agent of the American Sabbath Tract Society, being present, were welcomed, and invited to co-operate with us in the work of this body.

On motion of S. Burdick, D. E. Maxson, of Alfred University, and Corresponding Secretary of the Education Society, and other visiting brethren, were also invited to deliberate with us, and were heartily welcomed.

A communication from the Sabbath-keepers of Ithaca was read, and a request therein made to become a member of this Association. The request was referred to the Committe on Petitions.

After singing by the choir, "Hiding in Thee," the Chairman, by order of the Association, nominated the following Committees:

On Preaching—The Pastor and Officers of the Second Brookfield Church.
On Petitions—H. D. Clarke, Edwin Whitford, Morell Coon.
On Finance—O. D. Green, Edwin Whitford, W. J. Whitford.
On Resolutions—S. Burdick, S. D. Davis, U. M. Babcock, James Summerbell, G. J. Crandall, L. A. Platts, A. E. Main.
On the State of Religion—A. B. Prentice, Joshua Clarke, Agnes F. Barber.
On Education—W. J. Haight, D. E. Maxson, Mrs. A. J. Green, Mrs. Calvin Whitford.
On Essayists, Delegates, and Preacher of Annual Sermon—J. J. White, Mrs. Joshua Clarke, C. V. Hibbard.

The Corresponding Secretary, J. Clarke, reported that aside from writing the Corresponding Letter, no other occasion for correspondence has occurred.

By vote, the report of the Treasurer was waived for the present.

The Committee on Obituaries reported as follows:

Your Committee on Obituaries respectfully report, that while we note with sadness the work of death among our beloved membership, whom we shall meet no more on earth, but hope to meet in heaven, we have occasion for thanksgiving to our gracious heavenly Father for his faithful care and preserving mercy, over our official membership, during the year, having kept us secure from the ravages of the fell destroyer. Blessed be the Lord who hath saved us from death. J. CLARKE, *for the Com*

The report was adopted.

The Committee on Religious Exercises announced that D. E. Maxson would address the Association at this evening's session, and preaching by S. D. Davis, from the South-Eastern Association, on Sixth-day at 11 A. M.

H. D. Clarke, delegate to the South-Eastern and Eastern Associations, presented his report as follows:

By your appointment, I have represented the Central Association to the South-Eastern and Eastern Associations, and was cordially received by both and assigned a place in their programmes both for preaching and discussion.

The Twelfth Anniversary of the South-Eastern Association was held with the Lost Creek Church in Harrison county, W. Va. This Association now consists of eight churches all situated in the State of West Virginia. The introductory sermon was preached by Eld. Jacob Davis, from Heb. 12: 28, in which was shown the permanancy of God's kingdom. During the discussions of various questions, that of temperance first received attention, calling out much of remark, and there seemed to be unity of thought on the part of those coming from the North, South, East and West, and Prohibition was the key-note in the discussions of that question. A good interest was manifested in Sabbath-school work and a great desire expressed to have a Sabbath-school Quarterly of our own for the use of teachers and scholars. The brethren in West Virginia seem to be wide awake on the subject of education, and are anxious that their young people shall avail themselves of the advantages offered at Alfred University and Milton College. A most excellent essay on "The education of our young people," was read by Corliss F. Randolph, and will appear in the SABBATH RECORDER. It is worthy the careful reading of all our people. The South Eastern Association seems to be a very promising field. The families are large, and there is abundant talent among their young people for all departments of labor. The presence of our missionary, Dr. Ella F. Swinney, who will soon start for China, added interest to the occasion, and the subject of missions received needed attention. The addition of one church to the Association, and the satisfactory settling of some difficulties, was an occasion for thanksgiving and rejoicing. Throughout the sessions, harmony prevailed, and the attendance was large, there being, including visitors, about one thousand people present on the closing day.

The Eastern Association convened with the Church of Plainfield, N. J., it being the Forty-seventh Anniversary of that Association. It was a most interesting session, though the attendance was unusually small throughout. No resolutions were discussed, but the Tract and Missionary Societies each had two hours for conference and discussion. The subject most prominent before the people, was the publishing and circulation of the *Outlook*. Though many were not in active sympathy with its first advent, the gradual unfolding of Sabbath truth, and the encouraging results brought nearly all to bid it God-speed, and give it active support, there being paid in at the public meeting of the Tract Board, held on First-day, June 3d, twelve hundred subscriptions for laymen, making its present circulation over 55,000 copies per month.

The attendance of your delegate at these sessions strengthened his faith in the grandness and righteousness of the cause committed to our people, and the belief that it calls for a systematic arrangement by every man, woman and child among us, for giving to maintain this work. Also the belief that God demands that we sever every unholy alliance with commandment-breaking people, and be more consistent in our social and business relations with the world, living in the fear of God and with a pious regard for every principle of revealed religion. There must be no lowering of the standard of right but rather a drawing of lines more closely. The times demand pure lives, greater consecration and more self-sacrifice.

The traveling expenses of your delegate has been $40 95. H. D. CLARKE, *Delegate.*

The report was adopted, and the financial part referred to the Committee on Finance.

After singing, the congregation was dismissed by D. E. Maxson.

SIXTH-DAY—MORNING SESSION.

Opened by prayer-meeting of half an hour.

The Committee on Preaching made an additional report, which was adopted as follows:

The Committee on Religious Exercises respectfully report: A Sabbath evening conference meeting, conducted by Eld. James Summerbell, delegate from the Western Association; Sabbath morning, 10.30, preaching by Eld. L. A. Platts, General Agent of the American Sabbath Tract Society, followed by collection, and the Lord's Supper, administered by Elds. A. B. Prentice and J. J. White; Sabbath afternoon, Bible-school exercises, conducted by Sabbath-school Board; evening, 7.30, preaching by Eld. G. J. Crandall, delegate from the North-Western Association; First-day, 11 A. M., preaching by Eld. A. E. Main, Corresponding Secretary of the Missionary Society, followed by a collection; afternoon, at 2 o'clock, preaching by Eld. James Summerbell; evening, 7.30, preaching by Eld. U. M. Babcock, delegate from the Eastern Association.

We also recommend that the essays to be read at this meeting, be the special order for 2.30 P. M. on Sixth-day.

J. M. TODD,
C. MILLER,
C. V. HIBBARD.
P. B. BURCH,
R. S. LANGWORTHY,
WM. J. WHITFORD, } *Com.*

The following report of the Treasurer was received and referred to the Finance Committee:

S. W. MAXSON, *Treasurer*,
In account with the CENTRAL ASSOCIATION.

DR.

To Cash from former Treasurer	$ 67
Adams Church	30 75
First Brookfield	15 80
Second Brookfield	17 55
First Verona	9 36
DeRuyter	17 15
Scott	10 80
Watson (1871)	4 56
Watson, (1882)	6 35
Clifford, (1881, '82)	6 14
Otselic	2 60
Preston	2 25
West Edmeston	8 55
Preston, (1881)	1 25
Second Verona	2 85
Lincklaen	4 80
	$141 43
Received from collection at session of Central Association at Adams	$95 96

CR.

By Cash to A. E. Main, Agent of the Seventh day Baptist Missionary Society	$54 70
L. E. Livermore, Agent of the American Sabbath Tract Society	41 26
J. M. Todd	50 00
J. J. White	50 00
D. R. Stillman	30 00
Balance in Treasury	11 43
	$237 39
Cuyler in arrearage	$1 40

Respectfully submitted,
S. W. MAXSON, *Treasurer.*

On motion, the following officers were elected for the ensuing year: Stephen Burdick, Corresponding Secretary; S. W. Maxson, Treasurer.

On motion, J. M. Todd was elected Committee on Obituary Notices.

Voted, to raise $60 to defray expenses of delegate to the Western and North-Western Associations.

On motion, the Clerks were instructed to secure the publication of the Minutes of the Association.

The Finance Committee was instructed to apportion $30 for printing the Minutes.

The minutes of the previous day were read, corrected, and approved.

The Bible School Board read their report, which was adopted as follows:

Your Committee report, that so far as they have the means of knowing, the interest among the churches of the Association, in the Sabbath-school and Sabbath-school work, is general and unabated, but there is almost everywhere the need of greater efficiency in this important department of Christian work. Your Committee have not been able to accomplish as much during the year as they have desired, but are able to report something done for the furtherance of the good cause. Two Bible-school Institutes have been held during the year, the first with the Sabbath school of the First Church of Verona, commencing October 24, 1882, and conducted by Stephen Burdick, assisted by J. M Todd, H. D. Clarke, and others. The occasion was made one of practical, helpful instruction and encouragement, and awakened a good degree of interest. It was also a source of encouragement and help to the Church which at that time had been for months without a pastor. The second Institute was held with the Sabbath-school of the West Edmeston Church, commencing on the evening of Nov. 25, 1882. It was conducted by Edwin Whitford, assisted by J. M. Todd, J. B. Clarke, S. Burdick, and others. It was well attended throughout, and was an interesting and profitable occasion, and seemed to inspire new interest and zeal in the work. Your Committee believe that much more work of this kind might be profitably done among the Sabbath schools of the Association, and they suggest that with a small fund for meeting expenses, a system of visitation among the schools of the Association, for aiding them in organizing themselves for efficient work and for the encouragement and assistance of Sabbath-school workers, might be profitably engaged in as a means to awaken a common interest in the cause, and bring the churches into nearer active sympathy with each other.

STEPHEN BURDICK,
A. B. PRENTICE,
J. M. TODD,
J. B. CLARKE,
E. WHITFORD, } *Com.*

Voted, that the Bible School Board for the ensuing year be S. Burdick, J. M. Todd. A. B. Prentice, J. B. Clarke, J. B. Wells, and E. Whitford.

The report of the Committee on the State of Religion was adopted as follows:

Your Committee on the State of Religion respectfully report, that, while there has been no wide-spread revivals during the year, the churches generally appear to be in a healthful, spiritual condition, and in good working order. All the churches have been favored with the regular preaching of the gospel, and nearly all report some additions to their membership. With peace and harmony among the members, the institutions of worship, including the Sabbath-school and the prayer-meeting so well maintained, and the forces of the churches so well organized, we certainly have reason for encouragement, and we may confidently hope for greater visible results in the near future. Still we have great reason to humble ourselves before God when we consider the disproportion between the results of our labors and the privileges and opportunities with which God has blessed us. May God give us more of the spirit of earnest, prevailing prayer, and entire consecration to the work of saving souls.

A. B. PRENTICE,
J. CLARKE,
A. F. BARBER, } *Com.*

J. M. Todd, delegate to the Western and North-Western Associations, presented his report, which was accepted, and the financial part referred to the Finance Committee:

By your appointment, it was my privilege to attend the meetings of the Western and North-Western Associations of 1882. Each of these bodies gave me a cordial welcome, and it was my great privilege to participate in the deliberations, and so contribute my mite to the interest and joy of the occasion. As these meetings was held a year ago, and their proceedings spread before us in the RECORDER, you will not expect any detailed statement from me. It may be well, however, to refresh our memories with some few facts.

The Western Association was held with the Second Alfred Church, and was a lively, earnest, religious meeting from the commencement to the close. The questions of missions, Sabbath reform, Sabbath-schools, education, and temperance, were the prominent subjects before the Association. Able essays were also read before the body. It was good to be there.

The North-Western Association was held at West Hallock, Ill. The delegation was small, owing to the locality, but what was lacking in numbers seemed to be more than made up by the earnestness and zeal of those present. The interests of the mission of our people both in the home and foreign fields, to preach the gospel, to spread Sabbath truth, the Sabbath school, temperance, education, and to be loving Christian men and women at home, were prominent subjects before the meeting.

The localities where these meetings were held, were in marked contrast, one among the "high hills," and the other on one of the most beautiful prairies that the human eye ever beheld. The conviction made on the mind of your delegate is deep and abiding, that the brethren and sisters composing these Associations, are earnest, untiring workers in the service of Christ. May they all "be strong in the Lord."

The expenses properly chargeble to the Association are $54 13. Received of the Treasurer $50.

Respectfully submitted,
J. M. TODD, *Delegate.*

Pending the business order, the Association gave place to a special order, preaching by S. D. Davis.

Singing, "I've found the pearl of great price." After singing, the Association resumed the regular order.

The Committee on Essayists, Delegates, and Preacher of Annual Sermon, presented their report, which, after amendment, was adopted as follows:

Annual Sermon, A. B. Prentice, H. D Clarke, alternate; delegate to the South Eastern and Eastern Associations, J. B. Clarke, W. J. Haight, alternate; delegate to the Western and North-Western Associations, Joshua Clarke, S. Burdick, alternate Essayists, Joshua Clarke, subject, "The Mission of Church Discipline;" P. A. Burdick, subject, "Does it pay to raise Hops?"

J. J. WHITE,
MRS. JOSHUA CLARKE,
C. V. HIBBARD, } *Com.*

The Association adjourned after benediction.

AFTERNOON SESSION.

After singing by the choir, "Beautiful City of God," prayer was offered by G. J. Crandall.

The report of the Committee on Petitions was presented as follows:

Your Committee on Petitions would recommend: 1st. That the next meeting of the Association be held with the DeRuyter Church. 2d. That the request of the Seventh day Baptist Church at Ithaca to be admitted into this Association be granted.

H. D. CLARKE,
EDWIN WHITFORD,
MORELL COON, } *Com.*

After remarks by A. B. Prentice and A. W. Coon, the first recommendation was adopted. Upon the consideration of the second item of the report, remarks were made by S. D. Davis, A. W. Coon, James Summerbell, H. D. Clarke, and Stephen Burdick.

Pending the discussion, the special order for the presentation of essays having arrived, the Association gave place for their reading. Stephen Burdick read his essay on "Spiritual life; its decline and development."

Singing, "Saviour, like a Shepherd lead us."

On motion, the essayist was requested to furnish a copy of his essay for publication in the SABBATH RECORDER.

A. B. Prentice read an essay on "The relation of the law and gospel in the salvation of men."

By request, J. J. White sang "Jesus, my Saviour to Bethlehem came."

Voted, that a copy of the essay be requested for publication in the SABBATH RECORDER.

The essay of Miss A. F. Barber, on "Theoretical and practical reverence for God," was read, and a copy requested for publication in the SABBATH RECORDER.

The second item of the report of the Committee on Petitions was read and adopted.

By request of the Chairman, A. B. Prentice extended the hand of fellowship to H. D. Clarke, representative of the Ithaca Church.

Singing by the choir.

The Committee on Finance presented its report, which was adopted as follows:

The Committee on Finance respectfully report that they have examined the report of the Treasurer, and find it correct

To defray the expenses of delegates and printing of Minutes, as per order of the Association, we have assessed upon the several churches in proportion to their resident members, the following sums:

First Brookfield	$15 60
DeRuyter	16 50
Scott	8 60
Adams	30 00
First Veroma	8 10
Second Brookfield	16 30
West Edmeston	8 20
Cuyler	2 50
Otselic	2 40
Lincklaen	5 00
Preston	2 20
Second Verona	2 70
Watson	6 20
Clifford	2 80
Norwich	80
	$127 90

O. D. GREEN,
EDWIN WHITFORD,
W. J. WHITFORD, } *Com.*

The report of the Committee on Resolutions was presented as follows:

WHEREAS, God has gaciously preserved our lives and continued our mercies through another year, and has, through the years past, multiplied our resources, material and intellectual, as means to ends for the promotion of his kingdom among men; therefore,

1. *Resolved*, That we hereby express our gratitude for these favors, and our sense of obligation to their Giver; and pledge ourselves that we will sincerely seek the fullest knowledge and the fullest conformity to his will, and that consecrating power of the Holy Spirit which makes all we have and are, his for the furtherance of his kingdom.

2. *Resolved*, That, although differences of opinion as to what are the wisest and best methods of work, do and probably always will exist, in view of the magnitude and importance of the work of the Seventh-day Baptist Missionary Society as carried forward by the Board of Managers, we commend their efforts and labors to the sympathies, prayers, and benevolence of the churches of this Association.

3. *Resolved*, That we regard the present general agitation of the Sabbath question as a hopeful indication, and, recognizing our Sabbath publications as among the most efficient agencies for spreading the light of truth on this subject, we pledge to the Tract Society our hearty sympathy and support in their endeavor to enlarge the facilities of the Publishing House, and to put into more general circulation their publications.

4. *Resolved*, That while believing in the principle that precept must be sustained by example, in order to give the greatest power and efficiency to the precept, we hereby recommend and urge upon our brethren that they sustain the Sabbath doctrine as taught by the Word of God, and held by our people by a careful and conscientious observance of the Sabbath, in all their social and business relations of life.

5. *Resolved*, That in the recent amendment and re-enactment of the Sunday laws of our State, and also in the manifest disposition, on the part of the religious leaders of Sunday-keeping denominations, to rest the obligation of Sunday observance upon the law of the State rather than upon the authority of the Scriptures and the law of God, we see the growing tendency to a practical union of Church and State, and the purpose to override the constitutional barrier of religious liberty and personal rights, and we do hereby protest against the enforcement of religious observences by the laws of the State as an inexcusable invasion of personal and religious liberty.

6. *Resolved*, That recognizing the evil of intemperance and the wickedness of the liquor traffic, we do hereby, as citizens and Christians, enter our protest against any form of license or legal protection for a sin against society so manifest and fearful in its consequences, and demand that the evil shall be prohibited and not protected by the laws of the land.

Voted to consider the report by items.

Remarks were made on the first resolution by A. W. Coon, when prayer was offered by S. D. Davis, after which remarks were continued by J. M. Todd, A. E. Main, S. Burdick, and U. M. Babcock, after which the resolution was adopted by a rising vote.

The second resolution was spoken to by J. Clarke, S. Burdick, James Summerbell, J. M. Todd, and A. E. Main, and adopted.

By request, H. D. Clarke sang a hymn entitled, "Joy fills my heart."

Adjourned.

FIRST-DAY—MORNING SESSION.

The Association was called to order by the Moderator. One-half hour was spent in prayer.

Reading and approval of the minutes of previous session.

Reading of the list of delegates.

(Continued on the fourth page.)

Missions.

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

FINISH THY WORK.

Finish thy work, the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil,
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air,
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now!

LABORERS WITH GOD.

I rejoice to know that our people grow in missionary effort, and that their understanding is being enlightened in respect to other branches of gospel labor. The fields are white for the harvest, and I pray the Lord of the harvest to send forth more laborers into the harvest. How cheering the Scripture assurance, "For ye know that your labor is not in vain in the Lord." And so it proves. Now I want to write a bit of criticism. I often hear men speak of being co-workers with God. The word co-workers implies equal partnership, and there is no warrant for it in the Bible. In 2 Cor. 6: 1, we read, "We then as workers together with him, beseech you also," etc. The new version says, "And working together with him, we entreat also," etc. I see nothing in this quotation that warrants any one to say he is a co-worker with God; but I have heard it so often of late that I wanted to say something about it.

C. C. S.

THE GIFT OF HEALING.

BY MRS. C. A. STANLEY, OF TIENTSIN.

"I thought you would only need to lay your hand upon me, and I should be made whole!"

Dear old lady! She had suffered many things of native physicians, and borne acute pain for weary months—had become a loathing to herself and all her friends, and as a last resort determined to take a long and hazardous journey, that she might throw herself at the feet of the foreign physician—whose fame had spread even to her distant village—and be healed by a touch.

Afflicted with a cancerous tumor of many years growth, there was nothing for it but the knife; and it was when this fact was made known to her that she disclosed the secret faith of her heart, with a face full of wonder, not unmixed with dismay. As soon as she comprehended the nature of the operation, she showed her firm faith in the doctor's skill by cheerfully setting about the necessary work of preparation. There is no need to dwell upon details, or to follow our patient through the daily routine of healing after her relief from the great physical burden.

She was attended by a faithful nephew, who seemed to minister very gladly to all her wants, and rejoice in the prospect of her recovery.

One day our doctor came to the ward with a new and gleaming pair of grafting-scissors—I hope that is the popular name for the instrument—and suggested that the patient was sadly in need of a few square inches of epidermis, and called for voluntary contribution from the well and healthy. The nephew submitted rather ruefully to the doctor's graceful snipping of delicate bits from his precious skin, and in his own estimation accumulated enough merit to carry him prosperously through a decade of his humble life. Then the doctor proposed to add a small portion of her own fair cuticle which proposition called forth loud and earnest exclamations from the old lady.

What! she, a foreigner and a stranger, give her flesh to a poor, unknown widow? A child might make such a sacrifice for a dear parent, but—ah, you are not in earnest; you can not be!

To show her sincerity, the doctor dexterously performed the operation, and there, mosaicked on the olive surface, was the pure white skin, which went further to confirm the patient's belief in the reality of "the love we live by," than hours of verbal exposition would have done.

Then began her wonder; would the white patch always remain white, so that she would be always certain of its place, and be able to point to it as a proof of the unselfishness of her benefactress?

Then she learned that there was a whiteness and a purity that would come upon her heart, which could not fail to be seen by her friends and neighbors, and would impel her to do many such unselfish acts for the salvation of their bodies and souls. Let us hope the light shone deep down into her heart. A few days since, she left the hospital with a beaming face and warmest expressions of gratitude for her new-found friends, and assurances of enduring remembrances of them. "I know now it is the love of Jesus! I will tell all whom I know and meet of the love of Jesus—get them to read of all the wonderful works of love he did upon the earth." This was her farewell. Was she not healed by a touch?—*Woman's Work in China.*

BUNARAM, THE BRAVE CHRISTIAN BOY.

BY MRS. S. B. TITTERINGTON.

Do you know where Assam is, dear children? If not, take a map of India, and look northeast of Hindostan and northwest of Burmah, and you will find this province, with the mighty Brahmaputra River running through its entire length. The lofty Himalaya Mountains bound it on the north. Assam is long and narrow; and the eastern and western borders, between which is the river valley, are made up of the foothills running up to the great mountains. On these hills live many tribes, very different from the inhabitants of the Assam valley. There are the Mikirs, the Nagas, the Garos, the Kohls, and the Rabha Cosaris, and a great many more.

Bunaram, the boy of whom I am going to tell you, was the second convert to the Christian religion from among these Rabha Cosaris. He was only thirteen when he was converted, and I fear that not very many children of that age in this land could have stood faithful under the trial he had to meet.

By becoming a Christian he broke his caste. I have not time to explain just what caste is to you this time, but perhaps Aunt Carrie will find a way to tell you about it some day. It is considered among these people worse than death to break caste, and Bunaram's friends were in great distress about it. There was one way out of the matter; for by paying a great deal of money to the priest, and going through an endless amount of ceremonies, the lost caste might be restored, provided, of course, that Bunaram should give up being a Christian. His friends loved him very much, and offered to bear all the expense, if he would only consent to renounce the new religion. Listen to the answer of this noble boy:

"No, you can't give or take away my caste. You may cut me in pieces, or do what you like; but I can never deny that I am a Christian."

So his father said to him in bitter anger: "You are not my son any longer. If you loved me, you would allow me to buy back your caste."

He was treated as an outcast, and had to eat all his meals alone in the cow-house, because he was a Christian. His teacher asked him, when he returned to school, and had told of the fiery trial,—

"Well, Bunaram, did it make you sorry that you were Christ's disciple?"

"No, not a bit," was his reply.

Jesus and his religion were worth more than the dearest earthly friends to this noble boy, once a poor heathen.—*Little Helpers.*

THE KOLS OF CHOTA NAGPORE.—Pastor Gossner's Mission in Chota Nagpore was begun in 1845. The missionaries saw no fruit for five years. In 1850 the first four converts were baptized, and ever since the blessing of God has rested upon work among the Kols. The Society for the Propagation of the Gospel is also at work among them. We have now 32,000 church members, living in about 1,000 different villages, in some of which there are but few converts, while in others nearly all are Christians. These villages are divided into 120 parishes, each comprising from five to ten villages, and presided over by a ruling elder, aided by catechists and teachers to instruct young and old and preach on Sundays. The pastors and teachers get half their support from the congregation, and one is entirely supported in this way. At Ranchi, our head-quarters, we have a seminary for training pastors, a normal school for teachers and catechists, and a training school to prepare for both. At each of our seven missionary stations is a boarding-school, partly supported by native Christians. The native pastors are excellent preachers, of excellent character, and give great satisfaction to the missionaries. The converts are wonderfully simple and powerful in prayer, and have a very encouraging missionary spirit, so that their lives tell powerfully on their heathen neighbors. All the Kols as heathen are great drunkards, but when converted they abandon drinking habits.—*H. Lorbeer.*

AT a recent meeting of the General Presbyterian Assembly the forty-sixth annual report of the board of foreign missions, a pamphlet of seventy-nine pages, was read by Rev. Dr. Marvin R. Vincent, of New York. The receipts from all sources including last year's balance, $656,237, and the expenditures $669,920; against the board, $13,382. Notwithstanding, the gratifying increase in receipts is an encouraging fact; it is stated that the years income represents 4,252 churches, the largest number ever reported, and still greater liberality on the part of the women's board. The board has in charge 159 American and 92 native ordained missionaries, besides 133 native licentiates. Lay missionaries 285 male, and 275 female American natives. In mission schools 21,253 pupils. The reports from mission stations are all encouraging.

MISSIONARY CATECHISM.

How many inhabitants are there on the earth? About 1,400,000,000.

How many of these are idolaters? About 850,000,000.

How many does this make who either know nothing of Jesus or are opposed to him? About 1,020,000,000, being two-thirds of the population of the earth.

Of the remaining 385,000,000 how many belong to the Papal Church? About 195,000,000.

How many belong to the Greek church? About 78,000,000.

How many belong to the Copt, Armenian, and other Oriental churches? About 7,000,000.

How many are nominally Protestants? About 100,000,000.

How many are members of the Protestant churches? About 20,000,000.

How do the professed followers of Jesus compare in number with the others? They are about one in seventy-five.

How many Protestant missionary societies were there at the commencement of this century? Seven.

How many now? Over eighty.

How many Protestant missionaries were there in the year 1800? About seventy.

How many now? About 2,500 ordaeind European and American missionaries, over 7,000 ordained native preachers, assisted by female missionaries, native assistants, etc., making a total of about 5,800 missionaries, and nearly 14,000 native helpers.

How many of these were received during 1881? About 24,000.

How many native Protestant communicants in mission lands the first of this year? About 540,000.

THE SANTHALS OF BENGAL.—There are twelve tribes of Santhals, numbering in all 3,000,000 of people, who are a good-hearted race. The Bethel Independent Mission was begun about ten years ago among the western Santhals. I found an old ruined hut that had been abandoned by some other missionary, where the people came to see me and asked me to visit them and attend to their sick. Now Christ is worshiped in fifteen villages, and we have five European workers. We preach Christ. We aim to get hold of the children, and have 200 in our school. We have a hospital and dispensary, and thousands of patients are relieved annually. All our converts are total abstainers.—*A. Haegart, in the Friend of Missions.*

ITEMS.

The Hindoos have 300,000,000 gods, and to those gods they continually offer prayer. The gospel of Christ is an iconoclast. In the hands of our missionaries, how long will it take to demolish this vast number of idols? This is a question which confronts the religious world to-day. Do we not need to look it squarely in the face, and then ask if we are doing all that might be done to lead the millions of heathen souls to Christ? Why should appeals for money to replenish our missionary treasuries be so feebly responded to? How long shall the pennies be doled out for mission work, and the dollars spent for personal gratification? Much has been accomplished in the way of evangelizing the nations that "sit in darkness," but what loud calls are made to God's people to do more, to give more, to deny themselves more, for the hastening on of the day when the Gentiles shall know his Son, and the power of his resurrection.—*Watch Tower.*

It has often been said that death is more to be desired than widowhood in India. Judge, then, of the misery in India revealed by the late census, in the fact that there are 21,000,000 widows! There are some zenana societies which are bringing light and relief to these contemned beings; but how small is the work they do in proportion to the work that is to be done!

Christianity has 440,000,000 nominal adherents in the world, while less than 30,000,000 evangelical Christians are enlisted in missionary enterprises, and they contribute less than twenty-five cents apiece each year for foreign missions.

A little boy in South Carolina has sent $100 to the Southern Presbyterian Board of Foreign Missions, the proceeds of the sale of canaries raised by himself.

Civilization in Japan is spreading rapidly, affording a widening field for missionary effort.

Temperance.

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

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

"RESPECTABLE SALOONS."

Under this head the *National American* makes a strong point against high license, or any other kind of license, in the following ironical style:

Why should a person sign a saloon petition who would be ashamed to keep a saloon himself? Why should a Christian ask the State to license a man to keep a saloon when he belongs to a church which would expel the man for keeping the saloon? Is there a church member in St. Louis who would consent that his pastor should take out a saloon license and become a silent partner in a saloon? Why not? It would be perfectly proper for a minister to have an interest in any "respectable" business which would not interfere with his duties as a pastor. If we have a right understanding of the high license theory, we are surprised that its Christian advocates do not try to get their pastors into the business. It pays well, can easily be run by proxy, and if it needs to be made "respectable," as we are told it does, by putting it into the hands of respectable, sober men, a sprinkling of ministers in the business would materially aid in gaining this object. We know that there are Christians in St. Louis who prefer high license to prohibition, and who do not want liquor sold on Sunday or to drunkards. There is no other class of people who would be so likely to observe these provisions of the high license law as the ministers. Another plan which has occurred to us is this: Let every church in this city take out a saloon license and run the saloons on Christian principles. In England a number of coffee houses have been established by the churches. Why should not the churches go into the saloon business? What is there in the business to hinder the ladies of a church from running a few saloons? Nobody wants any but "respectable saloons." The object of high license is to make them "respectable." If high license does make them respectable we see no impropriety in ministers, churches, or women going into the saloon business. If one saloon to every church could not "accommodate the bibulously inclined," let two, three, or more be opened by each church. There can be no more objection to four "respectable saloons," or to 1,800, than to one. What we want is to have them "respectable." Let our logical high license friends think of this.

THE JUG OF WHISKY.

[Not very long ago in London a sale of newspapers nearly a century old was made to a grocer, who began to use them for wrapping his goods. An antiquarian happened in upon him at a timely moment, and rescued some of them from this wanton destruction. Among other things of value he found the poem given below in the issue of the *London Star* for June 12, 1792. It shows that the real contents of the whisky jug were known even before the days of the total-abstinence reform.—*Ed. Signal.*]

Within these earthen walls confin'd
The ruin lurks of human kind;
More mischiefs here united dwell,
And more disease haunts this cell,
Than ever plagued the Egyptian flocks,
Or ever cursed Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for fighting nothing loath,
The nose with diamonds glowing red;
The bloated eye, the broken head.

Forever fasten'd be this door—
Confin'd within a thousand more
Destructive fiends of hateful shape
Even now are planning an escape.

Here only by a cork controlled,
And slender walls of earthen mold,
In all their pomp of death, reside
Revenge, that ne'er was satisfied;
The tree that bears the deadly fruit
Of maiming, murder, and dispute;
Assault, that innocence assails;
The image of gloomy jails;
The *giddy thought* on mischief bent;
The *evening hour* in folly spent—
All these within this jug appear,
And—Jack, the hangman, in the rear!

Thrice happy he, who, early taught
By NATURE, ne'er this poison sought;
He with the purling stream content,
The beverage quaffs that NATURE meant;
In Reason's scale his actions weighed,
His spirits want no foreign aid—
Long life in his, in vigor passed,
Existence welcome to the last—
A spring that never yet grew stale;
Such virtue lies in ADAM'S Ale!

HOW DRINK KILLS.

Jacob L. Green, president of the Connecticut Mutual Life Assurance Company, says:

"It has been my duty to read the records of and to make careful inquiry into the last illness and death of many thousand persons of all classes in all parts of the country. Two great features are shown in those records—the value of a man's inheritance, and the modifying force of habits of living upon that vitality. Every man is born with that amount of vital force that ought, accidents apart and humanly speaking, to carry him a specified distance on the scale of years, and each man's inheritance can, on the average, be fairly determined. Among the persons selected with care for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, the death rate is more profoundly affected by the use of intoxicating drinks than by any other one cause apart from hereditary. There are not among insured men a great many deaths in the gutter, nor of delirium tremens. There are a great many hobnailed livers and other diseases whose history is not far to seek; but in the majority of cases the effect is mainly apparent in the predisposition to disease caused by drink and the sap of the vital powers, impairing their ability to maintain healthy action under adverse circumstances, to sustain a conflict with disease, or to rally from a shock. The degree to which many diseases commonly referred to as malaria, overwork, and other vague, general scapegoat causes, are actually grounded in what would almost invariably be called a temperate use of drink by persons of reputed temperance habits, would be incredible to the mass of people unaccustomed to careful observation and comparison of related cases. That habitual, sottish drunkenness should issue in disease and death, most people can understand. But that moderate, soberly, decorous indulgence should issue in congested brains, insanity, suicide, paralysis, disease of kidneys, liver, stomach, pneumonia, rheumatism, and in general those diseases which at the bottom mean a poison imported into the blood, most persons do not know and are slow to believe."

DON'T SELL IT TO THEM!—One day a young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the *delirium tremens* once, and I can not sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by silent and sullen, and when they had finished he walked up to the landlord and addressed him as follows:

"Six years ago, at their age, I stood where those young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me, and let me die, and let the world be rid of me; but for heaven's sake sell no more to them!"—*Religious Intelligencer.*

NEITHER ILL NOR THIRSTY.—A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner table than wine and spirits were set out. He was invited to take a glass of wine.

"No, I thank you," said he, "I am not ill."

"Take a glass of ale."

"No, I thank you," said he, "I am not thirsty."

The answer produced a loud burst of laughter.

Soon after this the temperance man took a piece of bread from the sideboard and handed it to his host, who refused it, saying he was not hungry. At this the temperance man laughed in his turn.

"Surely," said he, "I have as much reason for laughing at you for not eating when you are not hungry as you have to laugh at me for declining medicine when not ill, and drink when not thirsty."

BREVITIES.

Here is an argument for total abstinence from intoxicants that deserves the attention of moderate or beer drinkers. Rev. Edward Everett Hale said at the first meeting of the Harvard Temperance League: "I well remember the severest day of my experience when, as reporter of a daily newspaper, I reported the dedication of Bunker Hill monument. There were ten reporters at work, and we had to take down in shorthand the oration of Webster, the speeches in Faneuil Hall, and the address of President Tyler. We went to work at 10 A. M., and the one best off got done at four the next morning. Of those who had bottles of beer to stimulate them, not one is now alive, and not one died an honorable death. The men who have lived were those who stuck to cold water, which is the only thing for a literary man to use."—*Christian Secretary.*

The temperance question will not down. It rises daily to a 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 scurrilously setting itself against the most sacred rights of person and 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 laws of States and the attempt to secure the enforcement of laws already on record, by men who have a practical and business influence in the community.—*Church Union.*

This nation pays the liquor-dealers over seven hundred millions of dollars each year, and in return has all the expense of prosecuting and punishing the victims of these men, and then spends as much more guarding society against the evils they create. And this is not a tithe of the cost. If all the tears and groans and sighs and grief; if all the ruin and misery and blighted hopes and wrecked lives which the liquor-dealers cause could be seen at once, the sight would raise up an army of opposition. There is only one privileged class in this country—the liquor-dealers.—*Advance.*

Whisky in very large quantities is to be shipped from the United States to Bermuda, to evade the law requiring the revenue tax to be paid on spirituous liquors within three years after its manufacture. At the expiration of this period these spirits are to be sent back to America and sold. Will the government look complacently on while this "dodge" is practiced?

Dr. Norman Kerr recently stated that of 34,000,000 cases of disease every year in the United States, a large proportion arose from indulgence in intoxicants. Some seventy diseases are described as arising directly from alcohol. The estimated annual mortality caused directly and indirectly by drinking was given at 120,000.

Another liquor-dealer has been converted to total abstinence, and has shown the genuineness of his conversion by his deeds. He owned a public house in Ilkeston, Eng., and when he joined the blue ribbon army he emptied his stock of spirits into the gutter and presented his sign-boards to the local division as trophies.

The yearly consumption of ale—a beverage which is certainly less used than many others—in Philadelphia alone, amounts to 200,000 barrels, representing an expenditure of $3,000,000.

Education

"Wisdom is the principal thin
wisdom; and with all thy getting
g."

SCHOOL BOARDS.

A BOY'S COMPOSITIO

"There are several kinds of
boards, base boards, dash board
side boards, paste boards, and s
I think I will write about s
because my sister is a teacher,
member a good many things
about them, and that will help
I don't know whether scho
always made of green lumbe
heard my sister say once the
half baked. Guess she meant i
dried. May be it warped, and
on the wrong side, or may
badly, when exposed to the dr
wages.
School boards are of differen
are square and polished on bot
are longer than they are broa
they bend under slight pressure
I asked my sister what kind
ours was, and she said it was a
board, but when put to any us
of slivers. There was a young
with my sister the evening I
this, and she said she thought
board would make good hitch
asked her if it was because the
big sticks. She said that was
they both laughed; they thou
know what they meant, but I d
saw Mr. Jones take her to chur
a member of the board, and sh
she thought he would be good t
The school board is used for
of getting the very cheapest
can find, whether they know
not, and to vote down women
to leave men's as they are.
board is elected by the people,
They most always get the cl
they can find; then when the
they don't get pay enough, the
is the board. The teachers say
had no right to get such hard w
board, and the board say, "wh
going to do about it?"
Sometimes there is a weak
board, and when thrown against
question, it splits and goes all t
they either get a new one, or
pieces together again with taffy.
My sister says there is too mu
this, but father says slang is
shall prevail. He knows, beca
man. Men know everything,
can vote.
Sometime I will write about
of boards, if you have not bee
bored with this.

READING.

The principles we have accep
methods we have employed t
teaching of reading more int
profitable in our schools, are as
Principles. 1. Reading is mo
recognition and pronunciation o
read is to associate ideas and th
written or printed signs.
2. Ideas are acquired in on
They are awakened in the mind
present to the sense, and the id
quired (no others) may be ass
written or printed signs (word
signs will, always and everywhe
ideas.
3. The mind compares ideas,
other. This is thinking. an
(words) may be arranged in sen
to represent thought.
4. The main purpose of readi
the thought expressed by writte
signs; to see it—to recall or th
again, through these signs.
5. To read aloud is to tell
thus seen in the words of the au
were your own. To do this wel
to know how to *pronounce* wor
without hesitation.
Methods. 1. Keep your pupil
tent on, (*a*) Getting thought fro
ed page, (*b*) On *telling* this mo
and effectively in the words of t
2. The printed page is a
thought. It should be made as
sible a perfect medium, trans
glass, not in itself an object of t
when you require your class to
them read without fear of being
do something else; (stop to c
pronounce words, inflect by rule
2. Make thought govern ex
ways. Expression may be mod
fected by proper training (c
reading what is familar, reci
memory, etc.)
4. Form the habit, in all case
by sentences, one *thought*, not o
time.
5. In every reading exercise
pupils' minds active, on the ale
ing the class responsible for eve
read—facts, stories, fancies; and
ing recitations quite differentl
Pupils may be called upon, (*a*)
tinuously page after page; (*b*) T
one a thought anywhere in the l
read, each one, a line at a time,
6. Be sure your pupils know t
portant words in the lesson bef
on them to read. Have them
words correctly in sentence, in
quiring formal definitions.
7. Train your pupils to sight r
words, at a glance.

SELL IT TO THEM!—One day a n entered the bar-room of a village l called for a drink.

said the landlord, "you have had *um tremens* once, and I can not sell ore."

ped aside to make room for a coup- g men who had just entered, and ord waited on them very politely. stood by silent and sullen, and had finished he walked up to rd and addressed him as follows:

ars ago, at their age, I stood where g men are now. I was a man of ects. Now, at the age of twenty- n a wreck, body and mind. You drink. In this room I formed the has been my ruin. Now sell me glasses and your work will be hall soon be out of the way; there for me. But they can be saved. ll it to them. Sell it to me, and and let the world be rid of me; aven's sake sell no more to them!"

s Intelligencer.

ILL NOR THIRSTY.—A man of habits was once dining at the free drinker. No sooner was the ved from the dinner table than pirits were set out. He was in- ke a glass of wine.

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glass of ale."

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Education.

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

SCHOOL BOARDS.

A BOY'S COMPOSITION.

"There are several kinds of boards—sign boards, base boards, dash boards, clap boards, side boards, paste boards, and school boards.

I think I will write about school boards, because my sister is a teacher, and I can remember a good many things she has said about them, and that will help me some.

I don't know whether school boards are always made of green lumber or not. I heard my sister say once the board wasn't half baked. Guess she meant it wasn't kiln-dried. May be it warped, and turned over on the wrong side, or may be it shrunk badly, when exposed to the dry question of wages.

School boards are of different shapes, some are square and polished on both sides, some are longer than they are broad, and so thin they bend under slight pressure.

I asked my sister what kind of a board ours was, and she said it was a good-looking board, but when put to any use it was full of slivers. There was a young lady staying with my sister the evening I was writing this, and she said she thought some of the board would make good hitching-posts. I asked her if it was because they were such big sticks. She said that wasn't it. Then they both laughed; they thought I didn't know what they meant, but I did, because I saw Mr. Jones take her to church, and he is a member of the board, and she acted as if she thought he would be good to tie to.

The school board is used for the purpose of getting the very cheapest teachers they can find, whether they know anything or not, and to vote down women's wages, and to leave men's as they are. This kind of board is elected by the people, mostly men.

They most always get the closest grained they can find; then when the teachers say they don't get pay enough, the people say it is the board. The teachers say the people had no right to get such hard wood for their board, and the board say, "what are you going to do about it?"

Sometimes there is a weak place in the board, and when thrown against some hard question, it splits and goes all to pieces, then they either get a new one, or stick the old pieces together again with taffy.

My sister says there is too much slang in this, but father says slang is mighty and shall prevail. He knows, because he is a man. Men know everything, because they can vote.

Sometime I will write about other kinds of boards, if you have not been too badly bored with this.

READING.

The principles we have accepted, and the methods we have employed to make the teaching of reading more interesting and profitable in our schools, are as follows:

Principles. 1. Reading is more than the recognition and pronunciation of words. To read is to associate ideas and thoughts with written or printed signs.

2. Ideas are acquired in one way only. They are awakened in the mind by objects present to the sense, and the ideas thus acquired (no others) may be associated with written or printed signs (words) that the signs will, always and everywhere, recall the ideas.

3. The mind compares ideas, one with another. This is thinking. and idea-signs (words) may be arranged in sentences so as to represent thought.

4. The main purpose of reading is to get the thought expressed by written or printed signs; to see it—to recall or think it over again, through these signs.

5. To read aloud is to tell the thought thus seen in the words of the author, as if it were your own. To do this well, one needs to know how to *pronounce* words correctly without hesitation.

Methods. 1. Keep your pupils' minds intent on, (*a*) Getting thought from the printed page, (*b*) On *telling* this most naturally and effectively in the words of the author.

2. The printed page is a medium of thought. It should be made as soon as possible a perfect medium, transparent like glass, not in itself an object of thought. So, when you require your class to read, have them read without fear of being required to do something else; (stop to count three, pronounce words, inflect by rule, etc.)

2. Make thought govern expression, *always.* Expression may be modified or perfected by proper training (conversation, reading what is familar, recitation from memory, etc.)

4. Form the habit, in all cases, of reading by sentences, one *thought,* not one *word* at a time.

5. In every reading exercise keep your pupils' minds active, on the alert, by holding the class responsible for everything they read—facts, stories, fancies; and by conducting recitations quite differently each day. Pupils may be called upon, (*a*) To read continuously page after page; (*b*) To read, each one a thought anywhere in the book; (*c*) To read, each one, a line at a time, etc.

6. Be sure your pupils know the most important words in the lesson before you call on them to read. Have them use these words correctly in sentence, instead of requiring formal definitions.

7. Train your pupils to sight *thoughts,* not words, at a glance.

8. Teach thoroughly a few new words every day.

9. Have your class sound words, letter by letter, rapidly and correctly.

10. Give drill exercises in recognizing words at sight, and pronouncing them rapidly and correctly. Always have the words arranged for this purpose, promiscuously or in columns.—*Journal of Education.*

PRACTICAL EDUCATION.—It is doing a service to mankind to destroy the prejudice which is generally entertained that youth is educated when some care has been taken of their infancy. This prejudice, besides other bad effects of it, suspends the zeal of that small number of individuals in the middle ranks of life, who wish to give their children the best education they possibly can. From a false notion that the minds of young persons are formed at a very early period, they suffer them to be their own masters at a time when they stand most in need of a guide to direct them in the course of the most important period of their education, by the wisdom of his counsels, the gentleness of his insinuations, and the force of his example. Few persons in their infancy learn the art of employing and governing themselves; and it is very difficult to learn it till the faculties of the mind are full-blown, and the character has taken its true basis. When young persons, therefore, are entering upon the tempestuous ocean of human life, then is the time they must be taught the pilot's art, the manner of steering their course, so as to avoid rocks and quicksands. A philosopher begins to take the charge of education when the vulgar think it is finished. Many persons are capable of educating children in the ordinary method—there are few, very few, who are capable of forming men.

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."

JESUS KNOWS BEST.

Let Jesus lead thee; surely he knows best
 Which way is safest for the earnest soul;
Walk where he leads, and trust him for the rest,
 And he will bring the to thee highest goal.

Let Jesus help thee; surely he knows best
 What is thy strength, and what thy toil and need;
Do what thou canst, and leave to him the rest,
 And he will make thy trust thy noblest deed.

Let Jesus teach thee; surely he knows best
 What lessons thou dost need to make thee wise;
Receive what he makes plain, and leave the rest
 Till thou shalt see him with immortal eyes.

Let Jesus keep thee; surely he knows best
 What hidden dangers lie along the way;
Go, watch and fight and pray, and leave the rest
 To Him who is our everlasting stay.

—*Christian Advocate.*

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society held a regular session in the Seventh-day Baptist church, Plainfield, N. J., June 3, 1883, at 3 P. M.

President I. D. Titsworth in the chair.

The following members of the Board were present: A. H. Lewis, Geo. H. Babcock, J. F. Hubbard, H. V. Dunham, J. D. Spicer, B. F. Rogers, T. H. Tomlinson, E. R. Green, Stephen Babcock and L. E. Livermore.

There were also present many other friends who were in attendance upon the meetings of the Eastern Association, and were invited to be present.

Prayer was offered by J. W. Morton.

Some unfinished business indicated in the minutes of the last meeting was first considered, after which correspondence and miscellaneous business received attention.

All visiting brethren and sisters were invited to participate in the deliberations.

The report of L. C. Rogers, of labors for the past month in canvassing for funds, showed encouraging responses to the call for help and evinced increasing interest and confidence in the work undertaken by the Board, as may be seen by the following letter to the Corresponding Secretary:

DERUYTER, N. Y., May 27, 1883.

MR. GEO. H. BABCOCK, Plainfield, N. J.:

Dear Brother,—I wish to say to the brethren of the Board of the Tract Society, that I find the sympathies of our people, so far as the present canvass has gone, are with them in their great work. It has refreshed my spirit greatly to see this, unmistakably expressed in words and deeds. The Board must see from the response made for funds, that they not only have the entire confidence of the brethren and sisters in our churches, but that these are their fellow-laborers. I have been instructed by the Board's committee, Bro. C. D. Potter, to give donors to the funds of the Society the privilege of designating to what fund their donations should be applied. I have been instructed also to take subscriptions, payable the present Conference year, when payments could not be made at once. These I have left in good hands for collection. The *Outlook* has received the greatest share of attention, as a new enterprise, and one that promises most, and involves the greatest outlay. Our people are made to see, as many did not see before this canvass, that this is the greatest work ever undertaken by our people before, at home or abroad, and that if this opportunity is allowed to pass by unimproved, a like opportunity may never be enjoyed again. I am instructed by your committee to say that the friends of the *Outlook* desire to continue this periodical for another year or two, if the *free list* is sustained by the contributions of the people. The response is, so far as I have canvassed, Brethren, we are with you, we want this great enterprise, and all other present forms of labor, continued, and we will bear our share of the burden. Leonardsville is the banner town so far, $250, and all but $16 paid. I go to Allegany next. My address will be Alfred Centre, N. Y., after June 1st.

Yours fraternally,
L. C. ROGERS.

The Treasurer read a detailed statement of the receipts for the Tract Society for the month of May, as may be seen in another column, under "Monthly Statement of Funds," etc.

Remarks were made by A. H. Lewis, and others, on the influence of the *Outlook,* and the very small percentage of papers that, from all causes, fail to reach their destination. Letters received, especially from clergymen, show a tendency to investigate the Sabbath question thoroughly, and in several instances frank acknowledgments are made of a conviction of the truth of the Sabbath doctrine as taught in the *Outlook.* Some not only confess their conviction but also express a decision henceforth to observe the Sabbath of Jehovah.

The importance of continuing to publish the *Outlook* as hitherto, was made the basis of general remark, which was participated in by A. H. Lewis, G. H. Babcock, L. E. Livermore, T. L. Gardiner, A. E. Main, Horace Stillman, L. A. Platts, B. F. Rogers, H. H. Baker, J. Summerbell and J. D. Spicer; and it was voted, that in the opinion of this Board, the publication of the *Outlook* should be continued as at present, so long as the contributions of the people will sustain it.

N. H. Langworthy urged that all pastors present lay the important work of the Tract Board before their congregations, and seek to enlist their interest in it, and secure their support of the hopeful measures undertaken.

Geo. H. Babcock stated that there is a fair prospect that our publishing facilities will soon be increased by the donation of an additional printing press.

This announcement was received with great satisfaction, for it is well known that our Publishing House is crowded to its utmost capacity, with work, and it is impossible, with present machinery, to do all the printing which our increasing interests demand.

L. A. Platts presented the subject of the publication of the *Quarterly,* and remarks were made by a goodly number of members of the Board and others, all concurring in the importance and desirability of such a magazine. While it was generally thought that the canvass for subscriptions would be much more successful with a sample number, still it was readily seen that the cost of material to furnish the sample number would be too much to warrant the Board in undertaking it until a safe number of subscribers had been secured.

It was understood that Bro. Platts will present the claims of the journal to the Associations, and secure pledges, or arrange for a canvass in the different churches. And the Secretary of the Board was instructed to secure some one in each church of the Eastern Association to canvass for it as soon as possible.

Several brethren having spoken of the importance of taking measures to send the *Outlook* to laymen as well as the clergy, A. H. Lewis proposed to open at once a subscription list for a thousand copies to be sent to laymen; who might be named by the donors if they chose. He asked that persons present might say how many copies they would pay for, to be sent for one year.

The following responses were promptly made, thus providing for 1,220 subscribers:

	Copies.	Pledged.	Paid.
J. W. Morton	20		$3 00
J. Summerbell	20		3 00
H. V. Dunham	40	$6 00	
S. D. Davis	20		3 00
E. B. Titsworth	20		3 00
D. B. Rogers	40		6 00
N. H. Langworthy	40		6 00
C. A. Stillman	20		3 00
I. D. Titsworth	20		3 00
E. R. Green	20		3 00
H. D. Clarke	20	3 00	
Mayor Wm. B. Maxson	20		3 00
R. M. Titsworth	20	3 00	
Stephen Babcock	40		6 00
J. D. Spicer	20		3 00
Mrs. P. L. Berry	34		5 00
Mrs. M. Bentley	6		1 00
Abram Dunham	20		3 00
Mrs. John Titsworth	6		1 00
G. J. Crandall	20		3 00
Mrs. F. Allis	6		1 00
R. Dunham	20	3 00	
A Friend	3		50
A Friend	3		50
A Friend	40		6 00
Thomas Rogers	100		15 00
E. R. Pope	600	90 00	

Following this practical demonstration of faith in the mission of the *Outlook,* President Titsworth asked that the congregation unite in praising God by singing the Doxology, and join with T. L. Gardiner in a closing prayer of thanksgiving and consecration.

L. E. LIVERMORE, *Secretary.*

SUNDAY YACHTING.

We have received from a friend a copy of the *New London Day,* (Conn.,) giving some account of the capsizing of a yacht on a recent Sunday, and containing some comments on the same. Our correspondent says: "Perhaps it may be of some small interest to you to notice its editorial on the accident to the yacht Grayling, on Sunday last, inasmuch as the *Day* is published in the ancient home of Gov. Winthrop, and in the town where Sabbath-keepers were imprisoned for persuing their peaceful occupations on Sunday, and where inoffensive citizens were arrested for traveling on the unfrequented highways on the same day."

"Many people are so constituted that they will believe that the capsizing of the new yacht Grayling last Sunday was a token of divine displeasure at the desecration of the sacred day by her owner. Over in Groton, where ex-Commodore Fish was born and brought up, numerous pious old ladies will mourn that he has grown up to be such a thoroughly wicked man as to go out yachting on Sunday. Very likely he will be remembered in prayer by many of the friends of his youth. Of course this pious horror and mourning will be perfectly sincere, and those who indulge in it are entitled to respect. Still it is beyond doubt that the number of people who will be shocked by the capsizing of the Grayling, even in Groton, will be much less to-day than it would have been a generation ago. The world moves in many particulars. Possibly it may be, as some lugubrious persons seem to imagine, growing worse with frightful rapidity, but that it is growing liberal is very certain, and in no way is the liberal tendency more strikingly displayed than in the modification of public sentiment on the question of Sabbath observance. The New England Sunday of half a century ago with all its stiffness and iron-clad notions is no longer known. There are few New England families in which Sunday continues to be, as it once was, a day of torture for the children. In New London there are Baptist deacons who in these days have mellowed so as to take a ride on Sunday—twenty-five years ago they would have gone down on their knees and prayed for any poor sinner who did such a thing."

While we may all rejoice with the *Day,* that the times of unreasonable severity in demanding Sunday observance have passed away, it must be admitted that it is not a sign of reverence for what is supposed to be sacred, that Sunday observance can be treated so lightly. And yet, when we remember that there is no authority in the Scriptures for regarding Sunday as a sacred day, it is a wonder that it has held its place so long as it has. If the growing disregard for it springs from the consciousness that there is no authority for it, and if this consciousness shall set men to inquiring after the will of the Lord, then may we rejoice in the tendency of the times. We do not want a Sabbath which is "torture for the children," but we do want a Sabbath which is Biblical both in its appointment and in its observance—"a delight, holy to the Lord, and honorable."

NEWS FROM THE FIELD.

The following letters, recently received, will be read with interest by all who love the truth and rejoice in its victories:

HOUSTON, Texas, May 25, 1883.

Rev. A. H. Lewis, D. D.,—Through some unknown friend, I received some numbers of the *Outlook.* In Vol. II., No. 2, I find an article, "To our Correspondents," which is very interesting to me, for it speaks of a subject of which I have often wanted more information. I have often thought, why it was that we Christians have substituted our Sunday for the divinely-commanded Sabbath; and the answer, that the church from the days of the apostles has seen fit to make that alteration, has never been altogether acceptable to me.

I fear that that alteration, together, with the loose notions of some of the reformers in regard to the observance of the Sabbath (Sunday), has a great deal to do with our present unchristian and ungodly notions and practices of our Sundays. I would like to investigate this subject for our next ministerial meeting, if not for some of our German publications, such as the *Christian Apologist.* I want to investigate as thoroughly and diligently as I can, and would ask you, for information where I can find the needful help and documents, to assist me in this. I trust you will kindly pardon these lines, remembering that the subscriber is a co-worker with you for Christ and truth.

LOCKPORT, Ill., May 26, 1883.

Reverend and Dear Brother,—I have duly received your letter of the 23d inst., and allso the books relating to the Sabbath, which I shall value not only as an exegeses of an important subject but as memorials of Christian love and fellowship in this pilgrim pathway. . . . This question of the Sabbath is not of a denominational character. It concerns the world at large.

In a recent letter to the editor of the "*Journal of Christian Philosophy,*" I took the occasion to express the wish that the subject might be considered in that magazine, and that the able papers in the *Outlook* must be fully met and answered, or else prevail through Christendom. I used to take the *Princeton Review,* but not lately. I saw a notice, however, of the number for November, 1880, of "The Sabbath Question," by Pres. Seelye, of Amherst, but do not know what view he has upon the subject. But whatever be the opinions of one and another, the thing has got to be ventilated.

We live in an inquiring age, some say a skeptical age. This means that the wind is rising and may become a hurricane and blow down the houses. Shall we complain, and say, how dreadful. Surely God, rides upon the wind. Things don't go by chance over earth, and sea and sky, much less in human history and human thoughts. There was a whirlwind in Luther's time. Another in Whitfield's time. And now there may come another which will make many ships part their cables and send many to the bottom. But there is a ship whose anchor is within the vail, and for the safety of that vessel I have no concern. The truth is, these winds purify the air. It is God's way of blowing off the malaria and the fever and the pestilence and keeping the world alive. There is too much old fogyism in the churches, especially the Church of England, that can not bear the least disturbance, the least change, although reason and common sense do justify it. Of course one may go too far as in the matter of Bible revision. I like old-fashioned language as well as anybody; it has a saintly sound to me whether it be in the Bible or John Bunyan's Pilgrim, etc. But at the same time I like God's truth better than what is old-fashioned. If God says in Isa. 1: 17, "Correct the oppressor" instead of "Relieve the oppressed," I desire to know it, and so all through the Sacred Writings. And so with the Sabbath. The Christian world is all wedded to the first day of the week as God's holy day; but if a better understanding of God's Word shows that we are wrong herein, then I say God speed the winds that purify the churches and bring us back to the grand old landmark of the "Ancient of days."

Now as to Constantine. He is a man honored by many Christians because he fought the Lord's battles, and saw (as the legend has it) a banner in the sky with a cross upon it, and the words also "*In hoc signo vincit.*" But if this same man was a time-server and a high priest of Paganism, and covered the altars of Apollo with his offerings, and in order to blend the Christian and Pagan religion into one, called their holy day the "venerable day of the sun," then I do not particularly admire Constantine, nor do I desire to train under his banner, whatever he may see written upon it in thy sky. He will see something else by and by. Constantine was in truth the Byzantine leg of the great image, and we read the leg was made of iron and clay, and ever since his day has Paganism and Christianity been more or less combined. The turning to the East, all tell us, and marble and statuary and paintings are but the clay of which Daniel spake. The mimage ust be broken to pieces, and the sooner it is done the better will it be for the world.

DISTURBERS OF REST.

The *Sabbath Memorial* makes the following pertinent remarks in answer to the *Independent's* plea for a legal day of rest. Of course they will not be thought worthy of notice by those who clamor for law, for it makes a great deal of difference whose ox is gored:

The New York *Independent* proposes that Sunday be made a day of rest on civil grounds only—that the majority rule and the minority submit—that if Seventh-day Baptists and Adventists disturb the *rest* of First-day people, they must "move away." Does the *Independent* know of a single case where the "civil rest" of any Sunday man was ever disturbed by any of our people? They are, true to their principles, engaged in labor six days of the week, and sabbatize the seventh day. We know of no instance of a Sabbath-keeper disturbing a worshiping assembly on any day or evening of the week. Will the *Independent* say that plowing in one's own field, or working in his shop disturbs the *rest* of the Sunday-keeper? If so, our remedy is that said Sunday-keeper should "move away," or else cure himself of that officious fidgetiness which seems to possess some people whenever the Bible Sabbath is brought practically to their notice. But, dear *Independent,* tell us where we shall move to—Shall we go to Palestine?—Will you follow us there and set up your *Sunday* law in that land of the Seventh-day Sabbath, and then tell us to "move away?" But how about the disturbers of Seventh-day worshipers, and the immense racket of business that breaks upon their ears on the Sabbath of the Lord their God? "Oh, we never thought of that!" Is it Christian to be so unmindful of others' rights and feelings?—*Signs of the Times.*

THE more we bear crosses the more reason have we to think that we need them. We ought to judge of the violence of our diseases by the violence of the remedies which our Spiritual Physician prescribes for us.—*Fenelon.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 21, 1883.

REV. L. A. PLATTS, - - - EDITOR.

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

ARRANGEMENTS are being made by which several of the theological students at Alfred shall be engaged to labor with some of our destitute churches during the forthcoming vacation. Let the prayers of all who love our Zion go with them.

THE SABBATH RECORDER has now nearly reached the middle of Vol. 39. A large number of subscriptions are yet unpaid; in the mean time expenses do not stop. Somehow, bills continue to come in, and must be paid. If our friends will look after this matter a little, and see that their subscriptions are paid up, it will help us very much.

THE Commencement Exercises of Milton College are to be held on Wednesday, June 27th, at which time, in addition to the usual programme of Commencement Day, a grand reunion of the alumni and other old students is expected. The Commencement at Alfred University will occur on Wednesday, July 4th, preceded during the week by the usual full programme of good things.

THE power of prayer is illustrated in the life and labors of every great evangelist. It is related of the venerable Jabez Swan that one day, having an appointment to preach in a given place, he did not appear when the time for preaching arrived. A lad was sent to the house where he was staying to inform him that it was time to begin the service. The lad soon returned, saying that he found the door locked, and Eld. Swan in the room "talking to somebody." The congregation understood the case, and waited for him. When he came and began to speak, it was evident he had been talking with God, and the sermon that day was one of unusual power.

THE question of the "Seventh-day Baptist Quarterly" still remains unsettled. Names of subscribers continue to be received, but slowly. We have heard of several persons, and believe they represent a somewhat large class, who say they want to see the "Quarterly" published, but who have not forwarded their names. It hardly needs to be said that the want will never be realized if it be not expressed. A great mistake will be made if this matter is now allowed to fall to the ground. We have long been mourning because we have no permanent denominational literature, because our history is being made and we are making no permanent record of it. The "Quarterly" proposes to supply this want by giving us a repository for biographical sketches, for the history of individual churches and of general denominational movements, for the complete and formal statement of our own doctrinal beliefs and our relations to other Christian peoples, and for the discussion of all general as well as denominational questions. The question as to whether we shall undertake the publication or not ought to be settled within the next four weeks. We make this one more appeal to the friends of the movement to canvass the subject in their respective societies, and do it speedily.

THE ASSOCIATIONS.

The sessions of the Central and Western Associations have been held since last we wrote, the former at Brookfield, N. Y., and the latter at Little Genesee. Brookfield, it is well known, was the home of some of our fathers in the ministry, among whom may be mentioned Elders Henry Clarke, Eli S. Bailey, and, if we mistake not, Wm. B. Maxson. There also Lucy Clarke Carpenter was born and reared, and there she consecrated her noble womanly life to the work of the China Mission. At Little Genesee were met constant reminders of our beloved brother, Thomas B. Brown, who was pastor of the Church there for twenty-three years, and who, only four years ago, was called from the field of battle to receive the victor's crown. Thus sacred memories of those who had wrought mighty for God and his truth, on the very fields where the meetings were held, came upon us to nerve the arm, and stimulate the zeal of every heart. But not alone from the past did inspirations come to labor earnestly. The evidences which the present affords of the activity of the powers of darkness, on the one hand, and of the providences of God opening fields for battle, and giving assurances of victory, on the other hand, were plainly felt. In the Central Association the interest centered in the discussion of the report of the Committee on Resolutions, which covered the ground of our denominational work, and some questions of reform of vital importance, not only to ourselves, but to the whole country. In the Western, special time was given for conferences on the work of the Missionary Society and of the American Sabbath Tract Society, both of which Societies had representatives at both Associations. In both bodies the preaching was abundant and earnest; the devotional meetings were full of the Spirit of the divine Master, and Sabbath-school sessions of great interest were held. In each one new church, composed of recent Sabbath converts, was received—a little band at Ithaca, N. Y., being admitted to the Central, and another at Elmira being received as a member of the Western.

The sessions of both bodies were largely attended, which fact was both an indication of interest on the part of the people, and an encouragement to labor on. We think it not too much to say that as our work grows in importance, our people are rising to an appreciation of that work. If we do not advance as rapidly as we ought, or reach the hight of consecration which it seems to some of us we must reach, we are certainly advancing, and in some degree rising toward that complete consecration into which God waits for us to come, in order that he may crown our work with abundant success.

Communications.

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

MARTHA C. SAUNDERS.

This excellent Christian lady, whose recent death we mourn, was born in the town of Westerly R. I., in the year 1813. Consequently, at the time of her death, she was about seventy years of age. Her childhood and youth were spent in her native town, and passed in the usual quiet and uneventful way. In due time she was married to Charles Saunders, a native of the same town, and a man of uncommon worth. After her marriage, she lived with her husband for a considerable time in Providence, R. I. While there, she read medicine, and attended medical lectures, not with the least intention of entering the profession, but solely as a means of mental improvement. At the time of the California gold fever, her husband went with others to the New Eldorado, where he spent several months. During this time Sister Saunders went, with her little daughter Martha, to Alfred, N. Y., where she took private lessons from President Kenyon and others. The special instruction then and there received, was of great use to her in later years.

In 1854 she went, with her husband and daughter, in company with Rev. Wm. M. Jones and family, to Syria, as a missionary. Bro. Saunders and family were stationed at Jaffa, the seaport of Jerusalem. After some months' residence there, Sister S. was moved with pity for the suffering sick around her, and determined to use what medical knowledge and skill she possessed in alleviating the distresses of the body. In this work she was eminently successful, and soon became overwhelmed with applications for relief. She was especially successful in the treatment of cases of dysentery, which in that land often assumes a very malignant type. Soon her small stock of medicines began to run low, and she hardly knew what to do. But, in her extremity, certain wealthy friends among the numerous travelers who from time to time called at Jaffa, sent her boxes of medicines, both from Europe and America. These supplies enabled her to carry on the good work. Having acquired the Arabic language, she was enabled to labor among the people without the aid of an interpreter, which greatly enhanced her usefulness. While in Syria she wrote numerous very interesting letters, which were published in the SABBATH RECORDER, and added much to her reputation as a lady of culture and refinement.

After about six years of uninterrupted missionary work, our Board of Missions thought it best to withdraw from that particular field, and accordingly Brother and Sister Saunders were recalled. Before returning to this country, however, they traveled quite extensively in Egypt and Europe, arriving home in 1861. Since that time, the family home has been in Westerly. Seven years ago, Sister Saunders lost her husband by death, after a brief illness, since which time she has lived with her daughter and a widowed sister, in her former home on Elm street. About three years ago she was severely attacked by what proved to be her last sickness. Since that time she has gradually failed in physical strength. During the last few months her mind, usually so strong and active, has been more or less clouded, though she never lost her faith in Christ and confidence in God's mercy. She grew weaker and weaker till, on the night of Wednesday, May 30, 1883, she quietly fell asleep in Jesus. In the absence of her pastor, her funeral services were conducted by Rev. Dr. Palmer, of Stonington, Ct. Her remains were interred in River Bend Cemetery, beside those of her husband. Two things were especially conspicuous in the Christian character of Sister Saunders. First, she always had an unshaked confidence in the overruling and special providence of God. Second, in all her trials, and she had many and severe ones, she was seldom or never known to complain.

J. W. M.

MOSCOW LETTER.

(From our Regular Correspondent.)

Moscow, May 30, 1883.

The scene at the Opera House last night, on the occasion of the visit of the Emperor and Empress, was one of extraordinary splendor. The brilliantly-lighted theatre glittered with magnificent uniforms and beautiful costumes, set off with a profusion of diamonds and other jewels. The Czar and the Czarina entered the Imperial box at half-past seven, and were saluted by the audience, who had risen in a body, with a burst of cheering, which subsided while the National Anthem was being played, but broke out afresh as soon as the music ceased.

The Czar, who was in the uniform of the Chevalier Guard, and the Empress, whose brilliant toilette culminated in a diadem of extraordinary luster, both wore the cordon of the Order of St. Andrew. Amidst the profusion of precious stones in all parts of the house, the parure of the emeralds worn by the Grand Duchess Vladimir excited the most general admiration.

On their Majesties rising to leave at the conclusion of the performance the audience also arose, and, turning to the Imperial box, cheered with such persistence that the Emperor and Empress, who had already retired, came back into the theatre and remained standing in their box, in full view of the assemblage, while the orchestra played the National Hymn.

The truly and unaffectedly devout spirit of holy Russia was manifest throughout yesterday's rejoicings. A deep and abiding sentiment of religion sanctified the ceremonial, and animated those who took part in it, whether as actors or spectators. The people who had prayed in the churches for the safety and welfare of the reigning house, looked on with awe as the Imperial family prostrated themselves before the national shrines. All thoughts and aspirations turned to the throne of grace, seeking the divine blessing and favor. All pious and patriotic Russians gladly paid their duty to the elected of Heaven. On the very threshold of the city the municipal authorities offered suit and service. Next came the loyal address of the Boyards and the homage of the Senate; all the while the presiding clergy bore aloft crosses and holy icons. From church to church and from shrine to shrine, their Imperil Majesties passed in state, offering prayers and thanksgiving to the Most High, as the bells pealed and the cannons roared and the people along the route shouted themselves hoarse with cries of approving welcome. The East and the West commingled in the streets of Moscow to do honor to the Monarch of that wide Empire. From Bokhara and Khiva, from Tashkent, from Astrakhan and remote Sarmakhand, came chiefs and leaders of half-savage hordes to swell the triumph of their confessed lord, the master of many legions. Nothing was wanting, save the feeling of security, to make perfect a magnificent pageant, a semblance of unparalleled power. All those fierce fighting men from Asiatic Russia, and squadrons of Cossacks, and deputations of the high nobility, came together to acknowledge the supremacy of one man. Mounted equerries, courtiers, court servants, huntsmen, pages, and masters of the ceremonies, all in splendid uniforms and rich liveries, swelled the strange and dazzling spectacle. The Ambassadors and correspondents, used to the sights of warlike shows and civil pageantry, must have wondered at the strange and startling sight, in which civilization and semi-barbarism blended in an ever-shifting kaleidoscopic feast of color. It is beyond question that the House of Romanoff has deserved well of the great and diversified Russian nation. The Emperor's ill-fated father was, at least during the early years of his chequered reign, a man of large and liberal ideas; and while he endeavored to carry out the national traditions abroad, laid the foundations of future freedom at home. For the moment the universal gaze turns toward Moscow, and rests upon the one conspicuous and central figure, within reach of whose outstretched hand lies the Imperial crown of all the Russias. That he may be spared to set the glittering baub'e upon his brow, and thereafter to reign justly and securely over a loyal people, is the sincere wish of all friends to order and the stable government of a nation in sore need of peace and progress.

(Continued from the first page.)

A motion was made and carried that orders be drawn on the Treasurer for the amounts voted by this Association.

The following report of the Committee on Education was presented and adopted, after remarks by S. Burdick, W. J. Haight, J. M. Todd, Joshua Clarke, James Summerbell, A. W. Coon, A. E. Main, and L. A. Platts:

Y Committee on Education would respectfully rep

1s t while there are no denomiational schools with e bounds of this Association, we are thankful fo he system of common schools which, being the means of elementary education within the reach of all, and not only as a means of individual advancement, but as one of the sure methods of purifying and preserving the integrity and prosperity of government, society and true religion, do we cheerfully contribute our financial and moral support.

2d. That as the cause of true reforms in civil and religious life is an inherent principle in our denominational thought and work, and as a fullness of both educational and religious truth is necessary in order to oppose errors and sophistries in every department of life, we would declare ourselves in full harmony and sympathy with the maintenance of such schools of collegiate grade as Alfred University and Milton College.

3d. That especially are we in harmony with the effort to permanently establish and maintain by endowment the three Chairs of the Theological Department of Alfred University, in order that our young men and women, who are consecrating themselves to the ministry of Christ's gospel, may have the means of preparation within the bounds of our own denominational sympathy and influence.

4th. Your Committee are of opinion that greater attention should be given to musical instruction in our common schools, and recommend our people to use their best endeavors to secure such instructions as a part of the early education of the children, and thereby adding largely by its refining influence to the elevation and interest of our devotonal meetings.

W. J. HAIGHT,
MRS. A. J. GREEN, } *Com.*
MRS. C. WHITFORD,

The third resolution was read, and, on motion, the consideration of it, together with the fourth resolution, was made the special order immediately following the sermon of James Summerbell.

The fifth resolution was remarked upon by S. Burdick, J. J. White, J. C. Maxson, A. B. Prentice, A. W. Coon, James Summerbell, and A. E. Main, and adopted.

In the consideration of the sixth resolution, remarks were made by H. D. Clarke, W. J. Haight, U. M. Babcock, and S. Burdick, when J. J. White read a poem, entitled "How shall we save the boy?"

Pending the discussion, the Association gave place to a special order, preaching by A. E. Main.

AFTERNOON SESSION.

By request of the Moderator, H. D. Clarke sang a solo, "Tenderly lead me.

Prayer by Joshua Clarke.

The minutes of the morning session were read and approved.

The sixth resolution was again read, and spoken to by S. D. Davis and J. M. Todd, when J. J. White sang, "It was rum that spoiled my boy."

Arriving at the special order, James Summerbell preached from the text, "This is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

The time for the consideration of the third and fourth resolutions having arrived, the third was read, and extended remarks made by L. A. Platts, editor of the SABBATH RECORDER, and J. J. White, when the resolution was adopted by a rising vote.

On motion, the consideration of the fourth resolution was waived, and subscriptions were received for the *Outlook*.

The Corresponding Letter to Sister Associations was read, and adopted as follows:

Seventh-day Baptist Central Association to Sister Associations:

Dear Brethren,—At the close of the Forty-seventh Anniversary of our Association, we find ourselves in the position to review the past and consider the outlook of the future. For the past, in the light of our given resources and opportunities, we are humbled when we confess that it is not enough. For the future we are not without the grounds of hope for enlarged efficiency. Our session has been held with the Second Seventh-day Baptist Church of Brookfield, and has been a very pleasant and we trust profitable occasion. Harmony of feeling and action has characterized all our meetings for business, while gracious spiritual influences have been manifest from the opening to the close of the entire session. The churches of the Association have, with one or two exceptions, been represented both by letter and delegate, and we have welcomed to a place among us a new church, the Seventh-day Baptist Church of Ithaca, made up of Sabbath converts, and fruits of tent work in that city last Summer. The year has been one of steady, faithful and earnest work among the churches, but not one of enlargement in the way of general addition to the churches of the body. Our people are getting clearer ideas of the work and its demands, and are, we believe, seeking to live in Christ and build upon him as the foundation. Prominent among the thoughts which have received our consideration at this session have been the Sabbath-school, missionary, Sabbath reform, and education work of our people, and also civil and religious liberty for Sabbath-keepers under the laws of our State, while temperance reform has our earnest prayers, sympathy and aid. We have been encouraged and helped by the presence, counsel and active sympathy of your delegates, and representatives of the Missionary and Tract Societies, Brethren S. D. Davis, U. M. Babcock, James Summerbell, G. J. Crandall, A. E Main and L. A. Platts. We send as our delegate to Sister Associations, Rev. A. W. Coon to the Western and North-Western Associations, and Rev. J. B. Clarke (W. J. Haight, alternate) to the South-Eastern and Eastern Associations. Praying the blessing of God upon you in your coming sessions, we are, dear brethern, yours in Christian bonds.

By order and in behalf of the Association,

STEPHEN BURDICK, *Cor. Sec.*

Association adjourned, after singing and benediction.

EVENING SESSION.

After the sermon by U. M. Babcock, from Heb. 2: 3, and singing, "Have you any room for Jesus?" the fourth resolution was read, and adopted, after remarks by J. M. Todd, J. J. White, and Joshua Clarke.

On motion, the Clerk was instructed to forward for publication in the Brookfield *Courier*, Utica *Morning Herald*, and the New York *Independent*, a copy of the resolution on religious liberty.

A vote of thanks was extended to the brethren, sisters, and friends of Brookfield for their very generous entertainment and kindly Christian greeting.

J. M. Todd expressed the kindly feeling of the brethren of his Church and their joy in receiving the delegates from Sister Churches.

To the choir, who had given us excellent music throughout the session, the thanks of the Association were extended.

After benediction by S. D. Davis, the Association adjourned to meet with the De-Ruyter Church, on Fifth-day before the second Sabbath in June, 1884, at 10.30 A. M.

S. W. MAXSON, *Moderator.*

H. D. CLARKE, *Recording Secretary.*

J. C. MAXSON, *Assistant Recording Secretary.*

RELIGIOUS EXERCISES.

Annual Sermon by Joshua Clarke, from 2 Cor. 6: 2.

Sixth day evening, preaching by D. E. Maxson; text, Psa. 1.

Sixth-day at 11 A. M., preaching by S. D Davis, delegate from the South-Eastern Association; text, 1 Peter 2: 9.

Sabbath evening, conference meeting, conducted by James Summerbell.

Sabbath morning, preaching by L. A. Platts; text, 1 Kings 10: 7, followed by the Lord's Supper, administered by A. B. Prentice and J. J. White.

Sabbath afternoon, Sabbath-school exercises, conducted by Bible-School Board.

Evening after the Sabbath, preaching by G. J. Crandall; text, Mark 4: 30–32.

First-day morning, preaching by A. E. Main, Corresponding Secretary of the Missionary Society; text, Neh. 2: 18.

First-day afternoon, sermon by James Summerbell; text, 1 Tim. 1: 15.

Second-day evening, preaching by U. M. Babcock, delegate from the Eastern Association; text, Heb. 2: 3.

SABBATH SCHOOL EXERCISES.

Lesson, Acts.

Short sermons were given upon topics as follows:

1. Effectual Preaching, J. J. White.
2. Opposition Aroused, U. M. Babcock.
3. The Word confirmed by miracles, S. D. Davis.
4. Division, Assault and Flight, J. Summerbell.
5. The Cripple Healed, G. J. Crandall.
6. Idolatrous Infatuation, L. A. Platts,
7. Idolatrous Worship Restrained, A. E. Main.

LIST OF DELEGATES.

First Brookfield—Eld. S. Burdick, Wm. A. Babcock, J. D. Rogers, Edwin Whitford, R. D. Ayers. I. A. Crandall, Gene Rogers, S. C. Maxson.

DeRuyter—Eld. J. Clarke and wife, Giles G. Johnson, George Johnson, Mrs. Olive Burdick, George Stillman, Miss S. M. Stillman, J. H. Babcock, Angeline Page, Lua Burdick.

Scott—Eld. J J. White and wife, Daniel Green, Mrs. Filander Knight.

Adams—Eld. A. B. Prentice, O. D. Green and wife, S. W. Maxson and wife, Mrs. Coridon Maxson, Paul Green, Mrs. A. J. Green, Mrs. Charles Coon, Inez Maxson, Hannah Green, Albert Babcock and wife.

First Verona—H. D Clarke, Mrs. Martha Perry, Nora Perry, Deborah Bennett, Charles Holcomb and wife, H. W. Palmiter and wife, Charles Green, Mrs. G. A. Green.

Second Brookfield—Eld. J. M. Todd, Collins Miller, C. V. Hibbard, Paul B. Burch, R. S. Langworth, W. J. Whitford.

West Edmeston—Eld. J. B. Clarke, J. H. Burch, R. T. Stillman, J. S. Coon, T. T. Burdick, F. E, Dresser, A. C. Potter, Morell Coon, C. Stillman, Wm. A. Crandall, N. R. Sprague.

Lincklean—Eld. Joshua Clarke, Amos Justice and wife.

Preston—Eld. A. W. Coon. Mrs. E. R. Curtiss, Mrs. J D. Rogers, J. C. Maxson.

Second Verona—H. D. Clarke, Joseph West and wife, Zach. T. Burdick.

Watson—W. J. Haight, Mrs. F. E. Wilder.

Norwich—Eld. A. W. Coon, H. W. Satterlee, Agnes F. Barber, Sarah J. Buell.

Ithaca—H. D. Clarke.

Home News.

New York.

RICHBURG.

Some little time has elapsed since Richburg has been reported through the Home News Department of the RECORDER; we are, however, still alive, and working for the Master's cause.

Our Sabbath services, and especially our Sabbath evening prayer-meetings, are steadily on the increase, and we are laboring to make all our services both attractive and instructive. Our teachers' meetings, at the manse, on Fifth-day evenings, are very largely attended, and are intensely interesting.

The Quarterly Meeting recently held with

us was fairly attended, and wa
We were favored with the presen
tering brethren, Elders Jared
A. Burdick, A. A. Place, and
dick. The preaching was in de
of the Spirit, and greatly
strengthened our hearts. A co
taken for the Missionary Society
to over $13. By all means let t
Meetings be continued.

The Ladies' Benevolent Socie
placed a beautiful carpet upon
floor, and are now proposing to
pulpit in a neat and attractive
are a live institution.

By some means, a number of
found out that the 27th day of
be the twenty-fifth anniversary
of their pastor and wife in the h
wedlock, and a pleasant surprise
for them, to take place on the e
Sabbath, May 26th. Early in
a good brother dropped into the
as he frequently does, to enjoy a
ly chat with his pastor. The
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of the storm seemed to abate a li
good brother arose and looked
dow, with the remark that "th
changed, and it will blow som
good, see if it don't. I'll just
moment and see what the pros
come back." And sure enough
turn in a very few moments, wi
company of people, well equipp
cream and cake. The advance
"the elder" with coat and boots
from the labors of the day; but
continued to arrive until betwee
seventy had assembled, and it
that as many more would have
but for the very severe storm.
was spent in a social manner, an
very pleasantly. Bro. Fisher, of
ist Chnrch, was master of cere
peremptorily summoned the
groom into his presence, whereu
a very feeling and appropriate
speech, assuring the pastor that
had been in the community but
he had already secured the kind
only of his own people, but of th
the place generally; and the pr
offered not so much on account
trinsic value, but as a token of t
gards of the donors. These ass
responded to by the pastor with
terances, as best he could under
stances. As many First-day
with us, prayer was offered, an
broke up at about 11.45 P. M.
of the evening (including artic
ceived) in cash and articles of va
less than $25, for which the brid
unite in returning their most
knowledgments.

JAMES E. N.

JUNE, 6, 1883.

Rhode Island.

HOPKINTON.

Our new pastor, Rev. Lewis
from West Virginia, has at
among us, and we are glad to w
On Sabbath-day, June 9th,
services were held at the Second
Baptist church. Address to th
Rev. W. C. Titsworth, charge
Rev. J. W. Morton, welcome an
of fellowship by Rev. J. R. Ir
and benediction by the pastor
Henry Clarke, Horace Stillman,
Mathewson also took a part in
and the choir gave good music
cises were highly interesting, an
crowded house. We earnestly
this new union may prove a
profitable one to all concerned;
may all work together for the u
Christ's cause, and the saving
souls.

Many sad and precious mem
around us as we remember the
haired pastor who served us
faithfully; and who left us in t
his work to receive the crown w
up for the righteous, and is now
fruits of his earthly labors. Ma
ness and cheerfulness in his love
incentive to us to "work while
for soon the night cometh," &c
us, that we may not weary in wel
ever be willing to work for the

Illinois.

FARINA.

Since there has not been any
gence in the RECORDER from h
time, I thought I would venture
few lines. This is the first p
have lived that they have paid a
to the culture of strawberries

d also civil and religious liberty for Sab-
ers under the laws of our State, while tem-
form has our earnest prayers, sympathy
We have been encouraged and helped by
ce, counsel and active sympathy of your
and representatives of the Missionary and
eties, Brethren S. D. Davis, U. M. Bab-
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S. W. MAXSON, *Moderator.*

ARKE, *Recording Secretary.*
XSON, *Assistant Recording Secretary.*

RELIGIOUS EXERCISES.

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morning, preaching by A. E. Main;
g Secretary of the Missionary Society;
18.
fternoon, sermon by James Summerbell;
1: 15.
y evening, preaching by U. M. Babcock,
n the Eastern Association; text, Heb.

ABBATH SCHOOL EXERCISES.

Lesson, Acts.

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Preaching,	J. J. White.
Aroused,	U. M. Babcock.
confirmed by miracles,	S. D. Davis.
Assault and Flight,	J. Summerbell.
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Infatuation,	L. A. Platts,
Worship Restrained,	A. E. Main.

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hnson, Mrs. Olive Burdick, George Still-
M. Stillman, J. H. Babcock, Angeline
rdick.
J. J. White and wife, Daniel Green,
Knight.
l. A. B. Prentice, O. D. Green and
axson and wife, Mrs. Coridon Maxson,
Mrs. A. J. Green, Mrs. Charles Coon,
Hannah Green, Albert Babcock and

—H. D Clarke, Mrs. Martha Perry,
eborah Bennett, Charles Holcomb and
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en.
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ard, Paul B. Burch, R. S. Lang-
Whitford.
—Eld. J. B. Clarke, J. H. Burch,
J. S. Coon, T. T. Burdick, F. E.
Potter, Morell Coon, C. Stillman,
all, N. R. Sprague.
Eld. Joshua Clarke, Amos Justice and

A. W. Coon. Mrs. E. R. Curtiss,
ers, J. C. Maxson.
—H. D. Clarke, Joseph West and
Burdick.
J. Haight, Mrs. F. E. Wilder.
l. A. W. Coon, H. W. Satterlee,
er, Sarah J. Buell.
Clarke.

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New York.

RICHBURG.

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us was fairly attended, and was a success. We were favored with the presence of ministering brethren, Elders Jared Kenyon, C. A. Burdick, A. A. Place, and George Burdick. The preaching was in demonstration of the Spirit, and greatly cheered and strengthened our hearts. A collection was taken for the Missionary Society, amounting to over $13. By all means let the Quarterly Meetings be continued.

The Ladies' Benevolent Society have just placed a beautiful carpet upon our church floor, and are now proposing to fit up the pulpit in a neat and attractive form. They are a live institution.

By some means, a number of our citizens found out that the 27th day of May would be the twenty-fifth anniversary of the union of their pastor and wife in the holy bonds of wedlock, and a pleasant surprise was planned for them, to take place on the evening after Sabbath, May 26th. Early in the evening, a good brother dropped into the parsonage, as he frequently does, to enjoy a little friendly chat with his pastor. The night was dark, and the rain descending in torrents; but at about half-past eight o'clock, the fury of the storm seemed to abate a little, and the good brother arose and looked out the window, with the remark that "the wind has changed, and it will blow somebody some good, see if it don't. I'll just step out a moment and see what the prospect is, and come back." And sure enough he did return in a very few moments, with a goodly company of people, well equipped with ice cream and cake. The advance guard found "the elder" with coat and boots off, resting from the labors of the day; but his friends continued to arrive until between sixty and seventy had assembled, and it was thought that as many more would have been present but for the very severe storm. The evening was spent in a social manner, and passed off very pleasantly. Bro. Fisher, of the Methodist Chnrch, was master of ceremonies, who peremptorily summoned the bride and groom into his presence, whereupon he made a very feeling and appropriate presentation speech, assuring the pastor that although he had been in the community but a short time, he had already secured the kind regards, not only of his own people, but of the citizens of the place generally; and the presents were offered not so much on account of their intrinsic value, but as a token of the kind regards of the donors. These assurances were responded to by the pastor with broken utterances, as best he could under the circumstances. As many First-day friends were with us, prayer was offered, and the party broke up at about 11.45 P. M. The receipts of the evening (including articles since received) in cash and articles of value were not less than $25, for which the bride and groom unite in returning their most sincere acknowledgments.

JAMES E. N. BACKUS.

JUNE, 6, 1883.

Rhode Island.

HOPKINTON.

Our new pastor, Rev. Lewis F. Randolph, from West Virginia, has at last arrived among us, and we are glad to welcome him. On Sabbath-day, June 9th, installation services were held at the Second Seventh-day Baptist church. Address to the Church by Rev. W. C. Titsworth, charge to pastor by Rev. J. W. Morton, welcome and right hand of fellowship by Rev. J. R. Irish, remarks and benediction by the pastor elect. Revs. Henry Clarke, Horace Stillman, and E. P. Mathewson also took a part in the services, and the choir gave good music. The exercises were highly interesting, and we had a crowded house. We earnestly desire that this new union may prove a pleasant and profitable one to all concerned; and that we may all work together for the upbuilding of Christ's cause, and the saving of precious souls.

Many sad and precious memories cluster around us as we remember the dear white-haired pastor who served us so long and faithfully; and who left us in the midst of his work to receive the crown which is laid up for the righteous, and is now reaping the fruits of his earthly labors. May his earnestness and cheerfulness in his loved work be an incentive to us to "work while the day lasts, for soon the night cometh," &c. Pray for us, that we may not weary in well doing, and ever be willing to work for the Master.

W.

Illinois.

FARINA.

Since there has not been any local intelligence in the RECORDER from here for some time, I thought I would venture to write a few lines. This is the first place where I have lived that they have paid any attention to the culture of strawberries. It forms quite an important item in the list of agricultural products in this section. It, therefore, makes an uncommonly busy time for our farmers, even for this busy country. The crop is quite prolific this year, though the price is not as good as it was one year ago. One of the members of our society has seven acres of berries, and has shipped about as high as 270 crates in one day. The following items taken from the Farina *News*, our local eight-paged paper, will give some idea of the magnitude of the trade: "E M. Whitford shipped 183 cases of berries on Sunday and 198 on Monday." "While at Ray Coon's strawberry-patch last Sunday, we found one berry that measured 4¼ inches in circumference." "The largest shipment of strawberries from Farina this season so far was made last Sunday, consisting of 573½ cases of 24 quarts each, which shows that 13,764 quarts were picked in one day." There are some respects in which this is a profitable crop to raise: 1. Because it is the earliest crop that is harvested and sold in the season. It is immediately turned into money, because it can not be stored as some others. Those that are picked through the day are shipped in the evening. 2. It is also a benefit that children when quite young can earn money for themselves, if they are allowed to do so. They are paid two cents per quart for picking. This feature I regard as a great help for those parents who encourage their children to earn money for themselves, and instruct them how to care for it, either to keep it or spend it properly. It is my opinion that it would be much better for children to give their own money in the Sabbath-school and elsewhere, than to have the pennies handed out to them to carry and put into the contribution box. In this way the child is merely the means of transportation. Therefore the berry-culture can become an important child-culture.

The prospect for wheat is not very good, as it is largely Winter-killed, and it is said that the Hessian-fly is making it even worse. The grass, I should think, is about an average crop. The fruit crop, except the peaches, gives prospect of being quite good. Peaches will be scarce. This is not a *very* good peach country. There is plenty of rain here this season, more than the berry-raisers will approve. Hundreds, if not thousands, of dollars might have been saved if it had not rained quite so much lately. It seems to me that the number of the crops distributed through the season as they are, make it a desirable location. They are as follows: Strawberries, wheat, oats, fruit, especially apples, and corn. Farina has seemed to be almost filled with wagons loaded with produce ever since I came here last Fall.

The Church is in a good condition. The Sabbath services, the Sabbath-school, the Sixth-day evening prayer-meeting, and the young people's prayer-meeting are all well attended. The Church is uncommonly well united. As far as I know, there is scarcely any individual alienations even, much less party strife. As far as the condition of the Church is concerned, I do not know of a more desirable location than this. But we desire to be engaged more earnestly in the work of Christian culture and the salvation of souls. One need of our Church is a more complete organization among both old and young for missionary work and other forms of labor. We earnestly solicit a remembrance at the throne of grace on the part of all our brethren.

W. H. E.

Condensed News.

Domestic.

The revenue of the Government for the past eleven months is $362,371,000, a decrease of over $7,000,000 as compared with the same period last year, and it is estimated that it will amount to nearly $10,000,000 by the end of the present fiscal year. A number of Treasury officials attribute the falling off to the agitation of the tariff question at the last session of Congress

James Nutt, son of State Treasurer, Captain A. C. Nutt, deceased, shot and killed N. L. Dukes, his father's murderer, on the evening of June 13th, at Uniontown, Pa. He shot four times, three of the balls taking effect.

The United States Fish Commission has distributed throughout the States and Territories during the year, 80,000,000 whitefish, 30,000,000 shad, 10,000,000 salmon, and 12,000,000 German carp.

The pig iron trade is in an unsatisfactory condition. At the beginning of the present month there were 688 furnaces in the country, of which 351 were in blast, and 337 out of blast.

A company has been organized in New York for the purpose of laying two new ocean cables between this country and Europe.

The Massachusetts Medical Society have, by a vote of 62 to 58, declined to admit women to membership.

All the Indian children taken by Crook will be brought East and placed in Indian schools.

The jury in the Star Route case has brought in a verdict of not guilty.

Foreign.

A terrible calamity, involving the death of 180 children, occurred in the town of Sunderland, county of Durham, England, on the evening of June 17th. It appears that an entertainment had been given in Victoria Hall by a conjuror, which was attended almost altogether by children, several thousand being in attendance. The accident occurred at the close of the performance the body of the hall had been entirely cleared of its occupants, when some 1,200 little ones came rushing down from the gallery. At the top of the first flight of stairs there was a door which opened only twenty inches and thus but one child was permitted to pass through at a time. At this point, while the mass of children were pushing forward, one of them fell, and was unable to rise, owing to the others crowding on. The result was that a great number were pushed down and trampled on and suffocated.

There is doubtless no foundation whatever for the rumor that Queen Victoria contemplates abdicating and letting the Prince of Wales assume the throne. The alleged ground for this alleged contemplated step is the infirm health of the Queen.

There is a famine in the Kurdish district of Asia Minor, many persons having died of starvation. Grain is selling for six times its usual price.

The Turks have expelled from the district of Marach, many American families, whom they treated with the greatest inhumanity.

Prince Louis Jerome Bonaparte, second son of Prince Napoleon, has entered Cheltenham College, England.

IRVING SAUNDERS will be at his new photographic studio, Friendship, N. Y., from June 21st to 28th. This is the last trip until September.

SONG OF THE BELL, by Schiller; Life of A. H. Stephens, by F. H. Norton; Horace, by Theodore Martin; Plato, by C. W. Collins; the Indian Song of Songs, by Edwin Arnold; Aristotle, by Sir Alex. Grant. Prices from two to fifteen cents. Elzevir Library. John B. Alden, 18 Vesey street, New York.

OUR HOME GIRLS, by J. H. Hanaford, M. D, author of "Mother and Child." D. Lothrop & Co., Boston. Price, paper covers, 25 cents. Sent by mail by addressing the author. Reading, Mass.

SPECIAL NOTICES.

☞ THE following are the exercises of Anniversary and Commencement Week at Alfred University:

July 1st. Sunday evening, Baccalaureate Sermon, by Pres. Allen.

July 2d. Monday afternoon, Athenæan Session.

July 2d. Monday evening, Orophilian Session.

July 3d. Tuesday morning, Alfriedian Session.

July 3d. Tuesday afternoon, Alleghanian Session.

July 3d. Tuesday evening, Lecture before the literary societies, by Wallace Bruce, of Poughkeepsie, N. Y. Subject: "The Womanhood in Shakespeare."

July 4th. Wednesday morning, 10 o'clock, Commencement Exercises.

July 4th. Wednesday afternoon, 4 o'clock, Class-day Exercises.

July 4th. Wednesday evening, Concert, by A. R. Parsons and Miss Antonia Henne, soloist in the Madison Square Presbyterian Church of New York, under the auspices of the Conservatory of Music.

☞ COMMENCEMENT WEEK, MILTON COLLEGE—June 21–27, 1883.—1. Field-day exercises of the students, Thursday forenoon and afternoon, June 21st.

2. Annual sermon before the Young Men's Christian Association, by Col. George R. Clarke, of Chicago, Friday evening, June 22d.

3. First Joint Public Session of the Literary Societies, Seventh-day evening, June 23d.

4. Baccalaureate Sermon, by Pres. W. C. Whitford, Sunday evening, June 24th.

5. Second Joint Public Session of the Literary Societies, Monday evening, June 25th.

6. Examination of classes, Monday forenoon and afternoon and Tuesday forenoon, June 25th and 26th.

7. Concert of the Choral Union, under the management of Prof. N. Wardner Williams, Tuesday afternoon, June 26th.

8. Address before the Literary Societies, by Hon. Geo. R. Wendling, of Illinois, Tuesday evening, June 26th.

9. Commencement exercises, followed by the annual address before the Alumni Association, Wednesday forenoon, June 27th, beginning at 10 o'clock. The exercises are presented by the graduating class; and the address by Prof. Dwight Kinney, of Darlington, Wis.

10. Reunion of the former graduates and other old students of the Institution, Wednesday afternoon, June 27th.

MILTON, Wis., June 8, 1883.

☞ THE Seventh-day Baptist Missionary Society of Dakota will hold its first annual session with the brethren at Daneville, Turner county, commencing Sixth-day, July 6th, continuing three days. The nearest railroad station is Parker. Persons coming on trains, please notify Bro. Ed. D. Coon, Parker, Turner Co., D. T., who will furnish teams to take them to Daneville, eighteen miles southeast of Parker.

CHRISTEN SWENDSEN, *Secretary.*

☞ REV A. H. LEWIS, D. D., will deliver a lecture before the Woman's Auxiliary Tract Society, of Second Alfred Church, on the evening of June 23d. Subject: "Saunterings Abroad." Whoever has read "Parson's letters," in the RECORDER while he was abroad, will be anxious to hear this lecture. Admittance 15 cents.

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

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

GENERAL FUND.

Amount previously reported	$2,191 37
Receipts for May, 1883.	
A Friend in the Pawcatuck Church	2 50
Ladies' Missionary Aid Society, Second Brookfield, to make Mrs A. C. Rogers and Miss Lois Babcock, L. M.	43 00
Mrs. Ezra Potter, Alfred	20 00
Six months interest, New Berlin Town Bond	3 50
Adams Centre:	
S. W. Maxson	5 00
Silas Maxson	5 00
Inez Maxson	5 00
Mrs. N. G. Whitford	5 00
G. W. Wood	1 00
George R. Clark	5 00
Geo. W. Gardner	5 00
Mrs. Geo. W. Gardner	3 00
Eliza L. Gardner	1 00
Juliette Crosy	5 00
Saryntha M. Coates	1 00
O. D. Green, L. M.	20 00
Rev A. B. Prentice	5 00
Hiram Maxson	1 00
Mrs. Hannah Maxson	5 00
A. J Horton	3 00
Mrs. A. J. Horton	2 00
Mrs. H. C. Barton	2 00
Mrs. E. Frink	3 00
Palmer Green	1 00
A. J. Green, L. M., $15, Mrs. A. J. Green $5	20 00
M. D. Titsworth	2 00
L. R. Green	5 00
Miss I. Kellogg	1 00
Mrs. S. P. Clark	1 00
Mary E. Utter	1 00
A. J. Glass	2 00
E. C. Crosby	5 00
Mrs. S. A. Bates	1 00
N. A. Whitford	2 00
A. Stoodley	1 00
Mrs. Welcome Clarke	1 00
Thomas Spicer	25
Orra G. Green	2 00
Polly Coon	50
M. E. Maltby	3 00
G. W. Banister	50
F. M. Dealing	1 50
G. W. Green	1 00
Mrs. Edwin Clarke	1 00
Subscription	10
Gould Trowbridge	1 00
Paul Green	2 00
Mrs. Henry Coon	1 00
Eugene Green	1 00
F. J. Green	1 00
T. P. Jones	1 00
Charles H. Babcock	1 00
Mr. and Mrs. A. Damon	50
N. G. Whitford	1 50
E. B. Saunders	50
Dr. C. D. Potter	500 00
H. F. Clarke, Milton, Wis. L. M.	20 00
Leonardsville:	
R. E K. Wheeler	20 00
Eliza B. Hardin, L. M.	25 00
Gene Rogers	2 00
Mrs. Stephen Brown	1 00
Reuben Ayars	5 00
Nelson Clarke	2 00
Morton E. Rurdick	1 00
L. M. Clarke	1 00
E. Maxson	1 00
Mrs. D. E. Maxson	50
Mrs. F. B. Champlin	3 00
Lizzie B. King	1 00
A. W. Crandall	2 00
V. Crandall	50
A O. Wells	50
T. E. S. Brand	5 00
Mrs. Wm. H. Brand	1 00
Mr. and Mrs. L. J. Worden	4 00
M. Julia Stillman	5 00
W. E. St. John	1 00
Ladies' Auxiliary Tract Society, to make Mrs. Susan Burdick L. M.	20 00
West Edmeston:	
Miss Hattie M. Stillman	50
Mrs. Mary L. Potter	5 00
Alanderson C. Potter	3 00
Luther Wheeler	1 00
W. Deloss Crandall	2 00
Anna M. Crandall	1 00
Abel Avery	1 00
Mr. and Mrs T. T. Burdick	3 00
N. R. Sprague	1 00
Eli S. B. Maxson	2 00
Morell Coon	3 00
Mrs. Morell Coon	1 00
A. M. Nichols	1 00
Friend	25
Mr. and Mrs. A. B. Felton	2 00
Mrs. Julia E. Brown	1 00
Cail Burdick	50
Mrs. J. S. Coon	1 00
Truman H. Maxson	1 00
H. C. Babcock	1 00
Eunice Crandall	25
H. H. Williams	2 00
Mary L. Williams	25
Mr. and Mrs. J. B. Clarke	5 00
Mrs. Levi Cutler	1 00
R. H. White	1 00
Philip Burdick	50 00
Union Dale, Pa.:	
E. B. Burdick	10 00
Ellen Gilroy	3 50
S. Selina Burrett	2 00
Thankful Burdick	2 00
Emma K. Stevens	1 00
Harriet M. Burdick	1 00
Asa M. Edwards	1 00
Mary M. Edwards	1 00
Nicholas J. Crandall	1 00
Church of Shiloh, N. J.	42 00
Joseph Allen, Shiloh	6 00
Hannah Wheeler	2 00
Collection at South-Eastern Association	36 70
	$3,227 17

PUBLISHING FUND.

Amount previously reported	$52 00

OUTLOOK FUND.

Amount previously reported	$630 87
Receipts for May.	
Mrs. F. W. Hamilton, Alfred	$25 00
T. F. West, Loyalton, Cal.	5 00
F. H. Tucker, Ten Mile P. O., Mo.	2 00
H. F. Clarke, Milton, Wis.	75
	$663 62

TENT FUND.

Amount previously reported	$13 12
Receipts for May.	
Leonardsville:	
Irving A. Crandall	10 00
H. D. Babcock	10 00
Mr. and Mrs. R. P. Dowse	5 00
Mrs. M. Haven	5 00
Ellen Fitch	3 00
Mr. and Mrs. E Whitford	5 00
Miss P. L. Witter	5 00
Mrs. A. Whitford	5 00
Mrs. E. F. Brown	5 00
Friend, M. L. E.	1 00
Russell Maxson	5 00
Mrs. L. J. Edwards	5 00
Dr. V. St John	1 00
S. C. Maxson	3 00
Wm. A. Babcock	2 00
Church, First Brookfield	38 50
First Brookfield Sabbath-school, to make Wm. A. Babcock L. M.	20 00
Second Brookfield:	
J. D. Rogers	3 00
R. S. Langworthy	1 00
S. C. Lewis	2 00
Mrs. S. C. Lewis	1 00
Sarah Lewis	1 00
Albert Beebe	1 00
C. E. Rogers	55
J. L. Clarke	1 50
Mrs. C. M. Beebe	50
Victor L. Whitford	1 00
Collins Miller	5 00
C. B. Crandall	1 50
Mr. and Mrs. C. V. Hibbard	5 00
Paul Burch	1 00
John Camangal	1 00
Lewis Crandall	50
West Edmeston:	
J. B. Millard	1 00
O. Champlin	1 00
Charles Stillman	1 00
W. L. Hibbard	1 00
E. S. Curtis	2 00
C E. Brown	1 00
Clark M. Whitford	2 00
S. D. Whitford	50
L. E Todd	2 00
De Witt C. Coon	1 00
C. B. Burdick	1 00
C. P. Maxson	50
Theresa M. Kellogg	1 00
C. Whitford	5 00
Mrs. C. Whitford	5 00
E. E. & W. C. Whitford	5 00
Mrs S. Jordan	75
Mrs. E. L. Rogers	1 00
Mrs. Richard Stillman	1 00
J. A. Crandall	1 00
C. Crandall	1 00
	$203 92

E. & O. E.

PLAINFIELD, N. J, JUNE, 1, 1883.

LETTERS.

David C. Cook, J. F. Hubbard, 2, Mrs. E. P. Williams, Geo. P. Maxson, Benj. H. Stillman, P. M. Green, C. D. Potter, J. C. Rogers, Fannie E. Stillman, Mrs C. E. Swain, Robert Lewis, Ida J. Clarke, Bettie Woods, E. R. Green, E. N. Denison, J. S. Maxson, A. E. Main, B. F. Chester, Mary M. Cohen, J. P. Lundquist.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

	Pays to	Vol.	No.
Mrs. Bradford Champlin, Alfred,	$2 00	39	52
Clarissa Beebe, Andover,	1 00	39	52
E. L. Maxson, Canisteo,	2 00	39	26
I. T. Lewis, Obi,	2 00	39	52
Calvin Wheeler, Wirt Centre,	2 00	39	52
A. E. Rogers, Scio,	2 00	39	52
Jas. H. Crandall, Portville,	2 00	39	52
Wm. E. Hornblower, "	2 00	39	52
Mrs. C. C. Smith, "	2 00	40	5
Mrs. B. A. Barber, "	2 00	39	52
Mrs E. S Fuller, Richburg,	2 00	39	52
Waite S. Burdick, Little Genesee,	2 00	39	52
Mrs. Lydia Hall, "	2 00	39	52
Samuel P. Crandall, Nile,	2 00	39	52
David R. Dolan, Elmira,	2 00	40	24
Mrs. E. P. Williams, Buffalo,	2 00	40	39
James L Green, Berlin,	2 00	39	52
Mrs. Clark Hull, "	2 00	40	24
Mrs. H. S. Denison, Brooklyn,	2 00	40	17
Thos. S. Rogers, "	4 00	39	52
Thos. Perry, New London,	2 00	39	52
Mrs. E. Barber, West Edmeston,	2 00	39	52
Mrs. E. Stillman, "	2 00	40	19
Phebe Bassett, "	2 00	39	52
LeRoy Maxson, "	1 00	39	52
Mrs. R. S. Langworthy, Brookfield,	2 00	40	8
T. T. Burdick, "	2 00	40	13
Daniel Brown, "	2 00	39	52
Paul B. Burch, "	2 00	39	52
Mrs. C. P. Maxson, "	2 00	39	52
Mrs. J. L. Clarke, "	2 00	40	8
C. M. Whitford, "	2 00	39	52
Stanton Burdick, "	2 00	39	52
S. D. Clarke, "	2 00	39	52
Wm. H. Clarke, South Brookfield,	2 00	39	52
Mrs. Rachel A. Rogers, Oxford,	2 00	39	52
Mrs. E. Frink, Sackett's Harbor,	2 00	39	52
J. P. Brown, Utica,	2 00	39	52
B. H. Stillman, Lincklaen Centre,	50	39	14
Mrs. Lydia Mundeback, Adams Centre,	2 00	39	52
Morris Langworthy, "	2 00	39	52
Lyman Saunders, "	2 00	39	52
Horace Green, "	2 00	39	52
J. G. Green, "	2 00	39	52
Betsey Wright, "	1 00	39	52
Mrs. C. W. Murphy, Leonardsville,	2 00	39	52
Wm. J. Bass, "	2 00	39	52
Emily A. Weaver, "	1 50	39	39
Abert Whitford, "	2 00	39	52
H. D. Babcock, "	2 00	39	52
H. J. Whitford, "	2 00	39	52
C. H. Williamson, "	2 00	39	52
A. O. Wells, "	2 00	39	52
Clarinda Burdick, "	2 00	39	52
H. W. North, "	2 00	40	26
Mrs. Jared Clarke, Unadilla Forks,	2 00	39	52
Morton E. Burdick, "	2 00	39	52
Mrs. A. J. Wilcox, Lincklaen,	1 50	39	39
J. W. Morton, Westerly, R. I.,	2 00	40	26
A. L. Chester, "	3 20	39	52
W. W. Woodmancy, Rockville,	2 00	40	1
J. E. S. Crandall, "	2 00	39	52
B. P. Langworthy, Hope Valley.	2 00	39	52
B. F. Chester, Hopkinton,	2 00	39	52
L. F. Randolph, "	1 00	39	52
Alfred Collins, Charlestown,	2 00	40	24
Calvin Randolph, New Market, N. J.,	2 00	40	13
Edith Ayers, "	1 85	39	52
A. A. Titsworth, Paterson,	2 00	39	52
Mary Neagle, Bound Brook,	2 00	39	52
Margaret Kempton, Metuchen,	95	39	52
F. J. Wells, Plainfield,	2 00	40	26
Geo. P. Maxson, Philadelphia, Pa.,	4 00	40	52
H. W. Maxson, Lost Creek, W. Va.,	2 00	39	52
J. B. Paugh, "	2 00	40	6
J. M. Batten, "	2 00	40	26
L. A. Bond, "	2 00	40	26
Mrs. M. C. Maxson, Berea,	2 00	40	10
Ass. F. Randolph, "	2 00	39	52
Josiah Bee, "	2 00	39	52
John Ehret, "	1 00	39	26
H. D. Sutton, "	1 00	39	26
T. N. Gibble, Holbrook,	2 50	39	43
Lloyd F. Randolph, New Salem,	4 00	39	52
Judson F. Randolph, "	2 00	39	52
Jesse Clarke, "	2 00	39	52
Similda Randolph, "	2 00	39	52
John F. Randolph, "	2 00	39	52
Mrs. W. R. Davis, New Milton,	1 00	39	42
E. B. Davis, "	2 00	40	26
Nathan Kelly, Blandville,	1 00	39	26
W. H. H. Davis, "	2 00	39	26
Mrs. L. B. Kildow Quiet Dell,	1 00	39	52
Rebecca Bond, "	1 50	40	13
Jabez Spurgeon, Auburn,	2 00	39	26
S. O. Davis, Jane Lew,	1 00	old ac't	
Eld. Robt. Lewis, Stone Fort, Ill.,	2 00	39	35
D. O. Hibbard, Racine, Wis.,	2 00	39	52
L. M. Davis, Fond du-Lac,	2 00	40	26
Ida J. Clarke, Berlin,	2 00	39	52
Mrs. H. R. Hamilton, Milton.	2 00	39	52
James Barnhart, "	2 00	40	26
L. G. Baldwin, "	2 00	40	26
D. Abbott, Lima Centre,	7 00	40	26
L. A. Champlin, South Cedar, Kan.,	2 00	40	30
W. H. Champlin, Cope,	2 00	40	24
Mrs. M. Rood, North Loup, Neb.,	3 00	39	31

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THE TWO SOWERS.

BY ALEXANDER ANDERSON.

Death came to the earth, by his side was Spring.
They came from God's own bowers,
And the earth was full of their wandering,
For they both were sowing flowers.

"I sow," said Spring, by the stream and the wood,
And the village children know
The gay glad time of my own sweet prime,
And where my blossoms grow.

"There is not a spot in the quiet wood
But hath heard the sound of my feet,
And the violets come from their solitude
When my tears hath made them sweet."

"I sow," said Death "where the hamlet stands,
I sow in the churchyard drear;
I drop in the grave with gentle hands,
My flowers from year to year.

"The young and the old go into their rest,
To the sleep that waits them below;
But I clasp the children unto my breast,
And kiss them before I go."

"I sow," said Spring, "but my flowers decay
When the year turns weak and old,
When the breath of the bleak winds wears them away,
And they wither and droop in the mould.

"But they come again when the young earth feels
The new blood leap in her veins,
When the fountain of wonderful life unseals,
And the earth is alive with the rains."

"I sow," said Death; "but my flowers unseen
Pass away from the land of men,
Nor sighs nor tears through the long sad years
Ever bring back their bloom again.

"But I know they are wondrous bright and fair
In the fields of their high abode;
Your flowers are the flowers that a child may wear
But mine are the blossoms of God."

Death came to the earth, by his side was Spring;
The two came from God's own bowers;
One sowed in night and the other in light,
Yet they both were sowing flowers.

—*Good Words.*

OUT OF THE MOUTH OF BABES.

"Little Annie Wilder has joined the church," said Mrs. Fielding to her friend, Mrs. Brewster.

"Joined the church! Well, I must say I don't believe in filling the church with children, and such material, too. I don't believe Annie Wilder knows how to read."

"And her mother is such a low-lived termagant," added the first speaker.

"Yes, and that isn't the worst of it; she takes a drop too much, I am told."

"Say a great many drops, and you will get nearer the truth," was the reply.

This bit of dialogue took place in Mrs. Fielding's pretty parlor in a certain suburb.

It happened that not long thereafter Annie Wilder came to Mrs. Fieldings and asked for work. She was set to washing dishes and cleaning vegetables, and a most efficient little hand maiden she proved. She was as gay as a bird, warbling snatches of hymn and song as she hurried from one task to another.

One day Mrs. Fielding said, "Annie, I wonder you are not more serious since you joined the church. It is a great responsibility to be a church member, and religion is a serious thing."

Annie paused in her work, looked at the lady with her sweet, truthful eyes, and said: "I don't know what you mean, ma'am."

"I feared as much," said Mrs. Fielding lugubriously. "Child, do you know what it is to join the church?"

"It means being on Jesus' side," said Annie, her face radiant; "and oh! I love him so that I can't help singing!"

"But," said Mrs. Fielding, "don't you have any fears, any struggles?"

"Why should I, ma'am?" asked the child, her clear eyes opening wide.

The lady said no more, but she shook her head ominously as she walked away.

The hot weather came on; family trials were onerous; nobody had an appetite; the children were cross; papa was critical. One morning Mrs. Fielding felt particularly out of condition. The sun, but a little way on his journey, shone with noonday intensity. Not a leaf stirred. The breakfast was tasteless. The flies were aggravating. I don't know how it happened; but it only takes a little spark to make an explosion when the train is laid. Some unguarded word was spoken, a temper blazed, a child was slapped and sent away from the table; the husband remonstrated; sharp words followed; then recrimination, tears, a downright quarrel. "Oh, the trouble of living!" groaned Mrs. Fielding, when husband and children were out of the house and she was left alone. "I can not bear it!" and she gave herself up to hysterical sobbing.

By-and-by, when the storm was a little cleared away, came Annie, her face serene, her eyes soft and untroubled.

"Please excuse me, ma'am, for being so late," she said, "but mother was bad this morning, and wouldn't let me come."

"What is the matter with her?"

The child blushed.

"She has been drinking I suppose," said Mrs. Fielding.

Annie raised her arm at that minute, and there on the soft, fair flesh, was the livid mark of a blow.

"What's that?"

"Please don't ask me, ma'am; it's nothing."

"Your mother has been beating you—and what a face! You look as if you hadn't a trouble in the world. How can you bear such things?"

"I keep saying 'em over, ma'am."

"Saying what over?"

"The charity verses. I said 'em so fast I didn't hear mother very plain."

"What do you mean?"

"'Love suffereth long and is kind,' isn't it beautiful, ma'am?" and the child's face glowed. "And then, when I started to come here," she continued, "I couldn't help feeling bad and lonesome, and I thought of another verse: 'Lo, I am with you alway, even unto the end of the world.' Always, ma'am—think of that! It means Jesus, ma'am; and oh, I love him so!"

Mrs. Fielding went to her own room, dumb before the wisdom of an ignorant child. Presently Annie's voice came floating out on the stifling air. She was singing, "His loving kindness, O how great!"—*Christian Union.*

BOYS WHO BECAME FAMOUS MEN.

One night, a father was roused by the cry of fire from the street. Little imagining the fire was in his own house, he opened his bed-room door, and found the place full of smoke, and that the roof was already burned through. Directing his wife and two girls to rise and fly for their lives, he burst open the nursery door where the maid was sleeping with five children. They snatched up the youngest, and bade the others follow her; the three eldest did so; but John, who was then six years old, was not awakened, and in the alarm was forgotten. The rest of the family escaped—some through the windows, others by the garden-door; the mother, to use her own expression, "waded through the fire." Just then John was heard crying in the nursery. The father ran up the stairs, but they were so nearly consumed that they could not bear his weight: and being utterly in despair he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and finding it impossible to escape by the door, climbed upon a chest that stood near the window, and was seen from the yard. There was no time for procuring a ladder, but one man was hoisted upon the shoulders of another. And thus he was taken out. A moment after the roof fell in.

When the child was rescued, the father cried out: "Come, neighbors, let us kneel down; let us give thanks to God. He has given me all my eight children; let the house go; I am rich enough." John Wesley always remembered this deliverance with the deepest gratitude. Under one of the portraits published during his life is a representation of a house on fire, with the scriptural inquiry, "Is not this a brand plucked out of the burning?"

There was a boy, whose father thought him stupid, and used to express his contempt by saying, that if it pleased God to take from him any of his children he hoped it might be Isaac. Yet when the University of Cambridge sought for a successor to the great Newton, stupid Isaac Barrow was the man they selected.

A boy was brought one day to General Salem Towne, labelled as an incorrigible dunce. No master had been able to make him learn, and if Mr. Towne couldn't, he should be apprenticed to a trade. Mr. Towne proceeded to examine him. The boy soon made a mistake and instantly dodged, as if frightened.

"Why do you do that?" asked the master.

"Because I was afraid you were going to strike me."

"Why should you think so?"

"Because I have always been struck, whenever I made a mistake."

"You need never fear being struck by me," said Mr. Towne. "That is not my way of treating boys who do as well as they can." Under this judicious encouragement, the boy showed so much intelligence that he was sent to college. In after years he became a lawyer, an editor, a governor, United States Senator, and Secretary of War and of State. That boy was William L. Marcy, of New York.

There was a lad, in Ireland, who was put to work in a linen factory; and while he was there a piece of cloth was wanted, to be sent out, which was short of the quantity it ought to be; but the master thought it might be made the length by stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy at the other. He then said: "Pull, Adam, pull!"

"I can not, sir."

"Why?" said the master.

"Because it is wrong, sir," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer, and sent him home.

But the boy became the learned and famous Dr. Adam Clarke.—*Christian Intelligencer.*

PROUD OF HIS RACE.—Register Bruce, ex-United States Senator from Mississippi, protests against being called a "colored" man, and adds:

"Colored persons is a meaningless phrase, and if applicable to human beings at all may be used indiscriminately by the Chinese, Japanese, Malays, Arabs, Indians, Hindoos, Siamese, or any other dark-skinned people, with quite as much propriety as by the Africans of various shades. I am a negro, and am proud of my race, and I like the name, for it is descriptive and expressive, and carries with it the claim to a fatherland; while the word 'colored' is an apologetic expression, and its use by one who belongs to a race that is older than history, is, to my mind, an indication that he is ashamed of his lineage and unworthy of the respect and esteem of either the race from which he sprung or the other races with whom he must compete in the battles of life."

A POCKET MEASURE.

"Now what is it all for? Here you have been working over that wonderful box every evening for a week. I believe you are a miser, and that box is to hoard up your treasures in."

And pretty Eva Trumbull fixed her roguish eyes on Rufus, the farmer boy, and waited to see what he would say.

"Why, I just as soon tell you all about this box," he said. "You'll laugh, of course, but I don't suppose that will hurt me."

"I wont laugh a bit, unless it is something funny."

"Well, it's a money-box."

"A money-box! I told you you were going to be a miser."

"Well, I'm not," said Rufus, laughing.

"I'm planning to spend it, not to keep it; but I like to be sort of systematic about things. You see, I know just what I'm worth nowadays. There's about six months in the year that I am earning money; and, in one way and another, I earn about $60, besides my board. Now, it happens that there are ten things for which I need to spend that money, and, as nearly as I can calculate, it might be equally divided between them; so thinking it all over, I concluded that the systematic way would be to have a box with ten compartments, all labeled, and drop the money in $1 at a time, maybe, or ten cents at a time, just as I happen to be paid."

"That's a real nice idea," said Eva, admiringly, "but I can't imagine how you can have ten different things, for which you need to spend money regularly. Now, I have a hundred different ways of spending money, but hardly any of them are regular." Here she gave one of her merriest laughs.

"O, well, it is different with me," explained Rufus. "You see, I don't know much about spending money for things I might happen to like to buy. I have to spend mine for the things that must be bought aayhow; and so it's easier to calculate."

"Still," persisted Eva, "I don't know how you make ten."

"Well, I'll tell you." There was a little flush on Rufus' face, but Eva looked so sober, and so interested, that he determined to trust her. "In the first place, there's mother; I shall paint her name on this first department, and one-tenth of everything I ever earn is to pop in there. Then there's clothes for me, they will take another tenth."

"A tenth for clothes! That will be only $6 a year, Rufus Briggs! Do you mean to dress in birch bark, that you think you can make $6 a year do it?"

"Well," said Rufus, in a determined tone, "when a fellow has to, you know, why he has to; besides, that's only for general clothes; I've got a department here for boots and shoes, and another for shirts, and if I have to borrow from one of those departments for the other, why, it will do no harm."

But still Eva laughed; she knew that $6, or $12, or $18 in a year were of no account so far as clothes were concerned. Didn't she wear clothes? She knew what they cost.

"They can't cost more than you've got to buy them with," Rufus said, firmly, and went on with his plan. "There are Mamie and Fannie, my two little sisters; I've given them each a department. Of course mother will spend the money for them, but I kind of like to put it in their own name. Then here's the corner for books; I need school-books and paper and pens, and all such things you know; but they must all come out of this general fund. Then there's the housekeeping: I have a corner for that, because mother must be helped you know; that place where her name is means for her own private use, and here's the rent corner; mother has hard times bringing that in every month. Now you see, I've got nine, and I haven't looked out for sickness at all; that troubled me at first, but then I concluded if any of us were sick we shouldn't need so many clothes nor books, and that it wonld even itself out; so here's my last corner." And very carefully Rufus printed the word, "BENEVOLENCE," over this compartment.

"Be-nev-o-lence," spelled out Eva, and now she was too much astonished to laugh. "Why, Rufus Briggs! Just as though you could afford to give $6 a year to benevolence."

"Why, it's only a tenth," said Rufus stoutly; "and it's got to be divided up more than any of the others, there are so many things to give for."

"The idea!" said Eva. Just then her aunt called her, and she went away thinking about the wonderful box with its many compartments, and only $60 to put into them all. "And six of them to give away!" she said again, and she thought of the $1 50 a week that her father gave her for "pin money," out of which she had never given a cent for benevolence in her life. Who are going to try to be like Rufus or Eva?—*The Pansy.*

DR. GUTHRIE says: "Give me these links First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that though he withholds for awhile, he loves to be asked; and, fifth, believing that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."

FAMILY PRAYER AT THE "BLACK LION."

Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied: "I have been waiting a long time, expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir; we never have such things here."

"Indeed! Then tell your master I can not go to bed until we have family prayer."

The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister and said: "Sir, I wish you would go to bed. I can not go until I have seen all the lights out; I am so afraid of fire."

"So am I," was the reply; "but I have been expecting to be summoned to family prayer."

"All very well, sir; but it can not be done at an inn."

"Indeed! then pray get my horses; I can not sleep in a house where there is no family prayer."

The host preferred to dismiss his prejudice rather than his guest, and said: "I have no objection to have a prayer, but I do not know how."

"Well, then, summon your people, and let us see what can be done."

The landlord obeyed, and in a few moments the astonished domestics were upon their knees, and the landlord called on to pray."

"Sir, I never prayed in my life; I don't know how to pray."

"Ask God to teach you," was the gentle reply.

The landlord said, folding his hands, "God teach us how to pray!"

"That is prayer, my friend," cried Mr. Hill joyfully; "go on."

"I am sure I do not know what to say now, sir."

"Yes you do; God has taught you how to pray; now thank him for it."

"Thank, you. God Almighty, for letting us pray to you!"

"Amen! amen!" exclaimed Mr. Hill, and then prayed himself.

"Twenty years afterwards, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at "The Black Lion.—*Friendly Visitor.*

IN MEMORIAM.—THE MANY FRIENDS of the late

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Popular Scie

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MR. H. B. SHERIDAN, who is of a number of electrical machin vented a machine for executin condemned to die, by electricity, to have it patented. The crim executed simply sits in a chair, a stantly when the current of el discharged through his body. be better than hanging as the putting criminals to death.—*Ind*

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Popular Science.

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SOME TIME since it was noted in this column that economy in electro-lighting might be looked for through the utilization of water-power for working dynamos connected with secondary batteries, or accumulators, and incandescent lamps. This plan is now in practical use in the town of Nautua, France. A hydraulic motor of about one-horse power, driving a Seimens dynamo, is connected with thirty-six accumulators joined in tension, and these with twelve Edison incandescent lamps, four Reyneir semi-incondescent lamps, and one voltaic arc lamp. The accumulators are novel, having the negative plates coated part with copper and part with zinc, which is said to work well in practice. The accumulators weigh from 50 to 55 pounds each. B.

PROF. COPE, a prominent American naturalist and evolutionist, has discovered the fossil remains of a new beast, to which he has given the euphonious title *Anaptomorphus Momunculus*, and which, he remarks, "is nearer the hypothetical lemuroid ancestor of man than any yet discoverd." The animal was about the size of a marmoset.

MR. H. B. SHERIDAN, who is the patentee of a number of electrical machines, has invented a machine for executing criminals condemned to die, by electricity, and applied to have it patented. The criminal to be executed simply sits in a chair, and dies instantly when the current of electricity is discharged through his body. This would be better than hanging as the method of putting criminals to death.—*Independent.*

A HOME-MADE TELEPHONE.—If a farmer or merchant is not in reach of a telephone company, and wishes to connect his house and office, he can easily do so at an expense of less than fifty cents. If the distance is 200 yards, buy some five pounds of common iron stove-pipe wire, make a loop in each end, and put through holes one-half an inch in diameter in the bottom of two cigar-boxes, and fasten them with nails. The wire is then drawn tight and supported by cords if necessary. The wire can be run into the house by boring a hole through the window-glass. Such a home-made telephone will transmit music, even when the piano is thirty feet away and in another room.

A NEW VARIETY OF GLASS.—A Vienna chemist has recently discovered a new variety of glass. It does not contain any silica, boric acid, potash, soda, lime, or lead, and is likely to attract the attention of all professional persons on account of its neculiar composition. Externally, it is exactly similar to glass, but its luster is higher, and it has a greater refraction. It is of equal hardness, perfectly white, clear, and transparent, and can be ground and polished; it is completely insoluble in water, is neutral, is only attacked by hydrochloric or nitric acid, and is not affected by hydrofluoric acid. It is easily fusible in the flame of a candle, and can be made of any color. Its most important property is that it can be readily fused onto zinc, brass, and iron. It can also be used for the glazing of articles of glass and porcelain. As hydrofluoric acid has no effect on the new glass, it is likely to find employment for many technical purposes.

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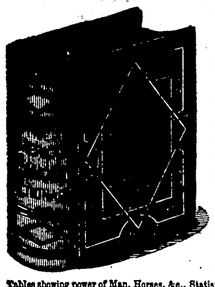

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Abstract of Time Table, adopted May 21, 1883

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	12.23 "	11.25 "
Andover	.....	.....	.....	11.43 "
Alfred	.....	.....	.....	12.00 M
Leave				
Hornellsville	11.40 AM	6.40 PM	1.15 AM	1.50 PM
Arrive at				
Elmira	1.15 PM	8.37 "	2.47 "	4.30 "
Binghamton	2.55 "	10.38 "	4.27 "	7.30 "
Port Jervis	7.08 "	3.18 AM	8.25 "	.....
New York	10.00 PM	7.00 AM	11.25 AM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, 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.

5.00 P. M., daily from Salamanca, stopping at all stations, arriving at Hornellsville 2.00 A. M.

No. 8 will not run Sundays between Salamanca and Hornellsville.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9
Leave				
New York	9.00 AM	6.00 PM	8.00 PM	8.15 PM
Port Jervis	12.13 PM	9.00 "	11.30 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM	.....	.....	1.05 PM
Wellsville	9.57 "	5.20 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.07 "	10.01 "	2.22 "
Olean	11.18 "	6.30 "	10.29 "	2.50 "
Carrollton	11.40 "	6.57 "	11.09 "	3.30 "
Great Valley	.....	.....	.....	3.40 "
Arrive at				
Salamanca	11.50 "	7.05 "	11.20 "	3.45 "
Leave				
Little Valley	12.32 AM	.....	11.52 AM	4.35 PM
Arrive at				
Dunkirk	3.00 "	.....	1.30 PM	6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.35 P. M.

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M.

Sundays, Train 1 will run between Salamanca and Dunkirk.

BRADFORD BRANCH.

WESTWARD.

STATIONS.	15.	31.	9.	3.	21.	37.
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.
Leave Carrollton	9.26	.....	4.10	11.50	8.22	.....
Arrive at Bradford	9.55	.....	4.51	12.35	9.00	.....
Leave Bradford	10.00	7.05	4.55	.....	.....	7.50
Custer City	10.10	7.20	5.07	.....	.....	8.05
Arrive at Buttsville	12.25	8.26	5.45	.....	.....	.....

7.20 A. M., daily, except Sundays, from Carrrollton, stopping at all stations, and arriving at Bradford 8.20 A. M.

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

11.45 P. M., except Sundays, from Carrollton, stops at all stations, arriving at Bradford 12.25 P. M.

EASTWARD.

STATIONS.	6.	20.*	32.	12.	16.	38.
	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Buttsville	.....	.....	8.40	.....	.....	.....
Custer City	.....	.....	9.35	.....	3.15	5.40
Arrive at Bradford	.....	.....	9.50	.....	3.25	6.00
Leave Bradford	8.35	6.30	10.03	2.40	4.15	.....
Arrive at Carrollton	9.30	7.05	10.45	3.20	4.55	.....

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

6.50 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 7.50 P. M.

Train 12 runs Sundays from Bradford to Carrollton.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

June 30. **Joshua successor to Moses. Josh. 1: 1-9.**
July 7. Passing Over Jordan. Josh. 3: 5-17.
July 14. The Plains of Jericho. Josh. 5: 10-6: 5.
July 21. Israel Defeated at Ai. Josh. 7: 10-26.
July 28. The Reading of the Law. Josh. 8: 30-35.
Aug. 4. The Cities of Refuge. Josh. 20. 1-9.
Aug. 11. The Last Days of Joshua. Josh. 24: 14-29.
Aug. 18. Israel Forsaking God. Judges 2: 6-16.
Aug. 25. Gideon's Army. Judges 7: 1-8.
Sept. 1. The Death of Samson. Judges 16: 21-31.
Sept. 8. Ruth and Naomi. Ruth 1: 14-22.
Sept. 15. A Praying Mother. 1 Sam. 1; 21-28.
Sept. 22. The Child Samuel. 1 Sam. 3: 1-19.
Sept. 29. Review.

LESSON I.—JOSHUA, SUCCESSOR TO MOSES

For Sabbath-day, June 30.

SCRIPTURE LESSON.—JOSHUA 1: 1-9.

1. Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,
2. Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, *even* to the children of Israel.
3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.
4. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.
5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.
6. Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.
7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.
8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
9. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

CENTRAL TRUTH. — God's promise to Joshua.

DAILY READINGS.

1. Exod. 17: 8-16.	4. Exod. 33: 1-11.
2. Exod. 24: 12-18.	5. Numb. 14: 1-10.
3. Exod. 32: 15-29.	6. Numb. 27: 12-23.
7. Deut. 31: 1-8, 14, 15.	

GOLDEN TEXT.—"Be strong in the Lord, and in the power of his might."—Eph. 6: 10.

TIME.—B. C. 1451.
PLACE.—Plains of Moab.

OUTLINE.

I. **The Lord's command to Joshua.** v. 1, 2.
II. **His promise.** v. 3-5.
III. **Conditions.** v. 6-9.

QUESTIONS.

I. v. 1, 2. Where did Moses die? Who was Joshua? Was Moses permitted to go over "this Jordan?" Who were meant by "all this people?" Had the land been promised to them? When?

II. v. 3-5. What was the promise made to Joshua? Who were the Hittites? What sea is referred to in v. 4? What is meant by "toward the going down of the sun?" Is the promise made to Joshua individually, or to the nation?

III. v. 6-9. What are the conditions? What is meant by "this book of the law?" Is it well to meditate on God's word? Why? What is the success promised? Is God's presence sufficient to cast out fear?

NOTES AND COMMENTS.

Introduction.—"Moses had brought the children of Israel through their forty years wanderings in the wilderness, and they were encamped in the valley of the Jordan, opposite Jericho, and in full view of the promised land. Here he gave them his parting words, recorded in Deuteronomy. He entrusted the nation into the hands of Joshua, as his successor, and went up the mountain that lay behind the encampment, and on Pisgah, the highest peak of Mount Nebo, he died in the first week of the 12th month of the 40th year of the exodus, or about the last of February, 1451, at the age of 120 years. The people mourned for him thirty days, and then Joshua began to prepare them for the conquest of Canaan.—*Peloubet.*"

I. v. 1, 2. *After the death of Moses.* On Mount Nebo. *The servant of the Lord.* An honorable title applied to Moses. *Moses' minister.* Joshua accompanied Moses, and therefore was his attendant. *My servant is dead.* On account of which, there was need that Joshua should arouse himself to duty. *Go over this Jordan.* The river was, at this season of the year, very deep, and to obey this command, was a test of faith.

II. v. 3-5. *Every place that the sole of your foot shall tread upon.* The large extent of land which had been promised them. *Hittites.* The descendants of Heth, the second son of Canaan. *Great sea.* Mediterranean. *Shall be your coast.* Boundaries. *Not any man be able to stand before thee.* In battle. A promise of success. *I will be with thee.* As God had been with Moses, so he promises to be with Joshua as leader of the great nation.

III. v. 6-9. *Be strong and of good courage.* Conditions to be fulfilled by the people. *Shalt thou divide for an inheritance.* "That is, you shall conquer the country, and be able to distribute it among the tribes. It was an inheritance, because it came to them from God."—*Peloubet. Only be thou strong,* etc. A repetition of the conditions. *This book of the law.* The five books of Moses. He was to talk about it, teach it, meditate on it, and he must be familiar with it, then he was sure of success, for God had spoken it. *For the Lord thy God is with thee.* Only as we recognize the presence of the Lord, can we succeed.

RESOLUTIONS OF RESPECT.—The following resolutions were adopted by the Sabbath-school at Nile, N. Y., Sabbath-day, June 9, 1883:

WHEREAS, God has seen fit in his Providence to remove from our number our aged brother, Dea. DANIEL B. STILLMAN; therefore,

Resolved, That in his death we feel that our Sabbath-school has lost one of its most prompt and faithful members, whose punctual attendance and hearty interest in the Sabbath-school, though an aged man; whose constancy as a Christian, and whose generous support of the gospel are worthy of emulation by old and young.

Resolved, That by his sudden death we are reminded of the uncertainty of life, and are admonished to be faithful unto death, that we may have the crown of life.

Resolved, That we extend our heartfelt sympathy to the bereaved family, especially to the widowed companion, whom we commend to the widow's God.

Resolved, That the family be furnished with a copy of these resolutions, and that a copy be sent for publication in the SABBATH RECORDER. C. S. CLARK, *Ch'n Com.*

A TIMELY LESSON.

BY FANNY L. FANCHER.

One cold morning, a little, ragged, woeful-looking child came in at our back door, begging for food.

"Please ma'am, me'nd the children most starved. Only a bit o' bread."

"Have you no father and mother, child?" asked I.

"Yes'm;" and a look of shame and despair mantled his hollow cheeks.

"Don't they work, and earn money?"

"Yes'm little, but they most allus spend it afore they gets home, at the 'Horn o' Plenty.'"

Immediately my heart became adamant. The miserable drunken brutes, thought I, I'll not feed their children. Then I remembered there was a very stale loaf of bread in the cupboard, scarcely fit for toast. I gave that to the child, very glad to dispose of it. He grabbed it eagerly, with a clutch that reminded one of the grasp of the drowning, when they would fain save themselves. Little Gracie, our six-year-old darling, had been a silent spectator; but, after the boy departed she came to me with a deep inquiry depicted upon her spiritual countenance, saying:

"Mamma, if Jesus Christ had come and said he was starving to death, would you have given him that awful dry loaf of bread?"

"Why, child," said I, "why do you ask such a question?"

"Why, when we give to the poor, ought we not to think that we are really giving to Jesus himself? I think he said so when upon the earth."

"Well, Gracie," said I, kissing her sweet, troubled face, "I think you are right, and I will remember your lesson next time. Yes, Gracie, we whom the Lord hath blessed in our 'granary and store' would soon relieve suffering humanity, if we give our alms as if we really were giving to the blessed Redeemer. We are too prone to forget this truth."

"The very best that we have in house isn't too good for him, is it, mamma?" asked she.

"No, no, my precious child!" replied I clasping her to my heart, and thinking, "Out of the mouth of babes and sucklings hast thou ordained strength and wisdom."

Let us, then, one and all, remember Gracie's lesson, giving our alms as if to Him who said, "Inasmuch as ye have done unto the least of these, my brethren, ye have done it unto me."—*Baptist Weekly.*

OPPORTUNITIES.—It is laughable to see one hunting high and low for his spectacles when they have been only shoved up over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his workbench. When he ended his prayer, a hearty "amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission-school on the Sabbath, was always late at his employer's store week-days. He whispered "amen!" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic, who is powerful in class-meeting, and weak at his trade, is no credit to the cause he professes. The servant, who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness. —*S. S. Times.*

NEVER VISITS HIS SUNDAY-SCHOOLS.—A missionary in the South has found an aged minister who for thirty years has held regular monthly services in the same country church. "For the same length of time," this minister declared, "I also served three other congregations and gathered in over two thousand members, of whom nineteen hundred were converted and brought into the church in the days of their youth—not altogether by my preaching, but mainly through the influence of Sunday-school teaching."

"Are you in the habit of visiting your Sunday-schools often?" asked the missionary.

"No, sir," was the reply; "I never visit them at all. I *live* in them. They are my *big family.*"

Further questioning was counted needless to indicate the secret of this venerable pastor's success. Would that there were more pastors of whom it could be said, in the foregoing sense, "They never visit their Sunday-schools."—*American Sunday-school Union Report.*

MARRIED.

At West Almond, N. Y., June 13, 1883, at the residence of Francis Adams, by Rev. L. Brasted, Mr. ADELBERT H. POTTER, of Alfred Centre, and Miss ELLA V. ADAMS; also, at the same time, and by the same, Mr. CHARLES C. CHAMPLIN, of Alfred Centre, and Miss LUNA E. ADAMS.

In Westerly, R. I., May 8th, 1883, by Eld. C. C. Stillman, at his residence on High St., Mr. BENJAMIN F. SISSON, of Westerly, and Miss ROSA KENYON, of Stonington, Ct.

In Westerly, R. I., June 2, 1883, by Eld. C. C. Stillman, at his residence on High St., Mr. WILLIAM S. KENYON, of Stonington, Ct., and Mrs. HANNAH E. BABCOCK, of Westerly.

At the residence of W. Crittenden, son-in-law of the bride, Oswayo, Pa., by Rev. N. North, Rev. JOHN HULBERT, of Centre Village, Broome county, N. Y., and Mrs. MARY S. PEARCE, of Oswayo.

DIED.

In Westerly, R. I., May 30, 1883, MARTHA C. SAUNDERS, relict of the late Charles Saunders, in the 70th year of her age. J. W. M.

In Milton, Wis., May 24, 1883, of apoplexy, S. S. GREEN. He had been in poor health for several years, and had several attacks during the time. He was born in Allegany county, N. Y., came to Wisconsin in the Fall of 1845, and was among the early settlers in Milton. His funeral was held Sabbath-day at the regular hour for service, at the Rock River church. A large congregation was in attendance, filling the house. Sermon by Eld. J. C. Rogers, from Rom. 21: 4, "And God shall wipe away every tear from their eyes; and death shall be no more, neither shall there be mourning nor crying, nor pain any more." J. C. R.

In Walworth, Wis., June 5. 1883, of heart disease, RUSSELL E. CRUMB, aged 68 years and 7 months. The deceased was born in Plainfield, Otsego Co., N. Y., Nov. 6, 1814. He was the eleventh child of a family of fourteen children, and the last of nine brothers. Three sisters survive him. He spent most of his years in his native town, he and his family having moved to Walworth in 1872. In early life he experienced religion, was baptized by Eld. Wm. B. Maxson, and became a member of the First Brookfield Seventh-day Baptist Church. He was a man of a kind spirit, and possessed many good qualities. By his sudden death, a wife and four children are bereft of a loving companion and a father's counsel. How rapidly are the fathers and mothers passing away. May the children emulate their virtues, and make the world better by a sanctified use of the superior privileges and advantages which they have. O. U. W.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending June 16th, 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 37,442 packages; exports 3,293. This market is steady, but with exporters out, lacks life and activity. Butter is arriving freely and stocks continue to accumulate. Sellers, however, are firm in their views and the market closes with last week's prices well sustained. Sales have been made of finest State creamery pails at 23c., and some special marks at trifle more. Fine, high flavored, half firkin tubs at 21@22c., and there is some inquiry for prime firkins at 22@23c. Sales of sweet cream creameries at 21@21½c., and we hear of one sale at 22c. In Western creameries sales were at 21@22c., dairy make 15@17, and factory butter was slow at irregular prices, say 11@15c. We quote:

	Fancy.	*Fine.*	*Faulty.*
Sour cream creamery..	22@23	20@21	——
Sweet " " ..	21@21½	——	——
Home dairy, "	—@22	18@20	15@18
Imitation cream'y, fresh	16@18	14@16	10@13
Factory butter, fresh....	14@16	12@14	10@11

CHEESE.—Receipts for the week were 89,898 boxes; exports, 79,146 boxes. There was a strong, active market during the week, with sales at 11@11¼c., and some fancy colored at 11⅜c. Market closes well cleared of stock. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory.....	11¼@11⅜	—@11	9@10
Skimmed.....	7 @10	4@ 6	2@ 3

EGGS.—Receipts for the week were 12,350 bbls. and 3,793 boxes. There was better demand and slight advance in prices, and fresh stock is wanted at the close. We quote:

Fresh.	*Fresher.*	*Finest and Freshest.*
17@18	18@19	19½@20

BEANS.—We quote:

Marrows, per bushel, 62 lbs.....	$2 00 @$2 45
Mediums " "	1 75 @ 2 25

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	—@15
" " fair to good.....	12 @14
Apples, N. C., sliced, choice to fancy....	—@—
" " " fair to prime.....	7 @ 9
Peeled peeches, evaporated.....	18 @20
Unpeeled peaches, "	— @—
Peeled " choice to fancy.....	11 @13
" " common to good.....	7 @ 9
Raspberries, dried.....	32 @34
Blackberries.....	@ 8½
Cherries.....	25 @28
Plums.....	10 @11

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