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The Sabbath Recorder.

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THE SACHEM OF KERMIKONE.

BY J. LAWTON.

The Powow bended his hoary head
And the warriors were standing around
Where an aged sachem was dying, spread
On a hard rush-pillow and a blanket bed,
Which covered the grassy ground.

The slanting sun glazed the prairie grass
With its halcyon rays so bright:
Lit the distant crag and the mountain pass,
And the sky was a beautiful wall of glass
That glowed with magnificent light.

The daisy disks watched the setting sun,
Which faintly mantled with blushes;
The cricket chirped in a monotone,
And the gloomy frog on a mossy stone,
Croaked low in the river rushes.

Softly the waves of the river break
On the banks of argil and stone;
The water lilies their pistils shake,
But the rippling echoes no impress make
On the Sachem of Kermikone.

The Powow knelt by the chieftain's bed,
And muttered an Indian prayer:
Then raised from the pillow his trembling head,
And looked at the sky whence the light had fled,
With a faint and livid glare.

"It is there," he cried with a trembling tone,
"That the graves of my fathers be!
And 'tis there that the sun of my glory shone
As I will shine no more for Kermikone,
For it sinks in the western sea."

Then turning his gaze to the fiery west,
He looked at the sinking sun;
He tore from his head a feathery crest,
And dropping his eyelids, he smote his breast
And sighed: "Oh Kermikone!"

The Powow crouched by his side, in awe,
As he spoke in accents dreary:
"Oh! give my flesh to the vultures maw
Or throw me into the Arkansas,
But bury me not on the prairie."

The sun went down, and the chieftain died,
And upright in his canoe,
They pushed him off from the riverside,
And he floated along with the rushing tide,
And on, and on he flew.

The moon shone down on the prairie grass,
The stars came one by one;
The sands rolled round in the hour glass,
And the wild roe bounded the mountain pass,
But never Kermikone.

No Charon rowed his soul away
On the Styx's turbid flow,
But on he floated night and day—
Past the river and past the bay,
And was seen no more below.

HIGGINSVILLE, N. Y., Jan. 5, 1883.

THE WISCONSIN COLLEGE Y. M. C. A. STATE CONFERENCE.

Friday evening, Jan. 12th, the Conference of the College Y. M. C. A.'s of Wisconsin, began with the Milton College Association.

At 6 P. M. a prayer-meeting was held, led by L. D. Wishard, Secretary of the International Committee, at which meeting considerable interest was shown.

At 7 P. M., Rev. Dr. Richards was expected to deliver an address, but being kept away by sickness, the time was filled by addresses from Mr. Wishard, Mr. I. E. Brown, State Secretary of Illinois, and Rev. W. E. Lewis, State Secretary of Wisconsin, on Inter-collegiate work, work in Illinois, and work in Wisconsin.

Sabbath morning at 9 o'clock, reports were made by delegates representing the Associations of Beloit College, University of Wisconsin (two Associations, both represented), Ripon College, Lawrence University, Wayland University, Carroll College, Whitewater Normal School, Oshkosh Normal School, and our own Association.

At 11 o'clock, Prof. C. G. Baldwin led in devotional exercises, after which L. D. Wishard gave a Bible reading, or, it would seem, an expository sermon on the "Character and Methods of Jesus Christ." The elements needful for successful work were: 1. Knowledge of the Word of God. 2. Baptism of the Holy Spirit, "But ye shall receive power, after that the Holy Ghost is come upon you," etc. Acts 1: 8. 3. Prayer, "And whatsoever ye shall ask in my name, that will I do." John 14: 13. 4. Individual work. "Let him that heareth say, Come!"

At 2 P. M., the discussion of questions pertaining to Christian work began. 1. How to reach new students. 2. How to awaken a missionary spirit in college. 3. Best relation of college faculty to the Association. 4. Personal work; how much are we doing in our colleges? 5. How can our college prayer-meetings be made attractive? As a college prayer-meeting does not differ essentially from any other prayer-meeting, I will give the points made in the hope that some good may come to our various prayer-meetings: (a) Presence of the Holy Spirit; (b) definite-

ness and purpose in prayer; (c) draw out as many testimonies as possible. People do not tire of genuine testimonies of the power of God; (d) brevity—begin promptly and close promptly; (e) live at home what you pray for in meeting; (f) keep the spirit moving; (g) vary the character of the meeting from time to time. Hold a praise-meeting or testimony-meeting, etc., etc.; (h) sing short selections frequently. Don't play a tune through before singing; (i) stop the meeting as soon as it begins to drag, no matter how much time still remains; (j) have no pauses. Have persons selected to seize and fill pauses, but not the same set each time; (k) the leader should look his audience in the eye; (l) the topic should be known beforehand; cards should be distributed weekly with topic, etc. A printed list is too liable to be neglected or lost. 6. Inter-collegiate correspondence, discussed by Mr. Wishard.

At 6.45 P. M., singing by Mr. Wishard, with quotations of Scripture interspersed.

At 7 o'clock, Secretary I. E. Brown and Secretary W. E. Lewis gave the history, plan, and results of the Y. M. C. A. work, making a profound impression on the audience.

At 8 o'clock, Prof. H. M. Whitney, of Beloit College, gave a very interesting history of the day of prayer for colleges. The paper was supplemented by remarks by Prof. W. C. Sawyer, of Oshkosh Normal, Prof. E. A. Birge, of the State University, Pres. W. C. Whitford, Mr. Wishard, Prof. Whitney, and others, and the meeting closed with a strong and earnest feeling manifested through delegates and audience.

Sunday morning at 9 o'clock, Prof. E. A. Birge, of the State University, conducted a class in Bible study, followed by a half-hour discussion of Bible study, methods, etc.

At 10.30, devotional exercises were held, conducted by Prof. W. C. Sawyer, after which, Mr. Wishard preached an earnest sermon from Phil. 3: 13, 14, "But this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

At 2.30 P. M., a prayer and consecration meeting, exclusively for students and teachers, was held. After about forty prompt and earnest testimonies had been given, an opportunity for asking prayers was given, and ten asked prayers and three declared their determination to live a Christian life. An inquiry, largely attended, followed the regular prayer-meeting. At the same hour (2.30) another prayer-meeting was held in the Congregational church for those who were excluded from the student's meeting.

Sunday evening, the Conference closed with farewell remarks from the delegates, an inquiry meeting, etc. We hope much good will result to us through God's blessing.

LITERARY SOCIETIES OF MILTON COLLEGE.

Holiday Session.

The Public Sessions of the Literary Societies of Milton College have just been held, ushered in by a cold of 34° below zero. Tuesday evening, Jan. 9th, the Philomatheans presented the following programme:

Oration, "Beethoven," J. Handschiegel
Essay, "The use of Tobacco," O. S. Mills
Recitation, "A Legend of Brezeng," W. B. Paul
Paper, "Philomathean Independent," G. O. Allen
Oration, "The Origin, Progress, and Abolition of Slavery in the United States," A. C. Dunn

The music of the session was finely rendered by a quartette, consisting of Misses Mary J. Haven and Clara T. Clarke, and Messrs. Irving Clarke and W. B. Anderson, with Mate E. Goodrich, pianist.

While there was no failure in any item, a more careful preparation would have added to the power of the session.

The oration of Mr. Dunn we regarded as the most carefully prepared and best delivered exercise on the programme.

Wednesday evening, Jan. 10th, the Idynas presented a Longfellow programme, music and all, as follows:

Quartette, "The Sea hath its Pearls," Misses Haven and Clarke and Messrs. Clarke and Anderson.
Biography of Longfellow, Bessie M. Tomkins
Solo, "Daybreak," Myrtle E. Wheeler
Recitation, "The wreck of the Hesperus," Lulu G. Spicer
Recitation, "Paul Revere's Ride," Anna S. Goodrich
Solo, "On the Bridge," Lottie Davy
Recitation, "King Robert of Sicily," Catherine H. Barless
Solo, "Sleep lady, sleep," Mrs. W. P. Clarke

Criticism, Edith A. Merrifield
Quartette, "Good-night, Beloved," E. D. Wheeler
Misses Haven and Clarke and Messrs. Clarke and Anderson.

The entire programme was very carefully prepared and successfully presented. The solo of Miss Goodrich, the recitation of Miss Barless, and the criticism of Miss Merrifield, were deserving, however, of special mention. Miss Merrifield's article was not surpassed during the sessions, we think, and was above the ordinary college exercise.

Thursday evening, Jan. 11th, the Orophilians came forward with the following programme:

President's Address, "College Spirit," J. C. Barthol
Oration, "A Better Life," E. D. Wheeler
Recitation, "Jane Conquest," H. D. Hanson
Oration, "The value of Liberty," L. F. Bennett
Paper, "Orophilian Standard," C. C. Atwood
Oration, "Accumulation of Wealth," J. W. McGowan

Good music was furnished by a quartette consisting of Mrs. W. P. Clarke and Miss M. J. Haven, and Messrs. Clark and Anderson, with solos by Mr. C. W. Hathaway of Waukesha, and Miss Anna S. Goodrich. These solos were finely rendered and merit particular mention. The session, no doubt, surpassed either of the others, as a whole. While there was no failure of any member of the programme, it will be generally agreed, we think, that the chief place must be given Mr. J. W. McGowan. The Oros. were favored with the best weather for their session, and with the largest audience.

IS IT TRUE?

It is too painfully true that many young men, brought up in Sabbath-keeping families, some of them members of our churches, for the sake of better business prospects, have left the Sabbath and are lost to us, and it is to be feared, to themselves also. It is painfully true that this loss is going on year by year.

It does not need to be said that this drifting away indicates a want of sufficient integrity of character on their part. But I have at different times within two or three years heard the plea set up by such young men, and by their friends in their behalf, that Sabbath-keeping business firms and individuals, including farmers, who employ help, not only take no pains to employ Sabbath-keepers, but, in some instances at least, give the preference to Sunday-keeping men, and that they are thus obliged to seek employment outside of our denomination. They have referred me to alleged instances of this kind. Is it true? Are there men among us who depend on hired help who are so intent on their own profit, and so regardless of the temporal and spiritual interests of Sabbath-keeping young men, that by turning to them the cold shoulder, they compel them to seek employment among Sunday-keepers?

But I have heard also, on the other side, the reason rendered that some of these young men are too exacting in their demands for consideration, and too indifferent to the interests of their employers to be profitable or agreeable help. Young men, is it true?

It would not be strange if it should appear that there is some truth on both sides if all the facts were known. And it is the object of this article to suggest to employers, on the one hand, that they remember the strong temptations which lure our ambitious young men with offers of profitable situations, and the hopes of bright business prospects, and that they try to appreciate the self-denials they must exercise if they accept less profitable and less promising situations for the sake of obeying God in keeping his Sabbath; and, remembering this, and regarding their spiritual interests, that they take some pains, and, if need be, make some little sacrifice on their part in order to employ such young men, and keep them among us. And not only this, but that they show them some sympathy and give them some encouragement, and strive to keep their places among us so warm that they will not be willing to break away from among us.

It is easy to say that young men of principle and stability do not need such inducements to keep the Sabbath, and that it is the weak and unprincipled that succumb to the worldly temptations to leave it, but it is a cold and heartless thing to say as an excuse for withholding such sympathy and encouragement as above suggested. Some young men are not so happily endowed with will, or have not been favored with so helpful instructions and examples as others; and Sab-

bath-keepers who hire help have an opportunity to do a good and noble Christian work in laying hold of such young men who need employment, and by sympathy, encouragement, and kindly inculcating principles of business fidelity and relations integrity, help them to develop the character they need.

On the other hand, I wish to suggest to young men who now need, or are liable in the future to need, to obtain situations in the employment of others, that they develop such a capacity for business, such mechanical skill, and withal such fidelity, that their services shall prove to be indispensable to those who need such help. This capability can be achieved by nearly every one, if not every one, by earnest determination and patient and careful application, by striving to do everything he does in the best possible manner. It will pay for a young man with such a purpose to begin low down and with small compensation, for he will surely rise, and by and by he will find plenty of room at the top. He will not need long to seek, but will be sought after. Young men so trained, so capable, especially in lines of business that require skill and capacity, may find situations even among Sunday-keepers, often, with the privilege of keeping the Sabbath. Young men, do you ask, "Is it true?" Try it.

C. A. B.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, January, 1883.

Although Prince Krapotkine maintains the utmost reserve during his frequent examinations by M. Rigot, the Juge d'Instruction at Lyons, the information derived from the seizure of his papers and from other trustworthy sources seems to leave little or no doubt as to the very prominent part which he has played in connection with the revolutionary movement in France. His intimate friend and political ally is M. Elysee Reclus, one of the first geographers in the world, but, like himself, an agitator to the backbone. Seriously compromised by his share in the commune, Elysee Reclus would have found his way to New Caledonia with Henri Rochefort and his other associates but for the intercession made on his behalf with M. Thiers by several distinguished savants—Englishmen for the most part. The sentence of transportation was commuted to one of banishment and since 1871 M. Reclus has resided in Switzerland, retaining the "courage of his opinions," and doing a vast amount of mischief, though with the utmost good faith and best intentions. When Prince Krapotkine also took up his abode in the Helvetic Republic, the two, who had many tastes in common, struck up a warm friendship, contributing incendiary articles to the same journals, and creating quite a network of anarchical clubs. The investigation of Prince Krapotkine's share in the revolutionary movement has naturally thrown further light on his old comrade's proceedings, with this result, that in the opinion of the authorities, M. Elysee Reclus has taken about as active a part in the enterprise as the Nihilist. The following letter, just addressed to M. Rigot, the Juge d'Instruction at Lyons, and published by the *Intransigent* this morning, proves the perfect conviction which dictates the attitude of the man who only a few weeks ago handed over his two daughters to a couple of "husbands" without any religious or civil ceremony or formality of any kind whatever. "Sir,—I read in the *Lyon Republican* of Dec. 23d, that according to what has transpired at the examination of Prince Krapotkine the two leaders and organizers of the revolutionary 'anarchists' are Elysee Reclus and Prince Krapotkine, and that if I do not share my friend's prison it is because the French Ministry of Justice can not go and capture me on the other side of the frontier; but you are aware that it would have been a very easy matter to arrest me, as I have just spent two months in France. You also know that I went to Thonon for Ananieff's funeral the day after Prince Krapotkine's arrest and that I spoke a few words over the grave. The policemen, who were immediately behind me, and who murmured my name to each other, had only to ask me to follow them. It matters little whether I am living in France or in Switzerland. If you want to examine me I shall lose no time in replying to your personal invitation—only

tell me the place, the day, and the hour, and at the appointed time I shall knock at the door of the prison you may select. With my compliments, (signed) Elysee Reclus." This offer to beard the lion in his den is no empty bluster. The writer means what he says. He might have profited by the amnesty, and settled for good in his native country, but he preferred to lead his old life, and refused to leave the land of his adoption. It is a pity that so much talent should be partially frittered away in so poor a cause, for M. Elysee Reclus, practical as he is in many things, appears to have no programme but sheer and absolute destruction, and it is still more to be deplored that the influence of his genius and character should have won him many proselytes.

Magazines.

THE *North American Review* for February opens with a symposium in which six prominent theologians, representing as many religious denominations give expression to their views, upon the question of the "Revision of Creeds." Prof. Alexander Winchester, in an article entitled "The Experiment of Universal Suffrage," institutes a profound inquiry into the essential conditions of stable government, which he finds to be, substantially, virtue and intelligence. Bishop McQuaid writes of "The Decay of Protestantism." "The Political Situation" is the joint title of two articles, the one by Horatio Seymour; the other by George S. Boutwell, who offers their respective views upon the causes of the recent overthrow of the Republican party. An article by Dr. D. A. Sargent, on "Physical Education in Colleges," treats a subject of prime importance to the welfare of youths in our higher educational institutions. Finally there are two articles on "The Standard Oil Company," by Senator Camdem, of West Virginia, and John C. Welsh. Published at 30 Lafayette Place, New York.

THE *ELZEVIR LIBRARY*.—This little semi-weekly magazine has begun publication in New York. Each number is to contain a complete literary gem, a characteristic specimen of the best production of the brain of the author who is represented. The price is two cents a number, or \$2 a year. Number one contains Irving's story of Rip Van Winkle. John B. Alden, publisher, 18 Vesey St., New York.

THE *American Agriculturist*, in its February issue, is replete with subjects pertaining to agriculture. Four full page illustrations brighten its pages; one illustrating an article upon the Houghton Farm. Published by the Orange Judd Company, 751 Broadway, New York.

HARPER'S MAGAZINE for February is a very attractive and entertaining number. It opens with a frontispiece engraving by George M. Boughton's Royal Academy picture. Mr. Wirt Sikes, our Consul at Cardiff, describes the "Wild Welsh Coast," illustrated by Harry Penn. In the second part of Boughton's "Artist Strolls in Holland," we have an article full of quaint and interesting pictures of Dutch life and manners. Under the title of "German Political Leaders," Prof. Herbert Tuttle contributes a valuable article on the German Parliament. The article is illustrated by Reinhart. George M. White contributes an illustrated article on "The Local Associations of Whittier's Poems," full of interesting reminiscences of the old poet and curious facts connected with the subjects treated by him. The two serial novels, "Black's" "Shandon Bells," and Miss Woolson's "For the Major"—are continued. Ernest Ingersoll contributes a short story based on a romance associated with an old Russian fort in Alta, California, "Eugenie's Fete Day" is a bright sketch by "A Working Girl." Phil Robinson compares a treatment of Nature—especially birds—by American and English poets. Poems by E. I. Phelps, J. C. R. Dorr, and M. V. Moore. Mr. George W. Curtis, in the *Easy Chair*, describes the gay winter season in New York; discusses Tennyson's new play; notices the life and letters of Lydia Maria Child; and pays tribute to the late Anthony Trollope. The *Literary Record* and other departments are full, as usual, of timely and interesting matter.

THE February number of *The Century* begins with a fine engraving of George William Curtis, by T. Cole; followed by an illustrated article on "American Etchers," by Mrs. Schuyler Van Rensselaer. A second installment of "My Adventures in Zuni," by Frank H. Cushing. William D. Howells's new novel, "A Woman's Reason," opens in this number. E. V. Smallay discusses upon the "Features of the New Northwest," while George W. Cable treats of "The Creoles in the American Revolution," with numerous illustrations. A short story, "The Spectral Mortgage," by Frank R. Stockton. Charlotte Adams contributes an illustrated article, "Artists' Models in New York." A sketch of George William Curtis, by S. S. Conant. Continuations of the serial stories, "Through one Administration," by Mrs. F. H. Burnett, and "The Lead Horse Claim," by Mary Halleck Foote. A sketch of Frederick Locker, by J. Brander Matthews, a discussion of "The Jewish Problem," by Emma Lazarus, and several short articles and poems by Edward W. Gosse, E. C. Steadman, Joaquin Miller, and R. H. Stoddard, go to make up a very entertaining number.

St. Nicholas for February celebrates St. Valentine's Day in capital style with an amusing story by Sophie Swett, called "A Queer Valentine." Anna North contributes "The Mission of Mabel's Valentine," and there is a funny little poem, "My Valentine," by J. M. Anderson. A timely and thrilling article is Joaquin Miller's "In the Land of Clouds," which describes an ascent of Mt. Hood by a party of tourists. Another paper is one with the title, "A New Winter's Sport," by Hjalmar H. Boyesen. Of serial stories, "The Tinkham Brothers' Tide Mill," by J. T. Trowbridge. The installment of Frank R. Stockton's "Story of Vitcu" is one of interest. Mrs. Clement has an "Art on Artists" paper on the Flemish painters, with two reproductions of portraits of Rubens and his children, painted by the great artist himself. "The Story of the Field of the Cloth of Gold," by E. S. Brooks, contains an interesting account of a tournament, and is illustrated by the frontispiece—a picture by Birch, entitled "Margery's Champion." Besides, this and a good deal more are poems and stories by Celia Thaxter, Frank H. Converse, Palmer Cox, a play by Mary Condon Clarke, and others.

Missions.

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

OUR MISSION.

(The following lines were written for, and recited at, the recent session of the Mission Band of Pardee, Kan., and furnished by request for publication in the SABBATH RECORDER.)

When Jesus came from heaven To dwell with sinful men, Angels brought the glad tidings To shepherds on the plain. "Glory to God in the highest," Thus sang the heaven's host, For Christ's mission was one of mercy, To seek and save the lost.

words contained stings too sharp for effectual use.

THE MISSIONARY SPIRIT.

BY A. B. PRENTICE.

A missionary is born when a soul is converted. Among the first impulses of the saved soul, is the desire to save others. The starving man, who, in an unconscious state, was rescued from a disabled ship, with his first feeble utterance, cried out: "There's another man! There's another man!" His first thought was not so much of his own life given back to him, as of another life in peril. It is impossible for one to become a child of grace and not feel a burden of soul for the salvation of others. The missionary spirit is the spirit of Christ. And "if any man have not the spirit of Christ, he is none of his." The vigor and strength of Christian life and character must, therefore, be in the proportion that this spirit is possessed. But how shall this spirit be cultivated and strengthened? The answer is, by its exercise. Every Christian should labor to carry forward the Redeemer's cause at home and abroad. Although not every one in the technical sense, can be a preacher of the gospel, yet in a broader sense, every one can share in that glorious work. If one is not called to go personally to the heathen, he may with his money assist others to go, and so send the glad news he can not carry. Interest in missions will grow in the hearts of those who put their money into them. Let the young be encouraged and, if need be, assisted, to give systematically for this cause, and their interest in it can not fail to increase. No one can be indifferent to a cause in which he has invested money. He seeks a better acquaintance with it, and has more or less anxiety for its success. A better understanding of the work, its importance and its magnitude, and a deeper anxiety in behalf of the perishing, can not but arouse the Christian to more earnest endeavor and more fervent prayer. Those who

"Give prayer and praise To stay the curse," will not only see the gospel successfully carried into regions beyond, but will experience an increase of vital godliness in their own hearts.—Missionary Reporter.

EMBODIED RELIGION.—Strictly speaking, all religion is embodied. We have religious creeds and religious ceremonies, and the observance of the one and the profession of the other may pass for religion; but spiritual religion is a life, and its reality is attested by character rather than by the observance of forms and zeal for a confession of faith. Nor can religion be illustrated and its power brought to bear upon the world apart from its manifestation as an indwelling principle of life in the heart. When thus embodied, it makes its appeals to all degrees of human insight, and is quickly apprehended by all classes in society. "There is a logic," says Hugh Stowell, "of which, through grace, you may be masters; a logic so simple that a child can understand it; so conclusive, that a philosopher can not dispute it—it is the logic of life." Men may be suspicious of our sincerity in regard to our belief in doctrines, but a religious life forbids all suspicion, puts doubt at a disadvantage, and compels the faith of the most skeptical. No sophistry can elude it. No conscience can ward it off. No prejudice can resist it; and wherever it is exhibited, men are forced to acknowledge the truth and claims of those divine principles, which are effectual in bringing the heart and life into such beautiful and perfect sympathy, that all who are governed by them present to the world what may be regarded as an embodied image of godliness.

To the church, as to the individual Christian, it must be said, "Have salt in yourselves." Says Joseph Cook, "Show me the church that is willing to wash the feet of the degraded; show me the church that goes about from house to house doing good; show me the church organized for permanent, aggressive, audacious, moral effort; show me the church that has not lost its Master's whip of small cords, and I will show you the church and the only church that can save America when it has two hundred inhabitants to the square mile." Can any other kind of church answer the demands of the time now, or anywhere?

"GOD CAN'T WAIT."—A bright little four-year-old boy in a friend's family was feeling tired as the day drew to a close, and came to his mother that he might say his evening prayer before going to bed. "Wait a little while, Ernie," said his mother; "I am busy writing a letter. When that is done you may say your prayers." The little fellow waited a minute or two very patiently, and then coming back to his mother, said, "Mamma, don't you think prayers are more precious than writing letters? God can't wait." Ernie's mother laid aside her letter at the gentle rebuke, and the evening prayer took its right place first.

The Baptists of England gave, last year, to foreign missions, \$300,933. This is far better in proportion than the American brethren have done.

"I believe in what John Wesley used to say: 'All at it, and always at it,' and that is what the church wants to-day."

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."

NO DRUNKARDS THERE.

There is a beautiful land, we are told, With rivers of silver, streets of gold; Bright the beings whose shining feet Wander along each quiet street; Sweet is the music that fills the air— No drunkards are there.

No garrets are there, where the weary wait, Where the room is cold and the hours are late; No pale-faced wife, with looks of fear, Listens for steps she dreads to hear. The hearts are freed from pain and care— No drink is sold there.

Father, look down from thy throne, I pray; Hasten, oh, hasten a better day; Help us to work as a temperance band, To drive the demon from the land. Help us to wipe away every fear Which drink brings here.

THE NATIONAL GOVERNMENT AND THE LIQUOR TRAFFIC.

The conviction is steadily growing that the policy of Congress in drawing so large a portion of its revenue from the liquor traffic, involves the nation guiltily in this unholo and ruinous business. The true path by which the government is to be extricated from this awful complicity with a giant evil is not the removal of the burdens of taxation now imposed upon it, but its final suppression by legal prohibition. To lift the conscience of the nation to that point is an arduous task, requiring years of controversy, and sacrifice and struggle, but that it will one day be accomplished our faith in the power of the truth and our experience of recent victories alike forbid us to doubt. The Friends' Review, of Philadelphia, referring to the subject of liquor revenue, says: "So long as the nation is not ready to prohibit the manufacture and sale of intoxicating liquors as beverages, many of the friends of temperance may agree with the President in placing upon them the burden of internal revenue, and thus in some degree limiting their consumption. But the nation must more and more revolt from the thought that its revenue, intended to be expended for so many useful purposes, is drawn from a legal permission to traffic in that which so largely endangers the present and eternal well-being of its citizens. The time will come when people will be surprised at this exhibition of folly, as we now are that churches should have owned slaves, or have provided that their poor should be supplied with alcoholic liquors at times of harvest." Meanwhile, there are other points at which the influence of the liquor traffic on the government is such as to excite indignation. Senator Beck, of Kentucky, on the first day of the session, offered a resolution to investigate the methods of the Republican Congressional Committee in connection with "political assessments," of which so much has been said; whereupon Senator Hale promptly offered a substitute providing that the Committee on the Judiciary be instructed "to investigate thoroughly the conduct and doings of both said [Democratic and Republican] political committees," and especially to inquire into the alleged levying of assessments by the former [Democratic] committee upon "the liquor associations and brewers' associations in the different States," and to "ascertain what said committees did with the money so received; where and to whom paid; and to report the same to the Senate at the earliest possible time." In the course of some remarks in the Senate, Mr. Hale invited attention to a circular of a Liquor Dealers' Association of Ohio, urging the liquor-dealers of that city to be present at an important meeting, saying: "It is absolutely necessary that every saloon-keeper in the city should be present, in order to make arrangements for defeat of the fanatics and prohibitionists;" and adding: "If we do not all do our utmost to defeat the Republican party this Fall and next Spring we will be compelled to emigrate." The Senator also quoted the telegram of the Ohio liquor-dealers after the Democratic triumph to their brethren in New York, in which they express their "greetings," and also the "hope that New York will take example from Ohio." As the Democratic Committees in charge of the canvass in New York did take example from Ohio, Mr. Hale calls for an exhibit of the "whole performance wherein every gin-mill in New York was visited" by representatives of the Democratic Committee and payment exacted, "on the threat of revocation of license," of \$100, \$500, and \$1,000 in many cases. The whole subject has been referred by the Senate to the Judiciary Committee.

The course of President Arthur in reviving the use of liquors in the Presidential mansion has led to a great increase of drinking customs in Washington society. Squibs like the following from the Brooklyn Eagle, show how public notice is taken of the change and how pernicious its results must be: "Hon. William M. Everts visited President Arthur at the White House last Friday, and his very first remark was: 'There has been a great change here since Mr. Hayes left.' 'Ah!' returned the President, 'I suppose that, coming right out of the fresh air, you notice it more readily. My Secretary, Mr. Phillips, has been mixing a little hot rum, spiced.'"

HE DRINKS.—Tell me a young man drinks, and I know the rest. Let him become cap-

tive to the wine-cup, and he is the captive to all other vices. No man ever runs drunkenness alone. That is one of the carrion crows that goes in a flock. If that break is ahead you may know the other breaks that follow. In other words, strong drink unbalances and dethrones and makes him the prey of all the appetites that choose to alight upon his soul. There is not a place of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking place before it, or behind it, or a bar over it, or a bar under it. The officer said to me that night, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself, the court that licenses the sale of intoxicating liquors, licenses gambling-houses, licenses libertinism, licenses diseases, licenses death, licenses all crimes, all sufferings, all disasters, all woes. It is the legislature and courts who swing wide open the grinding, rearing, stupendous gate of the lost.—Talmage.

INGERSOLL'S PROHIBITION STORY.

The interviewer said: "Colonel, what is your opinion on the prohibition question?" And to this was made the following characteristic reply:

"I can give you my opinion best by telling you this story: A strong Prohibitionist was discussing this question with a gentleman who had not much confidence in making people virtuous by law. The Anti-Prohibitionist said:

"How would you like to live in a community where nobody drank any intoxicating liquors—where everybody was perfectly sober?"

"I would be delighted with such a community," said the Prohibitionist.

"And how would you like to live where every one was industrious—where they rose early and went to their work and retired in season—where everybody was at home in the evening, and where no one used profane language?"

"O, that would be perfectly splendid," said the Prohibitionist.

"And," continued the questioner, "how would you like to live in a community where everybody attending divine service every Sabbath?"

"Why," said the Prohibitionist, "such a community would almost make heaven, but there is no such community."

"Yes," said the Anti-Prohibitionist, "I know several such communities."

"Where can I find one?" said the temperance gentleman.

"And the other replied: 'In any well regulated penitentiary.'"

Ingersoll believes with the beer infidels, that there is no such thing as religion, no such thing as morality founded on religion, no such thing as virtue born of Heaven. All his ideas grovel on the same low plane as that of all the grogshops. The highest perfection of the virtue he believes in, is to be found in the penitentiary, where men are compelled to lead virtuous lives though they may have no virtue in their hearts. Liquor sends to the penitentiary at least four-fifths of all the men found there. Prohibition of the liquor crime would have kept those four-fifths out of the penitentiary. The penitentiary and the grogshop are logically united—the penitentiary is the effect—the liquor traffic is the cause. Abolish the cause and the prisons will be empty.

PROHIBITION IN POLITICS.

Members of Congress and others testify to the growing importance of liquor prohibition in the recent elections and as an active element in politics in nearly all parts of the country. Kansas, a Republican Gibraltar, has chosen a Democratic governor, and may elect a Democrat to the United States Senate as a consequence of the prohibition movement.

In Iowa, which has for years been the banner Republican State, the party is severely shaken. The loss of five Members of Congress there is in some measure attributable to the part the question played there.

In Kentucky and North Carolina, two of the largest whisky manufacturing States, prohibition has taken a strong hold, and will play an important part in future elections. In Texas even, it is an increasing force. The part the question played in Ohio and Indiana last Fall is well known.

In view of the rapid development of this sentiment, and the part it is playing and apparently is destined to play in the politics of the country, the whisky interest is not idle. The Windom investigation of last Winter brought out the fact that the whisky association in the preceding election, sent considerable sums of money into Kansas, Ohio, and other States, to help the battle of the anti-Prohibitionists.

It rests on good authority that in the late elections the association took a much more active part than ever before. This it was able to do by its vast resources, and the character of the organization power being lodged in the hands of a very few persons always awake to the interest they represent, and shrewd enough to act promptly and effectually.

Naturally this question is in a certain sense transferred to Congress by the proposal of the whisky interest for the postponement of the internal tax on whisky.—Living Issue.

The recent speech from the throne, with which Queen Victoria dissolved Parliament, contains one reference which affords gratifying evidence of the real progress of temperance practices, as well as sentiment, in the British Kingdom. "The growth of the

revenue," says Queen Victoria, "has been sensibly retarded by a cause which, in itself, is to be regarded with satisfaction. I refer to the diminution of the receipts of the exchequer from duties on intoxicating liquors." It is said that figures will not lie, and it is safe to presume that government statistics in the matter to which the Queen refers are correct, and afford irrefutable proof of a decrease in the consumption of intoxicating drinks. This is very gratifying, as is also the fact that the wise and intelligent Christian ruler of the British Empire "contemplates with satisfaction" even the reduction of her national revenues, when they are due to such a cause. It is to be inferred from this that Queen Victoria does not agree with those shallow statesmen, found both in England and America, who would frighten the people from adopting prohibitory legislation, by the plea that it will lessen or destroy the revenues of the government.

NOT MY BUSINESS.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home in the lightning express. In his grand carriage, with two liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! Did some one say "accident?" There are many railroads centering in St. Louis. If there has been an accident it is not likely it happened on the — and Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the — and Mississippi. He telegraphed to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashed back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. It is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dares say to this tremendous question, "It is not my business?"—Domestic Journal.

JOY UNSPEAKABLE.—A good story is told of a little blind child that once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument that had prevented the light from passing through to the retina, and then the eyes were bandaged for a while until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially and temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself who as yet had never seen! This child when her eyes could bear the light, and by her kind physician she had been permitted to open them and for the first time to look out upon all the beauty there was around her, realizing indeed, as no words could ever show, "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O mother, why did you not tell me it was so beautiful?" The mother bursting into tears replied: "I tried to tell you my dear, but the words wouldn't make you understand. Precisely, and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things.—Baptist Weekly.

PRAY FOR YOUR PASTORS.—It is doubtful whether either ministers or people appreciate fully the relation of prayer to preaching. We want eloquent sermons; but the sentences that are most brilliant, that please the ear and charm the fancy, may be as hard as diamonds and as cold as icicles. The sermons that fall upon men's hearts as the good seed of the kingdom, that germinate and bring forth fruit, are not always great intellectually; but they are sermons that have been "steeped in prayer," and that are preached to those whose spirits have been melted by prayer. "If any congregation think that the minister does not preach well enough, let them first inquire if they have prayed for him enough. Don't, brethren, don't begin to criticize or complain until you are sure that you have done your full duty in the case. Don't say, 'It is Moses's fault that the Amalekites prevail,' when God has told you to hold up Moses's hands and you have not done it.—Baptist Weekly.

Many laborers in West Ireland desire to emigrate to Queensland. Steps are to be taken to ascertain the views of the colonial government on the subject.

Education.

"Wisdom is the principal wisdom; and with all thy strength."

It is very painful to sometimes three and situated, in violation of bleak top of the high village or city. The one-story school-building on the highest point of school-district. The distance is not in harmony with the scenery. The edifice the fierce blasts of Winter heated rays of the sun in its position compels the daily the steep ascent have been erected most advertisement of the conveniently located house must be educated.

THE subject of the school buildings is exciting among prominent education country. At the meeting of superintendence national Association March last, two papers came to determining the ing and ventilation of on the chemical examination plied to questions of former paper occurs the "I wish only to emphasize carbonic acid gas in the it is found in the work rooms is not in itself harmful. The really dangerous impurities are the oxygen off in respiration; and carbonic acid increases Now, the testing for the cult and delicate procedure for carbonic acid is simple; hence the chemical of the air is made carbonic acid, which is the really harmful. From the second paper as touching the same subject and best method of ascertainment of the air by titration consists of an estimate of carbonic acid present in the air. Not that the special poison thrown during respiration—they are probably the most dangerous products—but the of the carbonic acid, out in the external air, respiratory use to which plied and of its fitness use. Carbonic acid, amount, is believed to upon the system, but pressure, the headache result from deficient quent rather on the the air, together with

THE Annual Report done by the "Peabody" has been printed, Trustees at their meeting 4, 1882, by the L. M. Curry. It shows votes of thanks of the appreciation of the devoted a part of their education quote his own words common country where the destructive ravages show that the Fund it strives to fill, state are given, from which millions of adult citizens, one-fifth of write their names. the schools, teachers, etc., assisted or supported the Fund since total distribution of year. Of this sum Nashville received, and by scholarships the sum of \$27,525 and the normal school received in all on twelfth State, receipt of \$6,950 from normal College and \$6 The pamphlet concluded with a petition vital necessity of nation of the colored ern States.

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Education.

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

It is very painful to see a school-house, sometimes three and four stories high, situated, in violation of good taste, on the bleak top of the highest eminence in the village or city. The same may be said of a one-story school-building, found sometimes on the highest point of land in a country school-district. The location in each instance is not in harmony with the surrounding scenery. The edifice is exposed to all the fierce blasts of Winter, receives the full-heated rays of the sun in the Summer, and its position compels the children to climb daily the steep ascent to it. It seems to have been erected more as a conspicuous advertisement of the place, than as a conveniently located house in which the children must be educated.

THE subject of the sanitary conditions of school buildings is exciting great attention among prominent educational men, in this country. At the meeting of the department of superintendence of the National Educational Association at Washington, in March last, two papers were read in reference to determining the merits of the heating and ventilation of a school building, and on the chemical examination of air as applied to questions of ventilation. In the former paper occurs the following statement: "I wish only to emphasize here the fact that carbonic acid gas in the proportions in which it is found in the worst ventilated school-rooms is not in itself poisonous, offensive, or harmful. The really dangerous and offensive impurities are the organic matters thrown off in respiration; and as these increase, the carbonic acid increases in a like proportion. Now, the testing for these organic matters, in a quantitative point of view, is a very difficult and delicate process, whereas the examination for carbonic acid is comparatively simple; hence the chemical test of the quality of the air is made by the analysis for carbonic acid, which is taken as an index for the really harmful impurities existing."

From the second paper this selection is made as touching the same subject: "The simplest and best method of ascertaining the deterioration of the air by the action of respiration consists of an estimation of the quantity of carbonic acid present in a given volume of the air. Not that the carbonic acid is the special poison thrown out from the lungs during respiration—the organic exhalations are probably the most active of the deleterious products—but the increase in the amount of the carbonic acid over that naturally present in the external air is a measure of the respiratory use to which the air has been applied and of its fitness or unfitness for further use. Carbonic acid, when in considerable amount, is believed to produce evil effects upon the system, but the languor and oppression, the headache and flushings which result from deficient ventilation, are consequent rather on the deficiency of oxygen in the air, together with its organic foulness."

THE Annual Report of the work being done by the "Peabody Educational Fund," has been printed, as delivered before the Trustees at their twenty-first meeting, October 4, 1882, by their General Agent, Dr. J. L. M. Curry. It shows, by the legislative votes of thanks of the Southern States, their appreciation of the generosity of him, who devoted a part of his wealth to the furthering of education in "those portions" (to quote his own words) "of our beloved and common country which have suffered from the destructive ravages and the not less disastrous consequences of the civil war." To show that the Fund is smaller than the need it strives to fill, statistics from twelve States are given, from which we learn that four millions of adult citizens and two millions of voters, one-fifth of the electors, can not write their names. A list is also given of the schools, teachers' institutes, scholarships, etc., assisted or supported from the income of the Fund since Oct. 1, 1882, showing a total distribution of over \$30,000 for the year. Of this sum the Normal College of Nashville received, by direct appropriation and by scholarships given to the other States, the sum of \$27,525, while the public schools and the normal schools of ten other States received in all only \$23,950. Texas, the twelfth State, received the generous appropriation of \$6,950 for its Sam Houston Normal College and \$6,900 for its public schools. The pamphlet containing the report is concluded with a petition to Congress on "the vital necessity of national aid for the education of the colored population of the Southern States."

THERE IS A BOY I CAN TRUST.—I once visited a public school. At recess a little fellow came up, and spoke to the teacher. As he turned to go down the platform, the master said, "This is a boy I can trust; he never failed me." I followed him with my

eye, and looked at him when he took his seat at recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that boy earned! He had already gotten what would be worth more to him than a fortune. It would be a passport into the best firm in the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people? Every boy in the neighborhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school are in demand everywhere and prized everywhere. He who is faithful in little will be faithful in much.—Band of Hope Review.

CLIPPINGS.

Princeton now has sixty-two endowed scholarships.

Louisiana has a school population of 290,036, New Orleans contributing 61,456 to this number.

There is an enrollment of 196,574 in the Minnesota schools, the State having a school population of 315,948.

In the experimental kitchen in the Iowa Agricultural College the girl students are taught the philosophy, as well as the practice of cooking. They learn the chemistry and comparative economy of foods, the usual adulterations, and the methods of marketing.

President McCosh, of Princeton College, in addressing the students a few days since, referred to the fact that athletics were carried to excess in almost all American Colleges. He requested that the students should try to restrain themselves in this direction.

Mr. Thomas Beaver, of Danville, Pa., has placed in the hands of Rev. Dr. McCauley, President of Dickinson College, 7 per cent. bonds to the amount of \$30,000, as a gift to the endowment fund of the College. He does this in honor of his father, the Rev. Peter Beaver, a deceased Methodist minister.

Harvard has students from every State in the Union except Nebraska, Oregon, and Virginia. Besides, there are students from the District of Columbia, Idaho, Montana, Utah, Armenia in Asia, Bahama Islands, Canada, France, Germany, Ireland, Italy, Japan, New Brunswick, Nova Scotia, and Prussia.

Girton College, the girls' college at Cambridge University, in England, is about to be enlarged, and the plans for the new buildings have been already drafted and submitted to the proper authorities. The applications for admission have recently been very much in excess of the accommodation at present offered.

A scientific expedition will be undertaken by Williams College next Summer, in which students will join, to procure specimens for use in biology and geology. A steamer has already been procured, which will be fitted up with apparatus for deep-sea dredging and electric lights for gathering specimens at night and at different depths.

Vassar College is said to be in a flourishing state this year. Over one hundred new students have already been received. These, together with the old students returning, swell the number in attendance to a figure not reached in any previous year since 1877. Additions are yet being made daily, and the indications are that the accommodations of the College may be severely taxed before the close of the academic year.

The venerable ex-President Hopkins of Williams College stated an interesting fact in his little speech to the New York alumni, saying that more money has come to that institution during the presidency of Dr. Franklin Carter "than in all the 36 years during which I was its president." The new president is certainly working earnestly for the one thing most useful to the college. He has secured \$300,000 in less than two years.

The college for working women in London has just begun its ninth session. Besides the usual instruction, lessons are given on first aid to the injured and sick nursing, and there are classes in plain and elaborate cookery at small rates. There is, also, a class for blind women in connection with the college. Many pleasant and dramatic and musical entertainments are provided by ladies and gentlemen interested in the work and there is a good lending and reference library at hand. The college has a large number of pupils and on the list of lecturers and examiners are several of the names best known in literature, science, and art in England.

FAITH AND WORK.—I have no notion of that faith which does not produce good works. I question whether Satan has upon earth more apt instruments for breeding infidelity and for causing men to regard the gospel with contempt, than those who profess to believe the gospel, and then act as though the belief were a matter of no consequence whatever. Those philanthropists who are always telling what ought to be done, and who do nothing—what is their philanthropy? To what shall I liken it? It reminds me of a shipwreck off the coast. The Tuscan coast guard reported to his government that there had been a lamentable shipwreck on the coast, and he said, "Notwithstanding that I lent to the crew on board the ship every assistance possible by means of my speaking-trumpet, I regret to say that a number of bodies were washed upon the shore next morning dead."

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."

"THIS SAME JESUS."

"This same Jesus!" Oh, how sweetly Fall those words upon the ear; Like a swell of far off music, In the night watch still and drear.

He who healed the helpless leper, He who dried the widow's tears, He who changed to health and gladness Helpless, suffering, trembling fear;

He who wandered poor and homeless, By the stormy Galilee; He who, though the night robed mountain, Bent in prayer the wearied knee;

He who gently called the weary, "Come, and I will give you rest!" He who loved the little children, Took them in his arms and blessed;

"This same Jesus!" When the vision Of that last and awful day, Bursts upon the prostrate spirit, Like a midnight lightning ray,

Then we lift our hearts adoring; "This same Jesus," loved and known— Him, our own most gracious Saviour— Seated on the great white throne.

For this word, oh, Lord, we bless thee, Bless our Master's changeless name; Yesterday, to-day, forever, Jesus Christ is still the same.

SABBATH OBSERVANCE.

Never at any time in the history of our people have we been called upon to scatter Sabbath truth as now. The demand is increasing, the fields are opening, the avenues opportune. The times are propitious, and indeed, even the press is more willing to publish articles on the "Sabbath question," than heretofore. It augurs well for the Sabbath cause, when a daily paper like the Chicago Tribune, with a circulation of a 100,000, will publish for three successive Sundays, for Sunday reading, sharp and pointed articles in favor of the seventh-day Sabbath, the Bible Sabbath, and in opposition to Sunday observance. The clamor and efforts for a stricter enforcement of the Sunday laws are entering wedges, making way for the hearing and the reception of Sabbath truth. We can not help saying to the Sunday law advocates, "Put on the clamps, screw down the tighter," for the heavier and severer the pressure in that line so much the better for the Sabbath cause in our land. It will drive men to the truth. We rejoice to see so good a response on the part of our people to the increasing demands upon them to sow the seeds of Sabbath truth. That response needs to be larger, heartier, more generous, and more universal in view of the opening and widening fields before us.

Among the very important demands upon us as Sabbath-keepers and disseminators is a better observance of the Sabbath. To be successful we must be consistent in our practice. We must not talk one thing and do the opposite. Strong argument is good, but we must have consistent example to sustain it. How many neutralize their powerful Sabbath arguments by a more powerful inconsistent Sabbath practice. "Actions speak louder than words;" to preach Sabbath truth and then to be loose in the observance of the Sabbath, to make it a day of recreation, of social visiting, a weekly holiday, or a day to do up the odds and ends of a week's business, will subject one to the charge of insincerity, of practical unbelief in the matter. Would not the charge be true? Will not many of us have to confess that we are not careful and conscientious enough in our observance of the Sabbath both in our thoughts and acts? Are there not too many among us in the pursuit of our business too willing to let our oxen get into the pit on Sixth-day afternoon that we may take them out Sabbath evening? Why lap over the business of the six days into the Sabbath? Is it not stealing God's holy time? Business is one thing, necessity altogether another thing. We should be careful, consistent, conscientious, exemplary. We have a great and important Bible truth to teach and enforce, a great error to overcome. To convince men, to win to the truth we must be a consistent, conscientious, devout and consecrated people. Let none of us dishonor God by dishonoring his Sabbath. Let no one show disrespect toward God by treating his holy day with disrespect. In these days of luxury, show, fast life, and public resorts, the tendency is to make the Sabbath a holiday. Let us not be charged as a people with imbibing the Continental idea and practicing the Continental methods of Sabbath observance. We deprecate a cold legalistic Mosaic Sabbath observance, but we do believe in keeping the Sabbath just as warm, loving, obedient Christians will desire and love to observe it. o. u. w.

At a meeting held in Cooper Institute, last month, to discuss the Sabbath question

as related to the Penal Code, Judge Davis said:

"The law does not protect Christianity because it is the religion of the State—the State has no religion—but it recognizes the fact that Christianity is the religion of the people."

In this sentiment we heartily concur. When religion, or Christian people in the interest of religion, ask the State to do anything more than to protect its citizens in the exercise of their constitutional rights and privileges, they do but weaken the cause they seek to strengthen, whether it be the cause of the Sabbath or anything else. If would-be Sabbath reformers can not find authority in the Word of God sufficient to reach the conscience of religious people, then let them abandon the effort, or change their own practice to harmonize with the Word, and urge reform on that basis.

"BAPTISM MEANS BAPTISM."

Under the above heading, a Baptist paper makes the following statement and complaint, which, if true, does look a little irregular on the part of the Presbyterian publishers:

"Some time ago, the Choctaw Indian Baptist Woman's Missionary Society prepared a Choctaw Baptist hymn book, and employed the Presbyterian Publishing Company of St. Louis to publish it. In hymn 59, on baptism, the Indian sisters said, in their language, that baptism is to put the subject under and raise out of the water, but the Presbyterian publishers changed it so as to make them say that 'baptism is baptism.'" These humble Indian women prepared a hymn book, and paid the Presbyterians to print it for them; but instead of doing the clean thing, they blotted out the Baptist part of the book, and made Indians say what they did not say. Was not this the commission of deliberate forgery? Can the Presbyterians give an honest explanation of this miserable trick?"

Now a question to our Baptist brother or whomsoever it may concern. We read that when God instituted the Sabbath, he said, "The seventh day is the Sabbath." We nowhere read of his changing it to any other day, and yet the Christian Church, a very large part of it, is making it read the first day is the Sabbath. If it looks like a "deliberate forgery" to make the poor Indians say "baptism is baptism," when what they did say was "baptism is immersion," how must it seem to so change the teaching of God's Word as to make it read the first day is the Sabbath, when God said it was the seventh day? Or again, when Jesus, speaking of the Edenic Sabbath, says it was made for man, what shall we say of that teaching which insists on calling it "Jewish?" and then undertakes to enforce the observance of another day under the name of the Christian Sabbath?

THE NEED OF REFORM.

The Christian Statesman quotes the following from the Detroit Lever as showing some of the present aspects of the Sunday question and the need of reform. We most heartily agree with these papers, that there must be a looking for the old paths in the matter of Sabbath observance, but these old paths probably run further back than either the Lever or the Statesman would just now be willing to go. To us it is not surprising that Christian people, and even ministers, have little or no conscience about Sunday work and Sunday traffic. Why should they? Who knows better than they that the Scriptures nowhere forbid such work? It is our settled conviction that Christian people must accept the Bible Sabbath before there will be much substantial gain in the matter of Sabbath reform. Let every heart devoutly pray God speed the day:

"This is not a local question, but one of practical bearing in every city and State in the Union. A return to the 'old paths' in the matter of Sabbath observance is as urgent in Chicago or Detroit as in New York, in the West as in the East—if not more so. We are living in a time of grave laxity and peril in this regard. The Sabbath practices of these days are very widely removed from the Puritan Sabbath at which it is fashionable now-a-days to sneer, but to which this country owes a debt that can not be over-estimated. Almost everywhere the barriers with which law, both human and divine, has hedged about the Sabbath-day, are broken down or openly disregarded and defied. Sunday railroad trains disturb the quiet of city and country. Sunday newspapers are hawked in all streets, even under the shadow of Christian churches. The government requires its servants to open the post-offices and receive and dispatch mails on the Lord's day. The street-cars run as regularly as on other days. Butchers, bakers, milkmen and other tradesmen keep open their shops and drive their wagons through our streets while workshippers are on their way to church. Cigar, druggists, and news-dealers everywhere keep open store, while in many of the larger cities, where the foreign element predominates, many other branches of trade are

regularly and systematically plied during the whole seven days of the week, and the theatres are crowded on Sabbath evenings. And though in most of the States all this secular traffic is carried on in violation of State law, the only branch of trade against which there is any pretense of enforcing the Sabbath laws, is the liquor traffic—and even this, every one knows, is generally a mere pretense, and in many of our cities not even that. Moreover, one of the worst features of the case is that Christian men have, to a large extent, been carried along with the tide of worldliness and Sabbath desecration, until they have come to regard as excusable, and even as necessary, practices which their fathers would have looked upon with abhorrence. Many members of our churches buy and read the Sunday newspapers as regularly as on other mornings—perhaps more so, since they then have more leisure. The milkman has few patrons, even among professing Christians who do not buy as regularly Sabbath morning as on others, and even among evangelical ministers have been found those who will not patronize a conscientious milkman, who declines to go on his rounds on Sabbath mornings. The street-cars carry as many people to church as they do of those bent on pleasure. Many evangelical ministers even do not hesitate to travel to their preaching appointments by railroad on the Sabbath. We know it will be said that some of the practices thus enunciated have become in our large cities and in our modern way of living, a necessity. We can not stop here to enter upon an extended argument on that point. It is sufficient for the present purpose to direct attention to these things as evidences of the alarming extent to which European ideas and the secular spirit of the age have trespassed upon the proper observance of the Christian Sabbath in this country. And it is a question which every religious organization, and every individual Christian, should seriously and prayerfully ponder, whether it is not the duty of the professedly Christian portion of the community to set a better example and exert a better influence in this respect, even at the sacrifice of some of the luxuries and conveniences of our modern civilization. Certainly the Christian Church can not consistently or influentially lift up its voice like a trumpet against the crying sin of Sabbath desecration, so long as it countenances, in a large portion of its membership, practices which are contrary to the letter and spirit of God's commands regarding his holy day."

IMPORTANCE OF THE SABBATH.

The Morning Star has the following sensible things to say in an editorial, recently, on the subject of the Sabbath. We wish such strong earnest words might be repeated in every Christian home in all our land:

"The decline of Sabbath observance always means the decline of religion. The influence of the Christian religion and the strength of the church depend upon the maintenance of a proper keeping of the Sabbath. What Christian can be regardless of this fact without great sin and guilt? Moreover, while destructive of religion, Sabbath neglect begets a sad moral and political deterioration. Eminent jurists, like Blackstone, have emphasized this truth. 'Where there is no Christian Sabbath, there is no Christian morality; and without this, free government can not long be maintained.' Where the Sabbath is desecrated by labor and amusement, immorality prevails, and the hot-beds are found of vice and crime, political corruption, and communistic perils to the State."

CHILDREN AND CHURCH.—There never was more propositious nonsense than this giving of children liberty about church-going. The Sabbath never was meant for a novelty. Religious teaching can not be a novelty—it is line upon line. To make going to meeting a "refreshing novelty" is precisely what the Bible forbids. "Thou shalt teach these commandments to the children diligently." I believe that, ordinarily, the church-going habit will not become a second nature unless it is formed before the child is five years old. The baby of three years ought to be asleep in church on Sabbath morning, and we ministers will always be thankful if nobody else is asleep by that time. The only safe place for the children on the Sabbath, from the age of three years, is by the side of their parents in the sanctuary of God. Profaneness, vile talking, and intemperance by young men begin with Sabbath breaking by the boy. To confess that you can not prevail on your children to go to meeting with you is to abandon them to the devil altogether. You can. God has given you the right, the authority and the power to enforce it. You are responsible if you can not say with Joshua, "As for me and my house, we will serve the Lord."

SHAKE hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request: "Greet one another," after the custom then in common use and one which is expressive of even warmer feeling than our common handshaking. Why not give your neighbors the benefit of the warm Christian feeling that fill you to the finger-tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the church is not, after all, as cold as he had thought it to be.—Presbyterian.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 25, 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."

THE Lesson Leaves for February have been sent only to those schools which have ordered them. If any have not received them who want them they should order them at once.

THE Rev. Joseph Cook opened the seventh annual course of the Boston Monday Lectures on Monday, the 15th inst., the lecture being the one hundred and fifty-first in the series. The prelude was upon "New Departures in and from Orthodoxy," and the lecture upon "Advanced Thought in England and Scotland." These lectures are to be published each week in the New York Independent. The one before us fills more than two and one-half pages of that paper, in fine print. It will be read for all that.

Two or three months ago, we spoke of a brother, Geo. H. Lyon, of Bradford, Pa., who had just commenced the observance of the Sabbath; a short time afterward, we were pleased to notice a business card of this same brother in a Bradford paper, in which he gave special notice that no business would be done on the Sabbath commonly called Saturday. As his business is one very much dependent on public patronage, (surveying and civil engineering) this was an important step. Last week we had the pleasure of a visit from Bro. Lyon, who came to Alfred to spend the Sabbath, and make the acquaintance of our people.

WE have admitted to the columns of the RECORDER this week a short article by Bro. A. W. Sullivan, by way of explanation of some things said by him some time ago in answer to questions of Eld. V. Hull. With this explanation, which seemed due to Bro. Sullivan, this controversy must close. If brethren wish to express their own views on doctrinal or practical questions through the SABBATH RECORDER, let them write independently of what somebody else has said or may possibly think. We have long been of the opinion that replies and rejoinders, &c., etc., are not among the most effectual methods of treating a subject. Experience confirms the conviction. We are now in receipt of a long article in answer to something written some time ago on the time of Christ's crucifixion, which we must decline to publish, because, though evidently written in a good spirit, if admitted, it must lead to controversy.

TIMES OF REFRESHING.

Peter and John, when going into the temple at the hour of prayer, had been instrumental in the healing of the lame man. The people who had witnessed the miracle, or who saw the evidence of it in the perfect soundness of him whom they had known all their lives as the impotent man, had gathered about the apostles, in Solomon's porch, greatly wondering. This was Peter's opportunity, and with characteristic humility and boldness, he preached Christ to them. He showed God's purpose in sending Jesus into the world, declared the power of faith in his name, and charged home upon his hearers the wickedness of killing the Prince of Life. This was a home thrust, made not in the spirit of malice, but of love. It was a wounding to heal. The sword of conviction was thrust into those hard hearts, that the oil of salvation might be poured in. God slays the sinner that he may raise him again to life eternal. Peter did not wait for a recoil from the effects which his bold, earnest words of reproof had wrought in the hearts of his hearers, but proceeded at once to the grand end to which all was tending—the exhortation to repentance in order to the forgiveness of sins. It is worth while to pause and study these remarkable words, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

1. Repentance must form the basis or starting point of all true reformation. God can not come to men in their sins. The sincere purpose to forsake sin, implied in repentance and, more plainly, in the phrase, be converted or convert (turn) ye, is the ground on which God graciously meets the troubled soul. There is no hope anywhere else. Jesus came to save his people from, not in, their sins.

2. When God forgives sins they are forever gone—they are blotted out. Christians will do well to remember this. If God has for-

given the sins of a man, and he has if that man has truly repented of them, he has no right longer to mourn over them. They are not. No more has he any right to live in fear that they will rise up in the judgment and condemn him. They can not. They have been judged and blotted out.

3. This teaches us the way to promote revivals. The Revised Version gives us this verse, "That so the times of refreshing may come from the presence of the Lord." Does any heart long for a revival? Begin at home. Repent of all sin and turn to God, and the times of refreshing will speedily come to that heart. When one heart is quickened, refreshed, others will begin to catch the spirit of inquiry, and by the same process will come to the times of refreshing.

4. There is in this verse, at least, a strong suggestion that Christians have much to do in the matter of the second coming of Christ, "That he may send the Christ," &c. This, as well as the coming of the times of refreshing, is thrown back upon the ground of repentance and turning to God. God has a work for his people to do in the world. This work they can not do without the refreshing help and presence of the Lord. This presence and help they can not have so long as any sin of heart or life remains unrepented of. And it seems to be the teaching of the Scriptures, the restoration of all things can not come to pass until God's people have done their work in the world. Thus does God link his purposes in the world with his people. And thus does it behoove us to be up and about our Master's business.

VALUE FOR VALUE.

While reading the newspapers about holiday times, with an occasional glance at the advertising columns of some of them, we were not but notice what seems to be a growing tendency among a certain class of merchants to resort to some sort of lottery device to draw custom. For example, it is advertised that each person buying goods at a certain store shall receive a numbered ticket, of which a duplicate shall be kept at the store. On a given day the duplicate tickets shall be well shaken up and one drawn out, and the person holding the ticket corresponding to the one drawn, is to receive a prize in some article previously named, or in money as the case may be. Or some similar device is made by which patronage shall be secured. Now, all this, to many persons, may seem innocent enough, and a perfectly legitimate mode of doing business. It may be truly said that people need not buy goods under such conditions if they do not wish to. But just this is the mischief of it they wish to. The plan proposed offers, at least a chance, to each purchaser to get some coveted object without paying for it, and whoever does finally receive the "prize," receives values for which he has paid no more, perhaps not so much, as each one of a score or a hundred other people, who get nothing out of their expectations but disappointments. Now if there is one thing which afflicts the business interests of our country more than another, and that ruins men financially and morally, it is the desire to get rich, to have possessions at the expense of other people. It is this ambition which causes the numerous and stupendous bank defalcations which are constantly occurring, so shocking the sensibilities of honest people and involving so many other interests in permanent embarrassment, if not in absolute ruin. It animates the absconding clerk, it gives skill to the fingers of the pickpocket, and whets the knife of the assassin. It goes without saying that such a spirit does not need to be fostered. On the contrary, it is a lesson which needs to be impressed upon the minds of young people especially, that there is nothing more honorable among men than to pay for what they get. The world owes no man a living until, in some way or other, he has earned it. Value given for value received is the inexorable law of all honest business transactions. The sooner a young man learns these things, and the more thoroughly he gets them instilled into all his thoughts, the better it will be for him, and the world. Now, in just so far forth in these little lottery schemes, for they are nothing else, go to raise the expectation in the minds of young people, of gaining something for which no equivalent has been given, so far they go toward breaking down in the minds of these same young people, who are soon to be our business men, the fundamental principles of all honest business; and to the same extent they do encourage that spirit of avarice which lies at the bottom of so much crime and suffering in the world. In just so far do we wish to raise our warning voice against all such schemes.

Communications.

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

ATHIRST.

M. E. H. EVERETT.

'Tis not for the springs that break the sod
On the mountain's stony crest,
I thirst for the wonderful river of God
That gladdens the land of the blest!
And O, for the feet of the supple hart
To hie to that cooling tide!
And O, for the wing of the dove to part
My way through the ether wide!

In many a cool green vale to-day
The flashing streamlets run,
And rivers sweep o'er the prairies gray,
Gleaming with moon and sun,
Our fathers drank from each crystal brink
And thirsted again, how sore!
Long for the waters whereof who drink
Shall be satisfied evermore.

Then mock me no more with the silver streams
In the forest singing away,
They are but like the blessings we find in dreams,
To lose at the break of day;
And I pant for the streams of truth that flow
From the throne of God and the Lamb,
Where hunger and thirst we shall no more know
In the light of the great I AM.

THE GOSPEL CHURCH.

I will certainly admit that there was a great misunderstanding on my part as to what Eld. V. Hull meant by his question, "Is that a gospel church which allows and requires of its members a course of living which would subject them to discipline in a gospel church?" I now am willing to ignore my own answer since I see what the brother was desiring to draw out by the question, which seems to me to have been a very blind one. I am just as ready as any one to put out of church privileges and joys all those who profane God's name, or participate in any of the many vices which pollute the church and hinder its growth. I sincerely believe that the real cause of such coldness in churches to-day is the harboring in its midst those whose lives are impure and ungodly. I feel sad indeed when I see so much lack of true Christian worship and living by those who are within the portals of the church. I certainly believe that there will never be a real progress until there is more sincere and true devotion. I hate hypocrisy, and desire its destruction with all my heart. I wish to be understood by all who may read this that I am a true believer in the idea which I advanced before, that all who are trying to follow in newness of life, and truly desire God's help, are fit candidates for baptism, and also have the right to partake of the communion.

A. W. SULLIVAN.

HOLINESS.

There is a very suggestive picture in our Sabbath-school room at Plainfield, N. J. It presents a bridge over a stream of water, and reaches from a land of death to a land of life and beauty, and over the bridge is this word of the Most High, "And an highway shall be there and a way, and it shall be called the way of holiness." It is promised that "the redeemed shall walk there," so it is meant for the young as well as the old. A great many pretend to think there is time enough to attend to this important matter, and never once think it is their privilege and duty to be holy now, although "now is the accepted time," and God hath said, "be ye holy for I am holy," and without holiness no man shall see the Lord.

Age does not always bring wisdom or righteousness either, but it does bring experience, from which we may learn not to wait for old age, more favorable opportunity, or anything else, but to go forward, and "in the name of the Lord set up our banner," which "he has given to them that fear him, that it may be displayed because of the truth."

May all who read this be very watchful and take time for much secret prayer, and get well acquainted with the Friend of friends, who is the secret of holiness because he is the Life and the Truth and the Way. L. H.

SOME RIGHT, MUCH WRONG.

I am in a court-house. Fifty prisoners are in the jail. Some are to be tried for murder. I can not tell what the judge is thinking of when he signs a warrant that consigns a man to death at the end of a rope. He may be thinking of his boy, his neighbor's boy, the final judgment, the great white throne. But when he signs a license to sell whisky, that consigns so many of his neighbors and their boys to death at an upturned tumbler, he certainly must be thinking of a vote.

H. P. BURDICK.
PENNSYLVANIA, January, 1883.

Home News.

New York.
LINCOLN.

First-day, the 14th inst., the Seventh-day Baptist Church of this place held their regular church meeting. This meeting was quite largely attended, as, pursuant to previous notice given for several weeks, it was expected to choose several deacons, and adopt the Conference expose of faith. The meeting was characterized by unanimity, resulting in the choice of Benj. H. Stillman, Henry D. Burdick, and Amos Justice to the office of deacon. This Church has been without a deacon since the death of Dea. Wm. G. Crandall. God be thanked for the restoration of this Church to the exercise of healthy functioning power. J. CLARKE.
JANUARY 18, 1883.

Pennsylvania.
HEBRON CENTRE.

The Quarterly Meeting at Hebron Centre, on the 12 inst., met a severe storm; only a few of the veterans present. The Church at Hebron was quite well represented. The brethren from that place seemed alive and ready for work. The other societies were not represented. Eld. H. P. Burdick came the evening after the Sabbath, and preached also First-day morning. He dwelt, in the evening, upon Christian courage, and on First-day morning upon Missions in general. A collection of five dollars was taken. Bro. Burdick returned after the morning service. He is hard at work. He attends some calls to lecture outside of his mission appointments.

There were six sermons in connection with the Quarterly Meeting. We had quite a good meeting on Sunday evening. The neighbors from other societies seem free, and really enjoyed the conference. Hebron Centre really needs more help in word and doctrine, and some one to lead the children in Sabbath-school work.

The business in this place is quite active. They have a new store, well filled. The mills are doing better than formerly. This is indeed missionary ground. The brethren there should stand by the flag, and sustain the Sabbath meetings, and thus live for the cause we love.

The United Brethren in the adjoining neighborhoods are making some extra effort. The Methodists at Oswayo, six miles away, have a brother from a distance to help the pastor in revival work. ALFRED.

Wisconsin.
WALWORTH.

Since the middle of December we have been favored with very fine sleighing, and most of the time this month we have had severe cold.

Since the first of November our pulpit has been supplied by the pastors of neighboring churches, though the last Sabbath of the year Eld. Whitford was again with us, unexpectedly. We have engaged as pastor for the coming year Rev. A. McLearn, a convert to the Sabbath from Michigan, formerly a Regular Baptist. He commenced his labors the first Sabbath of the year. We are glad again to have a settled pastor, and trust his labors may result in much good.

The Sabbath-school is in a prosperous condition, with the usual number of members. At the annual reorganization, T. A. Saunders was elected superintendent.

The Ladies' Benevolent Society is in good working order, and finds plenty of work to do; we have lately sent from the Society a box of goods to Chicago, to be distributed among the needy children of the Mission School. JAN. 15, 1883.

WALWORTH—AT THE PARSONAGE.

Moving in Winter is not a desirable undertaking. There are many unpleasant things attending it; but it is the "lot" of the minister and he must meet the difficulties like a philosopher, for there are often two sides to the picture. It is not all shadow on the pastor's path; there are many bright spots around which memory loves to linger. We have been recently reminded of the truth of the above, by "an old experience in a new place." We had hardly been settled in our new home, and while quietly sitting, thinking of the many tired hands and hearts that rendered such efficient service in moving our goods, putting down carpets, setting up stoves, etc., and the cheerfulness with which we were entertained while our goods were coming, a brother entered with a very nice present in the way of house-keeping. He stated that his wife intended coming, but not feeling well she deferred her call till a future time. We felt very grateful for such thoughtful kindness; but he had been gone but a short time, when three or four

more came laden with various sorts of packages. And for more than an hour they continued to come till the house was full. Of course, no one but a minister and his family could appreciate our feelings. We had a peculiar difficulty in our throat. We dare not attempt to say anything, because first, we could not have said it if we had known; but we behaved ourselves as well as we could under the circumstances. After a few hours pleasantly spent, the company dispersed, and then the amusing scene began. We curiously and cautiously approached each package. There was everything from a pound of starch to a fifty pound sack of flour, and these several times repeated. We found butter, honey, sugar, tea, syrup, beef, potatoes, bagas, beets and onions sufficient to drive the wolf of hunger from any door. And we could not help exclaiming, God bless such generous hearts.

It is very pleasant to come among a people who are not only kind to their present pastor, but who have so many kind things to say of their former pastors, and it is equally pleasant to follow men in the pastorate who have left such clean records, that their praise is in everybody's mouth. We pray the Great Head of the church that he may give us grace and wisdom to maintain the high moral standard raised by the excellent brethren who have preceded us.

A. McLEARN.

ALBTON.

We are having some pretty snug Winter here, mercury, at different times, since the first of December has indicated from 10° to 18° below zero, and on the morning of the 9th inst, it pointed to 30° below. Sleighing is very fine. Lung and throat trouble is more or less prevalent in the surrounding country. One family of Norwegians has recently lost two children with malignant diphtheria, and others of the family are down with it.

Illinois.

WEST HALLOCK.

"I've reached the land of corn and wine," or, to be more accurate, the land of corn and swine, and a land flowing with milk if not honey. Many farmers keep from twenty to thirty cows and continue the dairy work Winters as well as Summers. Those who patronize the factory deliver the milk every other day through the Winter season, and those who make creamery butter for the Peoria market deliver their supplies once a week as regularly as the parson delivers his sermon. I said it was a land flowing with milk, and not only is this true of the flow from natural sources, but one farmer I saw even pumping it from the earth where it was conducted by troughs to his large pen of swine. And swine! no man is a very great farmer unless he has from seventy-five to two hundred of these, from thirty to fifty of which ought to tip the beam at 500 lbs. each, the balance of the herd are what are called shoats, (they are hogs, but of less age than a six-hundred pounder).

Nature, if not grace, has greatly favored this part of her vineyard with a rich soil, and a climate that permits a variety of products, which never prove a total failure, while commerce seems to have brought almost the best market to their doors. Prices of almost all farm products are but little if any less in Peoria than Chicago. Peoria, seventeen miles distant, has nearly forty thousand inhabitants, is the second city in size of the Empire State of the West, is the terminus of ten railroad lines, and contains some of the greatest distilleries of the world, which, though important as a matter of business, are nothing to be proud of in the way of morals. This a good country for Seventh-day young men to secure good wages and enjoy religious privileges of their own faith. Month wages are from \$18 to \$20 for the year. It might not be so easy to buy land here and pay for it, as it is held at about \$75 per acre. It seems a mistake that so many of our people have sold their farms during the past ten years, and emigrate to other places. We wish to see these redeemed, or the First-day owners converted with the farms back to the Sabbath and our cause.

We were agreeably surprised on the evening of our arrival, Dec. 27th, by being ushered into a festive wedding scene, and following this, two oyster suppers gave us a chance to get acquainted. When our goods arrived we were assisted in unpacking, and on the evening of Jan. 8th the good people, to the number of about seventy, came and took the first meal with us, which they provided themselves, the leading article of which consisted of oysters. Nor were they satisfied to give up peaceable possession until they had left us a lot of provisions for the balance of the year. We must confess that much of

that butter left in the market in Peoria at 40 ly rich smack.

Two or three poems I serve to remind us of th have received. Want o forbids that we ask you

New Year's Eve, the fine music, the pastor tr appropriate and witty rem the beautiful and usefu from the handsomely d with its \$400 or \$500 w a more than due amou unworthy writer remem

The Sabbath-school making Dea. Daniel H who has chosen an cabinet.

We are sorry to lo Dea. Crosley and family in February.

We have an enjoyab people, the number of v creased by the return c from a two years stay in school at Milton and

The morning of Jan. mometer crawling down this, soon followed by a us feel quite at home.

erable over a foot of s has fallen this week, sleighing is promised.

We are holding me this week, with increas interest. Pray for us.

VILLA R

The presence of Br among us is a great h himself was here the fe greatly valued his teach gatherings. We keep u though much scattered failure through the months past we have exercises. Another

Kelly, has lately come hope for continued help time, the labors of Eld of his good deacons, f O., and Father Andrus denial and faithfulness There is hope of arrang from these sources. W up; on the contrary the hopeful to cheer us i loss of Father Kelly; Stone Fort be calm, us country is tolerably hea ments for those who l land and get much of fruits, whether with means to do a lar are worth from eight t according to improvem

The character of our The early settlers were perous whites from th either giving way to people or rising toward ideas of useful, labori The large colored elem the unchristian Africa property, dishonesty a by slavery, nor yet lea citizens, without the b still exists in the old r rising fast—some will Come and see.

Condense

The Overland expre near Telichina at m at the cut-out. An to assist pulling it making the change, down the grade, 120 f train consisted of tw and baggage cars, tw and a smoker. The the grade at a frightf when the hinder-mo track and went over t feet, carrying with it baggage, and expres in a shattered heap. consumed. The coa and stopped, without miles farther. All on

The New York Co special says that ff House have formed t ter vigilance commi feat of the Fitz-Jol Members of this comm that one or more of t all times, when the H object to the bill bei order. They expect way.

Trains on the Burl Northern Road have count of the snow b cter is twenty degr Rapids.

with various sorts of pack- more than an hour they con- fill the house was full. Of at a minister and his family our feelings. We had a y in our throat. We dare say anything, because first, we said it if we had known; ourselves as well as we could instances. After a few hours the company dispersed, and scene began. We curiously approached each package. g from a pound of starch sack of flour, and these eated. We found butter, y, syrup, beef, potatoes, ba- ions sufficient to drive the from any door. And we exclaiming, God bless such.

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ALBION. some pretty snug Winter different times, since the has indicated from 10° to nd on the morning of the ed to 30° below. Sleighting and throat trouble is alent in the surrounding mily of Norwegians has re- children with malignant others of the family are

Illinois.

ST HALLOCK. the land of corn and wine," accurate, the land of corn land flowing with milk if y farmers keep from twenty nd continue the dairy work as Summers. Those who tory deliver the milk every gh the Winter season, and creamery butter for the Peo- er their supplies once a week he parson delivers his ser- was a land flowing with milk, this true of the flow from but one farmer I saw even the earth where it was con- s to his large pen of swine. man is a very great farmer om seventy-five to two hun- om thirty to fifty of which beam at 500 lbs. each, the d are what are called shoats, ut of less age than a six-

grace, has greatly favored vineyard with a rich soil, permits a variety of prod- prove a total failure, while o have brought almost the spir doors. Prices of almost are but little if any less in eago. Peoria, seventeen nearly forty thousand in- econd city in size of the e West, is the terminus of es of the world, which, as a matter of business, as proud of in the way of ood country for Seventh- to secure good wages and vileges of their own faith. e from \$18 to \$20 for the ot be so easy to buy land t, as it is held at about \$75 as a mistake that so many ve sold their farms during e, and emigrate to other e to see these redeemed, or ers converted with the Sabbath and our cause. bly surprised on the even- Dec. 27th, by being ush- wedding scene, and fol- oyster suppers gave us a ainted. When our goods sisted in unpacking, and Jan. 8th the good people, about seventy, came and with us, which they pro- the leading article of which Nor were they satisfied e possession until they provisions for the balance ust confess that much of

that butter left in the pantry, which finds market in Peoria at 40 cents, has a peculiarly rich smack.

Two or three poems now in our possession serve to remind us of the warm reception we have received. Want of space and modesty forbids that we ask you to publish them.

New Year's Eve, the choir rendered some fine music, the pastor tried to make some appropriate and witty remarks, and all enjoyed the beautiful and useful gifts they received from the handsomely decorated tree laden with its \$400 or \$500 worth of presents, with a more than due amount of which was the unworthy writer remembered.

The Sabbath-school election resulted in making Dea. Daniel Hakes Superintendent, who has chosen an efficient corps for his cabinet.

We are sorry to lose from our midst Dea. Crosley and family, who go to Farina in February.

We have an enjoyable society of young people, the number of which was recently increased by the return of Miss Ollie Spicer from a two years stay in Kansas. Three are in school at Milton and two nearer by.

The morning of Jan. 9th saw the thermometer crawling down to 26° below zero; this, soon followed by a blustering day, made us feel quite at home. We have now considerable over a foot of snow, most of which has fallen this week, and quite a spell of sleighing is promised.

We are holding meetings every evening this week, with increasing attendance and interest. Pray for us. a. m. c.

VILLA RIDGE.

The presence of Bro. Wardner's family among us is a great help to us. While he himself was here the few regular attendants greatly valued his teaching in our Sabbath gatherings. We keep up our Sabbath-school, though much scattered, with scarcely one failure through the year, and for some months past we have generally had other exercises. Another brother, Dr. Isaac Kelly, has lately come in, from whom we hope for continued help. We had for a little time, the labors of Elder Huffman, with one of his good deacons, from Jackson Centre, O., and Father Andrus with customary self-denial and faithfulness has aided us much. There is hope of arranging for further help from these sources. We are far from giving up; on the contrary the outlook is sufficiently hopeful to cheer us in labor. We feel the loss of Father Kelly; may his evening at Stone Fort be calm, useful and bright! Our country is tolerably healthy, and has inducements for those who like to put much on land and get much off, especially in small fruits, whether with only family work, or with means to do a large business. Farms are worth from eight to fifty dollars an acre, according to improvements.

The character of our population is varied. The early settlers were mostly the less prosperous whites from the South, who are now either giving way to Northern and Eastern people or rising towards the "free State" ideas of useful, laborious, thrifty manhood. The large colored element has not lost all of the unchristian African barbarism, and the property, dishonesty and falsehood cultivated by slavery, nor yet learned to behave well as citizens, without the brutal compulsion that still exists in the old slavery regions. We are rising fast—some will die out as incurable. Come and see. J. P. HUNTING.

Condensed News.

Domestic.

The Overland express, bound east, stopped near Tehichina at midnight of Jan. 20th, at the cut-out. An extra engine was used to assist pulling it up the grade. While making the change, the train started back down the grade, 120 feet to the mile. The train consisted of two engines, express, mail, and baggage cars, two sleepers, one coach, and a smoker. The train went tearing down the grade at a frightful speed for four miles, when the hinder-most sleeper jumped the track and went over the embankment fifteen feet, carrying with it the other sleeper, mail, baggage, and express cars, which were piled in a shattered heap. It took fire and was consumed. The coach and smoker kept on and stopped, without leaving the track, two miles farther. All on board were injured.

The New York Commercial's Washington special says that fifteen Members of the House have formed themselves into a "Porter vigilance committee" to secure the defeat of the Fitz-John Porter Bill. The Members of this committee pledge themselves that one or more of them shall be present at all times, when the House is in session, and object to the bill being taken up out of its order. They expect to defeat the bill in this way.

Trains on the Burlington, Cedar Rapids & Northern Road have been abandoned on account of the snow blockade. The thermometer is twenty degree below zero at Cedar Rapids.

The West Shore Railroad's tunnel, seven hundred feet long, under the Erie track near the southern boundary of Newburgh, which has been over a year constructing, was finished Jan. 19th. The track laying will begin next week. It is stated that the West Shore has made arrangements with the Pennsylvania Railroad for the use of the latter's terminal facilities at New York until the former's are ready, connection to be made at the junction with the New Jersey Midland.

The men at work on the ice from Saugerties to above Catskill struck for higher wages Jan. 17th. The employees of the Consumers' Ice Company at West Camp stopped work and demanded to be paid \$2 50 for inside and \$2 25 for outside work. They have been getting \$1 75 and \$2. The demand not being acceded to, they began the strike, and proceeding to several ice houses from that point to Catskill, compelled the men to join their ranks.

Bradstreet's Agency reports 217 failures during the past week, a decrease of 25 as compared with last. The bulk continues to be small. They were as follows: Middle States, 67, a decrease of 22; New England, 39, an increase of 9; Southern States, 69, a decrease of 49; Western States, 109, an increase of 16; Pacific States and Territories, 33, an increase of 11; Canada and the Provinces, 25, an increase of 6.

The Mutual Press Association and the American News Exchange of Cincinnati have been placed upon the post-office fraud list. The Associations advertised for correspondents who were to be given unlimited free passes to theatres, steamboats, and trains for a fee of five dollars. They were also promised two dollars and a half an inch for news matter.

The Post Route Bill, which passed the House Jan. 19th, establishes a large number of routes throughout the country. There has been a considerable increase in the number of new post-offices established during the past year, which calls for extended facilities and routes. The greater increase has been in the far West.

At Bath, Me., the run on the People's Twenty-five cent Savings Bank has caused it to stop payment until the excitement subsides. The Bank had \$42,000 deposited in the defunct Pacific National Bank of Boston. This has been the chief source of uneasiness.

The exports in domestic provisions, tallow and dairy products during December were valued at \$12,061,000; during December last year \$11,987,000; for the twelve months ending with December \$96,934,000; during last year \$133,332,000.

Two girls of the Salvation Army have each instituted a suit for \$100,000 damages for slander against the Rev. Charles Belletreau, rector of the Episcopal Church at Paterson, N. J., who severely criticised the tactics of the "army."

At Rochester, on Saturday, Upton pleaded not guilty to each indictment. The trial will take place at the March term. He has been bailed in \$20,000.

At New York a Yellowstone National Park Association has been organized with a capital of \$2,000,000. Rufus Hatch was made president.

Foreign.

The morning papers of Jan. 19th give further details of the alleged organization of civil war in the west of France, with the help of Catholic workmen's clubs, and mention the discovery of a legitimist conspiracy called the "Catholic alliance," forming the last association directed by Baron Decharrette. They declare that thirty three legions have been found in the west and center. Several officers of the army are implicated in the conspiracy, and depots of arms exist. La Voltaire declares that the rising in La Vendee is fixed for the twenty-first. The Temps says that the details published regarding the reported legitimist plot may be exaggerated, but the general facts are correct. The authorities are watching the movement of certain restless royalists and any real attempt to carry out their designs will be vigorously suppressed.

Spencer, Lord Lieutenant of Ireland, replying to an address from the inhabitants of Port Arlington congratulating him upon his wise and merciful administration of law, and the success of his efforts to preserve order and prosperity in Ireland, said that after the events of recent years it is improbable that lawlessness can at once be eradicated. Its baneful influence will, from time to time, make itself felt, and it needs anxious watching. The government will rely upon the support of all classes to maintain order. A correspondent says that inflammatory notices had been circulated, endeavoring to incite the people against Spencer, and urging them to remember that Hynes, Walsh, and Joyce, were "hung by drunken castle backs."

President Grevy regards Floquet's proposal, prohibiting the presence in France or Algeria of any member of the former French dynasties, as tyrannical. Prince Napoleon, it is expected, will be expelled from France, and a decree expelling pretenders to the throne will be issued immediately afterward. It is reported that the Orleans princes are preparing to quit France if necessary.

Tehuantepec, Mexico, advices report a bloody battle between Tehuantepec Indians and the national troops. Fifty of the latter and eighty of the former were killed and many wounded. The Indians were defeated.

At Montreal, Frank Pretty, cashier of the dry goods house of James Johnston & Co., has absconded to the States. He is a defaulter in a large amount. He lost heavily in stocks.

The Czar of Russia, replying to the New Year's congratulations of the governor-general at Moscow, said: "Commencing the New Year with a firm confidence in God and his protection of Russia, I rejoice that the day is not far distant when in Moscow the whole of Russia will unite with us in a great religious festival before the sacred relics in Kremlin." The government has finally authorized the removal of the remains of De Long and his comrades by Irkutsk or Okhotsk. The remains will be transported by the way of Irkutsk.

The steamship Cimbrina, Hamburg, for New York, was sunk in a collision in the German ocean, Friday morning, Jan. 19th. Thirty-nine persons were landed at Coxhaven the next evening. Other boats are still out. The Cimbrina collided with the steamer Sultan, during a fog off Borkum Island, North Sea. Six steamers are searching for the missing boats. It is thought there were 400 or 500 passengers aboard, besides a crew of 105.

Cooper Hall & Co., merchants and bankers of London, England, have failed. Liabilities £400,000. The failure was due to the large lock-ups of capital and liabilities on railway contracts in Brazil and Canada. The failure will not seriously affect London capitals. It is stated that a large portion of the liabilities is fully secured. The amount of assets is not estimated.

At the trial of the anarchists at Lyons, Jan. 19th, Emile Gautier and Bernard Bordat, of the Lyon's socialistic journal, Etendard Revolutionnaire and Prince Krapotkine, were found guilty and sentenced each to five years imprisonment, 2,000 francs fine, ten years police supervision and five years deprivation of civil rights. Four of the accused were acquitted.

The French trade returns for 1882 show an increase in imports amounting to 108,000,000 francs, and of exports 34,000,000 francs. This is considered unfavorable. Ninety-eight millions of the increase in imports are under the head of "manufactures." The increase in exports is divided between manufactures and raw materials.

A dispatch from Dublin says that the whole of north Ireland is in a most wretched condition. In one place such general destitution prevails that twenty tons of Indian meal a week are required to keep the people barely alive. Relief comes slowly.

At the sitting of the provincial committee at Strasburg, Jan. 18th, seventeen deputies out of fifty-six protested against the exclusion of the French language from use in the proceedings of that body.

The knives supposed to have been used by the Phoenix park assassins, were found near the residence of Corey, a member of the municipality, who has been arrested.

The Portuguese authorities at Angola, Africa, have sent a gunboat to Quicombo, to quell the disturbances between the negroes and the British and German merchants.

Parnell has gone to North Germany to investigate the factories for converting peat into stable litter, which industry he desires to promote in Ireland.

It is considered probable that Sir Auckland Colvin, formerly the English controller-general, will be appointed financial advisor to the English government in Egypt.

A Pesth dispatch states that Neusatz, on the Danube, is submerged, and Somebare, Semlin and Panichara are in imminent danger as are also a number of villages.

It is now certain that all the navy yards will be closed the last of March, except those at New York, Norfolk, Washington and Mare Island.

The congress at Cojamarca, Peru, declared Iglesias President. He took the oath of office on condition that the Peruvians were for peace.

Russian authorities are ignorant of the reported discovery of the two men of the Jeannette, mentioned in the letter of artist West.

The lord-lieutenant has decided that the law must take its course in the case of Patrick Higgins, one of the Huddy murderers.

The latest reports from the Transvaal state that the Boers were victorious in a recent engagement with Chief Mupooh.

The improved prospects in the cotton trade are attended at Oldham, England, by a movement to build new mills.

At Lisburn, Ireland, the linen factory of Richardson & Niver was burned. Damage, £30,000.

TOBACCO IN THE PUBLIC SCHOOLS.—The Boston Journal of November 18, 1882, stated that 75 per cent. of the school boys, over 12 or 13 years of age, were habitual smokers of cigarettes. This called out replies and provoked investigation, which resulted in developing the following: Mr. Billings, of Cambridgeport, places the age from 8 to 15. He had induced more than 300 out of 350 in his school, to sign a simple pledge to abstain during 1882. About 50 per cent. had proved faithful. In the upper classes of the Latin School, one-half the pupils use tobacco. In the English High School there is comparatively little smoking. East Boston placed the per cent. of tobacco users from 10 to 30.

Roxbury had been fighting the evil since 1866, but the number of smokers had doubled. All these schools "prohibit" the use of tobacco, but indifference, and bad example on the part of the parents, render it impossible to control the boys.

In New York and Brooklyn the evil has

become so great that petitions are being circulated, asking for a law by the State to prohibit the sale of tobacco to minors. Such a law ought to exist and be enforced in every State.—The Outlook.

GRISWOLD BROS., of Hornellsville, expect to pass through Alfred and vicinity about once in three or four weeks, when they will sell, Watches, Clocks, Jewelry, solid silver and silver plated ware, as cheap as the cheapest. The rush of the holiday season has interrupted these trips which now may be expected regularly. Examine before purchasing elsewhere.

A CONCERT will be given at Chapel Hall, Alfred University, on the evening after Sabbath, 27th inst., conducted by Prof. N. Wardner Williams, of Milton College, assisted by La Frone Merriman, of Hornellsville, and Velma K. Crandall, of Alfred University. Admission 25 cents. Don't fail to go.

COAT OF ARMS.—The subscriber having a copy of the Stillman Coat of Arms proposes to have it engraved and printed, if sufficient encouragement can be obtained to warrant the expense, which will not exceed fifty cents each, if twenty-five copies are ordered. All persons desiring a copy at that price, are requested to forward their address to A. S. STILLMAN, Alfred Centre, N. Y.

IRVING SAUNDERS will be at his Friendship Gallery from January 30th to February 6th.

SPECIAL NOTICES.

A SABBATH SCHOOL INSTITUTE will be held at Milton Junction, commencing on the evening of Jan. 30th, and continuing the following day and evening. The following programme has been arranged for the occasion: Sermon by E. M. Dunn—theme, "The duty and importance of teaching the Scriptures;" "What are the duties of its members to make the Sabbath-school interesting and profitable," Mrs. E. H. Burdick; "Enthusiasm in Sabbath-school work," N. P. Palmer; "Who should teach," O. P. Freeborn; "Lesson Helps," S. G. Burdick; "Home influences and amusements," Jennie Rogers; "The Bible," Herta Brightman, "Riches of the Bible," Eva Coon; "The necessity of closer application in Bible study," Clara Coon; "How to present Christ to the people," W. F. Place; "The Bible, the world's hope," V. Hull.

APPROPRIATELY printed envelopes furnished free to churches or individuals for weekly or monthly contributions for the Seventh-day Baptist Missionary Society. Address MISSIONARY REPORTER, Ashaway, R. I.

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

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

LETTERS.

W. V. Wilson, C. E. Crandall, Isaac Clawson (corrections noted), O. U. Whitford, Charles Saunders, O. D. Sherman, H. W. Randolph, F. F. Johnson, Mrs. S. A. Knapp, H. L. Stillman, D. W. Cartwright, Amos Knowlton, H. P. Burdick, W. A. Rogers, Geo. H. Babcock, D. F. F. Randolph, H. Stillman, L. H. Kenyon, A. B. Burdick, 2d, M. R. Allen, B. H. Babcock, W. S. Wells, J. Greene, N. B. Prentice, D. P. Curtis, Davis Rogers, I. J. Ordway, W. C. Titsworth, W. W. Babcock, R. S. McBryde, P. F. Randolph, Mrs. M. A. Collins, H. Cliff Brown, H. DeLand, A. McLearn, Mrs. C. L. Hall, L. E. Livermore, C. V. Hibbard, Geo. Tomlinson, Ed. L. Thomas, Sarah Hurley, C. Dorsett (yes), A. W. Coon, A. A. Langworthy, A. E. Main, J. F. Hubbard, J. H. Kellogg, A. H. Lewis, Franklin F. McGraw, J. E. Mosher, L. T. Titsworth, Ethan Lanpheer, J. M. Stillman, P. M. Green.

RECEIPTS.

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

Table with columns: Name, Amount, Total. Lists names like William I. Langworthy, Alfred Centre, \$1 00 39 52, etc.

Table with columns: Name, Amount, Total. Lists names like Charles Saunders, Quonochontaug, 2 00 39 24, etc.

FOR LESSON LEAVES. Mrs. L. C. Hunting, Villa Ridge, Ill., 15 Samuel Henderson, New Market, N. J., \$5 40

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 20th, 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 20,195 packages; exports 1,214. For several weeks past, the market has been moving by its own momentum. With the engine caught on its centre, fires down and no prosperous gales, the old ship "The Butter Market" has had no headway, no course to steer by, and has been laying off and on waiting for orders. This week a thick fog shut in, the rolling of distant breakers upon the shores of new Spring butter was faintly heard, super cargoes were anxious, prices shoaled, and there has been a good deal of taking soundings and feeling of the bottom with more or less fears of wreckage. Sky scraper ideas have been hauled down, outriggers and studdensails furled and stowed, the boys set to work firing in a new set of prices, and effort is made to work off the lee shore in safety. Still at the moment buyers stand off and there is but little business done. A Delaware dairy brought 24c. 63 large common New York Welsh tubs sold at 15c. 45 tubs Michigan and 9 packages of Pennsylvania common stuff sold at 13 1/2c. 22 tubs solid Welch butter was offered at 16c., and buyers bid 15c. The common and fairish and long held qualities of butter are a dead drag, while fancy last week's new milch make still sell well. We quote:

Table with columns: Fancy, Price, Family. Lists items like Creamery, Elgin, fresh, 37@38 30@35 20@25, etc.

CHEESE.—Receipts for the week were 18,079 boxes; exports, 11,394 boxes. The market is dull—light exports, slow home trade, fancy colored cheese worth 1/2c. more than white. We quote:

Table with columns: Fancy, Price, Family. Lists items like Factory, 13 1/2@14 —@13 10@12, etc.

Eggs.—Receipts for the week were 3,182 bbls. and 2,259 boxes. Lined eggs sold at 15 1/2c. this week, and ice house stock was much of it looked upon with disfavor. Any hen-laying machine, registering the dates of the production, would be a doubt solver and enhance values—last week's dates would to-day sell up to 80c. We quote:

Table with columns: Price, Quantity. Lists items like Fine fresh laid eggs, 29 @30, etc.

BEANS are easier. We quote:

Table with columns: Price, Quantity. Lists items like Marrows, per bushel, 62 lbs., \$3 00 @ \$3 15, etc.

DRIED FRUITS.—We quote:

Table with columns: Price, Quantity. Lists items like Evaporated apples, ring cut, choice, 15 @16, etc.

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.

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE.

Notice is hereby given that on Saturday, Jan. 27, 1883, at 10 o'clock A. M., a panel of Trial Jurors will be drawn at this office, to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Belmont, in and for the County of Allegany, commencing on Monday, February 12, 1883. W. E. SMITH, Clerk.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability. Wm. & Co. Nos. 204 and 205 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

Selected Miscellany.

A CHILD'S PRAYER.

O Saviour! hear a little child Who knows not how to pray; On earth thy face, so meek and mild, Was never turned away.

The children gathered to thy breast Have found a blessed home, Where safe from every sin they rest— O suffer me to come!

I ask thee for a heart to try To please thee day by day, Thy love to lead me back when I From thy commandments stray.

Do thou, O Lord, my sins forgive— The sins that wound thee sore— And teach me every day I live To love thee more and more.

HASSAN'S WATERMELON.

A TURKISH STORY.

There are few pleasanter places in the world than the hills of Western Anatolia, and the dainty little white villages that look down upon the bright blue waters of the Bosphorus form a maze of clustering vineyards and sunny melon-patches. But three hundred and fifty years ago, it was a very different matter.

Then, all these shady gardens and green hillsides were one great mass of savage forest, through which fierce beasts and fiercer men roamed at will.

The town of Brusa shut and barred its gates, in those days, the moment the glow of sunset began to fade from the great white dome of Mount Olympus overhead. At night the howl of Syrian wolves could be heard close under the walls, and robbers haunted every road.

But there was one man who seemed to fear neither wolf nor robber, cultivating his little garden on the slope of the mountain, and trudging into the town to sell his fruit, as coolly as if he had been in the heart of Constantinople. Many people told him that he would certainly be robbed or eaten up some day; but Hassan, like a sturdy old Turk as he was, only answered that no man could avoid his destiny, and went on just the same as before, raising and selling his fruit, and providing fruit for himself and his little girl, the only other inhabitant of the clay hovel, and jogged along altogether, contentedly enough.

Now it happened that one day he had in his garden a fine melon, so much bigger than all the rest that he made up his mind not to sell it, but to keep it as a birthday treat for his little Fatima.

Old Hassan was sitting watching it, one hot afternoon, as he smoked his long pipe in the shade, and listened to the tinkle of the tiny stream that kept his little plot alive, when suddenly the garden door opened, and in came three men, with guns on their shoulders and long spears in their hands.

Hassan's first thought was that the robbers were upon him at last; but one glance showed him that the new-comers, roughly dressed and dusty though they were, did not look in the least like brigands. Two of them were fine looking men of middle age, whose long, dark beards were just beginning to turn gray. The third was a tall, handsome young man with large, black eyes, who said courteously,

"Peace be with thee, father. We have been hunting on the mountain, and have lost our way; tell me, I pray you, how far it is to Brusa."

"It lies right before you," answered Hassan, rising at once to receive them, like a hospitable old fellow as he was; "and when you have rested awhile, I will gladly guide you thither. But first, I pray you, sit down and repose yourselves, and take of such food as I can offer."

"That will we do gladly, for we have fasted since sunrise," said the youth, seating himself; "and we shall be well served with some bread and a slice of your melon; a finer I have never seen."

This was more than poor Hassan had bargained for, and he looked ruefully at the splendid fruit, his little daughter's promised treat. But it was not in his nature to deny anything to a tired and hungry guest, and in a trice the cherished melon was vanishing piece by piece down the stranger's throats, while Hassan stood by with a gallant attempt to smile.

But little Fatima did not take the matter so quietly by any means, and suddenly broke down in a burst of sobs and tears.

"Hal! what means this?" asked the youngest hunter, looking up from his meal. Hassan tried to avoid an explanation, but there was something in the huntsman's look and tone that was not easy to resist, and at last the whole truth came out.

"And thou hast given thy child's fruit rather than seem inhospitable?" cried the guest admiringly. "Would to heaven all men followed the Prophet's teaching like thee! then should I have a quieter life of it. How say ye, friends? What doth this man deserve?"

But before his comrades could answer, the garden gate flew open again, and the whole place was filled with richly-dressed men, who threw themselves at the young stranger's feet, crying: "God be praised, we have found the Commander of the Faithful, safe and sound!"

"Purse bearer," said the huntsman, pointing to Hassan, who stood petrified at the discovery that his strange guest was no other than the Sultan himself, "give this man a hundred zecchins, to show him that Solymian leaves no good deed unrequited. And as for thee, little one," he added hang-

ing around Fatima's neck the gold chain that fastened his girdle, "let this comfort thee for the loss of thy melon. Had I a daughter like thee, my palace would not seem so lonely." And away he swept toward Brusa with his retinue.

Now when the governor of Brusa, a mean, greedy fellow, heard of Hassan's luck, he at once picked out the finest horse in his stable, and away he went post-haste to present it to the Sultan, expecting to get something very good in return.

"Thou hast deserved a good reward, my servant," said the Sultan, with a twinkling eye; for he saw through the man in a moment. "Yesterday, I paid a hundred gold pieces for this melon; I give thee the goodly fruit in exchange for thy horse?"

You may fancy how the governor looked, and what a hard time his household had that night, though he took good care to tell no one what had made him so angry. But the story got abroad, nevertheless, and for years afterward, "Hassan's melon" was a proverb throughout the whole district.—David Ker, in St. Nicholas.

MARY'S TRIUMPH.

Four boys and four girls, and eight nice round hoops, some of them new and shining.

"Now for a race and a game," Henry Lewis said, as he seized his; "there's just time before the bell rings. The one that gets to the corner the fourth time ahead has won the game. Come on!"

Away they went, all together, spinning their hoops before them, Frank Mullan, who had been sick, and could not run, being the one appointed to keep count and see which beat. Away they went, making the hoops fly before them.

Mary Brown was the swiftest runner of them all, unless it was Henry Lewis; the rest were never quite certain which was really the very swiftest—for sometimes Mary beat and sometimes Henry—but they certainly went ahead of all the others. A shout went up from two or three of the party as the third run was made.

"Jolly!" said Fred Wilson, "that little Miller is going to beat, I believe. Who knew she could run so? She has got there right along with Mary every time; Henry's a little behind this time, but I believe those girls are both going to beat."

Mary heard it and she didn't like it; the little Miller girl was a year younger than she, and a shy little girl. She didn't want to be beaten by her; that would be worse than to have Henry win the game. She ran with all her might; her hoop fairly skimmed over the ground, while she kept glancing all the time on the little patched shoes that clipped right along by her side.

A loud shout, a clapping of hands, and cries of "Hurrah for Mary!" told that the race was won.

"She was a trifle ahead," Frank said, "just a trifle—it wasn't more than half a pace—but that makes it a beat."

The little girl looked up with a quick, eager glance; she knew that her own little patched shoe had touched the goal before Mary's did. Didn't Mary know it? If Rose Miller had been any other girl among them, she would have shouted it loudly, and insisted on having her rights; but dear me, Rose wasn't sure that she had any rights in this world. Didn't she wear faded calico dresses, and a sun-bonnet and patched shoes?

The racers walked back very slowly, wiping their faces and saying it was fun, but it made them very warm; only Mary kept still. Yes, she knew all about it; she was certain that Rose Miller's foot reached the corner before hers did—just a second before, or hardly a second; so short a time that Frank, who was watching, did not see it at all; but she did.

"I can't help it," she said; "I am not to decide the game. It was Frank's business, and not mine. If I had been ahead, and he had decided that I wasn't, I wouldn't have said a word. What difference does it make, anyway? It is real babyish to care so much about a race."

There's no use, Mary; your heart doesn't feel pleasant about it, and you can't talk it into beating quietly, as if it made no difference. If it is such a little matter, you know that it troubles you. She kept on thinking about it after they had reached the school room, and stood waiting for the bell.

"No use to begin anything new," said Henry; "there wouldn't be time before the bell."

Helen Rowell came up gaily, with a tuft of Spring blossoms from the woods.

"There's just time to crown the victor," she said, laughing; "bend your head, Queen Mary, and I'll put these blossoms in your hair, in honor of your beating us once more; we are getting used to it, so we don't mind it at all."

Mary drew back her head quickly, and looked around for Rose's hair and said, "She won the race; her foot touched the corner just half a second before mine did."

"Oh! oh!" chorused all the voices but Rose's.

"Are you sure? Why, Frank Mullan, couldn't you see?"

"I did see; Mary got there first—I saw her."

"No, you didn't," said Mary, shaking back her brown hair. She could laugh now; she felt very happy. "If your eyes had been sharp, you would have seen that her foot got there ahead of mine. I saw it, anyhow, and I was the nearest to her. I am not going to be crowned for what I didn't earn. Come here, Rose, Rose Miller; I'll fix the flowers in your hair."

It was such a little bit of a thing, but you don't know how happy it made Rose Miller.

She felt more as if she was one of them than she ever had before.

"I wonder you didn't let it go," Henry Lewis said, walking home with Mary after school, still talking about the race; "you came so near to winning, and the umpire thought you did; what did it matter, anyhow? I'd have let it go."

"I almost did," Mary said; "then I thought it was surely big enough to make a speck on the snow."

"What are you talking about—now in July?"

Mary laughed. "It is my verse," she said. "Wash me, and I shall be whiter than snow." The snow gets specked, you know, and I make believe that the specks are little sins. I don't want specks all over the snow."

"Humph!" said Henry. It was a new idea to him; and after he had opened the gate for Mary, and handed her the books he had been carrying for her, he went home thinking about it.

But Mary had her triumph, although she did not win the race; she had conquered herself.—Presbyterian Banner.

The little worries which we meet each day May be as stumbling blocks across our way; Or we may make them stepping-stones to be Of grace, O Christ, to Thee.

PEACOCK AND OYSTER.

One day, an oyster set out to cross a neck of land to save himself a long swim around it; and, as he journeyed along the dusty highway, content with the weather and surroundings, he suddenly heard a harsh voice crying out for him to halt. As he rolled into the shade of a pigweed, a peacock advanced with a lordly strut, and demanded:

"How are you, sirrah? Where are you going, and what is your errand?"

"I am simply crossing from water to water, and tired enough I am. I believe I have been three good hours making half a mile."

"Three hours? Why, I could strut over the distance in three minutes! Ah, me! but you do not amount to much for size."

"No; a child can swallow me at a gulp." "And you are not the least bit pretty."

"That is true; my shell is coarse and full of ridges."

"And you can not sing?" "Not a note."

"Nor fly?" "Not a bit."

"Well, well, I really pity you. Now, then, if you want to see something grand, just gaze on me."

The bird strutted up and down, head up and tail spread out, and the oyster was compelled to say that it was a sight to do sore eyes good.

"While you creep, I walk, strut, and fly." "Yes."

"While you whisper, I sing." "Yes."

"While you tumble around in the mud and sand, I reflect all the colors of the rainbow."

"I must admit it," sighed the oyster. "And while a pigweed shelters you, it takes a whole apple-tree to give me shade. You see—"

And the oyster saw. An eagle had been looking for a breakfast. The humble oyster, hidden away under a weed, escaped his piercing glance, but the gorgeous peacock was instantly seen and spotted. There was a whirr, a scream, and the eagle had ascended with the vain-glorious bird fast in his claws.

"Come to think it over," said the oyster, as he squinted his larboard eye aloft, "it is about as well to be an oyster under a pigweed as a peacock in the claws of an eagle. I guess I will move on."

MORAL.—Those who were born to strut should not exult over those who were born to creep.

POLITICAL TACT.

Mr. Pitt was an orator who was gifted not only with great powers of eloquence, but who could, by the tones of his voice or the turn of a sentence, throw his opponent, unless that opponent happened to be a man of unusual strength of mind, into the most ridiculous and pitiable position. The following is an illustration:

In a debate in the House of Commons, a rash member by the name of Morton happened to say, "King lords, and commons, or, [looking significantly toward Mr. Pitt] as that right honorable member would call them, commons lords and king."

At these words Mr. Pitt rose from his seat with great dignity, as was his wont.

"I have," said he, "heard frequently in this house, doctrines which have surprised me, but now my blood runs cold. I desire the words of the honorable member to be taken down."

The clerks of the house took down the words.

"Bring them to me," shouted Mr. Pitt, with a voice of thunder. By this, Mr. Morton was nearly frightened out of his senses. He rose to his feet, and turning toward the speaker, stammered out, in pitiable trepidation,—

"Sir, I am sorry to have given offense to the right honorable member or to the house. I meant nothing—king, lords and commons—lords, commons and kings—commons, lords and kings—*tria juncta in uno*. I meant nothing—indeed, I meant nothing."

"I don't wish to push the matter any further," said Mr. Pitt, in a thrilling voice, just above a whisper; then in a commanding tone, "The moment a man acknowledges his error he ceases to be guilty. I have a great regard for the honorable member, and

as an instance of that regard, I give him this advice."

A pause of some moments ensued, during which the fall of a pin could have been heard; then with an air of imperial authority Mr. Pitt announced:

"Whenever that member means nothing, I advise him to say nothing." Morton sank back—a crushed man.

"STOP-A-WHILE."

There is in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is with difficulty that he escapes with his clothes on his back, for every attempt to loosen one part only hooks more firmly another part.

The man that gets caught by this thorn is in a plight ere he gets loose. You would not like, would you, boys, to be caught in this thorn? And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope; studying your lessons and attending to your mother's words; for if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn worse than "Stop-a-while."

If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only; for if you do, the desire to go again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with life than if in the brambles of "Stop-a-while."

Boys and girls who disobey their parents, who loiter about on the Sabbath, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the streets at night has fallen into the worst of habits. It soon teaches him to neglect his studies, to adopt evil practices, and to corrupt his heart; while he who spends his evenings at home escapes evil, and grows wiser, and better, and happier.

RUSSIAN BABIES.—A correspondent of the New York World, speaking of Russian babies, describes as follows what one sees in the house of a Russian peasant:

He looks curiously at one odd little bundle laid upon a shelf, another hung upon the wall on a peg, a third slung over one of the main beams of the roof, and rocked by the mother, who had the cord looped over her foot.

"Why, that is a child!" cries the traveler, with a feeling similar to that experienced on treading upon a toad which was supposed to be a stone.

"Why, what else should it be?" answers the mother. Having learned so much in so short a time, the inquisitive traveler wishes to inform himself about the habits of the creature in the bundle; but his curiosity being somewhat dampened by the extreme dirt of the little figure, he inquires of the parent when it was washed.

"Washed?" shrieks the horrified mother, "washed! what, wash a child? You'd kill it!"

A LOGICAL CHILD.—A little girl, whom we know, came in her night clothes very early to her mother one morning, saying:

"Which is worst, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back, 'less you've eaten it; and if you've eaten it you can pay for it. But"—"a lie is forever."

CHARLES DICKENS says that "the first external revelation of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going anywhere when met; to be about many places rather than any; to do nothing tangible, but to have an intention of performing a number of tangible duties to-morrow or the day after."

What we have, let us be thankful for. What we haven't got, let us hope would render us miserable if we had it.

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A SUGGESTION, which approval in England, was the Pall Mall Gazette: term scientist may easily better, after the exam Men addicted to the pu called in Italian scienzia as one who has obtained a licentiate, or one end a potentate. In like m science are denominated scientific studies—which accurate than to call the conformity with our adju tential, &c. Our langu enriched in its element of the eldest daughter of th being degraded by th pndiated."

REMEDY FOR BURNS. Practitioner, a simple a for removing the pain of burns or scalds is a satur carbonate of soda in eith ated water. To apply t is necessary is to cut a p soft rag, or even thick b size sufficient to cover th part, and to keep it co with the sodic lotion, s drying. By this means that all pain ceases in half hour, or even in m the main part of a limb forearm, or the foot and it is best, when practi part at once into a jug convenient vessel, filled w and keep it there until

THE ELECTRIC GONG. lately introduced as claimed to be one of the effective mechanisms of—a heavy gong, accordi ment, being made to e danger signal post clo five minutes before the at that point, the gong train passes. By this s carried in the rails, h the flanges, into which ing the points, a one-g connected by wires to th of a section of one mile, upon a post at the other and thus the current of uous from the battery to the train enters upon the rent is taken upon the so, being withdrawn fr up, and a danger signa the train is on the sec mains set and ringing the gate is dropped.

THE UNSANITARY condi in the United States ha the fact that wooden l wooden foundations, ar tain time, to cause mala many malarious attack enced of late years in S medical men began to s especially as the structu are nearly all built upon began to show disturba ing in the walls and th entific investigation int troubles points to the used in the foundations contact with the sand, fibre and leaves it poro next stage in the proce a fungus growth from composed of infinitesi burrows the remaining is gone, and the insect attribute many of the the bad health that h tants of these dwelling dition, which disappea foundations are subs wood.—The Engineer.

A WONDERFUL INV patent sends as many wire in a minute as th operator can send in a receiving station, a fa furnished, and does it of a skillful operator turn a crank can send handwriting, with any devices he pleases, sin his message on a chem of paper furnished by tical trials of this app speed of 2,500 words a enlarged so as to do e operator who can send 2,500 words an hour e est salary, and even th guarantee him against thing which by th possible. Pictures c this way, and an ente send, not only the w the new opera by wire tage the company clai mission of correspond that th energetic be important letter to be longer drop it in the deed, an arrangement which the post-offic and delivering station graph—but will bri office, place it with h chine, and send it h its destination.—Ph

Popular Science.

A SUGGESTION, which meets with general approval in England, was recently made by the Pall Mall Gazette: "The objectionable term scientist may easily be replaced by a better, after the example of the Italians. Men addicted to the pursuits of sciences are called in Italian scienziati—scientists—just as one who has obtained a license is termed a licentiate, or one endowed with potency, a potentate. In like manner the studies of science are denominated studi scienziati—scientific studies—which is in reality more accurate than to call them scientific, and in conformity with our adjectives essential, potential, &c. Our language might thus be enriched in its element of Latin origin from the eldest daughter of the Latin, instead of being degraded by such as that so justly repudiated."

REMEDY FOR BURNS.—According to the Practitioner, a simple and effective remedy for removing the pain of wounds caused by burns or scalds is a saturated solution of bicarbonate of soda in either plain or camphorated water. To apply the remedy, all that is necessary is to cut a piece of lint or old soft rag, or even thick blotting paper, of a size sufficient to cover the burn or scalded parts, and to keep it constantly well wetted with the sodic lotion, so as to prevent its drying. By this means it usually happens that all pain ceases in from a quarter to a half hour, or even in much less time. When the main part of a limb, such as the hand or forearm, or the foot and leg, has been burned, it is best, when practicable, to plunge the part at once into a jug or pail, or other convenient vessel, filled with the soda lotion, and keep it there until the pain subsides.

THE ELECTRIC GONG.—The electric gong, lately introduced as a railway signal, is claimed to be one of the most ingenious and effective mechanisms of the kind yet devised—a heavy gong, according to this arrangement, being made to continually ring on a danger signal post close by, from three to five minutes before the approach of a train at that point, the gong ceasing to ring as the train passes. By this system electricity is carried in the rails, holes being drilled in the flanges, into which wire is inserted uniting the points, a one-gravity cell battery is connected by wires to the rails, at the end of a section of one mile, and a signal level upon a post at the other end of the section, and thus the current of electricity is continuous from the battery to the signal. When the train enters upon the section, the current is taken upon the wheels and axles, and so, being withdrawn from the lever, it flies up, and a danger signal is set. So long as the train is on the section, the signal remains set and ringing at "danger," until the gate is dropped.

THE unsanitary condition of certain towns in the United States has drawn attention to the fact that wooden houses, and especially wooden foundations, are liable, after a certain time, to cause malarious symptoms. So many malarious attacks have been experienced of late years in San Francisco that the medical men began to suspect the buildings, especially as the structures themselves, which are nearly all built upon wooden foundations, began to show disturbances, cracks appearing in the walls and the floors settling. Scientific investigation into the causes of these troubles points to the fact that the wood used in the foundations becomes decayed by contact with the sand, which destroys its fibre and leaves it porous and brittle. The next stage in the process is the formation of a fungus growth from the edge of the wood, composed of infinitesimal insect life, which burrows the remaining wood until its vitality is gone, and the insect itself dies. Physicians attribute many of the unpleasant smells and the bad health that hang about the inhabitants of these dwellings to this malarial condition, which disappears as soon as proper foundations are substituted for those of wood.—The Engineer.

A WONDERFUL INVENTION.—The Leggo patent sends as many words over a single wire in a minute as the most skillful Morse operator can send in an hour, delivers at the receiving station a fac simile of the copy furnished, and does it all without the help of a skillful operator. Anybody who can turn a crank can send a message, in his own handwriting, with any private marks or other devices he pleases, simply by first writing his message on a chemically prepared piece of paper furnished by the company. Practical trials of this apparatus have shown a speed of 2,500 words a minute, but it can be enlarged so as to do even better. A Morse operator who can send or receive 2,000 or 2,500 words an hour can command the highest salary, and even then there is nothing to guarantee him against making a mistake—a thing which by the Leggo process is impossible. Pictures can be transmitted in this way, and an enterprising reporter can send, not only the words, but the music of the new opera by wire; but the great advantage the company claims for it is the transmission of correspondence. It is expected that the energetic business man who has an important letter to send to a distance will no longer drop it in the post-office—unless, indeed, an arrangement can be effected by which the post-offices will be made receiving and delivering stations for the postal telegraph—but will bring to the company's office, place it with his own hands in the machine, and send it humming in a moment to its destination.—Philadelphia Times.

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of New York, by the Grace of God Free and Independent: To Rowland S. Burdick, Ethan L. Burdick, Almira Babcock, Sarah Burdick, Sophronia Vincent, Celestia Burdick, Charles Potter, Correll D. Potter, Delia Gardner, George Burdick, Bertha E. Burdick, heirs at law, and next of kin of Peter Burdick, late of the town of Alfred, in Allegany county, deceased, greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Angelica, in said county, on the 14th day of February, 1883, at ten o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to both real and personal estate, and is presented for proof by Joseph W. Smith, Executor therein named, and hereof fail not.

In TESTIMONY WHEREOF, we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, H. J. Swift, Surrogate of said county, at Cuba, the 14th day of November, in the year of our Lord one thousand eight hundred and eighty-two.

H. J. SWIFT, Surrogate.

SEED ANNUAL FOR 1883. Will be mailed gratis to all applicants, and to those of last year who have not ordered it. It contains descriptions of last year's valuable crops, accurate descriptions and valuable directions for planting 150 varieties of Vegetable and Flower Seeds, Plants, Fruit Trees, etc. Invaluable to all, especially market gardeners. Sent for 10 cents. D. M. FERRY & CO., DETROIT, MICH.

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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 labors 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. 288 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 128 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

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

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION 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. 68 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

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

EASTWARD.

Table with 4 columns: STATIONS, No. 8*, No. 12*, No. 3*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD.

Table with 4 columns: STATIONS, No. 8*, No. 12*, No. 3*, No. 6. Rows include Hornellsville, Elmira, Binghamton, Port Jervis, New York.

WESTWARD.

Table with 4 columns: STATIONS, No. 3*, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Olean, Cuba, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with 4 columns: STATIONS, No. 3*, No. 5, No. 1. Rows include Little Valley, Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with 4 columns: STATIONS, 15, 31, 9, 3, 21, 37. Rows include Carrlorton, Bradford, Bradford, Custer City, Bradford.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

- FIRST QUARTER. Jan. 6. The Ascending Lord. Acts 1: 1-14. Jan. 13. The Descending Spirit. Acts 2: 1-16. Jan. 20. The Believing People. Acts 3: 87-47. Jan. 27. The Healing Power. Acts 3: 1-11. Feb. 3. The Prince of Life. Acts 3: 12-21. Feb. 10. None other Name. Acts 4: 1-14. Feb. 17. Christian Courage. Acts 4: 18-31. Feb. 24. Ananias and Sapphira. Acts 5: 1-11. March 3. Persecution Renewed. Acts 5: 17-32. March 10. The Seven Chosen. Acts 6: 1-15. March 17. The First Christian Martyr. Acts 7: 59-60; 8: 1-4. March 24. Review.

LESSON V.—THE PRINCE OF LIFE.

BY REV. N. WARDNER.

For Sabbath-day, February 3.

SCRIPTURE LESSON—Acts 3: 12-21.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus: whom ye delivered up, and denied him in the presence of the multitude, when he was determined to let him go. 14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and ye killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 15. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is in him, hath given him this perfect soundness in the presence of you all. 16. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 17. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 18. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 19. And he shall send Jesus Christ, which before was preached unto you: whom heaven must receive until the times of restitution of all things, whereof God hath spoken by the mouth of all his holy prophets, since the world began.

CENTRAL TRUTH.—Christ the Prince (author) of life, spiritual and eternal.

- DAILY READINGS. 1. John 6: 3-21. 2. John 6: 31-33. 3. John 11: 21-27, 40-44. 4. Romans 8: 5. 5. John 15: 5. Phil. 2: 13. 6. Ephesians 2: 1-10. 7. Rev. 1: 4-6.

GOLDEN TEXT.—"In him was life and the life was the light of men."—John 1: 4.

- OUTLINE. I. Power from the unseen Christ. II. Christ, though rejected and slain, is proven to be the Prince of Life by rising from the dead. III. He is entered into heaven to mediate till the work of restitution is finished.

NOTES.

- V. 12. Marvel . . . as though by our own power or holiness, etc. See 2 Cor. 3: 5, John 15: 5, Phil. 2: 13. V. 13. The God of Abraham, Isaac, and Jacob. Who raises the dead. Matt. 22: 32. Hath glorified his Child Jesus. chap. 5: 30-31, Eph. 1: 20-23, Phil. 2: 9-11. Determined to let him go. Matt. 27: 17-20. V. 14. Holy and Righteous One. Luke 1: 35, Acts 7: 52; 22: 14. Murderer. Luke 23: 15, 19. V. 15. Prince of life. John 1: 4, 1 John 5: 11, 12. Whom God raised from the dead. Matt. 28: 2-6. John 8: 28. Luke 24: 43-53. V. 16. Faith . . . made this man strong whom ye behold and know. Perhaps no man in Jerusalem was better known; born and raised there, and for many years had sat daily at the temple gate begging. See chap. 4: 16, 22. V. 17. Through ignorance . . . also your rulers. 1 Cor. 2: 18, Luke 23: 34. V. 18. Forshewed . . . should suffer . . . thus fulfilled, chap. 26: 22, 23, Luke 24: 44. V. 19. Repent . . . turn again. Isa. 1: 16-20. Blotted out. Isa. 43: 25. That so may come seasons of refreshing. Zeph. 3: 14-20, Rev. 21: 4, 5. V. 20. Send the Christ. chap. 1: 11, John 14: 3, 1 Thess. 4: 16, Heb. 9: 28. V. 21. Heaven must receive. chap. 1: 9-11, Matt. 24: 30; 1 Thess. 4: 17, Rev. 1: 7. Restoration. Jer. 23: 5, 6, Dan. 9: 24.

REMARKS.

When Peter saw it, &c., the people running together full of wonder, he said, Why marvel as though by our own power or goodness, etc. See the unselfish sincerity of Peter. Instead of accepting the honor offered, and availing himself of the opportunity thus to secure fame and wealth, he disclaimed it and attributed all to Christ. If he wrought the miracle by his own power, by mesmeric manipulations or spiritualistic incantations, then the honor and whatever advantages might flow from it belonged to him; and even truthfulness would have compelled him to claim it. He could, and naturally would have turned it to personal advantage. And if the power came from any other source than that to which he ascribed it, then he perjured himself, and perjurers are always selfish, seeking self-ends. But his testimony showed the most self-sacrificing devotion to another, knowing that he exposed himself to the loss of every worldly interest and of life itself. If he did not believe Christ to be the Son of God, then he hazarded every worldly interest for the sake of telling a useless falsehood, and deliberately threw away all the advantages he might have realized from it. What is there in selfishness to prompt such a course? Honesty certainly would not. The God of Abraham, Isaac and Jacob. No language could have been more foolhardy, at that time, if not true, charging such bloody crimes upon those in power, who were ready to promote him to the height of fame, because of this miracle. But he threw away this his grandest opportunity to achieve worldly greatness, by attributing the power and honor to that despised and hated One, and brought the same

hated upon himself. The Prince of Life—author of life, hence the author of all power. Death is absolute weakness. Christ being the author of life, was the author of all things. John 3: 3, 10; Col. 1: 16, 17; Rom. 11: 36. Life being an active force, unfolds and reveals. Hence John says, "In him was life and the life was the light of men," revealing the character and power of divinity. That he was the Prince of life was triumphantly proven by his resurrection, according to his predictions, covering a year before the time. Matt. 28: 2-6; 27: 63; 16: 21; 17: 22, 23; 20: 18, 19; John 2: 19-22; Matt. 26: 61; 27: 40. His enemies had heard this prediction and stationed an armed guard at his tomb to prevent his disciples circulating any false reports about it. The earthquake and the report of the soldiers of what happened at the sepulcher convinced the Sanhedrim that he had risen, or they would not have bribed the guard to expose their lives by reporting their own unfaithfulness as soldiers; for if he had not risen, his body should still have been in their keeping, and if by their neglect of duty it had been stolen away, as they were bribed to report, the Sanhedrim would have been prompt to secure their execution. What they did was virtually acknowledging that Christ had risen; otherwise they could easily have silenced the apostles by producing his body, and not only have prevented all the effect of their preaching, which was so aggravating to them, but could have shown to the people and the Roman authorities good reasons for their being put to death, without bribing false witnesses and even then fail to substantiate a single charge. The fact of the resurrection was not only reported immediately on its occurrence, by the guard and the disciples, and daily thereafter, but publicly on the day of Pentecost when a wonderful divine testimony was also given, which caused the conversion of three thousand on that day, many of whom, evidently, participated in securing his crucifixion. This cure by Peter, which the Sanhedrim were compelled to acknowledge was "a notable miracle," (Acts 4: 16), and many other "signs and wonders," were daily wrought in the name of Jesus, in Jerusalem, and among the Jews alone for eight years before the apostles went among the Gentiles. During this time, had it been possible to disprove said claim it certainly would have been done; and it would have been very easy to disprove it had it not been a fact. No event in history has so many incontestible proofs, human and divine, thus confirming his claim to be the Son of God, the Prince of life. No man in Jerusalem was better known, probably, than this cripple. He was forty years old and daily sat at the temple gate to solicit alms. Everybody knew him to have been born a cripple and had remained so till thus instantly healed. Although Peter rebuked the people unsparingly for their sins, his language was, nevertheless, well seasoned with Christian charity. He expresses his belief that they and their rulers were unaware of the crime they were committing in crucifying Christ, notwithstanding the rulers were now so persistent in trying to refute, what it would seem, they must have known to be facts; and were seeking to destroy the disciples for their testimony. See also 1 Cor. 2: 8. In this, Peter set a noble example which we will do well to follow. Repent, that your sins may be blotted out. There is no promise that our sins can ever be blotted out, without repentance and faith in Christ. Isa. 43: 25. That so there may come seasons of refreshing, &c., spiritual blessings, joyful communion with God and saints. This shows that man's impentence is all that prevents these seasons. See Zeph. 3: 14-20, Rev. 21: 4, 5. Send Christ. To take his saints home, and to judge and punish the impenitent. Heaven must receive, or retain. Christ entered heaven at his ascension, and the angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Read Acts 1: 9-11, Matt. 24: 30, 1 Thess. 4: 17, Rev. 1: 7. Restoration. See Jer. 23: 5, 6, Dan. 9: 24.

even as an ambassador of God himself. His calling, as well as his character, ought to encourage the highest style of manliness. It is enough, perhaps, to say in answer to the sneer above quoted, that the social progress of to-day is due as much to thinkers among the ministry as to any other class of men. Their opinions, as expressed in the pulpit, on the platform, and sent broadcast by the press, find as large an audience and as respectful a hearing as any. Not a few are authorities in scientific and political science, and nobody dreams of calling their manhood or manliness in question. We have little patience with carping cynics of this kind, who begin with an assumption and end with a sneer.

MANLINESS IN THE MINISTRY.

BY PROF. E. P. THWING.

A New York daily asks, in a tone of mingled contempt and pity, "How many clergymen are there whose dependent occupation has not taken their native manhood out of them?" Why single out the clerical profession rather than that of the teacher or politician? Their pecuniary and professional success depends on their securing the favor of their constituents. Why are preachers more likely to become trimmers, obsequious, and servile? We had supposed that the fear of God quenched all other fear, and made a man stout-hearted, unblenching, and manful. If anybody is to be virile, masculine, and lusty, at the farthest remove from effeminacy and girlish timidity, it certainly should be the clergyman. He is not only a Christian man, but a Christian minister appointed to lead men, to speak with authority,

even as an ambassador of God himself. His calling, as well as his character, ought to encourage the highest style of manliness. It is enough, perhaps, to say in answer to the sneer above quoted, that the social progress of to-day is due as much to thinkers among the ministry as to any other class of men. Their opinions, as expressed in the pulpit, on the platform, and sent broadcast by the press, find as large an audience and as respectful a hearing as any. Not a few are authorities in scientific and political science, and nobody dreams of calling their manhood or manliness in question. We have little patience with carping cynics of this kind, who begin with an assumption and end with a sneer.

MARRIED.

In Hornellsville, N. Y., Jan. 18, 1883, at the residence of the bride's father, Clark L. Hawley, by Rev. W. A. Niles, Mr. LUEN A. STILLMAN, of Alfred Centre, and Miss FANNIE S. HAWLEY.

DIED.

DAVID SHERMAN was born in Norway, Herkimer Co., N. Y., Jan. 10, 1800, and died in West Union, of typhoid pneumonia, Jan. 12, 1883, and was buried on First-day, Jan. 14th, a large congregation being present notwithstanding the storm and bad roads. He was married in 1826, became a Christian in 1831, united with the Free-Will Baptist denomination in 1835, and moved to West Union in 1841, where he has since lived and where he died. His sickness was of short duration. Death found him with his armor on waiting and willing to go to Jesus, whom he expected to meet as soon as his spirit should leave the body. To him death had no terrors but rather joys. There were four general principles which guided the departed in his life, and which culminated into a noble man: honesty, industry, economy, and benevolence. He remarked to us, not long since, that he could say before God and man he never wronged any person in any way; his word was law and everybody could depend upon it. He was one of the most industrious men we ever saw, to do something useful for somebody, was his daily habit, which habit continued within three or four days of his death. That he was a man of great economy was indicated by his success in accumulating large wealth and in the good ordering of all his surroundings. His benevolence was limited only by his means. Some four years since he had given away over twenty thousand dollars, besides his common gifts to the poor and needy. The poor was never turned away from his door empty. In times of scarcity of food for man or beast, the poor had the preference of those who had money; those who had money could buy elsewhere. He always had an abundance. "He that giveth to the poor lendeth to the Lord," and he giveth it back again some times a hundred fold. Jesus said, "The poor ye have always with you," and how faithfully he did "them good" will be indicated by the crown which our blessed Saviour will place upon his head, saying, "Inasmuch as ye have done it unto the least of my brethren ye have done it unto me." Well done good and faithful servant, thou hast been faithful over a few things, I will make thee a ruler over many things, enter thou into the joys of thy Lord." About Christmas we received a letter from him containing his yearly gift, with these words: "This is from your old friend whose eyes are dim with age but whose hope is strong in Jesus." His home was the home of all ministers of the gospel who came to it. We feel that the community has lost one of its best practical Christians, a safe counselor, the poor their best friend, and his family the kindest of fathers. He has left one son, three daughters with their families, and many other dear friends. J. K.

At Ashaway, R. I., Jan. 14, 1883, of cancer, PHEBE, wife of Deacon Oliver Langworthy, in the 60th year of her age. The day of her death was the 46th anniversary of her baptism, at the age of thirteen. She suffered greatly in her sickness, but was a good example of the practical effect of the Christian's faith and hope in that she endured with wonderful patience. "This is the work of God, that you believe on him whom he hath sent."

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XXXIX.—NO. 1. The Sabbath Recorder. Entered as second-class office at Alfred Centre, N. Y. (From the "I with thee," yes! in Of sin, guilt and sorrow Thou with me, when I Shall ever enjoy salvation "I with thee," when ea Strife and pain, this ea Thou with me, when I Shall ever enjoy salvation "I with thee," when the Clouds thro' the wide h Thou with me, where n Nor shadow, shall e'er "I with thee," in the d And perils of death ar Thou with me, as the e When the soul has flow Hast thou, from the de Remote, thy magnific So I, for that rapture S Shall obtain thro' Chris TRACT BOARD At a regular meetin Board of the America ety, held in Plainfield, there were present, I. Lewis, C. Potter, Jr., D. Spicer, J. F. Hubb more; also visiting br of Plainfield, and J. B. N. Y. The meeting was of E. Livermore, and the meeting were read, and brethren were invited deliberations of the ses Correspondence was responding Secretary o cety, in reference to and Texas, expressing visit the former State importance of publishi in the Scandinavian la The Corresponding Society was instructed Bro. C. J. Sindall rela of publishing tracts in guage. The Prudential Com they had published in ER an appeal for funde of the proposed "Seve terly," and that they form 2,000 of each, to others interested in de hoping thereby to awa secure a heartier co-op the Society. G. H. Babcock repo were in progress rela ditional printing pres lishing House. The report of L. C. form work, was read To the Executive Board of Society: Dear Brethren,—I Ithaca, N. Y., for t morrow to Elmira, rancements and C. C. committee, Bro. C. C. following places in t Auburn, Ithaca, Elm hanton, N. Y., and places in Pennsylvania en route for Wolcott, Summer tent work, have special calls from my services. A short stay of a e burn, N. Y., develop the Sabbath question least, by our Summer twelve families who in our work, and w tent table with their and desirous of lool question, and give u will yet come to em two sisters who em main faithful. A M so circumstanced as three dollars, elsew found Brother and pleasantly located. The report of the High School work. He has choo cation, and though y ing well and favora and writer. He sub RECORDER, and is a people and work. I fortune of our schoo The Ithaca field,