

The Sabbath Recorder.

TERMS—\$2 A YEAR, IN ADVANCE.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

WHOLE NO. 2014.

VOL. XXXIX.—NO. 37.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 13, 1883.

The Sabbath Recorder.

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

A BRUISED REED.

BY MRS. M. E. H. EVERETT.

Lord, all thy wondering saints have told Thy faithfulness from years of old; Yes and amen, thy word shall be, Though flame devourst land and sea. That changeful word my trust I make, "A bruised reed he will not break."

When tempests sweep the noon-day sky And bow the forests with a cry— Though trembling in the rush I wait So weak, so lone, so desolate, Sure shelter still this rock doth make, "A bruised reed he will not break."

When in the midnight gloom I fear The nameless terror prowling near, Out of the night's imminence This star of promise shines for me; My refuge in this word I take, "The bruised reed he will not break."

A bruised reed! a worthless thing With every light breeze shivering! By earth forgotten or unknown, Yet sheltered by the heavenly throne, His promise all my trust I make, "A bruised reed he will not break."

HON. SAMUEL WARD.

(Concluded.)

ADVICE TO HIS CHILDREN.

My Dearest Children.—The small-pox hath been extremely thick in all parts of the town; but none of us have taken it, that we know of, and as it now abates, we have some hopes that we may escape it. Should it be otherwise, that entire confidence which we all ought to have in the wisdom and goodness of God, will support us under it. Half a century has been completed with me, and I may yet say, "Few and evil have been my days." If my Great Master hath any further business for me to do, he will certainly continue me here, and I, I hope, enable me to see and do it. When he has no further service for me, I hope I shall cheerfully go, and you as cheerfully resign me, and happily embrace the truth of that gracious promise, "When my father and my mother forsake me, the Lord will take me up." It is not in my power to observe the Sabbath as I could wish, but hope all of you will be careful of your duty to God, your Father, in that respect. I am concerned, in this matter, about little Betsy. I hope her sister will be careful of her in this as in all other respects. Whenever, my dear children, it shall please the Supreme Being to take me out of this world, you'll find by my will, which is at Westery in my box there, that I have divided my estate as equally as I could among you all. This, as you are equally near to me, I thought it my duty to do. And that nothing in my power may be wanting to promote your happiness in this world and the world to come, I now recommend to you the following advice.

And, in the first place, let me entreat you all sincerely to remember your Creator in the days of your youth. Religion, my children, is of more importance to you, than all other considerations. Virtue is the road to all true enjoyment, in this world, and the only way to everlasting happiness, in the world to come. Let then, my dearest children, your first, steady, and uniform resolution and practice be to seek first the kingdom of God and his righteousness, and then everything proper and necessary for you will be added. This is not the advice of a parent beyond all the pleasures of this life, but of a father in full strength, capable of every enjoyment of what the world falsely calls pleasure, but preferring, at the same time, religion and virtue to everything else. May God be pleased graciously to grant that you may all be as happy here, as it is proper that human nature should be, and, especially, that you should be eternally happy hereafter.

Next to your duty to God, my children, follow your duty to man. In your connections with human nature, your country, your relatives, and friends, and with each other, each have their separate obligations. As a part of the great family of mankind, it is your duty to love your species, and to endeavor by a sincere practice of the most kind and benevolent principles to promote the welfare of mankind. Be strictly just in all your dealings; but do not be content with being barely righteous, but be kind, benevolent to all, as far as your abilities extend. Your country claims your next regard, and as far as consistent with the just rights and privileges of other nations, do everything in your power and proper station to promote her true interests.

I enjoin you, religiously, to be kind and affectionate to your relatives and friends. With regard to yourselves, strive to promote each other's welfare, both here and hereafter. Bear with each other's imperfection. Be of one mind, and have one interest in everything, as much as they may be united. You may go through life with more ease and happiness, should you be so, than if you should be so unnatural as to break through the tender and strong bonds of nature. I do not mean, by this, to advise any of you

to ruin and neglect yourselves for each other, but, on the contrary, if any branch of the family should be so wicked and imprudent as to run into distress and ruin, by following vice, I would by no means have the rest ruin themselves by encouraging and supporting such vile conduct. Self-preservation is one of the first laws of nature. Take a prudent care, therefore, of yourselves, and, as far as your circumstances will admit, do good to each other, to your friends and relations, and, in short, to all mankind.

If I die, the estate I shall leave, may, if industriously and properly managed, be sufficient to preserve you all from want; but without frugality and industry, you must soon come to distress. Exert yourselves, therefore, in your several callings. Remember the wise man's advice, that the diligent hand maketh rich. But don't make too much haste to be rich, lest you fall into diverse temptations. Be strictly just in all your dealings. Be frugal and temperate in your way of life. Don't be indolent, nor yet too ambitious. Indolence leads to penury and distress, while ambition, though she sometimes places her followers in a state of grandeur and affluence, seldom gives them genuine happiness. The middle path is probably the most safe and happy way for you to walk in.

In every thing you are concerned for in this world or the next, recommend yourselves and your affairs to the protection of the Divine Being. Undertake nothing but what you can, with a good conscience, ask the blessing of God upon. Look to him for everything. Submit yourselves and all your affairs to his all-wise and gracious direction, and cheerfully follow wherever his providence may lead you. Pray to him daily. Read the Holy Scriptures frequently; for in them the true way to comfort and satisfaction in this world, and eternal happiness in the world to come, is eternally and plainly taught, which I sincerely beseech Almighty God, in his great goodness and mercy, to grant to be the portion of each and every one of you. May he, my dear children, take you into his holy, wise and special keeping. May he lead you through the world, with as much comfort and happiness as is proper for you. May he preserve you from the vices and follies of the age, and guide you in the paths of true religion and virtue, to the mansions of everlasting happiness.

My children, may God be with you all, and prosper you. To him, I recommend you, enjoining you, with my last words, to fear, to love, and to serve him, with all your hearts, minds and strengths. This is the best, the first, the last, and the most important advice of your ever affectionate father, SAMUEL WARD.

GOV. WARD'S SICKNESS, DEATH AND BURIAL.

Letter from Hon. Stephen Hopkins to Henry Ward:

PHILADELPHIA, March 27, 1776.

Sir,—I am very sorry to be under the painful necessity of writing so disagreeable news, as the death of your brother, the Honorable Samuel Ward, Esq., must be. He first found himself a little out of order on Wednesday, the 13th of March, and, on that and the two following days, he attended Congress; but, on the last of them, he was so poorly as to be obliged to leave it before it rose, and on Saturday, the 16th, in the morning, the small-pox appeared plainly and very full upon him. To this time and for some days after, the symptoms appeared favorable, and the Doctors Young and Bond, who attended him, thought him not at all dangerous; though I confess for myself, I was apprehensive of danger much sooner than they. The symptoms, from this, began to grow worse and more malignant every day until Friday, the 22d, when the doctors themselves began to be much alarmed. His face was now excessively swollen, his breathing difficult, and his throat much obstructed by phlegm. He continued with the bad symptoms rather increasing until yesterday morning about 2 o'clock, when he peacefully expired. He appeared to have retained his senses quite through his whole disorder, even to the last.

The funeral is to be attended this day at 3 o'clock, by the Congress as mourners; by the General Assembly of the Province of Pennsylvania; by the Majors and Captains of Philadelphia; the Committee of Safety of the Province; and the Committee of Inspection of City and Liberties, the clergy of all denominations preceding the corpse, six very respectable gentlemen of this city being pall bearers. He will be carried into the great Presbyterian meeting-house in Arch Street, where a funeral discourse will be delivered by the Rev. Mr. Stillman. The corpse will thence be carried to the Baptist burying ground in this city and there interred.

As to such papers and other things as your brother has left, I shall take the most exact care, that, after a particular account being taken, they shall be duly packed, preserved and sent to his family. I shall also take care to settle such accounts as he may have unpaid here, and transmit to you a most exact account of what I have done in the whole matter.

His servant, Cudjo, who is now under inclosure, as soon as he is sufficiently recovered, I shall send home with the horses, and every other thing which he may be able to take.

I sincerely condole on this melancholy occasion, and am your very affectionate friend, STEPHEN HOPKINS.

DOCTOR YOUNG TO HENRY WARD.

PHILADELPHIA, March 27, 1776.

Dear Sir,—It is with the most heartfelt grief and pungent regret, that I inform you that the patriotic Samuel Ward, Esq., has left his anxious and mourning friends here, to bewail the loss of one of the most able and consistent defenders of American liberty. He departed life this morning at 2 A. M., of that terrible disease, small-pox, taken the natural way. He took it under great disadvantages, and was most severely seized at the outset. He had given a little entertainment to some friends the evening previous, and spent the time full as convivially as was common for him. The next morning he sent for me. We both suspected the small-pox, and I administered accordingly. The medicines operated kindly. The eruptive fever was mild; but the eruption was excessive and the swelling great, and bore down his strength, in spite of every measure taken for his assistance. When it became evident that he would be very bad, Doctors Bond, Kuhn, Shippen, and Rush were called in for counsel. They were unanimous in the opinion that his recovery was not to be expected.

One circumstance I can not omit. There never was a sick person more assiduously attended, in the world, than Mr. Ward. Besides the tender and affectionate care of Mrs. House, with whom he boarded, he had constant attendance, every night, by some of the most respectable persons in Philadelphia, while your humble servant staid with him most of the time for the last forty-eight hours of his life. Though our grief in parting with so great, good, and amiable a friend, is not easily expressed, yet we have the consolation that nothing was wanting to render his condition as comfortable as human aid could make it.

Mr. Hopkins is to give directions respecting the funeral. Messrs. Redwood and Webster are to make the provisions. The Congress arranges the ceremonies. The bulk of the citizens of Philadelphia have been so well apprized of the singular worth of Gov. Ward that the funeral will be a very solemn and impressive one.

So complete, so firm, so capable, so industrious was Mr. Ward, that his loss will be severely felt in the Congress. In him has fallen one of the mighty advocates for American independency, to the great grief of the proto-patriot—Mr. Adams. Be it your most strenuous endeavor to supply his place with as congenial a spirit as you can find in the Colony.

MARCH 27, 6 P. M.

I have just returned from attending the remains of your beloved and much honored brother to the house appointed for all living. The solemn exercises were, as I expected, attended by a great concourse of the principal citizens. Mr. Stillman's sermon gave great satisfaction. He was interred here, till orders are received from Rhode Island.

Very affectionately yours,

THOMAS YOUNG.

Hon. Henry Ward, Esq.

THE SERMON OF THE REV. SAM'L STILLMAN.

Dedication.

To the Afflicted Family of the Deceased:

My Dear Young Friends,—Accept the following sermon, now publicly offered, as a small tribute of that unfeigned respect I entertain for your honored father, from the time of my first acquaintance with him—great is your loss—and great your sorrow. Scarce had you ceased to weep for the death of that amiable lady, your pious mother, before God, infinitely wise and good, hath been pleased to deprive you of one of the best of fathers. From the moment I heard that he was seized with that fatal illness, I feared for him, I felt for you. But your sorrow not as those who have no hope. He lived beloved, he died lamented. He did not descend to the grave full of years, but full of honors. His life you are not to measure by duration, but by action. Much he did to form your minds and manners, to make you happy, and to promote the public good. Nor was his labor lost. May all your future conduct be worthy of such a father.

But your strongest consolation, under this heavy affliction, must arise from the confidence you have, that he is with God, in whose presence is fullness of joy; and at whose right hand are pleasures forever. That you may meet your worthy parents, and with them enjoy an eternity of bliss, is the most ardent prayer,

Ye afflicted youths, of your sincere friend and humble servant,

SAMUEL STILLMAN.

PHILADELPHIA, April 3, 1776.

EXTRACTS FROM THE SERMON.

Text—1 Cor. 15: 26. The last enemy that shall be destroyed, is death.

In the text we observe the following ideas:

2. The last enemy.

3. Whom Christ shall certainly destroy.

After unfolding these propositions in the body of the sermon, he closes as follows:

In fine, Is death regardless of distinctions? Most certainly. Of this we have an affecting instance before us. There lie the remains of our departed friend and brother, on whom Heaven had been lavish of his favors; whose character needs not my feeble efforts to establish and adorn it. Yet, that we may not be wanting in respect to the deceased, nor the living lose a bright example, have patience with me a few minutes. But how shall I proceed? I know the difficulties that attend giving characters to the dead. It is hard to hit the happy medium—neither to say too much nor too little. I will, however, make truth my guide. And; being sensible that I am called, on this occasion, to address the most august assembly ever convened in America, I will take encouragement from the confidence that great minds are always candid.

Mr. Ward descended from one of the most ancient and honorable families of the Colony of Rhode Island. From his youth up, such were his abilities and conduct, that he was esteemed by his countrymen, and loaded with honors. He was often chosen to serve as a Representative in the House of Assembly; was also appointed to the office of Chief Justice of the Supreme Court; and, as the highest honor that his country could confer on him, they elected him Governor of the Colony. In all these stations, he conducted himself with reputation. When the oppressive measures of the British ministry rendered a Continental Congress necessary, he was chosen one of the delegates of that truly honorable body. And I am authorized to say, that he stood high in their esteem; and was often appointed on committees, to assist in transacting the most important business, to which he ever paid the closest attention, and was indefatigable. No other circumstance need be mentioned to show the esteem the Colony had for him than their choice of him as delegate at a time when everything dear to America was at stake. He was possessed of a fine mind, which had been improved by education; was a thorough patriot; a real, steady friend to the rights of mankind. He neither could be awed nor bribed to sell his country, or sacrifice her freedom.

As a companion, he was sensible, pleasant, and improving; soft in his tempers, and easy in his manners.

As a Christian, he was uniform and sincere, a hearty friend to divine revelation; devout attendant at the Lord's Table, and a worthy, useful member of the church to which he belonged.

In his family, he was the happy man. God had blessed him with a numerous offspring, whom he taught by precept and formed by his own example. They viewed him, not only as their father, but their best companion and their friend. Their hearts were knit together by the strongest ties of mutual love. They imbibed his tempers, and copied him in life. As a master, he was kind.

Yet, he was mortal. His assemblage of excellencies could not secure him from the iron hand of death.

In his last illness, he appeared composed, having placed his expectation of eternal life on the merits of Christ Jesus, in whom, we trust, he now sweetly sleeps; and while we are paying the last kind offices to his frail remains, his better, his immortal part, hath joined the spirits of just men made perfect, who continually surround the throne of God and of the Lamb. His family, the Colony to which he belonged, yea, the Continent, by his death, have lost a friend indeed.

Now, to the King eternal, immortal, invisible, the only wise God, be glory and honor forever. Amen.

EPITAPH.

The following epitaph was written by the Hon. John Jay, member of the Congress, with Gov. Ward, and afterwards a Justice of the Supreme Court of the United States. It is on a tablet in the floor of the main aisle of the First Baptist church of Philadelphia. This church has been enlarged, and the interior modernized, so that the tablet is covered by the new floor:

To the Memory of
THE HON. SAMUEL WARD, ESQ.,
Formerly Governor
of
The Colony of Rhode Island
and
Providence Plantations.
Afterwards a Delegate from that Colony
at the
General Congress,
in which station he died of the Small-pox,
at
Philadelphia,
The 28th of March, 1776,
In the 51st year of his age.
His great abilities,
His unshaken integrity,
His ardor in the cause of freedom,
His fidelity in the offices he filled,
Induced
The State of Rhode Island
and

Providence Plantations
To erect
This grateful testimony of their respect.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, August 24, 1883.

A significant cry is being raised for the convocation of the Chambers. Nothing could well be more disastrous at this moment than the carrying out of such a design. The irrepressible members on all sides of the House would seize the opportunity with avidity of abusing the Government with entering into enterprises of such pith and moment with so light a heart; and yet Tonkin and Madagascar, though they would be the excuses for calling together the representatives of the nation, would not be the most dangerous subject that would be discussed on the Quai d'Orsay and at the Luxembourg Palace. The death of the Comte de Chambord has thrown open the door to perilous discussions; and it would be strange indeed if some hot-headed revolutionist should not seize the opportunity of demanding the expulsion of the Comte de Paris. Now, the attitude and conduct of Louis Philippe's grandson has been irreproachable ever since the fall of the Empire threw open to him the approach to his native land. Compelled to leave it at a very tender age, he was far too happy to be allowed to see it again to let any ambitious thoughts or ideas imperil his enjoyment of his new-found liberty to regard France as his home. As the Comte de Paris observed some ten years ago to the writer of these lines, "All I ask is to be permitted to live in peace in France," and his subsequent visit to Frohsdorf and reconciliation with the representative of the elder branch of the Bourbons only had the effect of emphasizing his desire to lead a retired life. The Comte de Paris is now the only heir to the crown of Royalist France, but there is every reason to believe that he will persevere in the mode of life he has hitherto adopted, unless events unforeseen for the moment should summon him to a position he has never yet betrayed any ambition to seize. Nor is it at all probable that he will seek to hasten by a single day the advent of that perilous time. If the Comte de Paris ever ascend his grandfather's throne, his accession will be due to the blunders of the Republicans rather than to any ambitious endeavors of his own to rule over the French people.

"Le Roy est mort! Vive la Republique!" is the cry raised by some of the Republican journals to-day. But with an amount of good taste and good feeling which does them credit, these very journals not only refrain from ill-natured comment on the Comte de Chambord's political principles and aspirations, but pay a sincere tribute to his many excellent qualities. Firm though they be in their opposition to Monarchical doctrines, French Republicans fully recognize for the most part the unblemished personal character and scrupulous honor of the Prince, who, rather than ascend the throne at the cost of bloodshed and disorder, preferred to end his days in strict seclusion. The details of the Comte de Chambord's every-day life which have been published by the papers most devoted to his cause during the past few months may also have had something to do with the respect and regret with which the news of his death has been received. People have grown more familiar with his character and qualities since he was first taken ill than they had ever been during his long retirement. His imperturbable good humor, his patience under acute suffering, his unselfishness, his repeated expressions of love for his country, have not appealed in vain to the hearts of Frenchmen. It has been seen that instead of the morose, priest-ridden Prince whom he was represented to be, the Comte de Chambord was gay and joyous, fond of field sports, eager for Paris gossip—in short, a man who, although he lived in exile, had much sympathy with his fellow-countrymen. Visitors to Frohsdorf who had been led to believe him an ascetic bigot returned to Paris with anecdotes of his *bonhomie* and pleasant conversation, and it may be fairly said, that he has of late been more appreciated by Frenchmen generally than had ever before been the case. Thus it happens that those who had no sympathy for the cause represented by the Prince are lavish in their expressions of the man and their regret at his death.

Missions.

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

"CAST THY BREAD UPON THE WATERS."

"Cast thy bread upon the waters, Thou shalt not the poorer be; Give to him that asketh bounty, Some day 'twill come back to thee."

It will come in richest blessing From the storehouse of the Lord, With an overflowing measure Upon those who trust his word.

It will come like heavenly manna In thy soul's dark hour of need; And with Heaven's benediction, Thou shalt reap in joy thy seed.

Oh, remember, then, the needy, Turn not any from thy door; Go thyself into the highway, Seek the wretched and the poor.

"Cast thy bread upon the waters," Thou shalt not the poorer be; Give to him that asketh bounty, Some day 'twill come back to thee."

MISSIONARY WORK BY CHURCHES.

It has been a growing conviction with me for a long time that as churches and pastors we are doing too little missionary work. Every true Christian, by reason of his spiritual birth, should be a missionary, and every Christian church composed of such members should be emphatically a missionary church. During this Conference year, the pastor of the Seventh-day Baptist Church of DeRuyter, by the consent of the Church, has supplied the little Churches of Otselic and Lincklean, once in two weeks, alternating Sabbath afternoons, evenings, and First-days. These fields are respectively five and ten miles away, and to meet these appointments at 1.30 the nearest, and 2 P. M. the farthest, requires expedition and a missionary horse. Upon these fields, aside from home work, he has preached more than one hundred and forty sermons, done work from house to house, reorganized one Sabbath-school and traveled over 1,150 miles. The result, under the blessing of God, has been fourteen added to these churches, twelve by baptism, two by letter, and four of these are converts to the Sabbath of the fourth commandment. Of course this has cost the Church at DeRuyter the loss of the pastor's service in the Sabbath-school that follows our morning services; and although not inconsiderable, it is cheerfully submitted to in the interest of mission work. True, it imposes a great tax upon the pastor. But is it not better to wear out than rust out? This method of work costs something of course, but it is a direct contribution of the church and pastor. Suppose all our churches with pastors were doing, emphatically, missionary work, in this sense, of carrying the gospel to the regions beyond them, under the blessing of God, our boundary lines would be extended, and glorious harvests be gathered to the praise of Jesus. Suppose our churches, eight thousand strong in all our membership, should resolve to win each a soul for Jesus. The result would be, that at the close of next Conference year ending Sept. 1, 1884, our numerical strength would be sixteen thousand. Suppose the whole nominal Christian Church, say 400,000,000 should then rally, and enthusiastically push the holy war in the interest of Jesus, and a lost world; how soon would the gospel banner be unfurled to every breeze, and the nations of our lost world be subjugated to Christ! While we have occasion of thanksgiving for the growing interest among our dear churches in missionary work, is it not obvious that a larger consecration and enthusiasm in our work should characterize all our churches? Heaven help us, as ministers and people, to grow in the Christ spirit, and more efficient missionary endeavor, to save a lost world.

J. CLARKE.

DeRUYTER, Aug. 31, 1883.

CHINESE MISSION SCHOOLS IN NEW YORK AND BROOKLYN.

A very encouraging missionary work is carried on among the Chinese in New York and Brooklyn. The White Street Mission school was organized in 1870. In this school fourteen have been hopefully converted and two more are believed to be Christians. Two schools were organized in 1878, which last year had an average attendance of about forty scholars. Thirteen have been hopefully converted, and three more are thought to be Christians. One school was organized in 1879, four in 1880, six in 1881, and about as many more since that time, so at present there are not far from twenty Chinese mission schools in New York and Brooklyn. According to last year's report there were as follows:

Table with 2 columns: School Name, Attendance. Rows include: Total on roll in New York (494), Brooklyn (116-610), Average attendance in New York (286), Brooklyn (55-331), Church members, New York (65-331), Brooklyn (38-40), Thought to be Christians, New York (17), Brooklyn (3-20).

Since the above statistics have been com-

pared, there have been several new schools organized and some additions to the churches, so in round numbers we may estimate the whole number on roll in the two cities, seven hundred, average attendance four hundred, Christians seventy-five. Ladies are generally employed as teachers. Each teacher has only one pupil if there is a sufficient number of teachers. Doubtless the ladies are engaged in this work more generally than gentlemen, because it is a work of self-sacrifice, and involves the giving of an hour on Sunday, instead of using it in amusement, rest, or other legitimate labor. Men are employed as superintendents, as well as ladies, and some in teaching.

One of our Seventh-day girls spending the Winter in the city, taught in the Spring Street Mission, through whom the writer was introduced to the present superintendent, also to the interpreter, Lung Quong, a Chinaman. He at the time was a member of a Chinese shoe manufactory at Yonkers, and came to the city every Sunday to assist in the school. Lung Quong showed me a letter he had received from their former superintendent, who is now a missionary in China. It was quite a pleasant surprise and a singular coincidence to find that he was the little mischievous black-eyed scholarly boy, that a few years ago was one of my pupils in a public school, since which time he had completed his college and seminary courses and is now a missionary of the Cross in benighted China.

The Chinese are taught to read and write the English language. Primary readers, (with the English translated into the Chinese word characters) slates and pencils are used as in a day-school. They are also taught to read in the Bible, to repeat the Lord's prayer and to sing. Familiar gospel songs are translated into the Chinese language.

How wonderful are God's ways! Pagan China is knocking at our door. Four hundred in these two cities are weekly brought under Christian influence, and as many Christians have a chance to be missionaries without leaving their homes. Why should not the Seventh-day Baptists have a mission among the Chinese in New York where we may obey the command of our Master, and "Teach them to observe all things whatsoever I have commanded you?"—I. L. Cottrell, in the Missionary Reporter.

A VISIT TO THE CAVES THAT SHELTERED THE WALDENSES.

BY S. N. HASKELL.

For many years I had been desirous of visiting, not only this people, but some of the caves which had sheltered them during the time of persecution. In the Summer of 1882, in company with Bro. J. W. Gardner, I found myself in the valleys where this people dwell. There are a few of our brethren and sisters living there. Sister Revel who is the oldest native member of the Seventh-day Adventist denomination in Europe, resides in the vicinity of Torre Pellice.

A Bro. Jamet also lives there. He had previously acted as guide to travelers to places of interest upon the mountains. Accordingly, Aug. 13th, 3 A. M. was the time appointed to start for the mountains. It was thought advisable to start thus early that we might wind our way over some of the difficult part of the route in the cooler portion of the day. We drank of the springs from which the Waldenses had often drank. We found the shepherds that were taking their flocks of goats and sheep to spots of green pasture on the mountain side. Every thing we saw was of the deepest interest to us. The ruins of buildings and old churches we examined with the greatest pleasure. Our imaginations were vivid; and while sadness filled our hearts as we called up the persecutions of these people in former years, it was mingled with joy at the thought that the gospel had triumphed, and we were permitted to stand upon the spot where so many faithful men and women had lived and died in defense of the truth. Every rock had its story; and the rocks which we beheld were the scenes of martyrdoms.

As we passed up the mountains we saw in the niches of the same relics of old churches, the stones of the walls still standing. There were the rocks against which young children were dashed by the cruel persecutors; and the cliffs of rocks where men and women were stripped naked and rolled up as balls and precipitated down the mountains. There were the decayed stumps of trees, and the sharp angles of rocks where they were caught and hung transfixed, enduring for days the agony of a living death. Our guide pointed out the mountain-side where small companies were hunted like beasts, for months, guilty of no crime but that of worshipping God according to the Bible.

Time would fail to tell even a tenth of what has transpired in some of these passes and caves, which now exist as they did in the time of persecution. We finally reached a cave where 400 men, women, and children were hid at one time. Our attention was called to the spot and the very rock where one man was caught by the papists and roasted alive. We obtained the particulars of this from one of his descendants. The pass to this spot was most difficult. It was on the side of a mountain where hundreds of feet below and a long way above there was nothing but perpendicular rocks so that no animal, save those that have wings, to say nothing of man, could enter. But there was one secret passage, and to enter this we were obliged to remove our coats, and pass under a rock on our hands and knees. Having gone this far it was necessary to remove our shoes and stockings that our feet might cleave to the bulges of the rocks as we entered downward into the cave.

Passing out some fifteen feet on a rock that was sharp on the upper edge, we were then obliged to descend fifteen feet before reaching a place where we could stand. The safety, if the word safety can be used, of the descent, consisted of the strength of the fingers to hold to perpendicular rock while the feet would be against bulges of the same, thus working our way down. Then fifteen feet more in about the same manner and we reached the bottom of the cave. The women and children were let into this cave from above, or drawn up from beneath, by ropes. Their persecutors were never known to enter this cave, and only the strongest men would attempt it. They knew where it was but dared not venture in. Bro. Jamet who was with us, entered the cave in advance, Bro. Gardner followed, and I commenced the descent but soon found my fingers were not of sufficient strength to cling to the rocks, so returned. This clearly illustrates what dangers these persecuted people would undergo, rather than yield their faith and their lives to their persecutors. It is nearly as difficult to ascend as to descend.

We also entered another cave some distance from this. It is about eight feet down into a seam in a rock, which appeared to be a rent caused by some terrible convulsion of nature. It might have been at the time of the crucifixion of Christ when the rocks were rent and the graves were opened. Whatever may have been the cause, or at whatever time it may have taken place it was an asylum for the poor and oppressed people of God. We could enter but a short distance, as search had been made for gold, and not far from the entrance it was filled with dirt; but our guide said that formerly it was half an hour's walk right into the mountain, rock above, beneath, and on every side. This was not a permanent retreat, but it was often frequented by many of the Waldenses in the times of persecution. These caves and these rocks will tell their story in the day of Judgment. "God heard the cries of that people, which ascended from these caves and dens of the earth, during the terrible persecution."

At the foot of these mountains was an inquisition where many a Christian was tried, condemned, and yielded their lives because they would not renounce the faith of their fathers. Many places of interest, in connection with this building, were pointed out to us. Here we found two skeletons which had been recently found in the cellar. They were buried head downward. Those who claimed that they could tell from the bones, said that they were youth. The Judgment alone will reveal all the secrets of that terrible system which compels men to believe contrary to their judgment and their Bible.—Signs of the Times.

THE SUBJECT AND SPIRIT OF THE CHRISTIAN MINISTRY.

His love so strong, His sympathies so tender, His forbearance so great, His grace so rich and free—to believers He is unspeakably precious. There is none like Christ. By the tongues of angels even one-half could not be told of what he is, and what he has, and what he has done for us. He loved us, and gave himself for us. The story of his wondrous birth, his suffering life, his cruel death, his victorious resurrection, his glorious ascension—Bethlehem and Nazareth, Gethsemane and Calvary, Tabor and Olivet—with their thrilling associations, hallowed memories and spiritual meaning, will never lose their power to charm while tongues can speak or hearts can feel. The power of his word, the grandeur of his deeds, the greatness of his sorrows, the light of his teaching, the merit of his sacrifice, the efficacy of his intercession, the work of his Spirit, and the glory of his coming and kingdom, are each exhaustless as his own fullness, and fresh as the wants and woes of every needy, burdened soul. Of the truth he taught, the blood he shed, the promises he left, the Spirit he sent, the inheritance he secured, the riches are unsearchable. Unsearchable in their source, in everlasting love, whose origin and power far transcends our feeble ken—in their extent, which embraces all possible blessings for all souls through an endless duration—in their manifestation, application and enjoyment, which are shrouded in mystery—in their permanence, for they endure forever. The latest ages will find these riches unimpaired in value and undiminished in supply. Nor dimmed by age, nor worn by use, nor lessened by distribution, and throughout eternity, though more amply displayed, more extensively enjoyed, and more fully appreciated, they will remain as unscrutable and unsearchable as ever.—By William Ormiston, D. D., LL.D., Reformed Collegiate Church, New York, in September Pulpit Treasury.

I NOTICED in the Recorder some weeks ago, the queries of C. D. Burdick in regard to the work of Sabbath-keepers in Emporia, Kansas. After an experience of twenty-three years I can say it is truly very unpleasant living thus alone. But another article in the Recorder of Aug. 9th, "A small matter," should give us courage. We are all missionaries, and if we abide in the vine we shall bring forth fruit.

ITEMS.

The missionaries among the Indians of Alaska regard them as probably a branch of the Japanese or Coreans, and report their moral principles to be better than those of more civilized people.

The Standard (Baptist) says: "Sweden is destined to become strong Baptist ground. Twenty-seven years since, there was not a church of our name and faith in the country. Not long ago there were reported 315 churches with 19,927 members. The revival of recent days has been adding largely to these figures. Our European missions give us good reason to take courage and rejoice."

One of the advantages on the side of the missionaries in Alaska, says Rev. S. Hall Young, who has recently returned from a short rest from Fort Wrangel, lies in the fact that the women are in all respects the equals of the men. The principal obstacles to be overcome are superstition and drunkenness. There are at present twenty missionaries in that field, and their labor is meeting with a satisfactory reward.

In 1830 it was not known that there was a single Protestant among the French speaking people of Canada; now there are 3,000 communicants and a French Protestant population of about 11,000.

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."

TOBACCO.

Shall We Teach Against It, or Forbear?

On my way to visit a patient in Chicago, Ill., last week, in answer to an urgent call, having been delayed one day by a previous engagement to visit a patient in Northern New York, I took from my home in Syracuse, N. Y., a Pullman Palace Sleeping Coach on the Lake Shore and Michigan Southern Railway Route, a fast train to gain time.

I noticed in the section next to mine, when west of Buffalo, a very common-sense looking gentleman, and a nice looking young lady, his daughter I concluded, and, while looking out at the late residence of the lamented Garfield, as we passed Mentor a few miles east of Cleveland, we had some conversation together, which confirmed my favorable impression of the man.

Being the first to arise, at 5 o'clock the following morning, I was standing, for want of a place to sit, when the colored man having in charge the arrangement of the car for sitting purposes, coming along, suggested that I might go into the smoking apartment of the coach, till all were up, the beds put away, and the beautiful car put in order. The thought of entering a smoking apartment, I confess, was very repugnant to me. But as none of the passengers were up, and as the colored man assured me that no one was smoking there, then, I made my way along to a snug, little, well-cushioned apartment, that would seat about six persons, with four large spit-boxes sitting around, all about half full, I think. While sitting there alone, enduring the tobacco-polluted atmosphere, and contemplating not only the tobacco habit, but also the various other ways that many people are taking to destroy the physical, deprave the moral, and weaken the intellectual powers, for the prevention of which I had bent nearly all my energies, thus far, I was beginning to feel that all efforts to promote human health, and thereby improve the morals of mankind, had been more than counteracted; and, especially so, when there came before my vision, the thousands of innocent children that are either killed outright, or reduced to physical, intellectual, and moral wrecks, by early, ruinous habits; and among these habits, for which the parents and guardians alone are responsible, my mind reverted to instances of ruined brains, and dwarfed limbs, as well as other pernicious influences, growing out of dressing children with short sleeves, short pants and dresses, in obedience to an unpardonable and silly fashion! and thinking further, of the general recklessness of parents in allowing their children to eat candies, as well as other unnecessary and injurious trash; and stuffing them with food, at all hours, instead of feeding them with strict regularity, as they should; all of which, by impairing digestion, creates a predisposition to diphtheria and other diseases; and the indigestion produced, causing an inclination for the tobacco I was smelling, and its depressing effects to intoxicating drinks, I felt like making some more desperate effort to stop this unnecessary tide of destruction, if it were possible, for it covers all, or nearly all, of those cases of deaths of children usually attributed to the "Lord" or "worms," or both. Just then, as the morning sun began to illuminate the broad prairies through which we were passing, thus turning my thoughts to the scenery without, the gentleman to whom I have referred came in. Learning that he was from a Southern State, in which I knew much tobacco was

formerly grown, after complimenting the general good qualities of those of his State with whom I had been acquainted, in the relation of teacher and student in a medical university, where I formerly lectured, I inquired if they still raised much tobacco in his State. His reply was, "Piles of it." Then, taking up the inspiration where I had left it, I was involuntarily, as it were, soon telling him of my observation in relation to the injurious effects of tobacco, how it depresses vitality by its deadly poisons, thus causing a host of idiotic and other forms of insanity, more or less incurable, thus invariably letting down, not only the physical, but also weakening the intellectual and depraving the moral powers. I also called his attention to the sad predicament a man would be in, should he, dying drunk on tobacco, get into heaven, giving it as my opinion that under such circumstances he would jump the whole distance to the infernal pit, if he knew he would break his neck, but what he would have it. Or, if not, I thought he would create a good deal of disturbance, the first five or six weeks, by his nervous hallucinations, as I have known people to when deprived of it in this world, as I did not believe that dying would enable such people to break off any easier. I even told him that I had heard say that a man of a certain nationality thus dying, did by some means get into heaven, smuggling in a little tobacco, of course. For it was stated that on lighting his pipe, and sitting down to smoke, he created such a foul stench, some even becoming sick at the stomach, that in order to get rid of the nuisance he was told that there was a bull-tight outside, whereupon he went out to see it, and, the doors being fastened, he never got back again. And while I did not vouch for the correctness of this statement, I called his attention to the reasonableness of it, and finally closed by telling him that I would not, with my knowledge of the direct and indirect pernicious effects of tobacco, and taking into account the next to impossibility of breaking off from the habit, as well as its depressing effects being the foundation for the demand in the system for alcohol, have the habit of using tobacco for a warrant deed of all the worlds the Almighty ever made, and all the personal property thrown in, and take my chances of getting out of it, dead or alive.

Just then another man came in smoking, a friend of mine; so, excusing myself, I went out without knowing what impression was produced, only that my skull was not broken. Soon, as we were nearing Chicago, and as I handed my card to my friend just referred to, who lives in that city, the Southern gentleman who had thus, except another good-looking, silent gentleman half of the time, constituted my very attentive audience, came and asked me for one, giving me his name, and inviting me to call on him should I ever come into his State, adding with some apparent emotion, "But I am a dealer in that awful weed of which you have been speaking;" upon which I asked him to think of what I had said, and he replied that he would, showing a very forbearing spirit, under the circumstances. I thought, then, I would be more careful. So while sitting that day in the Summer-house, in an eden of flowers, at the beautiful residence near one of the parks, of the gentleman who called me to Chicago, who, I think, does not use tobacco, when cigars were offered me, I merely said, "I do not smoke."

E. R. MAXSON, M. D., LL.D.

No. 208 MADISON STREET, SYRACUSE, N. Y., Sept. 2, 1883.

HIGH LICENSE.

In a short article under this head the Standard of Chicago, says: "The high license organs are making a great ado over Joliet, in this State, with its twenty-six saloons, which are charged \$1,000 for a license. This, as a matter of course, is a considerable reduction of the number from what it was when the fee was but \$50. But is there any less liquor sold? Twenty-six saloons give one to every 240 inhabitants. Take out the women and children, it leaves one saloon to about every seventy-five drinkers. But the city gets more money, and the influence of the saloons is less in politics from the reduction of their number. If a law which amounts to a prohibition of a part of the saloons produces the beneficial moral results claimed, let us prohibit them entirely and we shall have a social millennium."

Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for need of education half as much as for warm, earnest interest of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all."

Education.

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

The attendance at Milton last year, 303, an increase over last year of 62. Of these, 170 were 133 females. The students according to the department were registered as follows: Academic, 231; in Vocal and Music, 22; and in Painting at

In 1835, when the policy which DeRuyter Institute established, it was publicly announced, when opened, "will department." At that time was an advanced one even enemies of the country; and the coming of the educational denomination, the question of ladies with young gentlemen was settled without any of have since acquiesced in the decision.

ALFRED UNIVERSITY.

The Fall term of Alfred opened under favorable circumstances attendance is large with an of students in the advanced

The Business Department Davis, opens with five courses, and the promise next term.

Rev. L. E. Livermore, appointed by the Trustees, "licensing Agent" for the University with his family. He will home, for the present at least various directions throughout, among the alumni an institution as shall seem the first object of his work. It is hoped also that his work will be a more intimate one with the people, and secure extended patronage, both among other people. The article "parture," in this paper, will subjects of his work more fully

A NEW DEPARTMENT.

For many years there has been anxiety on the part of interested in our education see our schools placed on a financial basis. From the schools, as well as our own, been recognized as a necessary element of the best results, kept constantly in view by the control of these schools. Secured teachers have the difficulties of a slender indifference to their needs, appreciation of their needs have dropped into positions. With unbounded righteousness of their side the people for whom they are aged by the sympathies of port of some who appreciate they still maintain these edifice which we as a people build.

Without in the least other lines of our Christian too-much to say that our foundation of all other these, every other interest. To these we must missionaries, pastors, teachers and women of our hearts, who are to the engineering of all our enterprises.

The present age demands more than hitherto, and facilities in our schools demand for riper scholars of broad culture and more extensive rates and buildings. Universities have become absolutely necessary to such schools are necessary.

Appreciating these Alfred University, for history, have decided Agent in the field, not effort as canvassing general and continuous turning, soliciting encouraging the young

Education.

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

The attendance at Milton College was, last year, 303, an increase over the previous year of 62. Of these, 170 were males, and 133 females. The students were classified according to the departments in which they were registered as follows: Collegiate, 43; Academic, 231; in Vocal and Instrumental Music, 22; and in Painting and Pencil, 24.

In 1835, when the policy was discussed on which DeRuyter Institute should be established, it was publicly announced that this school, when opened, "will have a female department." At that time, this position was an advanced one even among the academies of the country; and thus at the beginning of the educational movements of our denomination, the question of training young ladies with young gentlemen in our schools was settled without any controversy. All have since acquiesced in the wisdom of this decision.

ALFRED UNIVERSITY ITEMS.

The Fall term of Alfred University has opened under favorable circumstances. The attendance is large with an unusual number of students in the advanced classes.

The Business Department, under Prof. Davis, opens with five entries for the full course, and the promise of a larger class next term.

Rev. L. E. Livermore, who has been appointed by the Trustees, a "General Soliciting Agent" for the University, is here with his family. He will make this his home, for the present at least, and go out in various directions through the denomination, among the alumni and patrons of the institution as shall seem necessary. The first object of his work will be to secure endowments for the various professorships. It is hoped also that his work will bring the institution into a more intimate acquaintance with the people, and secure for it a more extended patronage, both among our own, and other people. The article, on "A New Departure," in this paper, will explain the objects of his work more fully.

A NEW DEPARTMENT.

For many years there has been an increasing anxiety on the part of those most deeply interested in our educational enterprises to see our schools placed upon a permanent financial basis. From the history of other schools, as well as our own, this has long been recognized as a necessity in the attainment of the best results, and a point to be kept constantly in view by those upon whom the control of these schools devolves. Consecrated teachers have struggled against the difficulties of a slender support, a general indifference to their necessities and want of appreciation of their noble work, until they have dropped into premature graves, or toiled on under the discouragements of overtaxed and enfeebled powers, without listening to the frequent temptations to abandon their work for easier and more remunerative positions. With unbounded faith in the righteousness of their cause, confidence in the people for whom they labor, and encouraged by the sympathies and generous support of some who appreciate their work, they still maintain these corner-stones in the edifice which we as a people are seeking to build.

Without in the least undervaluing the other lines of our Christian labor, it is not too much to say that our schools lie at the foundation of all our growth. Without these, every other interest would be impeded. To these we must look for our missionaries, pastors, teachers, evangelists, and men and women of cultivated minds and hearts, who are to propel and direct the engine of all our enterprises.

The present age demands better scholarship than hitherto, and therefore better facilities in our schools to meet this increasing demand for riper scholarship. More teachers of broad culture are needed, better libraries and more extensive cabinets and apparatus and buildings. Older colleges and universities have found a liberal endowment absolutely necessary to their life and growth. Such schools are never self-supporting.

Appreciating these facts, the Trustees of Alfred University, for the first time in their history, have decided to place a General Agent in the field, not for a single spasmodic effort as canvassing agent, but for the general and continuous work of preaching, lecturing, soliciting funds, and students, encouraging the young to seek better qualifica-

tions for labor in the gospel ministry and other departments of Christian work. With these ends in view, it is confidently believed that such an agent will be of greater service to our general interests than he could be at present as pastor in any of our churches.

Accordingly, the Trustees of Alfred University have called Rev. L. E. Livermore from his pastorate in the oldest living church among us, to engage in this work. He has accepted this call, and entered upon his duties. The Trustees ask for him as their representative a cordial welcome in the annual gatherings of our Associations and Conference, as well as in churches and families where he may labor in these sacred interests.

TO SCHOOL OR TO BUSINESS?

Just now thousands of young men are deciding one of the most important questions of their lives, whether they shall go to school or go into business, whether they shall begin their career of money-making and self-support, or shall continue their term of education and of preparation for active life a season longer. Shall we go to school, to college, or shall we go to work? that is the question.

The greed for business is outstripping the greed for education. There are tens of thousands of young men hurrying into shops and stores who ought to be in school. We may lay it down as a general rule; having few exceptions except those where the support of a family depends on one's labor, that the young man of good fair abilities who does not take the full course to secure a liberal education makes a most serious mistake. To be sure he does not know it, and he may never find it out; for he may never get his eyes open; but he makes a sad mistake all the same. The greatest blessing a young man can get is an education, whether in college or in a technical school, or wherever or however acquired.

"What do I need a college education for to be a clerk or merchant?" You may make a good clerk or a good merchant without an education. But is that all you want to be? Probably it is; but it is not all you ought to want to be. You can be more than that. You can be a broad man, with an interest running in many directions, in sympathy with all the movements and understanding all the progress of the world. For this you must get started in many different directions; and this is what your college is for. It opens to you a hundred roads, leads you along each for a little way, and proves to you that the world of thought is large, and tells you it is much larger than you see. It opens your eyes; it makes you alert to see what you would else never see; it tells you what men have done for men, and in what lines the world's movement goes. It fills your mind with a thousand facts all new to you, and tells you what they are worth. Then it takes your mind and trains it. It teaches you how to work, where to look, what thinking is, and, best, what wise thinking is, and how to do your work intelligently. It gives you facts and facility and discipline.

"Is that all? I don't quite see the profit of that." Of course you don't. It does not give you money. You could see that. It costs money. But take our word for it that it is good for you. You are young. We have heard many and many men in successful business lament that in their youth they had not got a good education. We have heard them blame themselves or blame their parents for it; but we never heard one wish that he had left study and begun business earlier. Such men could tell you that for the man who hopes to get beyond the simplest routine labor an education is in every way profitable; that it is a protection to him, that it opens new avenues, that it gives him friends and enables him to hold his own with them, that if it delays him a little at the start it gives him speed on the race. Even business can be better understood and carried on more successfully by a young man who has a well trained mind than by one who has turned earlier into a narrow line of work at the expense of the development of his best faculties. It may be that the Latin and the Greek and the Astronomy will not be much used in after life, but the training the mind has received in their study will help all through life in any business or trade.

Poverty need be no bar to an education. If a young man has energy and determination he can get it. If he is willing to help himself he will go to an academy or a college and he will find every one ready to help him. Free education will be provided him, if he is worthy of it, in almost all our colleges. They have their scholarships purposely for him. All it wants is *pluck*. Young man, don't go West yet. Stay East a little while longer and get an education. Then go West or East and make it useful as a farmer, or clerk, or merchant, or professional man. It will help you everywhere.—*Independent*.

CLIPPINGS.

The Trustees of Dartmouth College have received a communication from the Hon. E. A. Rollins, of Philadelphia, offering to give \$30,000 for the erection of a chapel, on the condition that Dr. Edward B. Sanborn receive annually \$400 during his life, and that \$60,000 be first obtained in subscriptions by January 1, 1884; for the immediate erection of a fire-proof library building. The offer has been accepted by the trustees, who will use their utmost endeavors to comply with its conditions.

The *Atlanta Constitution* earnestly advocates the introduction of some form of technical education in the South, and especially in Georgia, as the best method of advancing the material interests of the country. "We have thought it best," it says, "to begin at the bottom in building up, while others think a lofty idea should be held up from the start. We would prefer a school like that attached to the Washington University, in St. Louis, or the recently-established school in Chicago, but other good friends of technical education would prefer to establish at once a school on the basis of Hoboken, or Troy, or Boston. If the Legislature leaves the commission that it creates any discretion in the matter, the friends of the two plans will have good opportunity to present their respective merits and fitness to the needs of the State."

On the night of Sept. 1st, W. R. Brooks, of Phelps, N. Y., discovered a singular object in the constellation of Draco. He was not certain as to its real character, but on Monday night Prof. Lewis Swift, Director of the Warner Observatory at Rochester, N. Y., verified it by means of the large Warner telescope as being a comet. It is quite large, nearly round, and moving slowly westward. Mr. Brooks received a special prize of \$250 from Mr. Warner some two months since, and if there is no prior claimant, will be entitled to the \$300 prize on the present discovery.

The University of Melbourne, N. S. W., has received a handsome bequest from a rich Western district squatter named Wyselaskie—a Swiss brought up in Scotland. He has left to that University \$60,000 for bursaries, \$100,000 to endow Professorships of Divinity in connection with Ormond College, and \$50,000 to the College itself. He has likewise left a large sum to the Ladies' Presbyterian College, and to the parish in Scotland where he was brought up.

There is to be another "Training-School" in Chicago, and a new sort. The new institution is to train in manual occupations, and a fine building is to be erected on the corner of Michigan Avenue and Twelfth Street. There are to be both academic and mechanical departments. Within easy access of the school-rooms will be laboratories, blacksmith shops, machine shops, turning shops, etc. It promises to be a source of practical aid to handicraftsmen.

John I. Blair has recently added \$100,000 to the endowment of the school founded by him at Blairstown, N. J. Dr. S. H. Shumaker, well known for his educational labors in Pennsylvania, has accepted the principalship of the school.

The Rev. Daniel Dorchester, Jr., has been elected Professor of English Literature and Political Economy at Boston University.

Mr. W. G. Seelye, a son of President Seelye, of Amherst College, has been elected to the Chair of Greek in Iowa College.

Mrs. Dr. Jennie Trout, of Toronto, Canada, has donated \$10,000 to establish a medical school for women.

Officials of the German Universities are preparing measures against dueling.

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."

EXAMPLE.

We scatter seed with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to fleet,
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

—*Keble*.

AGITATION INCREASING.

Review of the Outlook.

A pamphlet of 44 pages has just come to the table of the *Outlook*, entitled:

THE TWO GREAT QUESTIONS OF THE DAY. The Doctrine of the Church as to the Authority of, 1. The Lord's-day. 2. The Holy Scriptures. Baltimore, 1888. George Lyett, 44 Lexington Street, Baltimore, Md. Price, 25 cents, postpaid.

The introductory note is as follows: "The attempt to state carefully, yet within small compass, what the church does certainly teach as to two of the great matters of Christian belief and practice (but which has been confused in many minds by various recent and confident representations), is addressed to my brethren of the clergy in Maryland, and to the devout and thoughtful laity. Yet it is also offered with due respect and humility to the judgment of all the bishops, clergy, and lay members of our church in the United States. It will be observed that the discussion of what has appeared in the *Outlook*, as that has been left sent through the post-office to our clergy. Of the other, as it has been treated for some months past by the *Churchman*, New York. T. S. B."

We suppose we know the full name of the author, but do not publish our supposition until confirmed, since he has chosen to write only T. S. B. About thirty pages of the forty-four are devoted to the *Outlook* and its theories. We do not care to review the

work, or to note its criticisms, here. It pays its opening compliment to the *Outlook* in the following words:

"It has been said that to apply the fourth commandment to Sunday, by maintaining that the holy day of the week was transferred from the seventh to the first day, was a Puritan invention. I am not sure but that we are indebted for this very brilliant discovery to the small, but zealous, sect of the Seventh-day Baptists, who are themselves in some respects the most complete development of Puritanism that we have. Many who read this will have been for some time past receiving a well-printed and well-written little paper called the *Outlook*, devoted most honestly, in some respects ably to promoting the keeping of the fourth commandment. I very soon saw that the hope and purpose of it was to convince all the Christians of this nation, 1st, that the Lord's-day had no real religious authority, and then to slip into the 'aching void,' which all thoughtful Christians would at once feel and fear—the seventh day—simply the Sabbath, as the Jews keep it.

"I was so certain that this attempt was absurdly impracticable, and in itself erroneous, that I feared the only result of all this labor and expense of those good men would be to promote the very irreligious tendencies they deplored. So I should have lost all interest in their work but for one thing. That was my curiosity to see how they would conceal this end from many whom they did not wish to shock until they could surround, and by a surprise take prisoners of those who outnumbered them so many times. "And they did their work very ingeniously. Evidently, many of their previous opinions were surprised, disconnected, demoralized by the argument, and if not quite surrendering and re-neging at once with their captors, did not know what to say. And the other result, I think I see plainly. Many who wished to discredit all serious and reverent ideas of Sunday, applauded this attack upon it, and seized upon its arguments and quotations for their purpose."

Then comes the following footnote:

"In what follows I shall take the arguments of the *Outlook* to represent the notion controverted, because they have undoubtedly at this time more general currency and greater effect upon opinion among those who guide the opinions of others than anything else in this day and land. I am sure that many of my faithful brethren of the clergy have been more or less persuaded, or at least confused, by their captors, and that the real history and chronology are much mixed—this is not by design, but chiefly owing to the fact that two or more writers pursuing the same end seem to approach it by methods somewhat different. Nevertheless has this tended to produce that confusion as to the whole question to which I allude." p. 7.

We thank the writer for saying plainly what we firmly believe, but which we have not cared to claim lest it be deemed boastful, viz., that the truths set forth in the *Outlook* "have undoubtedly at this time more general currency and greater effect upon opinion among those who guide the opinions of others than anything else in this day and land." The *Outlook* does aim "to convince all the Christians of this nation" that Sunday has no religious authority, the Bible being the standard of faith and practice. But its higher aim is to lead all these Christians to the complete truth, that God's law, unchanged, and God's Sabbath, enlarged and Christ-ian-ized and freed from all merely Jewish features, must be re-enthroned in the heart and life of the church. We know also from the character of the correspondence which comes to our table that men of all classes are being deeply moved by the power of truth. We are glad that the pamphlet of T. S. B. has appeared. It will encourage investigation, and aid in developing more of truth. The course of essential truth can never be permanently hindered. Efforts to check its flow often spread it more widely. Meanwhile, Sunday travel and Sunday saloon; committees and associations for promoting Sunday observance are combining to keep the question alive, and to increase the agitation. The Sunday newspapers have pushed themselves farther than ever before during the past Summer. The elements of agitation are gathering force each month. All this we welcome, while we push our work in behalf of the whole truth and God's perfect law.

JURIES AND JURY TRIALS.

The last thing in a trial is the verdict of the jury, which must be a unanimous one. Originally the jurors were witnesses, and the rule was in the earliest times that twelve witnesses must swear to the prisoner's guilt before he could be convicted, just as at the present time twelve grand jurors must swear to their belief in his guilt before he can be put on his trial. Later on they ceased to be witnesses and became judges. The rule that the jury must be unanimous before the prisoner can be convicted is a direct consequence of the principle that no one is to be convicted unless his guilt is proved beyond all reasonable doubt, and so long as the institution is preserved, the principle of unanimity should be retained. It is one of the curiosities of legal history, the uncertainty which prevailed down to within the last quarter of a century or less, what the presiding judge should do in the case the jury could not agree. One theory was, as Sir James Stephen says, that the judge ought to confine them, without food or fire, till they did agree. We remember, in 1859, Lord Campbell angrily telling a jury, when discharging them without giving a verdict, that the old law was that the judge could have them all put into a covered cart, carried to the confines of the county, and there shot into a ditch. Lord Lyndhurst made fun of this in the House of Lords, and declared that Lord Campbell had been mistaken in his law, and that all that the judge could do originally was to carry the jury with him on his circuit

till they did agree, or until he reached the borders of the county. Whatever the old rule may have been, it was solemnly determined in 1866 that in a case of necessity the judge might discharge the jury, and the prisoner be committed and tried a second time. Such a rule obviates the principle of unanimity, and possibly has given the institution of trial by jury a fresh lease of life. It was always regarded as an abuse of power to subject jurors to any penal consequences in respect of their verdict, and since the revolution no attempt of the kind has been made.—*Blackwood's Magazine*.

OVER-SENSITIVE PERSONS.

You are our friend. You are warm-hearted and generous, and have many other good qualities for which we love and praise you. Yet you have a fault, and a growing one, which, if you do not regard, will embitter your future life. You are over-sensitive to the opinions of every person in the little world in which you live and move. You place your happiness entirely too much in other people's keeping. A word of praise unduly lifts you up; and a word of censure casts you down. The slightest dart of criticism leaves a wound which is very slow to heal. It will be very hard for you to forgive an honest friend who thus dares to tell you this plain, unpardonable truth. You deny with warmth the charge—of course. But your very warmth of manner betrays you. It is hard for any man to know himself, and it is doubly hard for you. Glance backward on the past, and mark how often your over-sensitive spirit, has been wounded. Only see how quickly and how often you have taken a slight when really no slight was ever intended. Pray, then, for two things: First, for grace of humility. Take care how you rate yourself higher than any one else in the whole world will rate you. If others fail to see your good qualities, so much the worse for them. They are blind, so pity their misfortune. Praise God for all your gifts, and use them wisely and constantly. Then pray that you may do your work in life as in the sight of God. Seek to please and honor him, and put away all selfish motives. Whether men smile or frown, go straight ahead, and you will have an approving conscience and at last a great reward.

THE VIADUCT OF SALVATION.

The bridge across the picturesque valley of Crumlin is a notable structure. Its airy lightness and symmetrical form suspended so high in space make it a thing of singular beauty. But it is as notable for the ingenuity of its construction as for the beauty of its form. One principle in its construction is that it can yield ten inches under pressure without affecting its safety. We well remember the occasion of its opening, when its bearing power was most severely tested. A long train of trucks, each one laden to its utmost capacity with heavy material, was drawn slowly over it. In the meantime there were persons placed in convenient situations to watch the effect of so much weight upon the bridge; the dense crowd below holding its breath with expectation to hear the verdict. At last the burst of hurrahs were deafening which greeted the announcement that it yielded but three inches, leaving a margin of seven between it and danger. But God's way of salvation is a structure built on a principle incapable of yielding a hair's breadth. How grandly it was tested on the great day of Pentecost! On this, its inauguration, it carried over from death to life three thousands souls, including some of those who had with wicked hands crucified and slain the Lord of glory, and it yielded not under the weight of their guilt. Surely men can afford with great confidence to rest their soul's salvation upon a scheme thus buttressed by eternal truth.—*From Phases of Christian Truth: Sermons by A. J. Parry.*

THE SPIRIT HELPS.

There are times when men's thoughts naturally take the form of words, and arrange themselves in orderly sentences. There are other times when no words can reveal the thoughts, but when a look might convey what a volume could not contain. So it is in regard to prayer. Sometimes our ideas find easy utterance; again they struggle at the door of a full heart, and can not find exit. So Esther stood silent before her lord, disclosing only by his wistful presence all her trust and entreaty. So, as it is told of the devout Bengel, when he spread out his Bible to retire to rest, and simply murmured, "Lord, it is all understood between us." And so may we all, if we will, turn our hearts to him to whom our hearts are known, and offer our unutterable longing for his ineffable gifts of love and peace. "And in like manner the Spirit also helpeth our infirmity; for we know not what to pray for as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered." There is no moment so busy, no place so crowded, but that this form of prayer is then and there possible; and thus it is that we may obey the charge of the apostle, "Pray without ceasing."—*Western Christian Advocate*.

JOHN RANDOLPH once said, "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers, and taught me to say, 'Our Father, who art in heaven.'"

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 13, 1883. REV. L. A. PLATTS, EDITOR.

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

WE call attention to the additional announcement concerning tickets from Rome and Syracuse to Adams Centre and return made in our Special Notice column this week.

THE new postal rates affect only first-class matter. On and after October 1, 1883, postage on all letters, drop as well as others, between points in the United States, will be two cents, for each half ounce or fractional part thereof.

A CORRESPONDENT requests us to exhort those planning to attend the Conference to be as careful in the preparation of the heart as they are to make preparations in other matters, and that our friends at Adams Centre make arrangements for entertainment so in accordance with the simple principles of the gospel, that they with all the rest may get as much as possible of the rich feasts of the house of the Lord.

OUR ANNIVERSARIES.

For the benefit of some who are not as familiar with the general order of our Anniversaries as some others are, this brief statement is made. The General Conference convenes, in the "good old Sabbatarian phraseology," on the fourth day of the week before the fourth Sabbath in September.

On Fifth-day the Missionary Society holds its session, at which the report of the Executive Board will be presented by the Corresponding Secretary, giving a history of the year's work together with plans and recommendations for future work; the Treasurer's report will be presented; and a general discussion of missionary topics is expected to follow.

On Sixth-day the educational interests of the denomination will be presented by the programme of the Education Society. The interest of this day will center about the Annual Report of the Board in which will be given a brief report from each of our principal institutions, Alfred University and Milton College.

The Sabbath, beginning with the evening following the sixth-day, will be given to various religious services and devotional exercises. The Conference prayer meeting, by many regarded as the richest feast of the occasion, is to be led by Eld. James Summerbell of Second Alfred.

On First-day the American Sabbath Tract Society will hold its session, with its report of work done and its plans for the future. That feature of this report which relates to the dissemination of Sabbath truth through the Outlook, will be especially interesting; Eld. J. W. Morton, of Westery, R. I., is appointed to preach the sermon of Tract Society day, with Eld. W. C. Titsworth of First Alfred, alternate.

Besides this general outline of exercises, the General Conference will doubtless, as usual, hold short sessions at intervals between Society meetings as opportunity is afforded. At some time during the series, Eld. Nathan Wardner, of Milton Junction, Wis., is to preach a sermon on the duty of our people, in view of their opportunities, and the demands of the hour, and Bro. H. D. Clarke, of Verona, is to give a biograph-

cial sketch of our late beloved brother, Eld. Charles M. Lewis.

With such an array of good things provided for, our Anniversaries next week ought to be the best ever held. Let us go up to this annual gathering in the Spirit of the Lord. Let us go prepared to work in such a place, and in such a way as may be deemed for the greatest good of the cause, prepared to yield personal opinions and preferences to the united counsels of our brethren to whom great interests have been entrusted for care and management, prepared to inquire in the spirit of the true disciple, "Lord, what wilt thou have me to do?" prepared, with mind and soul and strength to do his will when it shall please Him to make it known to us. The our Anniversaries will be profitable to us indeed.

CONFERENCE FROM ALLEGANY.

For some reason, we are not advised what the Committee on Railroad Fares seems not to have made any provision for reduction in favor of those who may go from this vicinity. At a late hour, therefore, we have undertaken to do something in the matter, with the following result: There are three principal routes which passengers going by way of Hornellsville may take, viz: 1. By way of the Erie to Corning, thence by Syracuse, Geneva, and Corning Railroad to Syracuse.

Communications.

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

HYMNS OF THE SIXTEENTH CENTURY.

Furnished by C. B. BARBER, Mill Yard, London, Eng.

If that a sinner's sighs be angel's food, Or that repentant's tears be angels wine; Accept, O LORD! in this most pensive mood These hearty sighs and tears of mine: That went with Peter forth most sinfully; But not with Peter wept most bitterly.

If I had David's crown to me betide Or all his purple robes that he did wear; I would lay then such honour all to side, And only seek a sackcloth weed to wear: His palace I would leave, that I might show And mourn in cell for such offence, my woe.

There should these hands beat on my pensive breast; And sad to death, for sorrow rend my hair: My voice to call on Thee, should never rest; Where grace I seek, whose judgment I do fear. Upon the ground, all groveling on my face, I would beseech thy favor, and good grace!

But since I have not means to make the show Of my repentant mind, and yet I see My sin, to greater heap than Peter's grow, Whereby the danger now is to me: I put my trust in his most precious blood, Whose life was paid to purchase all our good.

Thy mercy greater is than any sin! Thy greatness none can ever comprehend Wherefore, O Lord! let me thy mercy win, Whose glorious name, no time can ever end: Wherefore I say, "All praise belongs to Thee!" Whom I beseech be merciful to me.

SEVENTH-DAY BAPTISTS AND THE "VISIONS."

In the heavy "Supplement" of the Review of August 14th, there is a paragraph devoted to Seventh-day Baptists and the "visions," which may occasion a little wonder why they should be mingled up in what, to them, must look like a war in a teapot. Here is the paragraph:

"Our Seventh-day Baptist brethren also greatly commiserate us because of the visions; yet they have a large amount of wealth, an educated and talented ministry, and stand as a very respectable people before the world, and are not disgraced by visions. How is it that they are practically making no advancement or increase with such great advantages? We leave them to answer.

Well, we are thankful that with all our unworthiness, the Lord mercifully gives us light from heaven. We prosper when we follow it, for then God blesses us."

I tender the briefest reply, namely, that Seventh-day Baptists are averse to nursing so formidable a trouble as the "visions," and while they "are not" as yet "disgraced" by them, they feel that they are no credit to the Sabbath cause. It would be interesting to know whether the columns of the Review would be opened to answers on the "visions" question from Seventh-day Baptists.

ONE OF "THEM."

DUTIES OF THE PEOPLE TO THE PASTOR.

BY REV. D. E. MAXSON, D. D.

If the duties, cares, and responsibilities of the pastor in behalf of the people of his charge be so grave and arduous as my brother has set them forth to be; and if the office of the pastor be so indispensable to the life and success of the church as the New Testament teachings and the history of the church represent it, there can not fail to be large and important answering responsibility and reciprocal duty on the part of the church to the pastor. To set forth and impress these is the part assigned me in this installation service.

With the Bible for authority, the minister may properly ask and expect the church to be faithful to him in the following, among other duties:

1st. That it give him a cordial welcome and full confidence at the beginning. Christ so identifies himself with his ministers that he makes the treatment the churches bestow upon them the measure of their regard for himself, and directs them to shake off the dust from their feet for a testimony against the people who will not give them kind and appreciative reception, declaring that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that people. Mark 6: 10, 11. Paul made much of this hearty welcome of the pastor by the people, and claimed it without hesitation for himself. In the Corinthians he says, "Receive us, it is in our hearts to live and die with you." 2 Cor. 7: 2. In sending Epaphroditus to the Philippians, Paul tells them to "Receive him in the Lord with all gladness, and hold such in reputation." Phil. 2: 29. This kind welcome of the new minister, both publicly, such as will be given to-day, and privately, by both old and young, will go far to strengthen the hands and the heart, that might otherwise falter. With the very kindest reception there will be enough to tax the patience and the skill of the stranger in opening his work, even in the most favored community.

2d. The church should see to it that attentive and reverent hearing be given the word preached. Great wrong is done the incoming minister when, from partiality to the retiring one, prejudice to the incoming one, or from any form of indifference, a full and faithful hearing be not awarded at the very beginning, and continued to the close of the term of service, be it long or short. Christ says to his ministers, "He that heareth you heareth me, and he that despiseth you despiseth me." Withholding attention from your minister is despising him. The true ambassador of Christ would but little prize attention paid to him personally, if the consideration and attention due him as the accredited representative of the heavenly King were withheld. Especially if the minister be young and inexperienced, should he have this united and earnest and loving hearing, as the most inspiring stimulant to that improvement which it is the duty and true ambition of the young minister to be all the while making. Just such encouragement Paul bespoke for his young friend and pupil, Timothy. 1 Cor. 16: 10, 11.

3d. The church should give the pastor ample and regular installments of material support. This duty of ministerial support is based in both the clearest principle of justice and the most emphatic requirements of the Scriptures. In Christ's commission to the twelve, he directs them to claim and expect this pecuniary support from the people for whom they labored. Matt. 10: 10; Luke 10: 7. What is wanted in the church is a lively appreciation of the importance of this duty and its indispensableness to the success and best growth of both the minister and of the church itself. By negligence to this requirement, the pastor is not only straitened and embarrassed in his financial relation to society, but he is actually incapacitated for that usefulness and largeness of ministry he might attain were the church faithful to this important part of the engagement. Nothing is more disheartening, not to say cruel, than the necessity thus imposed upon ministers to fall below the measure of usefulness

and reputation they are capable of attaining, if fairly dealt with by the church.

4th. The church should give the pastor constant and united moral support. This may be rendered in several ways. (1st.) In the real esteem and affection the people should bestow upon the faithful minister. From the very nature of his work, the minister is entitled to the warmest affections of those for whom he labors, for, from beginning to end, it is a labor of love, through which he pours his heart of sympathy, solicitude, and affection out upon the people. If the reciprocal love of the people be not bestowed, it can not fail to embarrass, if not to largely hinder, the man of fine sensibilities and discriminating mind. If the minister do not love his people, he should discontinue his ministry; but if he do love them, he should be loved in turn; and such manifestations of that love should be made to him as to keep him assured that he is not wasting his heart and life on a cold and unloving people. This duty of loving the pastor as a prop of moral support to him is urgently enjoined by Paul upon the Thessalonians. 1 Thess. 5: 12, 13; 1 Cor. 15-18; 1 Tim. 5: 17; Heb. 13: 7. (2d.) This moral support is most effectually manifested by the prayers of the people for the pastor. This duty is amply illustrated by the example of the early church, and in the repeated and earnest solicitations of the apostles that the churches would pray for them. There is scarcely an epistle without some urgent request for the prayers of the brethren addressed. These requests of the apostles come to the churches of Christendom with all the force of authoritative precept, and should ensure a warm place for the pastor in the prayers of the people. That must be a strong life indeed that can keep warm and strong in affection and work for a people who withhold from him the moral support of their effectual, fervent prayers. Pray for him before your children.

5th. The church should fully recognize and sustain the authority of the pastor. The Word of God is authoritative, and it is because the minister is the herald and expounder of that Word that he speaks with authority in the church. The pastor has been ordained and called to be the overseer and spiritual guide of the flock. This duty of obedience and the reasons for it are so clearly set forth in the New Testament, as if the success of the gospel depended upon it; and does it not? What progress can a church expect to make whose members feel at liberty to accept and live, or to reject and dishonor the truths, doctrines, and duties the minister in faithfulness proclaims to them? What but discouragement, if not failure, can come to the minister whose authoritative exposition of truth and duty are thus contemned? The Bible teaching is so plain on this point as to leave no room for doubt or cavil; e. g. Heb. 13: 17, "Obey them which have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." It can not but be unprofitable for a church to burden the heart of the minister and cripple his work by recreancy to the gospel requirements he lays upon them. Paul praises the Roman Church for obedience to his teachings. Rom. 6: 17. "God be thanked that ye have obeyed, from the heart, that form of doctrine which has been delivered to you." et. 16: 19. "For your obedience is come abroad unto all men. I am glad therefore on your behalf." The Gallatians are sharply rebuked for failure to fulfill this obligation. Gal. 3: 1. To Timothy, Paul says, "These things command and teach: let no man despise thy youth." 1 Tim. 4: 11, 12. I have no word of excuse for that ministerial arrogance which would take advantage of this true prerogative of rulership to "lord it over God's heritage." Nor have I any excuse for the too prevalent notion that the pulpit is to be only the subservient echo of the whims of the pews, especially the highly-cushioned ones. That minister neither honors his calling nor deserves to continue in it who allows the prominent and wealthy pew-holders to dictate either his doctrines or methods, and to hold him responsible to them only, as their coachman and kitchen-maid are. It is better to please God then men, and it is the duty of the church to give most honor and deference to the minister who lays the truth, the whole truth, and nothing but the truth, upon their consciences most faithfully.

6th. The church should carefully guard the honor of the pastor, and by all co-operative helpfulness strengthen his hands to do his best. No minister can ever do his best when he must continually bear the unkind fault-finding and thoughtless criticisms which are too often bestowed. No minister

may hope to rise above all infirmity of character, or wish to be exempt from kind and judicious criticism. This he will covet and be thankful for, but for that compound of conceit and affrontery which sits with pencil in hand to note any slip of irregularity that may creep into the best of sermons, he can have only contempt, unless, perchance, he lets contempt slide over into pity, for the man who thus fails of the benefit, the poorest sermon has good enough in it to confer on him, if he had longings and affinities for it. Honor may also be awarded the pastor by speaking appreciatively of him and his efforts, both to him and to others, and by helping to gather hearers to his ministry after having favorably impressed them toward it. There is such intimate relation between the pastor and the church that the latter can not long be held in honor when, by any dereliction of its own, the former is not held in the repute he deserves. The true idea of the Christian Church as an organic body places the minister in the commanding and indispensable relation of head to the body, so that the welfare of the whole body depends largely upon that of this important member. No other member of the body, nor all of them, can say to the head, "I have no need of thee." Only by the co-operative action of all, and mutual devotion each to the other, can the body of Christ, the Christian Church, come to its best.

Finally, the church should share any misfortune that may befall the pastor, and dismiss him kindly when duty calls him to another field. There would be something strangely unnatural if those by whom the minister has stood so tenderly in times of sickness and bereavement, should they fail to stand by him with equal solicitude when such times come to him, as come they may to the most fortunate. The bravest men have need of sympathy, and feel keenly its withholding when the hour of need comes on. At one time the lion-hearted Tishbite confronted iniquity in high places; at another, away by Chereth, he besought God to let him die, for he, in a moment of discouragement, thought all Israel had gone over to Baal. The heroic apostle could hardly express his grateful appreciation of the sympathy and comfort of his Philippian brethren. He says, "I greatly rejoiced that now your care of me hath revived." No man can stand so self-poised and strong as not to be in need of human sympathy and comfort, and as not to feel keenly if these be withheld by those who owe them to him by so high and sacred obligations as those of the church to its faithful pastor. Most especially should this sympathy and helpfulness be bestowed upon ministers grown old in the service. There is scarcely conceivable a more cruel ingratitude, not to say treachery, to sacred obligations than is sometimes shown in the treatment of ministers worn out in service of the church. In closing the services of a pastor for a people, whether it be in regular routine of work, as in the M. E. Church, or according to terms of engagement, or for any unexpected reason, there is occasion for the kindest feelings and good offices, such as will fill the reminiscences of the work done together, full of the tenderest memories to both pastor and people. The work of any minister, for any people, ought engender friendships no time or circumstances can efface. In giving place to a successor, the retiring minister has opportunity to so bridge the way to his successor as to help him to most easy and firm hold upon the work he is letting go. There is no need that change of ministers should damage reputation or hurt hearts.

Brethren of the First Alfred Church, such are some of the duties that come to you as this most important change comes to you. This is a day full of great meaning to you, full of significance to the most important work God has intrusted to you. Much, very much depends upon the spirit and purpose and faithfulness with which you fulfill your part of the engagement which this day begins between you and the young man you have called from another pastorate into your own. You should treat it as a life-long engagement, nor think of change, except that constant and normal change, that will come as you help Bro. Titsworth to be a better minister, and he helps you to be a better people as the years go by. May God help you both.

IS IT TRUE?

As the time for Conference is drawing near, the writer feels an impression to say a few words. Not long since, a good sister was asked if she intended to go to Conference. Her reply was, her husband wished her to, but she told him she would not unless she could have a silk dress. Now do not blame her too much until you hear her ex-

case, for she is not one who may "proud," but her impression was she could dress about as well as she have plenty of money at their disposal would not be likely to receive attention, for she felt a slight respect while in attendance at Conference few years since. Now, is it true who can not afford silks and jewels finest of broadcloth, must really If so, where is the religion of O no doubt true many feel as this and feel compelled to dress better limited means will justify for son. What inconsistency! We said to separate ourselves from mankind, on account of God's denomination ourselves "Sabbath stand in fear of each other of dress! Again we ask, is it the coming Conference will fail much toward the conversion of many will go away spiritually lean. The Lord pity and help take so much of the worldly judge a man's worth by his cloths. It would indeed seem that of our people should so forget said in his epistle about giving who comes into your assembly ring and goodly apparel a go say to the poor stand thou the under my footstool. Hearken brethren, hath not God chosen this world rich in faith, and kingdom which he hath promised love him? But if ye have resp ye commit sin." Now, with before us, it does not seem "Sabbath-reformers" could be accusation. We are quite ce people of Adams Centre will one by who will go there as a from any of our churches; ne be likely to ask how many si have before taking you in. E be hoped none will stay away ings on account of such flimsy

MODERN SPIRITUAL

What is the Moral Quality of its Good, or Bad?

I have been strongly urged the phenomena of modern Sp having done so as best I coul to give the result to the re have been quite an attentio many years of the effect th has on its rotaries, and for a opinion as to its merits, stri more recently I have come to decided views as to its real quite sanguine in the belie, ple depart this life, the spiri the body here, does not bec has a conscious existence i it may be true, as is clai spirits have an invisible exi our midst; and may, unde stances, communicate with press no opinion in this r ethics of the phenomena t amine, and ascertain if I o its teachings, whether it b have observed that when p voted to spiritualism they deny that there is any star originating above themse are held responsible; and card the Divine authentic Scriptures, and claim that of which we find ourselves to existence independent power. And they argue t definite standard of moral the conduct of men, any duct must be equally s Hence no essential moral men may do. This same t stated in another form man is the higher orde in the universe, therefo mind is supreme authori perfect equality, the dec vidual is his highest au therefore follows as a log no individual can be r sponsibility to a power that every man is at part the decisions of his own he may do can not be w

I have here briefly sta derstand the great nat- ualists to hold and sequence of this the human governments, perfect anarchy and people might just as well man they must have wealth without the duty, to go out

rise above all infirmity of char-... to be exempt from kind and... for, but for that compound of... frontery which sits with penoil... any slip of irregularity that... to the best of sermons, he can... contempt, unless, perchance, he... slide over into pity, for the... is fails of the benefit, the poor... good enough in it to confer... had longings and affinities for... may also be awarded the pastor... appreciatively of him and his... to him and to others, and by... other hearers to his ministry aff... rably impressed them toward... such intimate relation between... d the church that the latter... be held in honor when, by any... its own, the former is not held... he deserves. The true idea of... Church as an organic body... minister in the commanding and... relation of head to the body, so... are of the whole body depends... that of this important member... mber of the body, nor all of... to the head, "I have no need... by the co-operative action of... al devotion each to the other... of Christ, the Christian... to its best.

case, for she is not one who may be termed "proud," but her impression was that unless she could dress about as well as others, who have plenty of money at their command, she would not be likely to receive the same attention, for she felt a slight in that respect while in attendance at Conference a few years since. Now, is it true that one who can not afford silks and jewels, or the finest of broadcloth, must really be slighted? If so, where is the religion of Christ? It is no doubt true many feel as this sister does, and feel compelled to dress better than their limited means will justify for this very reason. What inconsistency! We who have said to separate ourselves from the mass of mankind, on account of God's Sabbath, and denominate ourselves "Sabbath-reformers," stand in fear of each other on the ground of dress! Again we ask, is it true? If it is, the coming Conference will fail to accomplish much toward the conversion of sinners, and many will go away spiritually empty and lean. The Lord pity and help us if we partake so much of the worldly spirit as to judge a man's worth by his clothes or his dollars. It would indeed seem strange that any of our people should so forget what James said in his epistle about giving "the man who comes into your assembly with a gold ring and goodly apparel a good place, and say to the poor stand thou there, or sit here under my footstool. Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But if ye have respect to persons, ye commit sin." Now, with this scripture before us, it does not seem possible that "Sabbath-reformers" could be guilty of this accusation. We are quite certain the good people of Adams Centre will not pass any one by who will go there as a representative from any of our churches; neither will they be likely to ask how many silk dresses you have before taking you in. Really it is to be hoped none will stay away from the meetings on account of such flimsy excuses.

MODERN SPIRITUALISM.

What is the Moral Quality of its Teachings? Is it Good, or Bad?

I have been strongly urged to investigate the phenomena of modern Spiritualism; and having done so as best I could, I would like to give the result to the reading public. I have been quite an attentive observer for many years of the effect that Spiritualism has on its votaries, and for a time I held my opinion as to its merits, strictly at bay. But more recently I have come to entertain more decided views as to its real character. I am quite sanguine in the belief, that when people depart this life, the spirit that animates the body here, does not become extinct, but has a conscious existence somewhere; and, it may be true, as is claimed, that these spirits have an invisible existence directly in our midst; and may, under some circumstances, communicate with the living. I express no opinion in this regard. It is the ethics of the phenomena that I wish to examine, and ascertain if I can the quality of its teachings, whether it be good or bad. I have observed that when people become devoted to spiritualism they almost universally deny that there is any standard of morality originating above themselves, to which men are held responsible; and they usually discard the Divine authenticity of the Sacred Scriptures, and claim that this great universe of which we find ourselves a part, came into existence independent of any intelligent power. And they argue that as there is no definite standard of moral rectitude to govern the conduct of men, any one course of conduct must be equally as good as another: Hence no essential moral difference in what men may do. This same theory is sometimes stated in another form. It is this: That man is the higher order of sentient beings in the universe, therefore, the decision of his mind is supreme authority; and as all are on perfect equality, the decision of each individual is his highest authority for action. It therefore follows as a logical sequence that no individual can be under any moral responsibility to a power above himself, and that every man is at perfect liberty to follow the decisions of his own mind, and whatever he may do can not be wrong.

I have here briefly stated the theory I understand the great majority of modern Spiritualists to hold and advocate. The logical sequence of this theory would abolish all human governments, and leave the world in perfect anarchy and confusion; and these people might just as well advise every young man they meet, who would acquire large wealth without the practice of honest industry, to go out and rob and steal and

plunder till his greed for gain was satisfied, as to preach that there is no higher standard for the conduct of men, than the mere choice of the depraved human mind; as that would be but preaching the same doctrine in another form; for there are thousands who wish only to know that they can escape responsibility and they are ready for any crime, no matter who suffers. If, as I have been told by more than one, it was no worse in Guiteau to assassinate Garfield, than in Garfield to be assassinated, then why should any one hesitate to commit any crime?

There can be nothing more true than that "a tree is known by its fruit," and this principle is applicable to every theory and device of men, and when it is manifest, as here demonstrated, that modern Spiritualism leads its votaries to accept theories so terribly detrimental in their tendencies to the good of mankind; and when we also remember that for the last thirty years the progress of Spiritualism on the one hand, and of infidelity and crime on the other, have kept pace with each other, who can doubt that the relation between the two is that of cause and effect, or that Spiritualism is the tree, and infidelity and crime the legitimate fruits? I therefore have the perfect right to brand the phenomena of Spiritualism as the sum of all villainies, and the very personification of all that is corrupt and hateful. And if these teachings are from disembodied human spirits, then the quality of those spirits must be equally bad; and I beg to be excused from any contact or intercourse with that pestilential breeder of moral disease and death?

I wish now to present the reader evidences that prove the existence of a God of unlimited wisdom and power, who has originated this great system of nature in which we dwell. The fact that these people discard the divine authenticity of the sacred Scriptures, necessitates me—in order to meet them on common ground—to draw my proofs from surrounding nature. But I find no fault, and am well pleased to meet them here. I feel satisfied that the existence of God can be as assuredly proved by this class of evidence, as that the law of gravity is one of the essential forces of nature.

Scientists tell us that this earth was originally a heated liquid mass. That long ages of cooling and hardening down has brought it into its present state. If this be true, the time must have been when no tribe of either the vegetable or animal kingdoms existed. Consequently all must have been subsequently produced. Again, it is self evident, that no creature or thing, has the power of self-production—prior to its own existence. Hence, some outside power, competent to produce, must have had a previous existence. And, that these things do exist demonstrates the previous existence of an all-wise Creator. The same conclusions may be reached, and the wisdom and power of the divine Creator further illustrated by rightly considering the self-evident truth, that wherever calculation and design is manifest in anything we see, some personal being who possesses these mental powers is positively proven to have been present. This truth stands out clear and prominent in every work of human art. When we see a mowing machine, the proof is before us that a mechanic of ingenuity and skill has been at work. And the evidence of the handiwork of a Being able to calculate, contrive and plan, and the ability to carry all into execution, is a thousand fold more prominent in what we see, and what we are ourselves, than in all the works of human art. This must be apparent to every thoughtful mind. Thus the existence of a God of infinite intelligence and power is again proved beyond all reasonable doubt. The creative power and wisdom of God is seen in the production of the parent stock of countless numbers of distinct races, both in the vegetable and animal kingdoms. And to every distinct race is given a distinguishing law of life and growth, which attends each race in all of its unfoldings, from the embryo to the maturity of its ripened fruits, and ultimate decay and death. Thus each race is kept within its own proper sphere, and is enabled to go onward, generation after generation, continually reproducing its kind. Yet these life forces are so intensely subtle and noiseless in their operations, that we sometimes forget their presence. Again, wherever a want is found in all the realm of nature, the next step reaches the supply. Food convenient to the wants of every living creature is supplied in the same endless variety, as is demanded by the endless variety of creatures to be supplied, and in just the form and quality to meet the demand of each. Thus we see that in these, as in thousands of other ways, the divine Creator has so unmistakably manifested himself in the things he has made, that the skeptic is without excuse. All this we find

written in God's first book, the book of nature, without any reference to what he has revealed of himself in the other, the Bible. I fancy the reader—if he chance to be a skeptic—will say, as has many times been said, if the existence of a personal God of infinite wisdom and power can be so positively read from the pages of the book of nature, then we ought to go another step back, and show where that divine Being came from; who made him? The answer is this: The case is parallel to that of any work of art. When we see a sewing machine we know a skilled mechanic has been at work, else the machine could not be there; but here the testimony ends. The bare instrument can give us no clew to the origin, parentage, race, or color, of the man who did the work: It only tells us he was a skilled mechanic. So in the evidence of God's existence by the things we see. They merely prove his existence, and that he possesses infinite wisdom and power, and nothing more! They neither prove him an originated, nor an unoriginated being, whether he was always the being of absolute perfection as now, or has progressed upwards from a less perfect state; none of these points are revealed by his works. And they are absolutely inscrutable to finite human reason; hence the question as to where God came from, or who made him, can never be a pertinent one, and should never be asked!

Again, every scientific or philosophic truth, is a unit, an eternal principle, and admits of no conflict with itself. This is an axiom and needs no proof. Now if these skeptics would apply this rule to their philosophy of moral ethics, I think they would very soon see its entire want of truth; for while they tell us there is no moral standard to govern human action, and hence no moral wrong in the world, they also declare that Christianity is a monster evil and is doing immense harm. Now both of these positions can not be correct, if either, for they flatly contradict each other. And I think both are incorrect, for I believe the Bible presents a standard of moral excellence exactly suited to guide every one aright in all relations of life; and this may be found expressed in many ways, and in many parts of that Book. And judging from the refining and elevating influence that Christianity has always exerted upon humanity, when truly embraced and lived out, I believe it is a most excellent thing and worthy of all acceptance. Again, these people declare that every crime one commits, inflicts its own penalty, from which there is no escape. In this they unwittingly admit a moral standard for human action. Thus their whole idea of moral ethics is shown to be a mere tissue of conflicting and self-destructing elements, totally unworthy the consideration of fair-minded men.

Let me say in conclusion that Christianity is absolutely perfect in its teachings, both as to morals and religion. It recognizes man's volition, his fall and depravity. It offers a system of redemption from man's polluted state. It declares that he must be born again, and become pure and good. It requires supreme love to God; and that we love our fellows as ourselves. That we even love our enemies. That we feed the hungry and clothe the naked. That we lift up the fallen, and comfort the afflicted and distressed. That we deal truly and honestly with all. And, whatever else may happen, when this ideal Christian civilization is reached, and becomes an established fact, then, and not till then, (will the conflict of the ages cease; for this is the only system that ever was, or ever can be devised, that will recon- cile man to man, or man to God. The fundamental ideas of this Christian system are all in direct antagonism to the corrupt inclinations of fallen humanity, and consequently antagonistic to the rules claimed by these apostles of Spiritualism for human action.

I am sadly conscious that Christianity has been basely misrepresented by many of its professed friends and greatly damaged in the estimation of skeptics and other outsiders. But if these critics would make liberal use of the interesting faculty of good common sense, they would see that bad conduct in a professed Christian is no more damaging to pure Christianity than counterfeit coins are to the pure minted article. Like the counterfeit coins, evil conduct in bogus Christians merely shows, by contrast, the intrinsic value of the pure and true.

Having looked this question all over as best I could, I am fully satisfied that who ever discards Christianity and goes to the schools of modern Spiritualism to learn the way to live, makes a most fatal mistake one that will bring them at last to sorrow and dismay! Z. GILBERT. MILTON JUNCTION, Wis.

ELD. CAMPBELL'S BOOK. The autobiography of Rev. Alexander Campbell, to which I referred some time ago as being in press, is now out, and is indeed a handsome book in binding and typography. As an additional testimonial to the interesting character of the work, I clip the following from the Watertown Post, at the office of which the book was published. A. B. PRENTICE.

"We are publishing at this office the autobiography of the Rev. Alexander Campbell, of Adams Centre, which we hope to have out in a few days. This volume of about three hundred pages is a narrative of a Seventh-day Baptist minister's life, now eighty-three years of age, and still in robust health, with a clear mind and an erect form. The volume recounts the extraordinary labors of this earnest Christian worker, and the successes that attended his labors in this State, Rhode Island, and Virginia, the churches he founded and built up, and the great number of converts he won over to the cause of Christ. His labors seem to have been wonderfully successful, and the reader finds himself deeply interested in perusing the pages that so luminously reveal the heroic efforts of this Christian war-horse during fifty years of pioneer life. No right-minded person can read the book without getting profoundly interested in the man and his work. His ardent devotion, his high Christian zeal, his fervor of spirit, and the manly force with which he addressed his auditories are full of attraction, and enkindle in the heart and mind of the reader kindred impulses."

Home News.

New York. ALFRED CENTRE.

The past Summer has been a nice time for hard work. The new buildings erected here this season have added very much to the accommodation of families who wish to move to Alfred to educate their children.

The Fall Term of Alfred University opens with good encouragement. We regret the absence of any member of the Theological Class. Bro. E. P. Saunders pursues his studies in New York while sustaining his pastoral work in New Market. It is a matter of joy that others are being added to the class. Many will remember with pleasure the vacation of the theological students. They go from school with their hearts chastened by study and prayer. They enlist in their work with all of their heart, trusting in God for success. In this spirit they carry culture, refinement, and a cheerful Christian activity into the society in which they associate. The older members are pleased. The young people are pleased. The young friend says, "These hymns of praise have a charm which I never enjoyed before." "Come unto me." I never realized the kindness of this invitation as I do at present. I had thought that the ministry was a trade; that religion was a profession; that it would be nice to have our names on the church book; but I see that religion is a life to live; indeed, a happy life. If I knew that I was accepted, my joy would be complete. "Come unto me." Yes, I come, with all of the treasures of my heart." L. M. C.

Condensed News.

The farm of Horace Greeley at Chappaqua, was sold last week by the trustee, in pursuance of an order of the court. There was only one bid. Gabrielle Greeley bought the property for \$10,000. It cost Horace Greeley over \$70,000. A few neighbors were present prepared to purchase, but would not bid against Miss Greeley.

The recent storms almost totally destroyed grain and other crops in the south of Ireland. The authorities fear a renewal of rent agitation, owing to the distress consequent upon the loss of the crops. A general strike against rent is thought to be imminent.

Johnson Jaskosy, who stole 12,000 roubles from his employer in Moscow, was arrested in New York a few days ago. He said he thought this was a free country, and that he could not be arrested here.

It is reported that 15,000 Chinese troops have crossed Mongkai and are proceeding to Naidnong. A squadron is loading at Shanghai with troops, ammunition, and torpedoes.

Charge de Affairs of France has informed the State Department that all vessels suspected of carrying arms and ammunition entering the Anam ports will be searched.

The West and Northwest was visited with a heavy frost on Friday night, the 7th inst. The corn was badly injured in Minnesota, Dakota, and Northern Wisconsin.

The completion of the North Pacific railroad was celebrated at Gold Spike, Mont., the 8th inst., with imposing ceremonies.

Bankers believe that there will be an influx of \$20,000,000 to \$25,000,000 of gold current the next fiscal year.

There were eighteen deaths from yellow fever in Havana, Cuba, during the past week.

It is officially reported that there were 27,318 deaths from cholera in Egypt since the outbreak of the epidemic. There were 140 deaths among the British troops.

The Government of Batavia voted \$5,000 and the Government of Java \$1,000 for the relief of the sufferers from the volcanic eruptions.

MARRIED. At the residence of the bride's father, Maxson J. Green, Alfred Centre, N. Y., Sept. 5, 1883, by Rev. J. Allen, Mr. DEWITT G. WILCOX, M. D. of Akron, Ohio, and Miss JENNIE I. GREEN.

In Leonardsville, N. Y., at the residence of Mr. and Mrs. E. Whitford, parents of the bride, Aug. 22, 1883, by Rev. S. Burdick, Mr. WELCOME E. PHILLIPS, of DeRuyter, and Miss ALLIE A. WHITFORD, of Leonardsville.

In Hebron, Potter Co., Pa., Sept. 2, 1883, by Eld. J. Kenyon, Orson Card, of Burtville, and Miss CLARA R. BROOK, of Hebron.

At Mystic Bridge, Conn., Sept. 4, 1883, by Rev. O. D. Sherman, Mr. DAVID D. MALLORY, Jr., of New York City, and Miss MARY E. LEWIS, of Mystic Bridge.

DIED.

I. ELSTON GREEN, eldest son of Thomas H. and Lucy C. Green, was born in Little Genesee, N. Y., Oct. 2, 1839, and died at the home of his parents in Alfred Centre, Sept. 7, 1883. About a year ago, while in the South, he was prostrated with malarial fever, from the effects of which he never fully recovered. The seeds of death thus planted took root in the vital organs, and would not yield to medical treatment. On the 3d inst., his disease took the form of congestion and hemorrhage of the lungs, causing severe suffering. He was highly esteemed by all who knew him. The Orophilian Lyceum, of which he was a respected member, selected six of its members to act as bearers. Although he had never made a public profession of religion, he expressed his belief in Christ, to whom he had often looked in secret prayer. G. W. B.

From injuries received in the discharge of duties of yardmaster, in the car-yard of the Grand Trunk Railroad, Chicago, Ill., Sept. 2, 1883, JAMES W. BARBER. The deceased was the eldest son of Wm. B. and Lucy S. Barber, of Alfred, and his sudden and unexpected death, added to those which have already occurred among those connected with the railroad service, which attracts so many of our young men, makes among us a wide, deep, and solemn impression. Mr. Barber was a sober, trustworthy, young man, 28 years of age, and in the prime of life. By this sudden death he leaves a wife and one child six weeks old, and many family and other friends to mourn his loss. About six years ago he entered the employ of the New York, Lake Erie & Western Railroad as a brakeman on the Western Division, was promoted to engineer, and entered the service of the Grand Trunk about one year ago. His remains passed through Alfred to Hornellsville, where his funeral and burial took place Sept. 7th. Will we heed the admonition so oft repeated, "There is but a step between me and death." It would seem that step of late is to the railroad men a short and dangerous one. J. B.

Near North Loup, Neb., Aug. 27, 1883, GRACE IRENE, daughter of C. J. and R. M. Divine, aged 2 years, 10 months, and 20 days. "Of such is the kingdom of heaven." G. J. C.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Sept. 8th, 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 31,738 packages; exports, 8,597. There has been a steady demand all through the week, with no accumulation of stock. Prices for finest fresh goods are slightly advanced at the close. Finest sour cream creameries State butter selling at 24@25c., good ones 22@23c. Sweet cream creameries sold for export at 21@22c. Fine dairy tubs and pails sold quick at 21@22c. and good ones 19@20. Firkin dairies are beginning to arrive, and we note sales of few fine ones at 21@22c., with fair to good offered at 20@21c. Finest Western creameries sold at 23@23c., with fair to good ones for export at 19@20c. There were sales of large lines Western dairy at 14@17c. and factory make at 10@13. We quote:

Table with 3 columns: Fancy, FINE, Family. Rows include Sour cream creamery, Sweet, Home dairy, Imitation cream, Factory butter.

CHEESE.—Receipts for the week were 93,692 boxes; exports, 37,181 boxes. The market was a little too strong in the interior to pull through here. There was a fair start early in the week, when fancies sold at 10@11c., but later there were large arrivals, shippers were indifferent and prices eased off to 10@11c. and 30,000 to 40,000 boxes had to be carried over to next week unsold. At the close full skimmed cheese are unsalable. We quote:

Table with 3 columns: Fancy, FINE, Family. Rows include Factory, Skimmed.

EGGS.—Receipts for the week were 7,145 bbls. and 5,229 cases. There is good quick demand for fresh stock. Arrivals are light and prices firm. We quote:

Table with 3 columns: Fancy, FINE, Family. Rows include Canada and Western.

BEANS.—We quote:

Table with 3 columns: Fancy, FINE, Family. Rows include Marrows, per bushel, Mediums.

DRIED FRUITS.—We quote:

Table with 3 columns: Fancy, FINE, Family. Rows include Evaporated apples, Apples, N. C., Peeled peaches, Unpeeled peaches, Raspberries, Blackberries, Cherries, Plums.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

Selected Miscellany.

TRUST AND DISTRUST.

Distrust thyself, but trust His grace!
It is enough for thee!
In every trial thou shalt trace
Its all-sufficiency.

Distrust thyself, but trust His strength,
In Him thou shalt be strong;
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His love;
Rest in its changeless glow;
And life and death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In Him for all—forever!
And joyously thy heart shall own
That Jesus faileth never.

—British Evangelist.

"KATIE'S WORK."

BY ADA CARLETON STODDARD.

"Hurrah!"
The door flew open with a bang as Phil Payson burst into the little room where his mother and his sister Katie sat sewing, his face flushed, his eyes shining, and his cap swinging over his head.

"Why, Phil!"

"Give three cheers, mother! Dance like a dervish, Kate! I'm going to be night-watchman in Mr. Medway's mill, at fifteen dollars a month. Oh, mother, ain't you glad?"

"Very glad indeed," answered Mrs. Payson, and for a moment she looked pleased enough to satisfy Phil's highest expectations. Then her face clouded.

"But your school, Phil dear; I can't have you leave that."

"I don't mean to, mother," said Phil, earnestly. "It's just fixed all right. I'll study nights—it will help keep me awake, you know—and Miss Cary is going to hear me recite every afternoon at five o'clock. She offered to, mother. Oh, mother, do say you're glad, really!"

Mrs. Payson pulled her tall boy down and kissed him tenderly on both glowing cheeks. As for Katie, she was literally on tiptoe with delight. She was a little brown gipsy, with dark eyes full of fire and fun.

"Good for Miss Cary," she cried, twirling lightly around on her toes. "Isn't she just splendid?"

"She is very kind," said Mrs. Payson, smiling; "and I am glad, Phil, more glad than I can tell you. How came Mr. Medway to give you the place? It is a very responsible position, you know."

"Yes," said Phil, and he blushed and hung his head. "Squire Deems recommended me, mother. Mr. Medway said he told him I was a very trustworthy boy. I'm sorry I said such hard things about him."

"I am sure he deserved it," Katie flashed forth, "for advising mamma to 'put us out'—that is just what he said—when papa went away, and offering to find good homes for us. The ideal! What would she do without us, I'd like to know?"

"What, indeed!" echoed her mother. "I can't tell, Katie. But Squire Deems thought he was acting for the best. He has been very kind all through our trouble, and I am sure it was his influence that procured Phil this situation."

"But it's mean for Phil to do it all," argued Katie. "I wish I could do something!" Phil wrinkled his nose at his sister and laughed.

"I'm the man o' this house," said he. "You and mother are ladies, Katydid. I don't mean you shall do much more sewing for people."

"My fifteen-year-old man," said his mother, laughing too; but there were tears gathering in her eyes.

And Katie dimpled, and then relapsed into swift gravity.

"I know what I can do, Phil," she said, going close to her brother: "I can hold up your hands the way that somebody in the Bible did. I can see the mill from my window, and every night—every night, Phil, before I go to sleep, I shall ask God to take care of my brother; and every time I'm awake I shall look down at you, so you needn't feel lonesome."

"Something of the guardian angel style?" laughed Phil, trying to joke away the moisture he felt creeping into his eyes. "You're a trump, Kate; but of course that's all nonsense—the looking out, you know."

Katie wasn't sure of that, however, and she meant to do just as she said if it were. She would feel as if she were somehow helping Phil, and that would be a comfort. Their little dwelling, though on the same side of the river as the mill, was above it, and around a wide bend; and so the long, low structure under the river-bank was in plain view from the window of Katie's little chamber. She kept her word faithfully; and once or twice every night she would creep out of her warm nest to the window, and look down across the bend to the mill. As for Phil, I am sure that, though he would hardly have acknowledged it, the lonely place where his nights were spent seemed far less lonely to him when he remembered that Katie might at any minute be looking from her window and thinking of him.

So a month passed by, and Phil performed his duties to Mr. Medway's entire satisfaction. There were some, indeed, who considered him much too young for his post, and did not hesitate to say so. But Mr. Medway always answered with a smile:

"Well, Squire Deems recommended him, and guaranteed I wouldn't be sorry I hired him. I've tested him all times o' night; he's always

wide awake about his business. He does the work of a man, and I get him ten dollars on a month's hire less."

Which was very true, and Mr. Medway ought to have blushed for it, though, to be sure, Phil was more than satisfied with what he received.

"I'm only two-thirds of a man yet," he said to his mother, laughingly. "I'm lucky to get the place. There are enough more who would be glad to take it."

He kept well up with his classes too, he was so ambitious. Miss Cary declared she was proud of him to Katie, and Katie's heart swelled with joy to hear it.

One day early in March something happened. Mrs. Payson was taken suddenly and violently ill. Katie, terrified beyond measure, could do nothing but rouse Phil from his sleep; and when the boy, startled by his sister's white, scared face, had brought the doctor, he felt as though he could never sleep again.

There was little cause for alarm, however. "It's a bad attack of cramp," Dr. Daley said, with a re-assuring smile in Katie's direction. "You're doing just right. Apply hot cloths, and keep them hot. The spasms will ease away in a little time."

It was not until nearly nightfall, nevertheless, that Mrs. Payson became perfectly free from pain and quite herself again. Then Phil, light-hearted enough, and whistling a merry air, took up his lunch basket and books and trudged off to his work. Katie, troubled, followed him to the door.

"I'd get some one else to-night, Phil," she said. "You have always been used to sleeping all day. What if—"

But Phil laughed, and opened his dark eyes to their uttermost. "I'm as wide awake as an owl," said he. "I couldn't go to sleep if I wanted to. See!"

Katie laughed too at the comical, strained expression on Phil's face. But she couldn't help feeling a little anxious as she went slowly back into the house. Suppose Phil should go to sleep, and Mr. Medway have a notion to visit him, as he often did, Katie knew, what a sad thing that would be for them all, and how dreadfully Phil would feel!

"It would just break his heart, I know," she said to herself. "But of course he won't."

Katie's prayer for her brother's welfare was much longer than usual; and, once in bed, she tossed and tumbled, only to fall at last into an uneasy slumber. More than once before the little clock on the sitting-room mantel struck ten, she sprang to the window and gazed down across the wide, white river bend, only to see Phil's lamp beaming cheerily in the engine-room. How Phil would laugh at her if he knew, she thought, feeling really out of patience with herself.

"I won't look out again to-night," she said. "It's nonsense, just as Phil said. I will not look out again to-night."

But she did—once more. The lamp in the engine-room still burned steadily. It would have been a relief to see the light flashing from window to window as she had seen it so often, Katie thought. She could feel sure then that all was right. Now—

Was that the lamp? It flickered strangely. One instant it died into the ghost of a light, and the next it flared brilliantly. Katie rubbed her eyes in wandering terror. It was no illusion; the light shining from the engine-room was not clear, steady lamp-light. It was red—like fire!

Katie was already hurrying on her clothes, and her breath came in short, quick gasps. She did not pause for her boots with their endless rows of buttons; she pulled on her stockings and rushed swiftly out of her room and down stairs, catching a shawl from the hall stand as she ran. Behind the kitchen stove hung a pair of Phil's thick woollen stockings, and these she hastily pulled on over her own. There was no question in her mind as to the course she would take. It was more than half a mile by the road to the mill; across the river bend it was less than half that distance.

The late rains had swelled the river and overflowed the banks, but the bridge was still there, even though many of the country people had begun to think it unsafe. Katie did not doubt for a moment but that it would hold her light weight, and over it she flew. She thought that it creaked and swayed under her, and she fancied herself breaking through once or twice, but on she sped, her large, dark eyes strained and fixed on that flaring red light. It seemed hours to her before she reached the mill. She had been there before to take Phil his lunch once, when he had forgotten it, and she knew the way perfectly well. In at the dark, yawning door she darted, and up two or three narrow steps. There was smoke in the air—surely.

She opened the door of the engine-room, and closed it hastily behind her, with a quick, shrill cry of dismay.

"Phil! O, Phil!"

For the room was full of smoke. Through it the lamplight showed pale and dim. Little tongues of flame were running over the floor before the great furnace, lapping up a like, up the wall very near the window. And Phil sat by the rough table, his face buried in his arms, asleep—so sound asleep and so stupefied by the smoke that Katie's first cry failed to arouse him.

She screamed with all her might, and shook him then.

"Phil! dear Phil!" she cried, "Oh—fire!"

It all happened in very little time. That one last word shrieked in Phil's ear awoke him effectually. He understood the situation, and sprang to his feet.

"Don't whistle!" cried Katie, catching his arm. "Don't rouse the town, Phil. We can put it out."

They fell to work then with a will. After all, it was not much of a battle. There were pails and an abundance of water at hand, and the fire was not really under headway. The flames, though widespread, had not begun to burn through the solid floor, which was soon thoroughly flooded. In a very few minutes it was all over, and Phil had opened the window. He turned to Katie then, who stood pale and trembling, as she had not trembled before.

"Oh, Katie!" he cried, chokingly, "how did you—"

And Katie told—or tried to tell him; but long before she had finished she was crying hysterically around his neck.

"Oh, Katie darling, don't. Don't Katie." The door opened at that moment. Phil knew who stood there before he heard Mr. Medway's voice.

"Heyday! What's all this fuss about?"

"There has been a fire, sir," answered Phil, readily, though with a shake in his voice. "But it's out now."

Mr. Medway stepped into the room without another word, and taking up the lamp proceeded to examine the wall, the floor, and the furnace itself carefully.

"Gibbs must look after this a little in the morning," he said; and he placed the lamp on the bench again, while Katie and Phil stood by with sinking hearts. Suddenly he looked at Phil's sister. "Why, what are you here for?" he asked, not unkindly.

Ah, how easy it would have been not to tell him—to say that Phil was lonesome and wanted her for company; to say anything but the dreadful truth. But Katie's honest little nature abhorred a falsehood.

"I—I—he was—I—" she stammered, with many painful pauses, "I—"

But right here Phil came bravely to the rescue.

"I was asleep, Mr. Medway," he said, "and if it hadn't been for Katie your mill—"

"Asleep!" repeated Mr. Medway, his face stern and cold.

It was an awful moment, and Katie ended it by springing forward and grasping Mr. Medway's hand.

"Oh, if you please," she cried, "may I tell you how he happened to do it? Mamma was ill, and he could not sleep at all yesterday. It was not his fault, sir—indeed it was not. Poor Phil! Oh, sir—"

Mr. Medway was not at all a hard-hearted man, though perhaps a little too intent on his own particular interests. His voice was husky when he spoke to Katie.

"How did you happen to see the fire?"

"Why—I—I—"

"She looks out of her window a dozen times a night to see that I'm all right," said Phil, with brusque earnestness; "and she prays for me before she goes to sleep. That's how, Mr. Medway. Oh, Katie, little sister!"

"Well! well!" said Mr. Medway, who seemed to be having a great deal of trouble with his throat and eyes. "Well! well!" And he was silent for what seemed to Katie and Phil a long, long time.

"I suppose I needn't—needn't come here again," Phil mustered courage to say presently.

"Not come again?" echoed Mr. Medway. "Why not, boy? Of course you'll come again, every night." He put his hands on Katie's head. "And I'm going to pay you a man's wages after this, remember. A boy with a sister like yours ought to be encouraged. I'm pretty sure you won't let this happen again."

And he slammed the door behind him.

"Oh, Phil!"

"Oh, Katie!"

They went home in the morning early, and Mrs. Payson heard the story of the night's adventure.

"Twenty-five dollars a month, mother!" cried Phil. "Think of that! And it's all Katie's work, every bit."

But Mrs. Payson, thinking too of Katie's work, shuddered and drew them close, and kissed them both.

THE KING'S SEARCH.

BY EDWARD G. TAYLOR, D. D.

Once upon a time, there was a youth who lived in a small and wretched hut. It was more like a dungeon than a house; for this one contracted room had but a mud floor, a dingy ceiling, begrimed walls, bare of all ornament; and the few straggling rays of light that entered the miserable abode, only served to reveal more clearly its poverty. The furniture was scant, consisting of but a crazy stool and a rheumatic table; while the cupboard had in it but a few mouldy crusts. Everything about the hut was most forlorn; yet it was the best he had, and he knew not how to secure any better.

One day, there came a messenger to him in great haste, to say that a great king was traveling that way, with a brilliant retinue attending him, and that he desired to visit him, and, indeed, to take up his abode with him. "He asks," said the messenger, "that you will receive him into your home, and also the grand company that is traveling with him." We may imagine the consternation of the youth in hearing such a message as this. What should he do? His poor hut was not fit for a king; and he had neither accommodations nor food for the royal company. Shall he offer his majesty the broken stool to sit upon? Shall he place before him his mouldy crusts? Shall he even let him come into a place so mean and forbidding? In his perplexity, he resolved to make an effort to fix up his hut. He began to scrub his mud floor; but the water only added to

the trouble by making the earth soft and adhesive. He thought to scrape the walls; but this attempt ended in making holes in them, which rendered them all the more unsightly. Nor could he renew or add to the broken furniture, nor increase the contents or quality of his larder. Ashamed to receive the royal guests into such poor quarters, there was, he thought, only one thing for him to do—to bolt his door against his coming, and hide in a corner of his hut.

He had but time to do this, before he heard the sound of approaching footsteps; and soon there came a knock at his door. He lay quiet hoping that his visitor would think that no one was within. But there was another knock, louder than before, and a clear, strong voice said:

"Open to the king."

Seeing that it was useless to hide away, the youth made answer: "I can not open, for I have no fit place for a king."

The voice replied: "I do not ask for fitness, only for entrance. Unbolt the door and let me in."

"But I have no food to set before thee."

"I do not ask for food; only for willingness to receive me. Food in abundance I bring with me."

"But my hut is poor, and dark, and wretched."

"Full well I know it, and I come to make it large and light and beautiful."

"But I am unworthy to have thee come under my roof."

"I come not to seek worthiness, but to do good; to make thee rich and blessed."

"But I am as one naked; my clothes are but filthy rags."

"I bring thee a beautiful robe, fit for the son of a king."

"But—but—"

"Oh! say not 'but' to the offer of love. Make no more objections. Open the door to the king."

With a trembling hand, at last, the poor inmate drew back the bolt and let the door fly open, and the glorious king came in. Not one word of upbraiding did he speak because the room was so unworthy; but wonderful to tell, a magical change took place. The ceiling grew grand and high; the broken walls gave away for marble columns; the floor became laid with richest mosaics; the hut expanded into a noble palace; while the golden light streaming in, revealed a table spread with a sumptuous banquet, where was every kind of healthful and inviting food. Narrowness, darkness, filth, and poverty were gone; and breadth, light, purity, and riches abounded. And the youth clothed in princely garments, sat down to feast with the king, while attendants, whose names were significant of Pardon, Peace, Joy, and Righteousness, girded themselves to serve him.

It was the King of kings seeking a lost child. The hut is the dark and sinful heart. To it the king comes, not asking for feeling or preparation or worthiness, but simply to be admitted; he brings with him all that the heart can wish—preparation, light, joy, salvation, eternal life—for all these are in himself. The sinful heart needs but to receive him; for it is written: "To as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name."—Our Young People.

THE GREAT PAPER.

Many pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for even so high a price as that. It is more than 668 years old.

It is not easy to realize how old it is. Kings have been born and died, nations have grown up and wasted away during that time. There was no America (so far as the people who lived at that time knew) when this old paper was written upon. America was not discovered for nearly 300 years after it. A king wrote his name on this old paper, and though he had written his name on many other pieces of paper, and they are lost, this one was very carefully kept from harm, though it once fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire.

Visitors go to look at it with interest. They find it a shriveled piece of paper, with the king's name and the great seal of England upon it; but they know that it stands for English liberty, and means that—as the poet Thomson wrote in the "Rule Britannia," "Britons never shall be slaves." It is called the "Magna Charter," which means simply the "Great Paper." There have been other great papers, but this one is known the world over as the "Great Paper."—Wide Awake.

PRAYING MOTHERS.

Blessed is the man who, like Samuel of old, has a praying mother. It is the mother who shapes our life more than any one else. From her we inherit our strongest tendencies. Her early care and instruction give tone and direction to our character and life. In nine cases out of ten, as is the mother so will be the child. Blessed then the man whose mother's heart is the home of prayer. Who can begin to estimate the power and influence of her pleading with God? Who can tell how deeply her prayers affect the future, and turn towards her child the loving care of the heavenly Father? Indeed, we may believe that a mother's prayers are never lost, but cling to us for our weal through time and eternity. Priceless is this best of treasures. Would that all mothers were praying mothers. Were there, more Hannahs there would be more Samuels; and the world would be a great deal richer and better than it now is.

SUMMER HYMN.
BY PAUL HAMILTON HAYNE.

The year draws near its golden-hearted prime,
Fulfilled of grandeur rounded into grace,
We seem to hear sweet notes of joyance chime
From elfin bells through many a greenwood place.

The sovereign summer, robed and garlanded,
Looks, steeped in verdure, up the enchanted skies;
A crown sun-woven, round her royal head, 's'tra
And love's warm languor in her dreamy eyes.

We quaff our fill of beauty, peace, delight;
But mid the entrancing scene a still voice saith,
"If earth, heaven's shadow, shows a face so bright,
What of God's summer past the straits of death?"

WE picture death as coming to destroy;
let us rather picture Christ as coming to save.
We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from the earth," let us hear the voice of Christ saying, "You are but coming to me!"
—Norman M'Leod.

THE SABBATH RECORDER
LIST OF LOCAL AGENTS

NEW YORK.
Adams—A. B. Prentice.
Brookfield—C. V. Hibbard.
Berlin—Edgar R. Green.
Ceres—R. A. Barber.
DeWitt—Barton G. Stillman.
Genesee—E. R. Crandall.
Independence—Sherman G. Crandall.
Leicester—Asa M. West.
Lincolnton—Benjamin H. Stillman.
New London—H. W. Palmiter.
Nile—Ezekiel H. Clarke.
Portville—A. K. Crandall.
Richburg—Edwin S. Bliss.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Watson—Benj. F. Stillman.
West Edmeston—J. B. Clarke.

CONNECTICUT.
Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.
1st Hopkinton—Alfred B. Burdick, 2d
2d Hopkinton—Geo. H. Spicer.
Rockville—U. M. Babcock.
Westerly—Sanford P. Stillman.
Woodville—Horace Stillman.

NEW JERSEY.
Marlboro—J. C. Bowen.
New Market—L. E. Livermore.
Plainfield—J. Elias Mosher.
Shiloh—W. S. Bonham.

PENNSYLVANIA.
Hobson—Geo. W. Stillman.
Moscatoys—J. Greene.
New Enterprise—D. C. Long.
Roulette—LeRoy Lyman.
Union Dale—A. W. Coon.

WEST VIRGINIA.
Berea—D. N. Meredith.
Lost Creek—L. B. Davis.
New Milton—Frank F. Randolph.
New Salem—Preston F. Randolph.
Quiet Dell—D. H. Davis.

OHIO.
Jackson Centre—Jacob H. Babcock.

WISCONSIN.
Albion—E. L. Burdick.
Berlin—
Cartwright's Mill—D. W. Cartwright;
Edgerton—Henry W. Stillman.
Milton—Paul M. Green.
Milton Junction—L. T. Rogers.
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS.
Farina—Isaac Clawson.
Villa Ridge—M. B. Kelly.
West Hallowell—E. B. Saunders.

IOWA.
Wellton—L. A. Looftor.
Toledo—Maxson Babcock.

MINNESOTA.
Alden—
Dodge Centre—Geo. W. Hills.
Freedom—J. L. Shaw.
New Richmond—R. D. Burdick.
Transit—John M. Richey.

KANSAS.
Florence—W. E. M. Oursler.
Nortonville—Osman W. Babcock.
Pardee—Samuel R. Wheeler.

NEBRASKA.
Harvard—Elmore C. Hibbard.
Long Branch—Joshua G. Babcock.
North Loup—Oscar Babcock.
Orleans—H. E. Babcock.

KENTUCKY.
Carrollville—C. W. Threlkeld.

\$66 a week in your own town. Terms and of order free. Address H. HALL & Co., Portland, Me.

PROSPECTUS.

If a sufficient number of subscribers can be secured, THE AMERICAN SABBATH TRACT SOCIETY will issue, early in the year, the first number of the SEVENTH-DAY BAPTIST QUARTERLY, the object of which shall be to gather and preserve such papers and facts of denominational interest as may be worthy of a permanent place in history. Each number will contain 128 octavo pages printed on heavy book paper, from new type. The volume for the year will form a book of over 500 pages, which will grow in value as the years go by. If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh-day Baptist ministers, or such other illustrations as will add to its historical value.

THE SEVENTH-DAY BAPTIST QUARTERLY will be under the editorial management of President W. R. C. WHITEFOOT of Milton College, Milton, Wis. The first number will contain a Biographical Sketch of portrait.

Each number of the SEVENTH-DAY BAPTIST QUARTERLY will contain, among other things, the following:

(a) Biography, of deceased and aged ministers.
(b) History, mainly denominational.
(c) Sermons, by Seventh-day Baptists, one or more in each number.
(d) Miscellaneous papers, on subjects of denominational interest.
(e) Current History.
(f) Editorials.

THE TERMS will be \$2 00 per annum in advance, or \$2 50 at the end of six months. Subscriptions are solicited. Address, SEVENTH-DAY BAPTIST QUARTERLY, Alfred Centre, N. Y.

Dec. 20, 1882.

Popular Science

PLASTER CASTS may be given a like waterproof coating, resembling repeated washings with an acid solution of potassium stearate (potassium stearate (common soap) answer, and as the potash soap it can be made for the purpose of caustic potash in twelve times hot water, and adding three times fallow as there is of potash. An equal weight of water and of all cent. strength and keep warm by vessel in another containing lukewarm water, which has been same temperature, by means of sponge until it will take up no cast should now be left to dry five or six hours, when it may be water and a sponge, and the of gloss obtained by rubbing with brushing with a soft brush. casts must be cleaned before may be done by washing, first, cent. solution of caustic potash, water, drying thoroughly before soap solution.

NATURAL GAS FUELS.—Year eagerness to tap from the earth's treasures of oil, drillers generally disgust when nothing but gas efforts. Later, some enterprising gan to turn their attention to source of caloric, and, one by one of iron and glass manufactories vania carried the gas into their Engineering and Mining Jour have not made any bluster over were doing, and have quietly increased profits which their due to the use of gas, has given late, however, the subject is at considerable attention in a quiet cent developments indicate that which may possibly be able to the new source of fuel supply er than is generally believed. have been opened and are utilized as Detroit, and as far south as and Pittsburg is now getting the extension of the business of ville well in Westmoreland co have been laid down to a number iron works in the eastern part. Smoky City, and a rapid extension of the gaseous fuel is expected. The belief is expressed by opinion is worthy of much that the number of localities supplied with gaseous fuel in New York, Pennsylvania, Ohio, and Michigan is much majority have any conception permanency of the flow of some wells gives rise to the hope of a "boom" is looked forward to during the present year a number of companies will form to bring forth the usual crop of prices.

POTATO rot first shows itself the leaves and stems. "When covered," writes a New York the potatoes are well along, and have been planted as they are best to dig the tubers before time to descend the stems. The fungus has reached some and all that show any signs of be left out, while the other some dry place and stored. damp room the conditions development of the rot are the whole crop may become heap of rotteness. The vines gathered into one place, together rotten potatoes thrown out and burned. This destroys which might otherwise serve pest over the winter season "seed" for future trouble, and conditions prove favorable for the and growth. To be forsworn is season may help to save potatoes which might otherwise ten. Bear in mind that these fungi, and watch for the microscopic thieves, which or on a rainy day. If the ready to harvest, do not Dig the tubers at once and dry, cool place."

AN experienced horseman and used a rod-iron, made of inch rod-iron, which is much common leather trace for horse team. With this trace are not annoyed by the wheels around their heels when up on a down grade, thus cause of kicking. If down in a bad road, he could by these rods, as they would his back, if other parts of properly attached. A good of leather, try from an answer for the present, is riveted, and which is much tug. Any blacksmith small cost. These rods single team on the pole.

Popular Science.

PLASTER CASTS may be given a white glaze-like waterproof coating, resembling marble, by repeated washings with an alcoholic solution of potassium stearate (potash soap).

NATURAL GAS FUELS.—Years ago, in their eagerness to tap from the earth its hidden treasures of oil, drillers generally expressed disgust when nothing but gas rewarded their efforts.

POTATO rot first shows itself by fungus on the leaves and stems. "When this is discovered," writes a New York farmer, "if the potatoes are well along, and if early sorts have been planted as they should be, it is best to dig the tubers before the fungus has time to descend the stems."

AN experienced horseman has invented and used a rod-trace, made of three-quarter inch rod-iron, which is much better than the common leather trace for leaders in a four-horse team.

MENDELSSOHN PIANO CO.

Grand Offer for the next 60 days only.

\$850 Square Grand Piano for only \$245. Piano style 3 1-2 Magnificent rosewood case, elegantly finished, 3 strings, 7 1-3 Octaves, full patent cantante agraffes, our new patent overstring scale, beautiful carved legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action, Grand Hammers, in fact, every improvement which can in any way tend to the perfection of the instrument, has been added.

MENDELSSOHN PIANO CO., P. O. Box 2058, New York City.

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash.

GOOD PAY FOR AGENTS. \$100 to \$200 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

EVERY MAN that owns a set of Dickens and every admirer of the great Novels, should have a copy of the new volume just issued, "A CYCLOPEDIA of the BEST THOUGHTS."

PRESENT POWER. To-morrow a Long Way off When Help is Wanted To-day.

Comfort is never in a hurry. Pain and distress are in hot haste. It is to the "friend in need" — the friend who does something now — that the old adage pays the compliment of being "a friend indeed."

HOLMAN'S PICTORIAL BIBLES. Containing both versions of the New Testament, with the Parables of our Lord and Saviour, handsomely illustrated with ten full page engravings.

BOOKS - 2 TONS A DAY. OVER 500,000 VOLUMES READY. The choicest literature of the world, from the best editions published. 100-PAGE CATALOGUE FREE.

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman.

COOK'S SUNDAY SCHOOL SUPPLIES. IN MEMORIAM.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy.

Webster's Unabridged. 118,000 Words, 3,000 Engravings, Ac., Ac., Ac. "A LIBRARY IN ITSELF."

THE CARD ALBUM. Has now become the center of attraction on THE PARLOR TABLE.

AGENTS Wanted for Books & Bibles. Agents wanted for our new Religious book, "AMENIA SEMINARY," for both sexes. \$225 per year. Unsurpassed advantages. For circular address Wm. St. John, Registrar, Amenia, N. Y.

COOK'S COLLEGIATE INSTITUTE, for young ladies. Advantages unsurpassed. GEO. W. COOK, Ph. D., Principal, Poughkeepsie, N. Y.

AGENTS WANTED for our new Religious book, "AMENIA SEMINARY," for both sexes. \$225 per year. Unsurpassed advantages. For circular address Wm. St. John, Registrar, Amenia, N. Y.

HISTORY OF CONFERENCE.—REV. JAMES H. BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELD. ELI S. BAILEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.

12 beautiful Christmas Cards, engraved in colors, on receipt of 25 cts. by return mail. Let us know what you will send elsewhere. WILLIAM ST. JOHN, 100 N. 3rd St., Philadelphia, Pa.

Blank Certificates of Membership. With return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, \$1.25. Church Clerks will find them both convenient and economical.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labor in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS OF THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

INDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

THE SOCIETY also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who wish to examine the Sabbath question.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 32 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactment. 16 pp.

No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.

No. 16—The Sabbath and its Lord. 28 pp.

No. 23—The Bible Doctrine of the Weekly Sabbath. TOPICAL SERIES—by Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp.

"THE SABBATH: A Seventh Day, or The Seventh Day, Which?" By Rev. N. Wardner. 4 pp.

"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.

"DID CHRIST or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

"DID CHRIST Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.

"ARE THE Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp.

"WHICH Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

* Rev. N. Wardner's eight tracts are also published in German.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to REV. L. A. PLATTIS, Alfred Centre, N. Y.

PATENTS obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge, and we make no charge unless we obtain patent. We refer here to the Post Master, the Sup. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

NO PATENT NO PAY. PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assignments, Interferences, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the Union. Address, LOUIS BAGGER & CO., Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.

N. Y., LAKE ERIE & WESTERN R. R.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

Abstract of Time Table, adopted July 16, 1883.

EASTWARD.

Table with columns: STATIONS, No. 5*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandala 6.30, Allegany 6.50, Olean 7.50, Hinsdale 8.38, 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, Perryburg 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 6.25 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

WESTWARD.

Table with columns: STATIONS, No. 1, No. 5*, No. 8*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

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, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.25 P. M.

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5*, 9*, 3*, 21*, 37. Rows include Carrollton, Bradford, Custer City, Bradford, Custer City, Bradford, Buttsville.

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

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.30, Kendall 11.31, and arrives at Bradford 11.35 P. M.

11.45 A. M., except Sundays, from Carrollton, stops at all stations, arriving at Bradford 12.25 A. M. 1.00 P. M., Sundays only, from Bradford, stopping at all stations, arriving at Kinzua Bridge at 1.45 P. M.

EASTWARD.

Table with columns: STATIONS, 6*, 20*, 32*, 12*, 16, 38. Rows include Custer City, Bradford, Bradford, Carrollton.

7.35 A. M., daily, from Bradford, stops at Kendall 7.40, Babcock 7.50, Limestone 8.00, arriving at Carrollton at 8.30 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 8.01 P. M.

6.15 P. M., from Buttsville, stopping at all stations, except Irving, arriving at Carrollton 8.20 P. M. 4.00 P. M., Sundays only, from Kinzua Bridge, stopping at all stations, via Ridgely and Crawford Junction, and arriving at Bradford at 4.48 P. M. Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M. *Daily. †Driving Station.

The Great Church Light. FRANK'S Patent Reflectors give the most powerful, steady, brilliant light for Churches, Schools, Show Windows, Factories, Banks, Offices, etc.

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: 10-15. 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. 30: 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 XIII.—THE CHILD SAMUEL.

BY REV. O. D. SHERMAN.

For Sabbath-day, September 22.

SCRIPTURE LESSON.—1 SAMUEL 3: 1-19.

1. And the child Samuel ministered unto the Lord before Eli. And the Word of the Lord was precious to those days; there was no open vision. 2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see: 3. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep: 4. That the Lord called Samuel and he answered, Here am I. 5. And he ran unto Eli, and said, Here am I; for thou hast called me. And he said, I called not thee, my son; lie down again. 6. And Samuel lay down, and he called him a second time, and he answered, Here am I. 7. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. 8. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou hast called me. And Eli perceived that the Lord had called the child. 9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. 10. And the Lord came, and stood as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. 13. For I have told him, that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. 15. And Samuel lay until the morning, and opened the doors of the house of the Lord: and Samuel feared to shew Eli the vision. 16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. 17. And he said, What is the thing that the Lord hath said unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me, of all the things that he said unto thee. 18. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. 19. And Samuel grew, and the Lord was with him, and did not none of his words to the ground.

CENTRAL TRUTH.—"The judgments of the Lord are true and righteous altogether."—Psa. 119: 5.

- DAILY READINGS. 1. 1 Sam. 2: 12-19. 4. Psa. 26: 1-12. 2. 1 Sam. 2: 27-30. 5. Psa. 82: 1-8. 3. 1 Sam. 3: 1-21. 7. Hebrews 2: 1-13.

GOLDEN TEXT.—"Speak Lord, for thy servant heareth."—1 Sam. 3: 9.

TYPE.—B. C. 1134, seven or eight years after last lesson. PLACE.—Shiloh, at the Tabernacle.

PERSONS.—Eli, judge and high priest, and Samuel, just called to the prophetic office, about 12 years old.

OUTLINE.

- I. The call of Samuel. v. 1-10. II. Doom of Eli's house. v. 11-14. III. The message delivered. v. 15-18. IV. Samuel's growth. v. 19.

QUESTIONS.

Connecting history. Read carefully chapter 2d. What was the character of the sons of Eli? Did Eli know of their evil doings? Did God send him warning? What was the child Samuel doing in the Tabernacle? How was he girded? What did his mother bring him every year? I. Call of Samuel, v. 1-10. How old was Samuel at that time? How did he minister unto the Lord? What is said about the Word of the Lord in those days? What statement is made about Eli in v. 2? Describe the "lamp of God" that was lighted, and how long continue burning? Exod. 27: 20, 21; 30: 7, 8. What is said of Samuel in v. 3? Who called unto Samuel, and what was his reply? Who did Samuel think was calling him? Up to this time, had Samuel had any revelation from God? How many times was the call repeated? At the third time, what did Eli tell Samuel to answer? II. Doom of Eli's house, v. 11-14. What did the Lord say he would do in Israel? What would he perform against Eli? What things had been spoken against his house? Chapter 2, v. 31, 32. Wherein consisted Eli's guilt concerning his sons? Why could not the iniquity of the house of Eli be purged with sacrifice and offering? III. The message delivered, v. 15-18. What did Samuel do in the morning? How did he feel about telling the vision to Eli? What did Eli say to Samuel in regard to the message? What did Samuel do? After hearing the message, what did Eli say? IV. Samuel's growth, v. 19. What kind of a growth was Samuel's? Chapter 2, v. 26. Who was with him? What did he do with the words of the Lord? Of what other child do the Scriptures tell, "increased in wisdom and stature, and in favor with God and man"? Luke 2: 52.

INTRODUCTION.

Samuel is left at the temple to receive instruction from the priest, and to perform such duties about the house of God as his child powers are adapted to. In the meantime, the sons of Eli continued to grow more vile. They were guilty of shameful licentiousness and high-handed robbery. Their evil doings were reported to Eli, and while he remonstrated with them, he neglected to exercise his authority as a father, high priest, and judge in restraining them. "His sons made themselves vile, and he restrained them not." A prophet was sent to warn Eli of the impending doom hanging over his house on the account of such conduct. This seems not to have availed anything, so in our lesson of to-day another warning is sent to Eli by the mouth of the youthful Samuel.

COMMENTS.

I. The call of Samuel, v. 1-10. According to Jewish tradition Samuel was twelve years old when he received this call. "He then became a son of the law," and was regarded as personally responsible for obedience to it.—Cambridge Bible. Ministered unto the Lord. Doing such du-

ties about the tabernacle as was suitable for a child of his age, such as lighting the lamps, and opening the doors, &c. Word of the Lord is the word of God announced by prophets. Was precious. That is, exceeding rare in those days. The people had become so exceedingly gross through the example of their corrupt leaders, that they were not susceptible of receiving the Divine communication. There was no open vision. "Rather, there was no vision published abroad. The word is used in 2 Chron. 81: 5 of the publication of a decree. There was no publicly acknowledged prophet, whose word came to all Israel."—Peloubet. At that time. The time when Eli was old, infirm, and fast losing his eyesight. Ere the lamp of God went out. "The lamp of God was a seven-branched golden candlestick, and stood on the south side of the holy place opposite the table of shew bread. Exodus 25: 31-37. It was lighted every evening and was extinguished in the morning. Exodus 27: 20-21; 30: 7, 8.—A. F. Kirkpatrick. This marks the time as late in the night, shortly before the breaking of day; just before the lamp was put out. Called Samuel. Pronouncing the name with an audible voice, so that Samuel naturally thought that it was Eli calling him. He ran unto Eli. "In Samuel we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not, he delays not; at every call he rises from his bed and runs. It is to such a child as this our Lord requires us to be like, for of such is the kingdom of God."—Wogan.

II. Doom of Eli's house, v. 11-14. Both ears... shall tingle. An expressive phrase used to denote apprehension and horror; used in regard to the destruction of Jerusalem by Nebuchadnezzar. 2 Kings 21: 12, Jer. 19: 3. "The message of God to Eli was very severe, but its severity was not so great as the sin which it rebuked; and this sin of Eli was the greater that God had already warned him against it, but in vain. Eli, as father, should have brought up his sons strictly. As at once high priest and judge, he should have deposed them from office, and punished their iniquities with decisive penalties. This would have been kindness to his sons, perhaps leading to the salvation of their souls. It would have been kindness to Israel, whom they corrupted. It would have been fidelity to God and duty. Eli was a pious, but weak man; and in such circumstances as his, weakness is sin."—Johnson. Shall not be purged. The sons of Eli had sinned so persistently, presumptuously, and against repeated warnings, that there was no remedy, no ground in themselves for repentance, and therefore there could be no atonement for their transgressions.

III. The message delivered, v. 15-18. And opened the doors. As the tabernacle was closed by a curtain only we must conclude that the doors of the enclosure or courts surrounding it, are meant. The doors of the temple were always kept open by day, and it seems to have been one of the duties of Samuel to open them in the morning. Both the delivery of the message by Samuel, and its reception by Eli, reflects credit upon each. The child, tender of the feelings of the old man, feared to show him the vision. The old man, conscious of his sinful weakness, yet acknowledging the purity and integrity of God's judgments, desires to know the exact facts. The child, with equal regard for truth, "told him every whit." The old man with pious submission replies, "It is the Lord: let him do what seemeth him good."

IV. Samuel's growth, v. 19. From that day forward the twelve-year-old Samuel was the acknowledged prophet of the Lord. Faithful as a child, the Lord was with him; and increasing years brought increasing wisdom and responsibilities. The grand secret of Samuel's success, and why the Lord was with him, was because he "did let none of his words fall to the ground."

The Sabbath-school at Ephrata, Pa., has had an honorable place among the earliest established in America. The precise date of its organization is not known. It was begun probably in 1740, by Ludwig Hacker, who was a teacher of a public school, and continued for many years. The sessions were held on Saturday, as the people were Seventh-day Baptists, and instruction was given in reading, etc. After the battle of Brandywine, the building was given up for an army hospital, and the Sunday-school (Sabbath-school) was never afterwards resumed.—S. S. World.

BURDICK HISTORY.—Charles D. Burdick, of Emporia, Kan., would like to get the name, post-office address, and genealogy of every Burdick in America. Address us above.

GOOD PAY for Agents, \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

SPECIAL NOTICES.

THE GENERAL CONFERENCE.—For the forthcoming session of the General Conference the Executive Committee has arranged the following exercises besides those provided by the Constitution and Rules of Order:

A sermon, "The duty of our people in view of their opportunities and the demands of the hour," N. Wardner.

A biographical sketch of Eld. C. M. Lewis, H. D. Clarke.

Prayer and conference meeting, Sixth day evening, conducted by James Summerbell.

Sabbath-school exercises, Sabbath afternoon, conducted by Geo. H. Babcock.

L. A. PLATTS, Clerk of Com.

THE undersigned wish to express their thanks to the people of Alfred Centre, and others, for assistance rendered, and sympathy expressed, during the sickness and after the death of our son Elston. THOS. H. GREEN, LUCY C. GREEN.

ALL who are expecting to attend the next session of the Seventh-day Baptist Conference to be held at Adams Centre, N. Y., beginning Sept. 19, 1883, are requested to send their full names to either of the undersigned two weeks before the beginning of the Conference, or as soon as possible, that satisfactory arrangements may be made for entertaining all who may be present. A prompt compliance with this request is essential; but the Committee will do the best they can in providing for those who may be unable to give such notice.

REDUCTION OF FARE.—The New York Central and Hudson River Railroad will sell round trip tickets from New York to Rome and return for \$8, a reduction of about twenty per cent.

Orders for tickets by New York Central & Hudson River Railroad have to be obtained of C. Potter, Jr., at 12 and 14 Spruce street, New York. All tickets will be good for thirty days from September 25th.

REDUCED FARE TO CONFERENCE.—Those attending the General Conference can purchase tickets at Rome and at Syracuse to Adams Centre and return, for \$3 50, two-thirds regular rates. Trains run as follows: leave Rome 5.40 A. M., 12.35 P. M., 6.10 P. M.; arrive Syracuse 5.40 A. M., 12.35 P. M., 7.25 P. M.; arrive Adams Centre 8.17 A. M., 3.07 P. M., 8.34 P. M., 10.02 P. M. An opportunity will be afforded our friends of visiting the Thousand Islands, Monday, Sept. 24th, for \$1 50 each, for the round trip.

Ask for Conference tickets to Adams Centre and return. Tickets good from Sept. 17th to Oct. 10th.

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

LETTERS.

C. A. Burdick, Mrs. E. L. Lanphear, E. E. Swinney, Hannah Tooker, Wm. M. Jones, Maxson Babcock, E. Lua Babcock, O. Maxson, C. V. Hubbard, J. E. N. Backus, Lottie Baldwin, Mrs. W. E. Witter, A. E. Main, D. O. Hibbard, A. H. Lewis, A. S. Titsworth, Geo. B. Carpenter, C. Potter, Jr., & H. P. Grace, Mrs. E. L. Greenman, M. M. Hevener, W. E. M. Oursler, B. H. Stillman, E. S. Ellis, Stephen Burdick, Davis Bros., James Stillman, E. N. Denison.

RECEIPTS.

Table with columns: Pays to Vol. No., Amount. Includes entries for Mrs. L. P. Lewis, Mrs. C. Burdick, Mrs. Fanny Witter, O. S. Burdick, etc.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall st., N. Y.

MCSHANE BELL FOUNDRY. Manufacture for the History of Christianity, and Chimes for Churches, Tower Clocks, &c. &c. Prices and catalogues sent free. Address H. McShane & Co., Baltimore, Md.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS.

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE.

60 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

OUR SABBATH VISITOR. Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

TERMS. SINGLE COPIES, per year, 60 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

CORRESPONDENCE. All communications relating to business must be addressed to the Society as above.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Five Alarm Bells, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

ALFRED CENTRE, N. Y.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y.

AMOS C. LEWIS, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

ALFRED CENTRE, N. Y.

J. C. BURDICK, WATCHMAKER AND ENGRAVER. QUICK TRAIN WATCHES A SPECIALTY.

ALFRED MACHINE WORKS. Machine Repairing, Models, Emery Grinders, &c. Also Hemlock Lumber for sale. G. C. SHERMAN.

Berlin, N. Y.

E. R. GREEN & CO., DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

E. R. GREEN, Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER.

Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. Geo. H. BABCOCK, Pres. 30 Cortlandt St.

THE N. Y. SAFETY STEAM POWER CO. Vertical and Horizontal Steam Engines & Boilers. Geo. H. BABCOCK, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS. Analyses of Ores, Minerals, Waters, &c. 40 & 42 Broadway.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 63 Lispenard St.

Adams Centre, N. Y. HANDY PACKAGE DYE COMPANY. Best and Cheapest, for Domestic Use. Send for Circular. Hornellsville, N. Y.

ELIAS AYRES, ARCHITECT. PRIVATE AND PUBLIC BUILDINGS. Citizens' National Bank Building, Hornellsville. New Market, N. J.

H. V. DUNHAM, MANUFACTURER OF CLOTHING. A store to Let. Best in the place. Daytona, Florida.

DAVID D. ROGERS, CIVIL ENGINEER. U. S. Deputy Surveyor for the Dist. of Fla. DAYTONA, Volusia Co., Fla.

Westerly, R. I.

L. T. CLAWSON, TAILOR. CLOTHS, CLOAKINGS, AND TRIMMINGS. Samples sent by mail.

A. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

E. B. CLARKE, DEALER IN FURNITURE OF ALL KINDS. Orders by mail promptly filled.

J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES. Orders for Shipment Solicited.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Satisfactory. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. Geo. B. UTTER, Treasurer, Westerly, R. I. W. L. CLARKE, Recording Secretary, Ashaway, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.

Ashaway, R. I.

THE MISSIONARY REPORTER. A. E. MAIN, Editor and Publishing Agent. Terms: Single copies, 50 cents; in clubs, 40 cents. Address MISSIONARY REPORTER, Ashaway, R. I. Printed envelopes for missionary collections furnished free.

O. LANGWORTHY & CO., GENERAL STORE. Books, Hardware, and Glassware, a Specialty. Send for Catalogue of Garden Seeds.

Hopkinton, R. I.

GEO. H. SPICER, CARRIAGE MANUFACTURER. First Class Work. Low Prices. Address by letter, Hopkinton, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

FRED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST. Office, 2324 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & CO. CYLINDER PRINTING. PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Big Foot Prairie, Ill.

CLARKSON HERITAGE, BREEDER OF PURE BRED POULTRY. Fowls and Eggs for sale. Write for card.

Walworth, Wis.

E. A. WALTERS, PATENT HAY ELEVATORS AND CARRIERS. Best in use. Agents wanted.

Milton, Wis.

PROF. N. WARDNER WILLIAMS, MUSICAL DEPARTMENT, MILTON COLLEGE. Piano, Voice Organ, Harmony, &c. Send for circular.

W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY AND HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building, Milton, Wis.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOL. XXXIX.—NO. 3

The Sabbath Recorder.

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

HYMNS OF THE 16TH C.

The following is an old hymn of complete in every particular, entitled of a Discontented Mind, 1600. I. Hierusalem my happy home, When shall I come to thee, When shall my sorrows leave, Thy joys when shall I see? II. O happy harbour of the saint, O sweet and pleasant soil, In thee no sickness may be, Noe griefe, noe care, noe to III. In thee no sorrow may be, Noe hurt, noe ache, noe sore, There is noe death, noe uglie, There is life for evermore. IV. No dampish mist is seen in thee, Noe cold, noe darksome day, There everie soule shines as, There God himself gives life. V. There lust and lukear can be, There envie bears noe sway, There is noe hunger, heat, nor But pleasure everie way. VI. Hierusalem, Hierusalem, God grant I once may see, Thy endlesse joys, and of thy Partaker aye to be. VII. Thy wales are made of precious, Thy bulwarks diamonde, Thy gates are of right orient, Exceeding riche and rare. VIII. Thy terraces and thy pinnacles, With carbuncles doe shine, Thy varie streets are paved, Surpassing cleare and fine. IX. Thy houses are of ivory, Thy windows cristall cleare, Thy tyles are made of beaten, O God that I were there. X. Within thy gates nothing, That is not passing cleare, Noe spider's web, noe dirt, Noe filth may there be seene. XI. Ah my sweete home Hierusalem, Would I were in thee, Would God my woes were, The joys that I might see. XII. Thy saints are crowned with, They see God face to face, They triumph still, they say, Most happy is their case. XIII. We that are here in banishment, Continualle doe mourne, We sigh and sobbe, we we, Perpetually we groane. XIV. Our sweet is mixt with bitter, Our pleasure is but paine, Our joyes scarce last the day, Our sorrows still remaine. XV. But there they live in such, Such pleasure and such joy, As that to them a thousand, Doth seeme as yeasday. XVI. Thy vineyards and thy figg, Continually are green, There grows such sweete, As noe where else are seen. XVII. There is nector and ambrosia, There is muske and spice, There many a faire and, Are trodden under feete. XVIII. There is cinamon, there is, There is narde and bala, What tongue can tell of, The joyes that there are. XIX. Quyt thro the streets we, The flood of life doe see, Upon whose banks on, The wood of life doe see. XX. There trees for evermore, And evermore doe see, There evermore doe see, And evermore doe see. XXI. There David standes, As minister of the King, Tenne thousand times, That might this hymne. XXII. Our Lady singe, With tunes and, And all the resounding, Sitting above. XXIII. There is a garden, Saint Augustines, With fountaine, With sweete water, In evensong singe. XXIV. Hierusalem, Hierusalem, God grant I once may see, Thy endlesse joys, and of thy Partaker aye to be.

The Sabbath Recorder, PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY, — AT — ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50 cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."