

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 5.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 1, 1883.

WHOLE NO. 1982.

The Sabbath Recorder.

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

(From the Dutch.)
"I WITH THREE."

Isaiah 43: 2, and 1 Thess. 4: 17.

JNO. YATES.

"I with thee," yes! in a dark world
Of sin, guilt and sorrow full;
Thou with me, in the land above
Where is no sin—all is love.

"I with thee," when care and trouble,
Strife and pain, this earth presents;
Thou with me, when I unshaken
Shall e'er enjoy salvation.

"I with thee," when the storms do rage!
Clouds thro' the wide heavens fly:
Thou with me, where not a cloud e'en,
Nor shadow, shall e'er be seen.

"I with thee," in the darksome vale,
And perils of death afraid;
Thou with me, as the eyes grow dim,
When the soul has flown from sin.

Hast thou, from the devilish world
Remote, thy magnificence?
So I, for that rapture sighing
Shall obtain thro' Christ's dying.

TRACT BOARD MEETING.

At a regular meeting of the Executive Board of the American Sabbath Tract Society, held in Plainfield, N. J., Jan. 14, 1883, there were present, I. D. Titsworth, A. H. Lewis, C. Potter, Jr., Geo. H. Babcock, J. D. Spicer, J. F. Hubbard, and L. E. Livermore; also visiting brethren H. H. Baker, of Plainfield, and J. B. Wells, of DeRuyter, N. Y.

The meeting was opened by prayer by L. E. Livermore, and the minutes of the last meeting were read, after which, visiting brethren were invited to participate in the deliberations of the session.

Correspondence was read from the Corresponding Secretary of the Missionary Society, in reference to interests in Alabama and Texas, expressing his intention soon to visit the former State. He also urged the importance of publishing Sabbath literature in the Scandinavian language.

The Corresponding Secretary of the Tract Society was instructed to communicate with Bro. C. J. Sindall relative to the enterprise of publishing tracts in the Scandinavian language.

The Prudential Committee reported that they had published in the SABBATH RECORDER an appeal for funds, also the Prospectus of the proposed "Seventh-day Baptist Quarterly," and that they had issued in circular form 2,000 of each, to be sent to pastors and others interested in denominational matters, hoping thereby to awaken more interest and secure a heartier co-operation in the work of the Society.

G. H. Babcock reported that negotiations were in progress relative to securing an additional printing press, for use in the Publishing House.

The report of L. C. Rogers of Sabbath Reform work, was read as follows:

To the Executive Board of the American Sabbath Tract Society:

Dear Brethren,—I have finished work at Ithaca, N. Y., for the present, and go tomorrow to Elmira, N. Y., agreeably to arrangements and understanding with your committee, Bro. C. D. Potter, to take the following places in the order named, viz., Auburn, Ithaca, Elmira, Hornellsville, Binghamton, N. Y., and Clifford and adjoining places in Pennsylvania, revisiting these fields en route for Wolcott, N. Y., in time for the Summer tent work, unless the Tract Board have special calls from other fields needing my services.

A short stay of a couple of weeks at Auburn, N. Y., developed a growing interest in the Sabbath question, set on foot, in part at least, by our Summer tent work. The ten or twelve families who then became interested in our work, and who often supplied our tent table with their bounty, remain friendly and desirous of looking into the Sabbath question, and give us hope that some of them will yet come to embrace the truth. The two sisters who embraced the Sabbath remain faithful. A Mr. Godfrey, who was not so circumstanced as to entertain us, gave us three dollars, elsewhere acknowledged. I found Brother and Sister E. T. Tomlinson pleasantly located. Prof. Tomlinson is Principal of the High School, and is doing good work. He has chosen the profession of education, and though young in years, is becoming well and favorably known as a teacher and writer. He subscribes for the SABBATH RECORDER, and is deeply interested in our people and work. I hope it may be the good fortune of our schools to secure his services. The Ithaca field, next in order, is a prom-

ising one. The six who joined in a Sabbath-keeping covenant band, have remained faithful, and two others, a brother and sister, have joined them during our present visit. Of the six who remained in the fellowship of their Sunday-keeping churches, after fully embracing the Sabbath last Summer, three have given up the Sabbath, and the others evidence but little growth, as was to be expected. I have, by invitation of the pastor, preached once in the Wesleyan Methodist church here, and presented some phases of the Sabbath doctrine in its relation to a pure Christianity. I applied to the pastor of the Free Methodist Church for a like privilege, and was refused. I called on the pastor of the First-day Baptist Church, but found no open door; ditto, the Methodist Episcopal churches. I should have hired a hall, but could get none for less than \$10 or \$15 an evening. My meetings have been cottage meetings, held four or five times in the week, and a very satisfactory growth in grace and knowledge among the members has been evidenced.

At Trumansburg, twelve miles distant, I held four meetings, hiring a hall for this purpose, and leaving Sabbath tracts at nearly every dwelling. Notices of my meetings were sent to all the churches, but all refused to read them, offering as an excuse that "they did not know who the American Sabbath Tract Society were." They are likely to find out. A Baptist deacon who attended our meetings, said, "The Scriptures were never so unfolded in this town before. I believe this doctrine is true." Trumansburg is a town of sixteen hundred inhabitants. I also went to Enfield Centre and presented the Sabbath question to a large Baptist congregation, eight miles distant.

I see, more and more, the need of the reform we are advocating and urging forward, and I see, also, a growing opposition to it, by the popular Christianity of the day. Who is sufficient for these things? Thankful for the privilege of being a co-worker in this so good cause, I remain,
Yours fraternally,
L. C. ROGERS.

Communications were read from Eld. Joel Greene, asking the Board to appoint some one to have charge of the matter of Civil Liberty Legislation in Pennsylvania this Winter, in the interests of Seventh-day Baptists. The Board recommended that Eld. Greene counsel with the Hon. Horatio Gates Jones; and the Corresponding Secretary was also requested to ascertain if Mr. Jones will be able to give the matter any of his personal attention.

The Treasurer was instructed to remit \$80 to Eld. G. Velthuisen, Harlem, Holland, to aid in publishing his monthly paper.

The Treasurer presented his first quarterly report for the current fiscal year, which was referred to the Auditing Committee, and is herewith submitted as follows:

J. F. HUBBARD, Treasurer.
In account with the AM. SAB. TRACT SOCIETY.
From Sept. 19, 1882, to Jan. 1, 1883.

GENERAL FUND.	
To balance in Treasury Sept. 19, 1882...	\$1,175 20
Cash received since as follows:	
Church, Westery, R. I.	100 00
E. R. Crandall, Little Genesee, N. Y.	5 00
Samuel Wells,	5 00
Ladies' Missionary Aid Society, Brookfield	30 00
Dea. Jairus Crandall, Little Genesee, to make himself Life Member.	25 00
Church, Niles,	13 00
Women's Auxiliary Tract Society, Norwich	13 00
Eliah P. Lewis, Little Genesee, to make himself Life Member.	20 00
Collection at Conference, Ashaway, R. I.	209 82
Estate, A. B. Crandall,	264 80
Rent, Townsend House, Lime Spring, Ia.	9 00
Church, Scott, N. Y., toward Life Member	16 15
Church, Dodge Centre, Minn.	10 00
Mrs. Abigail Forbes, Milton Junction.	9 87
[This last amount, together with moneys paid to Eld. Velthuisen at Milton Junction for his special work are credited to make Mrs. Abigail Forbes and Mrs. Fremont Wells, Life Members.]	
Mrs. M. P. Rogers, Waterford, Conn.	20 30
Mr. and Mrs. C. B. Dickinson, Shiloh	2 00
Mrs. W. B. Gillette,	4 14
A. B. Davis,	21 00
Church collections	5 00
Mrs. D. P. Berry,	5 00
First Hopkinton Church, to make Wm. L. Clarke Life member.	40 00
Church, Rockville, R. I.	10 00
Women's Auxiliary Tract Society, Plainfield, N. J.	14 95
Women's Auxiliary Tract Society, sale Chautauque Address.	35
Collections by Eld. Velthuisen at various places (one-half net amount).	55 45
Oran Vincent, Milton, Wis., to make the following persons Life Members: Richard Bowd, Henry Williams, Mrs. L. A. Williams, C. C. Clarke, Mrs. A. B. Clarke, Fred Clarke, Mrs. H. E. Henry, E. L. Burdick, Mrs. Lillian H. Henry, Miss Mattie Goodrich, Mrs. Cynthia Osborn, Mrs. C. C. Maxson, Mrs. Lulu Ellis, Eugene Ellis, Ervin Clarke, Oscar Freeborn, Russel Burdick, Miss Irena Burdick, Philo Gilbert, Mrs. S. E. Garthwait.	400 00
Women's Aux. Tract Soc., Plainfield, N. J.	17 75
Women's Aux. Tract Soc., 2d Alfred, N. Y.	10 00
Six months interest on New Berlin town bond, less exchange.	3 40
Church, Welton, Iowa.	8 43
Mr. and Mrs. R. L. Davis, Westfield, Pa.	10 00
Total.	\$2,629 21

Cr.	
L. C. Rogers, 3 mos. salary, less 15 days...	\$146 20
Expenses to Oct. 1, 1882...	37 80
Wm. M. Stillman, report of proceedings of annual session of Society...	4 02
L. C. Rogers, bal. of salary to Oct. 1, 1882	28 80
G. Velthuisen, Harlem, Holland, toward support of <i>Bootschapper</i> ...	40 00
Exchange on money order for same	65
B. D. Townsend, Derby Centre, Vt., on account note of Society	18 00
L. C. Rogers, on account, expenses	25 00
Insurance on shop, West Edmeston	20 00
Balance to new account	2,808 74
Total.	\$2,629 21

OUTLOOK ACCOUNT.

RECEIPTS.	
A. J. Green, Adams Centre, N. Y., to make Benjamin M. Green L. M.	\$20 00
Subscriptions to <i>Outlook</i> Hawkinsville, Ga.	1 50
" " S. Rich, Covington, Tenn.	1 50
C. D. Potter, M. D., Adams Centre, N. Y.	500 00
Balance Dr. to new account	1,886 11
Total.	\$1,909 11

DISBURSEMENTS.

D. R. Stillman, Publishing Agent	\$747 09
Laura Randolph, wrappers	25 80
D. R. Stillman, Publishing Agent	824 87
Peter Herder, 4 reams paper	9 00
Laura Randolph, wrappers	15 45
L. E. Livermore, Year Books and expense	8 78
D. R. Stillman, Publishing Agent	253 97
Laura Randolph, wrappers	15 45
Total.	\$1,909 11

TENT FUND.

Cash on hand.	\$5 00
Total.	\$5 00

PUBLISHING FUND.

Cash on hand.	\$93 00
Dr. F. S. Wells, Plainfield, N. J., old sub.	50 00
Total.	\$143 00

Cash on hand. \$143 00
E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., JAN. 1, 1883.

Examined and found correct.
J. D. SPICER,
T. H. TOMLINSON, Auditors.

Various other items of business were transacted which it is not deemed necessary at present to publish.

The following preamble and resolution were unanimously adopted:

WHEREAS, our late General Agent, D. R. Stillman, has concluded his labors in connection with the Publishing interests of the American Sabbath Tract Society; therefore,

Resolved, That the Executive Board of said Society desire to place on record expressions of their grateful recognition of his faithful and valuable services during the entire time of his connection with our publishing interests.

The minutes were read and approved, and the Board adjourned.

L. E. LIVERMORE, Secretary.

OF OLDEN TIMES.

We often hear people say, "Things are not as formerly, people are growing wiser and wickered, everything has changed for the worse, and it is getting more so every day." It is possible for people to be mistaken. I was once young, now I am old, and my experience teaches me that such as think that the people are getting more wicked and depraved, are honestly mistaken.

My experience has been mostly confined to rural districts. I have had but little acquaintance with city life. To put us back seventy years we would find it a long stretch towards barbarism. We have only to look at the general appearance of the country, and what a change in houses and their conveniences. Our house wives do not roast themselves over a large fire of wood in the huge fireplace in getting the family meal, and the baking oven to bake the bread. They have the cook stove and the range, one of the family conveniences of the age. The farmers hay and grain is not exposed in the stack, and his domestic animals exposed to the Winter's storm, but they are comfortably stabled as they should be. The implements of husbandry show an advancement for man's benefit. The flail, the flax break, the sickle, and many other old-time implements are unknown, so that some labor that was formerly a drudgery has become a pleasure. The change in the arrangements of the family is evidently a blessing that must be appreciated. In olden times, how limited were the privileges of the girls of the family. It was a misfortune to be born a female. They were only half a kin to the boys. If the father died they could heir one-half what the boys received, and everything else was dealt out to them by the same measure. In education but little expense was put upon the girls. To learn to read and write their names, and cypher as far as the rule of three in Bennet's arithmetic, was thought to be all sufficient for a girl; in fact the opinion was general that they were not capable of mastering the more advanced branches of literature. If they were under the necessity

of earning their own living, it was thought that a girl's work was worth but little. To my knowledge many a worthy young lady worked for fifty cents a week, and I have known young ladies to teach school for one dollar a week, "and board around." We wonder how they could possibly clothe themselves on that small pittance. If a young lady possessed property, and married, her property became her husband's, and it would be taken to pay his debts in spite of all her title or entreaties. She came under entire control and submission to her husband. Marriage in many instances became bondage and slavery.

And what were the advantages of the other sex, the boys? There were those who obtained an education, but not with that ease by which they do at the present day. There were no schools supported by the public tax as now. If a child went to school, somebody must pay for it. It was a heavy load for a poor man who had a family of children to pay their tuition. But now schools are free, and yet many are uneducated. Books and papers were not to be found in every house as at the present. There were but few newspapers published, and none but the wealthy were expected to take them. The opportunity for a poor young man to rise was not very flattering seventy years ago. A young man's wages for labor was very low; fifty cents a day, or ten dollars a month with board, was the going price then. Not a very flattering prospect for a man with a family to feed, clothe, and educate. There were no clothing stores where a person could go and get a whole suit for ten dollars. They must get the material, spin the yarn, and make the cloth, before the family could be clothed for the Winter. I believe it to be true, that laboring men at the present day, who have families, enjoy more of the luxuries of life, than those did in olden times who were considered well off. A stove in the house, a carpet on the floor, were almost unknown.

Religious advantages were not then what they are now. In the churches, there were no stoves in cold weather, and when they were introduced many were fearful that it would destroy the health of the people. They were generally seated with square pews, the partition so high that children could not see over them. No carpet on the floor; no Sabbath-school for religious improvement, only to hear the gospel from the man of God, and many churches adjourned their meeting during the Winter months altogether. Surely, we are living during a favored age, and for the improvement of our opportunities we are responsible.

W. B. GILLETTE.
—In my article relating to Rev. Enoch David, I did not say that Mr. Enoch David was a chaplain in the Colonial army, but his son, Ebenezer David. From what State he went or with what regiment he was connected I have no means of knowing. Rev. Enoch David removed from Philadelphia to Fayette county, Pennsylvania, and died there at Woodbridgetown, in 1795. A marble stone now marks the spot where his body awaits the resurrection morn.
W. B. G.

LET HIM BE.

Rev. 22: 11, 12.

The important fact is here declared, that just before the coming of Christ, the characters of men will become fixed, and with little probability of change. The good will remain good; the bad, bad. "He that is unjust let him be unjust still;" "and he that is holy let him be holy still." It is not said, He will be, nor yet, He must or shall be, but, Let him be, implying that this result is obtained by natural causes, and agreeably to man's moral agency, and not by a fiat of the Almighty. The Spirit and the bride still say Come, and whosoever will may come (v. 17.) and yet, very generally, sinners do not, because they will not, come. And what a solemn truth is this to publish in the ears of sinners, that have never sinned so fast and with such terrible certainty of ruin, as they do just before the coming of Christ. At the very time when they ought in all reason and conscience, to be astir, to gain pardon and remission of sin, they are being confirmed in the love and practice of sin. "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1-13. It is a time of light and learning, and yet

these are "ever learning, and never able to come to the knowledge of the truth." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." What momentum do men acquire, in the formation of character, who live in the last days. They who approach the falls of time's fearful Niagara, will, if clinging to the rock, hold on for dear life, and those who have no anchor hold of hope, soon plunge into remediless ruin.

"Hasten, sinner, to be wise,
Stay not for the morrow's sun."
L. C. ROGERS.

PARIS LETTER.

(From our Regular Correspondent.)
PARIS, Jan. 16, 1883.

The ordinary or regular session of the French Parliament, for 1883, was opened to-day in the Senate and Chamber of Deputies. Although the proceedings were purely formal, consisting of the election of officers, it was impossible not to feel the deepest interest in the re-assembling of the Lower House, as the Deputies met for the first time since the removal by death of the most prominent figure in their midst. Gambetta's seat has already been seized by another member, despite the wish of his friends that it should be allowed to remain vacant for a few weeks as a mark of respect to the great statesman whose remains have not yet been conveyed to their last resting-place. Sentiment was allowed to give place to political exigencies, and the bench whence Gambetta so frequently rose to hurl defiance at his adversaries, or to gain even their applause by the force of his magnificent eloquence, was to-day occupied by a Deputy whose physiognomy is familiar only to his own electors. For the first time only was brought absolutely face to face with the immense void, the "rent in nature" brought about since the Legislature adjourned for the New Year recess. It seemed impossible to realize that little more than a year had passed since Gambetta, at the head of a young and vigorous ministry, read from that same tribune, his first and last official declaration as Premier of France, and that barely eleven months have elapsed since, in a magnificent speech, he challenged the House, either to accept his own terms for remaining in office or to allow him to throw down the reins of government.

M. Guichard, an old man of eighty, temporary President by right of age, fulfilled the difficult task of delivering a speech on the memory of one who, nearly forty years his junior, occupied the ministerial bench only a year ago, and seemed destined to fill the highest office in the service of the State. M. Guichard, an attached friend of the deceased statesman, said, "Gentlemen, we shall never again hear at this tribune, we shall never again see before us the man who represented the soul of France. He had his mission, namely, the defense of a *outrance* of France against her invaders. Nothing stayed him. The Prussians encircled Paris; he passed over their lines. Our arsenals, our magazines, our treasures were empty; he found money and resources; he organized the defense; he raised armies; at his voice France with an admirable movement fought over her own ruins, saying at once the honor, future, and destiny of the country. As great a politician as he was a patriot, at the elections of 1877, confident in the justice and patriotism of our towns and rural districts, he hurled at the enemies of the Republic a proud defiance. The boundless enthusiasm and devotion which form the strength, glory, and safety of France in supreme moments made the strength of Gambetta throughout his life. This is why France was so dear to him, and he so dear to France. The tie now broken plunges France into the cruellest grief. The Republic has been struck a terrible blow, but it is not shaken. The work of France and of Gambetta is no longer ephemeral. It is the incontestable triumph of national sovereignty. It is the pacific, progressive march of society, armed henceforward with right and strength. Such is the work to which, on the great day of the funeral, France rendered solemn homage. For her, the glory of Gambetta and of the French Republic are imperishable." The speaker, whose voice betrayed the keenest emotion, was violently interrupted by a few Deputies, who had the bad taste to laugh aloud at the passage referring to the terrible blow struck at the Republic by Gambetta's death; but the end of the speech was received with every token of respectful sympathy.

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Education.

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

SINCE the attention of the people has been recently called to Alfred University, and to its noble founder, by the publication of the addresses which were delivered at the dedication of the Kenyon Memorial Hall, it seems a peculiarly fitting time to give the readers of the RECORDER the letter of the late President Kenyon, which will be found in this paper. For this favor we are indebted to Prof. Wm. A. Rogers, now of the Cambridge Observatory, at Cambridge, Mass.

THE shade of shrubs and trees about school-houses is very grateful in the Summer; they cool the atmosphere in the hot days by condensing moisture upon their leaves at night, and by evaporating vast amounts of it through their leaves in the day-time; they absorb or destroy the poisonous gases and the noxious exhalations often found about the school-buildings, and they produce a constant motion in the atmosphere, tending toward slight and healthful breezes.

UNDER no circumstances should moisture be permitted to gather under the school-house, thus producing a damp subsoil. This moisture not only causes the sills and floor connected with them to decay rapidly, but it permeates the building, and is very injurious to the health of the school. No contrivances for the ventilation of the cellar and school-rooms can offset this defect. Impurities gathered by the moisture from the gases and decayed vegetable matter in the ground and from the dead organic substances emitted from the bodies of the pupils in the school, are conveyed all through the school-house in such a form as to be readily taken into the human system. When required, deep drains should be dug on the outside of the foundations of the house, and the water inclined to collect under the house should be effectually conducted away.

LETTER OF PROFESSOR KENYON.

NEW YORK, No. 67 West 38th Street, Sept. 20, 1866.

Dear Bro. Rogers,—Your letter is in hand, and though since it was written we have discussed all the points it contains, yet I desire to give you this assurance in a permanent form for you to retain in your possession.

Alfred University is much dearer to my heart than my life. Its interests are my interests; its prosperity will delight my heart more than any personal emoluments that could possibly accrue to me. And I assure you that no single event in connection with it could so gratify me as Prof. Allen's acceptance of the Presidency. The cares and responsibilities of such a position are more than I can ever think of again resuming. I have no desire to sever my professional connection with the school, but my highest ambition will be, if I shall ever teach any more, to devote myself exclusively to teaching without the perplexities of governing. I am now urged to accept a position in connection with the Normal Schools about to be opened, and at a salary that might gratify my ambition; but I have no desire to accept any such place. I have no expectation of teaching in any other school than that at Alfred.

I am about selling my real-estate and most of my personal property at Alfred, but with no intention of locating elsewhere on my return to this country. I should only locate elsewhere in the event that my health shall not permit me to teach; and at the same time my services may be needed in connection with some church. You will count me as the firmest friend of Alfred.

Please place this letter where you can lay your hands upon it at any future period, as any evidence of my sincere pleasure in Prof. Allen's acceptance of the Presidency, and of my desire in no case to sever my connection with the school till the close of life.

As to the other points of your letter, they were sufficiently talked over when we were together. But please let me urge you to use your whole influence to put an agent immediately into the field to canvass for the endowment. It is the vital point for the future prosperity of the school. I shall write to Dea. Langworthy upon this subject by this mail. May the Lord prosper and bless Alfred as never before. May your hands be strengthened, and your hearts cheered in the grand success of the good work in which you are all engaged.

And I want to congratulate the good people of Alfred on their liberality in doing for their Institution. It seems to me like a dream, too good to be a reality. And at the

same time I am satisfied that it is only the handsome beginning of what they will do hereafter. I expect to live to see the day when it can be said, Alfred has done a whole hundred thousand for its school. Toil on, then, my good brother. Your work is a noble one, and you are not to be abandoned by those who have cherished the Institution thus far. Riches in the form of dollars may not be yours, but you are aiding to build up an enduring monument for posterity; and at the same time witnessing the rich fruits of your labors in the grand development of mind.

And again, God bless you in your good work—bless you and yours.
Fraternally,
W. C. KENYON.

THE annual report of the Treasurer of Yale College for the year ended July 31, 1882, has just been published. The University funds amount to \$448,491, an increase of about \$22,000; the income from these funds was \$53,448; the total amount of the Academic fund is \$795,848, yielding an income of \$177,536, out of which several thousand dollars in annuities were paid. The expenses of the department were \$166,799, of which \$14,330 was paid in salaries of instructors, and \$6,000 for scholarships. The funds of the Theological Department amount to \$321,031, of which over \$40,000 is for scholarships; the income of the Department was \$37,714 from investments of the fund, and the expenditures were \$27,633. The Sheffield Scientific School has a fund of \$141,263; the income from this fund was \$1,345, but donations, tuition fees, laboratory receipts, and the income from the State Agricultural Fund (\$7,910) increased the receipts of the year to \$51,856. The expenses of the school were \$56,944. The Medical College fund is \$28,898. The receipts from all sources, chiefly tuitions, were \$6,158, and the expenses \$8,020. The only fund of the Law Department is the library fund of \$10,000, yielding an income of \$600. The receipts for tuition were \$7,333, and the expenditures \$7,924. The aggregate of all funds was \$1,826,532. The needs of the University are in excess of its income, especially in the Academic, Scientific, Medical, and Law Departments.

CLIPPINGS.

There are 350 students in attendance at Olivet College, Michigan. The summary of students in the catalogue just issued gives the following subdivisions: College—Classical course, 38; Scientific course, 25; Ladies' course, 43. Preparatory—Classical course, 45; Ladies' course, 34; Normal course, 125; Art department, 72; Conservatory of Music, 65.

The catalogue of Amherst College for the academical year 1882-83 shows a total attendance of 352 students, an increase of 9 over last year. The system of voluntary attendance at recitations, as at present pursued at Amherst, is reported to be working well, resulting in no shirking of work or fall in scholarship.

The income of \$2,000, a legacy bequeathed to the Maine Wesleyan Seminary by the late S. R. Beece, is to be expended in assisting worthy and needy young men studying for the Methodist ministry.

Dickinson College, of Carlisle, Pa., has recently received \$10,000 from D. H. Carroll, D. D.

Russia has thirty-three schools in which men are educated to manage and operate railways.

The College of South Carolina now has 148 students.

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."

DRAW THY BOW.

Draw thy bow, but ere the arrow
Feels the string's impulsion-force
Up to Him who guides the sparrow
On her viewless, airy course,
Lift in silence a petition
That the shaft at venture sent,
May not on its random mission
Be a fruitless effort spent.

Draw thy bow in comprehension
Of the issues that may hinge;
Draw it to its utmost tension,
Till the bow and barb impinge;
For the arrow's faithful sending
May the tide of battle turn,
And a kingdom's fate be pending
On the glory it may earn.

—Oliver Crane.

THE clippings from the Outlook, given in this column, are a few of the very many notices which are constantly being received, and which show what other people think of this paper. It would seem that when First-day people value it so highly, it is not saying too much to affirm that our own people ought to give it most hearty support. The tenth number is now printed, and is being rapidly mailed. It goes to about 1,500 Seventh-day Baptist subscribers. By the close of the volume it ought to go to at least 5,000.

SINCE writing a paragraph for this issue of the RECORDER, on the claims of the Out-

look upon the patronage and support of our people, we have received from one brother a subscription list of one hundred names, and other smaller lists making nearly fifty more. When the people throughout the denomination take hold of it in this way, the paper will do its good work among our own people, and they in turn will be helping the Board to extend the work committed to them.

We are sometimes accused of giving the Sabbath question undue prominence, affording it a place in our teaching among other things disproportionate to its real importance. If there be any truth in this charge, it may be easily explained, and we think abundantly justified on the ground that other people either ignore or actually war against the truth on this subject, making it imperatively our duty to hold it up, defend, and advocate it. In common with all evangelical Christians, we believe that men are saved through faith in Jesus Christ, and in common with them we so teach. We also believe that it is both the duty and the privilege of all who are thus saved to fear God and keep his commandments. This also we teach, and in proportion as others ignore this doctrine or teach otherwise, in that proportion does it seem to be our duty to make it prominent. We believe that God has called us to be Sabbath-reformers, not in any narrow and bigoted sense, but on the broad ground that the Sabbath is essential to the true worship of God, that the worship of God is essential to purity of heart and life, and that there can be no very wide-spread, conscientious Sabbath-keeping, even among Christian people, without a "thus saith the Lord" for the practice. It would seem that all Christians might work on this platform. As they do not, we must work the more earnestly.

ANOTHER NAME.

ISAIAH 65:15.

God here promises to call his servants by another name, viz., the Servants of the God of Truth; not the servants of God, as hitherto, but by this more distinguishing name. The former title ceases to distinguish; religionists of all shades and grades call themselves the Servants of God; Papists and Protestants, Mohammedans and Mormons, nominalists and evangelicals, the baptized and the unbaptized, all, from good to bad, are included in this motley and babel crowd of professed religionists. Now comes the test, and by it a separation between the false and the true is effected. The test is a searching one; it is mightier than names and titles, it is almighty "truth." "He who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth." Isa. 65:16. In their relations both to God and men, in worship and work, love for and loyalty to God's truth, characterizes the servants of the God of truth. "Sanctify them through thy truth; thy word is truth." John 17:17, 19. "Seeing ye have purified your souls in obeying the truth through the Spirit." 1 Peter 1:22. "Thy law is the truth." Psa. 119:142. The Bible Sabbath is a distinguishing and vital part of God's truth, is a prominent and searching part of this test. It gathers up the few grains of wheat from these heaps of chaff. It says to those who reject it, "They received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie; (literal, "the lie"); that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. These are not "the servants of the God of truth." This is not a new, but "another name." It is an old truth (2 John, vs. 4, 5, 6) with a fresh application. This act precedes and prepares the way for the "new heavens and a new earth." See Isa. 65:17. Let us see to it that we accept the truth and all the consequences of such acceptance.
L. C. ROGERS.

THE SABBATH.

The following, taken from the Congregationalist, has the true ring in it. It is worthy to be read and pondered in every Christian home in the land. We hope the Congregationalist will take its own advice, and take the Word and Spirit of God alone for its instructor on this important subject. The church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society. The Sabbath neglect is but one phase of this widespread evil. There is but one thing for earnest souls to do. It is to become singular, to bear any degree of reproach or loss for Christ's sake. Let the world call us Puri-

tans, let it deny us recognition in its high places, let it hinder our success in business, if all this is for Christ's sake, happy are we. We must go back to a true Sabbath, not a gloomy and severe Sabbath, but a holy Sabbath, one in which the prayerful study of God's Word shall be a conspicuous feature, and in which the gathering of God's saints shall be a delight; one that shall be altogether different from the week day in its thoughts and employments, from which the world's business and pleasures shall be banished, and our Father's business and heavenly pleasures shall be substituted. Ministers and elders and deacons should use their offices to promote this sanctification of the day, and should make their own example tell upon the church at large. Sabbath observance is the key of spirituality, and if the church is going to lose its Sabbath it will be a dead church, a mere name. In this reform we must decline the advice and guidance of the secular press, which knows as much about religion as it does about the other side of the moon, and yet is ever ready to put its profane feet within the holy of holies. We must be separated in the true sense from those who have no spiritual discernment, and let God's Word and Spirit alone be our instructors.

THE SABBATH IN THE NEW TESTAMENT.

Collating all these facts, and summing up the case as regards the example of Christ and his apostles, it stands as follows:

1. During the life of Christ, the Sabbath was always observed by him and his followers. He corrected the errors and false ideas which were held concerning it, but gave no hint that it was to be abrogated.
2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles while they were organizing many of the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection.
3. In all the history of the doings and teachings of the apostles there is not the remotest reference to the abrogation of the Sabbath.

Had there been any change made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was, is therefore to charge them with studiously concealing the truth, and also, with recognizing and calling a day the Sabbath which was not the Sabbath.

But some will say, "Christ and his apostles did all this as Jews, simply." If this be true, then Christ lived and taught simply as a Jew and not as the Saviour of the world. On the contrary, he was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a "Christian," but a "Jew," what becomes of the system which he taught? If his followers who periled all for him and sealed their faith with their blood, were only Jews, or worse, were dissemblers, doing that which Christians ought not to do for sake of policy, where shall Christians be found? The idea dies of its own inconsistency. More than this, Bible history repeatedly states that the Greeks were taught on the Sabbath the same as the Jews, and in those churches where the Greek element predominated there is no trace of any different teaching or custom on this point. The Jews kept up their national institutions, such as circumcision and the passover, while all Christians accepted the Sabbath as a part of the law of God. Indeed, the popular outcry against the Sabbath as "Jewish" savors more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God has given the world no word of inspiration from Gentile pen, or Gentile lips. Is the Bible therefore "Jewish?" The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day, marked by his own example, and sanctified by his blessing, for the race of man, beginning when the race began, and can end only when the race shall cease to exist. Christ recognized it under the gospel as he recognized each of the other eternal laws with which it is associated in the Decalogue; recognized them as the everlasting words of his Father whose law he came to magnify and fulfill.—The Outlook.

A DARK PICTURE.

Speaking of the Sunday law, a clergyman of New York City draws the following picture of the present status of the question, which certainly does not look very favorable to a speedy reformation in the matter of Sabbath observance by the civil law. He says:

There is great want of harmony among the friends of the Sabbath. Some dislike the law because of its exceptions, and others because there are not more; some are in favor of the law as it is; others wish to make the best of it as a means to arouse public sentiment and secure a better one, and still others would wait till the law is made what they want it; some are opposed to all Sabbath laws as a union of Church and State, or an interference with the rights of conscience, and others are afraid of their own interests and liberties. Thus Christ is divided, and the power of his friends is weakened. The opposition to the law is strong and united, various as are the motives. Criminals hate it because it is law; infidels, be-

cause it is Christian, oppose it; the worshippers of Mammon resist it because by its violation they get wealth; pleasure seekers fear its restraints upon holiday recreations; Romanists are alarmed at the power it gives to the Protestant gospel; the irreligious dread its holy influences that awaken their guilty consciences and check their sensual enjoyments. The brewers and some manufacturers claim that they can not carry on business if the Sabbath law is enforced, and are spending large sums for its repeal. The liquor dealers defy the law, carry on their nefarious traffic through side doors, and are a unit against the Sabbath. The grocers, butchers, bakers, barbers, milkmen, confectioners, apothecaries, tobacconists, etc., are, as a rule, opposed to the law; yet many would gladly have the day as a holiday if the law were enforced impartially upon all. The Jews, of course, are against the law, and the Christian Sabbath-breakers are legion: they are lovers of ease in Zion who must have fresh bread and meat and ice cream as on other days, and to whom the Sunday barber and bootblack, the morning paper and mail, and the ride to the park or the seashore, are essential; they are business men who gain wealth by Sabbath-breaking; they are preachers whose congregations claim this salve for their consciences.

But our national government is the great obstacle to a quiet observance of the Sabbath. Its Constitution is supreme law, potent in every State. Its only recognition of the Sabbath is the permission given to the President to retain a bill "ten days, Sundays excepted;" this makes it a legal non-entity, but gives no basis for a Sabbath law. To say the least, such a law is extra-constitutional, and the violators always plead that it is contrary to the Constitution and therefore void. The Congress treats the Sabbath as a nullity by frequently extending Saturday's (?) session through the Sabbath. The Postal Department by oath requires postmasters and their clerks to open the offices and distribute mails on the Sabbath, and it persuades and enables the great railroad corporations by mail contracts and subsidies to desecrate the Sabbath, and everywhere to disturb its peace and destroy its sanctity. The State laws are powerless against the numberless mail, express and baggage wagons, and the shop, depot, road and train labors thus made necessary.

WHAT OUR FRIENDS SAY.

"The Outlook, published at Alfred Centre, by the Seventh-day Baptists, is an evangelical gospel paper. Send for a specimen copy, and you will find in it more good thoughts on Sabbath observance, and arguments in favor thereof, than you have seen in three months elsewhere."—Silver Lake Herald, Perry, N. Y.

"The Outlook is a new family, literary, and religious paper, edited by the Rev. A. H. Lewis, D. D., of Plainfield, N. J., and published by the Seventh-day Baptist Tract Society, at Alfred Centre, N. Y. It is denominational, of course, but recognizes also a Christianity wider than its denomination."—The Methodist, N. Y.

"The Outlook, edited by A. H. Lewis and C. D. Potter, Alfred Centre, N. Y., is now sent to our office. The editors wield a lucid and racy pen in opposition to two of the evils of the day—intemperance and violations of the Sabbath, as they term it. In parts where the mania for getting gain has possessed the people, our day of rest, the Lord's day, the Christian's day of worship and sacred memories, is woefully desecrated and profaned. Aside from such specially, the paper contains much wholesome teaching and general information."—The Apostolic Church, Mayfield, Ky.

"The Outlook." This is the name of a neat monthly just started at Alfred Centre, N. Y., intended to promote a better observance of the Sabbath. Price, 25 cents per year. Rev. A. H. Lewis, D. D., editor. Its mission is a good one, and we commend it to our readers. It ought to be in every household."—Universalist Herald, Ala.

"An article on 'Hopefulness or Indifference,' from the Outlook, an excellent exchange of the Star, will be found on fourth page. Our readers should not only read it, but study it, and have its thoughts ready for the instruction of those who wish to escape the Christian warfare, and to have a shilly shally, easy going Christianity."—Richmond Star, Richmond, Ind.

"The Outlook, published at Alfred Centre, N. Y., in the interests of temperance and the Sabbath, A. H. Lewis, D. D., editor, and C. D. Potter, M. D., associate editor, is another grand paper at 25 cents a year."—Pastors' Monthly, Lawrence, Kan.

"The Outlook for October is a superb number. Dr. Potter, associate editor, who has just returned from Europe, has a finely-written and elaborate editorial, entitled, 'The Sabbath before Moses.' In this discussion the writer clearly shows from thoroughly reliable historical sources that the Sabbath is older than Moses—as old as the human race. This article alone is worth the price of a year's subscription. The Outlook makes a specialty of the Sabbath question, and we are glad to learn that though only seven months old, it already has a list of 55,000. Price \$1, in advance. Address Outlook, Alfred Centre, N. Y."—Our Messenger.

The Messenger please accept our thanks, and permit us to add this correction: The Outlook is only twenty-five cents per year, instead of "one dollar." We know it is worth four times what we charge for it, but its mission is to do good, and not to make money.—Outlook.

BREVITIES.

A fashionable watering place writes: "Nothing could be ruder here in regard to cat-fish. This one may eat no meat. One may drink no wine. Most of them, indeed. I know of one young five miles up the Valley of a glass of beer one because at all the different which he stopped he saw only coffee or mineral water, rager to the place, fancied some German variety of the w, and that he had gotten neighborhood. And so he this temperance, enforced example, which makes admirable health-resort as much as its hot springs, dissipated here even if he

warder of capital, it is what it does for labor. Its benefactions bestowed it employs, one naturally returns to his employees. find? For every dollar invested in liquors to the each of all the other stry pay on an average ample, out of every \$100 and shoes, \$22 85 go into bor. The same amount furniture, or hardware, ten or worsted goods, rein amounts ranging from the average being \$14 38. us spent for intoxicating or only to the extent of

ville, N. J., supported some years ago, and ounded on every hand. The voters elected officers e, and after a hard strug-gram-shops. A population ober, prosperous, and hap-ories of Whitall, Tatum 1,500 hands, are located ber of the firm recently n is worth to us as a firm nd dollars a year in the of the men at their work." "I have been connected or more than twenty years. loyes; their condition is ince prohibition went into arns to drink in our town

dia reports that one of the b the work of teaching the or is the increasing intem- power classes in Bengal. is the price of intoxicating so low, and the manufac- al, that even the women are forming intemperate is ago, the writer says, an a or child was never seen, is common. Not unfre- els are broken up by a the children are sometimes o read. The schools have e instances in order to ay from the sight and ic skills.

President Tyler was late- ington for drunkenness. f, besotted creature," says l correspondent, "he is erty and polished men, onversation, to be found ne who has not seen him n to take a drink, and the will take it, has never seen ntleman of the real old

ill for one year is \$50,000, dlords, accounted one of draws annually from the 000. Mr. Villars Stuart, rd, made the statement One-half the amount of ent for drink in Ireland applied for: the purpose, he fee simple of all the

d, at Lake Bluff, said er in the West" marked ers in new bills which he n Saturday, and the next our hundred and fifty tical bills were deposited saloon men. This shows es.

on, in 1874, of Comm- the packet line which runs nd St. Paul on the Mic- has refused a contract the sale of liquors on the \$14,000 for the priv-

Ballot asks: "If the Pro' e and Kansas are not a re the Beer Brewers so stringent laws repealed? or. Maybe the Brew- after all, and won't own

one Christian denom- the Lestadian, which mbers to temperance. ainly composed of the

ome Court in Arkansas ders the sale of liquors ree miles from a public

ting the poppy for the um under a penalty of Madagascar.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 1, 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."

ELD. M. B. KELLY, writing to the RECORDER some time ago, from Stone Fort, Ill., about Mrs. M. S. Wardner's school at Villa Ridge, has found that some have misunderstood his statements, supposing that the school was at Stone Fort. We gladly afford him this opportunity of correcting the misapprehension. The school is at Villa Ridge.

It is said that the Czar has signed a decree dissolving all secret societies in Russia. The reason for this peremptory action is not given, but, without doubt, he found these orders threatening both the peace and the safety of the nation. Whatever may be thought of this decree, or whatever its effects may be upon the societies against which it is aimed, the bearing of the action upon the general question of secret societies is obvious.

ALL persons doing business with this office will please take notice that David R. Stillman, so long the General Agent of the SABBATH RECORDER and Publishing House, closed his connection with the same on the 31st of December, 1882. Communications for publication or on business should be addressed to the SABBATH RECORDER, and post-office money orders, drafts, or checks should be made payable to the present Agent, L. A. Platts, or to his order. Attention to this matter will save us some time and labor.

SOME weeks ago, the Home News correspondent from Alfred Centre made mention of the illness of the pastor of the First Alfred Church, Eld. C. M. Lewis. We regret to state, in answer to the inquiries of friends, that the physicians give no encouragement that he will ever again be able to labor, and but the faintest grounds to hope that he will ever be any better than at the present time. He sees none but his most intimate friends, and with these he is not able to converse. We do not need to bespeak on his behalf and that of his faithful wife the prayers of the brotherhood. The anxiety manifested concerning him is proof that he is remembered.

WE sympathize most heartily with the suggestion made by a young brother in another column, that those who write for the RECORDER sign their names. It certainly does add to the interest of any article which one reads in the public prints to know who wrote it. We have to confess that in our pre-editorial days we have passed over, without reading, many articles, for no better reason than that there was no sufficient signature to determine the writer. It is no doubt unreasonable, but we believe that a majority of readers will conclude that if an article is not worthy a frank, intelligible signature, it is not worth reading. If the publishing of the name of a writer with his article will help to acquaint our young people with the leading men of the denomination, and deepen their interest in it, no dictate of modesty should be allowed to prevail to withhold it.

NO OTHER NAME.

The healing of the lame man at the Beautiful gate of the temple, the wondering crowd which it excited, and the rulers who were enraged about it, and the more so because they could not deny the genuineness of the cure, all combined to afford the apostles some rare opportunities to preach to the people. It was one thing to perform the cure. It was quite another thing to seize upon and make good use of the opportunities which the miracle afforded. The apostles, under God's power and guidance, were equal to both demands. This time it would seem as if God had guided the thoughts of the offended rulers to just those utterances which would prepare the way for the apostles to give voice to some of the most fundamental and important truths they ever proclaimed. "By what authority and in what name have ye done this?" "In the name of Jesus Christ of Nazareth," came the answer, as pointed as the lightning flash and as stunning as the thunder's roar. And then, as if forgetting the lame man and his cure, the people and their amazement, the rulers and their anger, together with all temporal things and temporizing considerations, Peter swept on in thought to that larger, grander power of the crucified Nazarene to save men

from the maladies and deformities of sin, and uttered those words which come ringing down to us through the ages: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Hear it, all ye that need salvation. Accept him, and learn that he is able to save to the uttermost all who come to God by him.

NOW.

The smoke of the Smyth-Andover controversy, concerning the doctrine of a possible probation after death, has scarcely cleared away, when the Rev. Joseph Cook, in his second Boston Monday Lecture, advances the theory of a possible wonderful spiritual illumination in the hour of death, which may be sufficient to effect a change of character, and a consequent fitness for heaven, involving all the processes of a probation period in a very brief portion of time. We have never taken much interest in merely speculative questions, but the question involved in the above theories ceases to be merely speculative in so far forth as it holds out to men the prospect of another period of probation, and thereby makes them careless of the opportunity afforded them in their present state of being and action.

We do not know that the Scriptures anywhere give more than a naked possible ground if they do that, for the doctrine of any other probation than that afforded in the present life. We do know that they nowhere appeal to any such doctrine for the encouragement or comfort of men, and that they do most earnestly and eloquently plead with men to make a wise use of the fleeting moments of the earth-life as a preparation for the life to come. On Scriptural grounds, therefore, and as a practical question fraught with the most precious interests of human life and destiny, we must urge men to make the most of their present opportunities, and leave all possibilities of the future with God, to whom they belong. "Behold, now is the day of salvation."

Then, again, on philosophical grounds, we must urge the same earnest plea. No theory furnishes a safe basis for important action, until it has been submitted to a practical test and proven true, when it ceases to be theory and becomes an accepted fact; in the nature of the case, the theory in question has not been tested, nor can it be, in any such way as to give men on the earth any assurance of its correctness. If any persons have waited to see what the hour of death would give them in the way of wonderful illumination, or the state after death, in the shape of another and better probation, they certainly have never returned to give us the result of the experiment. Possibly they were mistaken, and all their hopes forever blighted. Since reason and the Scriptures both teach that the life we now live properly apprehended, and the opportunities afforded in the gospel faithfully used, will give ample preparation for the life to come, it were folly in the extreme to throw away the present all-sufficient opportunity for a possible better one. A possible hope is a possible disappointment. Who would wish to take the awful risk? We must insist on the old doctrine of a present probation for a future life until we know better. We believe Mr. Cook uttered the true sentiment when in substance he said, in the introduction to this subject last week, that in the hour of death he did not want any uncertainties. So say we, and so we urge upon men. Let us accept Christ and live the life of the righteous, and our last end shall be like his. Then, if the hour death, or the life to come has anything better to offer than was offered, or can be offered to men on earth, certainly we shall have lost nothing by having made the best possible use of the present. "To-day if ye will hear his voice, harden not your hearts." We are aware that many Christian teachers who hold this theory, hold it only in reference to those cases in which they assume that the persons in question have not had a fair chance in this life, as, for example, the heathen. But we submit that the doctrine as popularly apprehended can not fail to make men who have abundant opportunity to know and obey the truth, careless of that opportunity. As for the heathen, the Word of God plainly makes it the duty of all Christian people to do what they can for their enlightenment. God will attend to the rest, and it will be done in righteousness and mercy whether it be by a near or more remote future probation, according to the new theology of Cook and Smyth, or by a judgment on the basis of what a man hath, and not what he hath not, according to the old theology of Christ and Paul. The wisest, safest, best thing to do and teach is to seize and make the greatest possible use of this life

and its golden opportunities, and the time to do it is NOW.

"GIVEN UP AGAIN."

Under the above heading, the *Baptist Flag* makes this statement: "Last week we spoke of the Scriptural authority for infant baptism as given up by most of the distinguished Pedobaptist writers. This week we are happy to add another practical testimony to that list. The First Congregational Church at Natick, Mass., under the pastorate of the well-known Rev. N. F. Peloubet, author of 'Notes on the Sunday-school Lessons,' and other helps, has, by a formal vote of the Church, abolished infant baptism. A sensible vote, that. Next."

Well, next in logical order will be a vote by that same Church in Natick giving up the Sunday and returning to the Sabbath of the Bible, the seventh day of the week. Infant baptism, so called, and Sunday-keeping are both institutions of Romanism, so claimed by the Romish Church, and so acknowledged by many candid Protestant writers, and so it seems the most natural thing in the world, that when one is voted out, the other must soon follow. We have seen this proven in so many individual cases, that we may be pardoned, perhaps, if we indulge the hope that the above named Church will follow the same course.

Communications.

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

A WORD TO SABBATH-SCHOOL TEACHERS.

While preparing to teach the Sabbath school lesson for January 27th, I was much impressed by the sermon of Peter on the day of Pentecost, as told in the verses between the lesson referred to and that of the Sabbath previous. He had as an audience "devout men" from all parts of the East, who were learned in the law and prophecies. They regarded the law as unchangeable, it being the word of their Jehovah, and the prophecies as certain of fulfillment, they being the inspired utterances of God's chosen few. Therefore, when Peter said, "This is that which was spoken," he met them upon undisputed ground; and as he led them step by step to see in his Master the fulfillment of these same prophecies, they could not, they dared not, say no, because by such a negation they would strike at the very basis of their own belief. So on he brought them, until, with a final quotation, he showed that this Christ, in whose death they had acquiesced, had ascended to heaven, and was then seated at the right hand of God, and was "both Lord and Christ." The effect of the sermon was wonderful: "And the same day there were added unto them about three thousand souls."

Often do we, in these days, pray for an outpouring of God's Spirit like that which followed this first recorded Christian sermon; but the gracious flood does not come. Sometimes there is a shower, but the torrents fall not. We pray and beseech, yet the heavens are not opened. And at last, despairing, we ask, if God did so once, then why not now? In the present Sabbath-school work the seed is well scattered, and it is carefully watched and nourished; yet it frequently bears no fruit. It grows to be, perhaps, a beautiful plant, but that which gives the value is not there. Why is it?

This article can not answer the "Why," in every case; it only aims to suggest one "Why." In the modern Sabbath-school there are "helps" innumerable. Histories of all kinds, books of travel and of exploration, essays on the customs of the Jews and Gentiles, are searched and re-searched to provide the notes and comments for each lesson. Colored maps and illustrated review-charts are prepared. Indeed, the means to secure an accurate knowledge of how the people lived and thought in Christ's time are so many and so cheap, that anybody can avail himself of them; and yet, all these do not bring the Holy Spirit.

Peter founded his discourse on the words of the prophets as recorded in what we call the Old Testament. "Thus saith the Lord" was the ground work of his argument. The Christ whom he preached was a living and a saving Christ. He was historical only because, in God's omniscience, it was necessary that he should live as men lived. He suffered for us all. With his stripes we are healed. By no other way could man be saved. Peter did not stop to explain why a sinner could not lift himself into heaven; he knew it could not be done. Repent and be baptized in the name of Jesus Christ, was his command. "There is none other name

under heaven given among men, whereby we must be saved," was his theology, and the time to be saved was now. There was no clipping and clipping from the divinity of Christ, as if to see how much of it might be taken, and still have a saving Jesus left. Christ was unalterable, and his teachings were the words of life. Such preaching shot conviction of sin into every heart, and at the same time carried the only balm which could relieve the pain.

Sabbath-school teachers, are we not teaching the customs and the habits of Christ's times more than Christ's love? Are we not enlarging upon Christ the man at the expenses of Christ the Lord? Are we not wasting our time in trying to prove that Christ's life was a model rather than the model? Have we not studied details so carefully that we have overlooked the grand purpose of the Holy Nazarene's life? Have we not tried to make the way of life pleasant rather than narrow? Have we not suggested (if nothing stronger) that there is some other name under heaven whereby to be saved? In short, have we not been explaining what God might have said rather than what he did say? Ask yourselves these questions, and answer them candidly. Let us begin now, with this second month in this new year, to teach on every Sabbath-day that the Lord is our God, and that while he is merciful he is also just; that in the gift of Christ he has proved his great love for us, and that he demands of us to show our love for him and his by walking in the way to salvation which he has revealed. Then perhaps, will the Pentecostal blessing come anew. G. H. U.

A WORD OF CHEER.

Dear Sister Readers of the Recorder.—I address this to you, because I have, with joy, learned that some of you think of becoming public workers, and thus to carry the glad news of salvation to some hearts struggling in sin. As one who has gone through the ordeal of deciding life work, my heart beats in sympathy for you; and my daily prayer is that all the doubts that enter your minds may vanish before God's love. As the dew melts before the sun, so will all seeming hindrances flee from you if you follow the Sun of Righteousness. God will aid you. Should any suggest to you as they have to me, that, "If you spend the time and means to procure a theological education, you will find nothing to do," heed them not, though they may speak in sincerity. I firmly believe it is not true. God never asks any one to work, and then gives him nothing to do; when God calls it is not an experiment, it is not to make a failure, but to follow where he leads. Trust him for assistance to perform every duty, using the strength as it comes, and all needed grace will be given you. I have found that many of the hindrances I imagined would beset my way, as I have advanced, have proven to be only imaginary. Numerous things that I feared were almost insurmountable barriers, have proven as I come to them, to be like Christian's lions, chained by the way. To say there will be nothing but pleasure would be foolish. I know we will have even more to contend with than our brothers, for woman's work is but in its infancy in our denomination, and ours must be a pioneer's life, but God will bless us in it. There seems to be among many the idea that if a lady study theology, she must be intending to go to some foreign land as a missionary; this is a mistaken idea. While I believe that a theological education is quite essential for missionaries, and also that we need more missionaries, I also believe that a lady can successfully use such an education in our own land, and it is quite desirable that she should. I thank God that he led me into this work. How blessed to work for Jesus! I am no longer troubled to know in what field I may find labor. My great desire is to be properly prepared for work, to have such entire consecration, that I may promptly and willingly do each duty as it comes. My letter is already too long, but my heart is so full on this question. Sisters, remember there is plenty for you all to do. Will you do it? Your sister in Christ, PERIE F. RANDOLPH.

SIGN YOUR NAME.

To the Editor of the Sabbath Recorder:

In the issue of Jan. 18th, we notice an appeal for articles of denominational and general interest from talented individuals of the denomination. We would beg leave to suggest the addition of a single item to the appeal, that when said articles are published the name of the writer be subscribed thereto. It may be just as agreeable to the older class, those who are well acquainted throughout the denomination, to read arti-

cles signed "C.," "G.," and "X.," but to the young Sabbatarian it would add a large percentage to the interest of the article to know who wrote it. There have been, of late, numerous very interesting communications from different persons, upon matters of experience, education, and denominational affairs, which to the school boy as well as to the older and wiser, are of great value, and the first thing they want to know after reading one is, "Who wrote it?" and upon examination, find it to be "X.," "Y.," or "Z.," If one writes an article which he deems worthy of publication, by all means let him sign his name to it.

D. EVERETT WILLARD.
NILE, Allegany Co., N. Y.

A SILVER WEDDING.

At this season of the year, New York is full of gayety and fashion. Balls, parties, weddings, and receptions are the order of the day; but among all the festivities of this great city, among all the brilliant gatherings of the "fair women and brave men" of Gotham, none have excelled in enjoyment that of the select party of friends who gathered last evening (Jan. 17th) at the residence of Capt. Benjamin F. Burdick, to celebrate with him and his good wife, Julia A. Murphy Burdick, the twenty-fifth anniversary of their marriage. A cold and dreary storm of rain overhead, with an unknown depth of snow and "spoh" underfoot, doubtless disappointed many who otherwise would have attended; still there were enough present to insure a thoroughly good time, with not enough to make a crowd.

In one room, upon a table, were displayed many "cunning devices" in silver articles, both useful and ornamental, which were presents to the bride; also some lovely floral tributes. The bride and groom received their friends in the front parlor, after which they dispensed the hospitalities of their new home in the genuine old fashioned, New England style, which the readers of the RECORDER ought to comprehend without explanation. Noticeable among the guests was the aged mother of the bride, Mrs. Elizabeth A. Murphy, widow of the late Dr. Frank Murphy, of Westley, R. I. At half past ten o'clock, Mendelssohn's Wedding March was played, and to its fascinating measures we were conducted to the dining-room below. The guests remained standing while Rev. I. L. Cottrell, who is supplying the pulpit of our Church in New York this Winter, offered a most appropriate prayer, returning thanks for the blessings which had been so bountifully lavished upon this husband and wife for twenty-five years, and praying that the great Captain might take command of their bark during the remainder of their voyage of life, giving them prosperous winds and a smooth sea on from the silver shore, at which they were now resting, until they cast anchor safely in the golden port. No language can do justice to the supper, as the arts and mysteries of the entire cuisine must have been ransacked to furnish it. One gentleman facetiously asked the bride if "she had no champagne," to which she replied, "No, we have neither champagne nor any other shams here." Another gentleman added that before morning there would be a plenty of real pain unless we resisted some of the tempting dishes she had placed before us. Thus the hours of this silver wedding passed away, and about midnight we separated, after singing the hymn, "Blest be the tie that binds," and wishing the couple many happy returns of their wedding day.

New York, Jan. 18, 1883.

"IT MAKES NO DIFFERENCE!"

Not unfrequently we hear people try to justify themselves in keeping Sunday instead of the Lord's Sabbath with the plea that it makes no difference what men believe or practice if they are only sincere in it. If this be true in regard to one article of faith or practice, it must hold equally true in regard to every other, and hence God does not care whether we believe him or the devil, if so be we are sincere in believing one or the other; for whatever is opposed to God is of the devil. And if God does not care which we believe, he does not care which we obey; for obedience proceeds from faith. If this be true, why did he turn Adam and Eve out of Paradise and follow them with penalties because Satan succeeded in making them believe and obey him instead of God? Without doubt they were sincere in their change of belief, for they knew nothing about falsehood and deception then.

Again, if this plea be true, why did God send his Son to die for the redemption of men, if simply being honest, in any sort of belief and conduct is sufficient to render men accepta-

ble to him? And why did his disciples might be slain for truth, if they could be as lie as well? and they cer argument be correct. I sover committeth sin is Paul taught that sin is the law. The testimon is in direct opposition to therefore, both can not, other must go down.

Home

New York
RICHBURG

The RECORDER comes daily on the Fourth day varied departments, fill matter, make it a most we wait its coming with

The little Seventh-day Richburg is still trying tity, although for the h since the new order of the development of pet against fearful odds, an times has been somewhat its prominent membe their possessions at god other localities, bought and removed their men ber includes two of its meetings of the Church tained. The Sixth-day ings are fairly attended school well attended a two months or more, n First-day evenings, ca Meeting." Our church open, and all were invi meetings from the beg attended until the resig of our pastor, Eld. Sam ly to break them up. nounce that Rev. J. E. engaged to serve as pas the present year. We that the vacancy is th for with the new order there probably never v nest Christian labor w by pastor and peopl There is a large missio tion effort, and it is w vest. The scores of saloons, gambling-hell with open doors day a unway, both old and unblushing, brazen to all that is pure and his truth are mightier mately prevail.

NEW L... At the Second Veron ance seems to be on th terest, we hope, may ope until every heart souls gathered into th

The Sabbath-school up with a commend G. T. Hunt as superi

At the First Chur weekly prayer and c tained for a long tim with the friends, w "build the old waste the breach," beginnin live three and five mi have no words of cen of the weekly meetin who are physically a the help of the Lord, old church once more of prayer and praise.

Our hearts respo read the words from testified that their gr est was much the Sabbath evening m "undervalue the church."

On First-day even storm. It rained qu ing no attack, we h any pickets. A few called, saying that that evening, he an but we had not been long enough to lea friends. We now t on their part. Abc den sally was mad heavy fire was mad quickly thrown in flanked on both sid than see for peace, from a general m however, to turn while the Veron their entrance int down their arms,

"G." and "X," but to tarian it would add a large interest of the article to it. There have been, of

ble to him? And why did Christ pray that his disciples might be sanctified through the truth, if they could be sanctified through a lie as well? and they certainly could, if this argument be correct.

Home News.

New York. RICHBURG.

The RECORDER comes to us regularly, usually on the Fourth day afternoon mail. Its varied departments, filled with interesting matter, make it a most welcome visitor, and we wait its coming with eagerness.

The little Seventh-day Baptist Church in Richburg is still trying to maintain its identity, although for the last eighteen months, since the new order of things established by the development of petroleum, it has been against fearful odds, and the conflict sometimes has been somewhat doubtful.

We have no preaching, and there is very little religious influence in the community. Some of our First-day neighbors wish to investigate the Sabbath question. Even now they admit that Sunday is no Sabbath. Brethren, pray for us that we may let our light shine and so be instrumental in leading these men into the light of the truth, and the joy of obedience.

There are still favorable opportunities for taking claims, but any who contemplate coming should come early as there will doubtless be a rush as soon as Spring opens. We should be glad to correspond with any of our brethren. Address N. O. Hills, or John Furrow, Moscow, Idaho.

seized all as captives, together with their stores. At 10 o'clock we suffered them to depart, but retained about \$12 worth of spoils. Altogether it was quite a battle, the result of which was to make us better acquainted with each other, and the terms of peace were satisfactory all around. The friends will please accept our heartfelt thanks.

Rhode Island. WESTERLY.

All are well here in Westerly. Cold weather has nearly frozen us up. Sabbath services, both morning and afternoon, are being well attended. Sabbath school numbered 155 last Sabbath.

Idaho. MOSCOW.

We are having plenty of snow and some cold weather, though not so cold as in Central Nebraska.

Our society is small, but we maintain our Sabbath-school, and the instruction of our youth in the ways of religious truth.

We are living in the midst of a mining district, gold and silver both having been discovered here last Summer in considerable quantities.

We have no preaching, and there is very little religious influence in the community. Some of our First-day neighbors wish to investigate the Sabbath question. Even now they admit that Sunday is no Sabbath. Brethren, pray for us that we may let our light shine and so be instrumental in leading these men into the light of the truth, and the joy of obedience.

There are still favorable opportunities for taking claims, but any who contemplate coming should come early as there will doubtless be a rush as soon as Spring opens. We should be glad to correspond with any of our brethren. Address N. O. Hills, or John Furrow, Moscow, Idaho.

Condensed News.

Domestic.

Notwithstanding the intimation of several Senators that the recent Republican conference was brief and informal, there is a rumor, which is pretty well authenticated, that the discussion of tariff matters was animated, and enough was disclosed of the temper of Republican Senators to indicate that it may be almost impossible to hold them to the caucus action, if an attempt be made. It is said that Mr. Conger directly intimated that he would not vote for the bill on the final vote if lumber was retained on the free list, and Mr. Allison pointed out that it was the duty of each individual Senator, in the terms which they drew from Mr. Logan's vigorous defense of the rights of individual Senators, to sustain their convictions untrammelled by party or caucus dictation.

Field Livermore, of Alfred, a brakeman on Conductor May's train, No. 43, was struck on the head by a bridge near Wellsville, Jan. 26th, and seriously injured. He was going over the train and failed to feel the "ticklers." It seems that after he was struck he fell to the top of the car, lying there until the train reached Scio. At that place Engineer Matt Dewey stopped for water; not seeing the brakeman he got on to the top of the train and there found him insensible. Dr. Major was called and made an examination and found no bones broken, but found he had frozen one of his eyes. His face lay on the top of the car in such a position that his eye rested on a piece of ice, which froze it. He died Jan. 28th.

Representatives of the Six Nation Indians of New York had a conference with the commissioner of Indian affairs at Washington, Jan. 25th, relative to the claim for Kansas lands ceded to them by the Government in 1836. The commissioner explained, that as they failed to comply with the terms of the treaty by actually residing upon the land, and as it was long ago disposed of by the Government, their only resort was an appeal to Congress.

The cave-in at the Delaware & Hudson mines, near Wilkesbarre, Pa., covers forty acres, most of which is covered with dwellings and other buildings. The disaster is attributed to props put in to sustain the roof, which has rotted and given away. There is a general apprehension that the present is only the beginning of serious trouble. The damage is estimated at \$30,000.

The Commissioners on Emigration have adopted a resolution recommending the passage of the act introduced in the Senate, transferring the control of emigration affairs to the national government.

At Milwaukee, in the inquest regarding the Newhall House disaster, Watchman McKenzie said that he was positive that the fire could not have started in the bar-room.

The President, on being asked if he would call an extra session of Congress if the tariff bill failed, said, "That is an emergency I will not consider until it arises."

At Pittsburg, Most, the Socialist, addressed 200 people on the night of Jan. 27th. There was no enthusiasm.

Foreign.

The Minister of Justice at Cairo has sent a circular to the local tribunals, instructing them not to press a debtor nor sanction foreclosures, till the fellahen have had time to pay their creditors. The circular has increased the commercial difficulties.

Representatives in the antonomist party in Cuba, have asked the Cortes for papers and full information with relation to the gradual emancipation of slaves. They allege that the bill of 1880 was imperfectly carried out in Cuba.

At Paris, the seals on Gambetta's papers have been removed. The papers contain copious notes on the reorganization of the army.

At Alexandria, Egypt, seven persons convicted of murders during the disorders in Tintah, will be hanged during the present week.

At London, a Brazillian loan of £4,000,000 at four and a half per cent., has been put upon the market by Rothschild.

Germany has advised the Sultan to accept the English proposals in the interest of Turkey itself.

At Madrid, a French aeronaut was killed. His balloon collided with a house top.

At London, Thomas G. Suther, Bishop of Aberdeen and Orkney, is dead.

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

THE place to buy watches, clocks, jewelry, cheap, is at Griswold Bros., 98 Main St., three doors from the Nichols House, Hornellsville, N. Y.

BEAUTIFUL EVER-BLOOMING ROSES.—All lovers of choice flowers should send to the Dinee & Conard Co., West Grove, Pa., for some of their lovely roses. These roses are certain to bloom, and are the finest in the world, they are sent safely by mail, postpaid, to all post-offices in the United States. This company is reliable, and noted for liberal dealing. They give away in premiums and extras more roses than most establishments grow. Send for their new guide a complete treatise on the rose, (70 pages elegantly illustrated), free; see advertisement in this paper.

SUNDAY-SCHOOLS who are about to purchase supplies for the ensuing year will find it to their advantage to read the advertisement of David C. Cook, in this issue. His large stock and attractive prices are the features of his business.

THE Silver Toned Church Bells made since 1844, at the Old Established Baltimore Bell Foundry, by J. Register & Sons, are daily being demanded throughout the entire country. At any of the great exhibitions or fairs, they have not been excelled, and their rich, mellow, far reaching tones are now heard in nearly every city in the country. This is a more effective evidence of their superiority than all the so-called commendatory letters and references (of Bells sold, etc.) promulgated by many of the cheap bell founders of the present day. A fine descriptive circular and prices of these church bells, will be sent free to any one contemplating the purchase or gift of a bell, by addressing the Baltimore Bell Foundry, Baltimore, Md.

SILVERWARE way down at Griswold Bros., Hornellsville, N. Y.

SPECIAL NOTICES.

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 3 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

At the bride's residence, in Richburg, N. Y., on the evening after Sixth-day, Jan. 19, 1883, by Eld. James E. N. Backus, Mr. WILLIAM MEZ, of Troupsburg, and Mrs. FINETTA P. SAUNDERS.

In West Edmeston, N. Y., at the residence of the bride's father, F. E. Dresser, Jan. 24, 1883, by Rev. J. B. Clarke, Mr. CHARLES E. PEET, and Miss ALLIE A. DRESSER, both of Edmeston.

In Scott, N. Y., at the residence of the bride's parents, Jan. 7, 1883, by Pastor J. J. White, Mr. FRED GAYLORD, of Cortland, and Miss LENA PORTER, of Scott.

In Sempronius, N. Y., at the residence of the bride's parents, Jan. 24, 1883, by Pastor J. J. White, Mr. WM. H. FERGUSON, of Dresserville, and Miss ERTA E. COLWELL, of Sempronius.

At the home of H. D. Babcock, near Nortonville, Jefferson Co., Kansas, Jan. 24, 1883, by Eld. S. R. Wheeler, Mr. J. W. CULVER, of Atchison county, Kansas, and Mrs. CELESTIA S. BURDICK, late of Hebron, Pa.

At Cartwright, Wis., Jan. 25, 1883, by B. H. Stillman, Esq., Mr. EPHRAIM PUTNAM, of Cartwright, Chippewa county, and Miss CLARA MAPES, of Chetek, Barron county.

DIED.

In Alfred, N. Y., Dec. 27, 1882, Mrs. CYNTHIA LANPHEAR, widow of the late Silas Lanphear. She had been in the Alfred country through almost its whole history as a Seventh-day Baptist settlement. She was the oldest daughter of David Satterlee, and granddaughter of Rev. Wm. Satterlee. She came to this country with her father when only six years of age. At an early age she was baptized into the First Alfred Church, and through faithful devotion to all the duties of Christian wife and mother and friend she toiled, till her release came at the good old age of 76 years. "Blessed are the dead who die in the Lord from henceforth." Funeral services at the Second Alfred Church by E. M. Maxson. D. E. M.

In East Marion, Long Island, Jan. 13, 1883, MARIETTA, widow of Captain George Tutthill, and daughter of Captain Robert Clark, aged 72 years and 7 months. She made a profession of religion in early life, and was baptized by Eld. Lester Rogers, and united with the Seventh-day Baptist Church at Waterford, Conn. Subsequently, she united with the Baptist Church at Marion, where she lived most of her time, with the privilege of keeping the Bible

Sabbath. She was an exemplary Christian, a good neighbor, had a genial disposition and was beloved by all who knew her. A. W. C.

At the home of Mr. Gideon T. Collins, in West-erly, R. I., which had been her home during most of her short and interesting life, Jan. 18, 1883, JESSE J., daughter of Geo. W. and Adeline P. Collins, aged 9 years and 3 months. M.

In Potter Hill, (Westerly), R. I., Jan. 19, 1883, of pneumonia, MARY SAUNDERS, in the 77th year of her age. She was the wife of Peleg Saunders, and daughter of Dea. Daniel Babcock. She was a Christian disciple, and a member of the First Hopkinton Church for sixty six years. T.

LETTERS.

J. D. Spicer, W. A. Rogers, Wm. B. West, A. W. Coon, E. P. Langworthy, 2d, J. E. Mosher, E. C. Green, James Pierce, O. W. Babcock, B. F. Stillman, W. B. Stillman, D. C. Willard, A. H. Lewis, Mrs. Dr. Balden, D. W. Eldred, Lewis Julian, E. R. Champlin, C. D. Potter, Hattie T. Bates, L. H. Keyton, Mrs. E. C. Burr, Geo. H. Utter, Geo. H. Babcock, W. S. Bonham, L. W. Pierce, J. B. Clarke, Ira J. Ordway, A. L. Titsworth, E. P. Saunders, A. M. West, Sarah A. Watson, Emeline Crandall, E. R. Clarke, H. D. Clarke, A. H. Humphrey, Henry M. Maxson, T. B. Collins, M. C. Green, L. E. Livermore, C. Potter, Jr. & Co., W. C. Titsworth, H. W. Randolph, Orville D. Green, L. Coon, A. E. Main, John Yates, Wm. M. Jones, J. H. Kellogg, Mrs. E. A. Whitford, John Graves, A. Snashall, Mrs. M. J. Brownell.

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. Lists names like A. B. Kenyon, Alfred Centre, W. C. Burdick, etc., with corresponding amounts.

FOR LESSON LEAVES. I. C. Maxson, Oxford, \$1 08

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 27th, 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 14,812 packages; exports 2,480. Exports for all Winter so far a little better, but the total exports all Winter so far wouldn't sum up a week's good shipment. If there were a general let down and out now and stocks freely exported this market would rally a month or six weeks later and go out clean, whatever the price; but with continuous holding and a slow grinding trade the drop may come on the last end when even low prices can not stimulate increased demand, and the market end in a dump and holding over of butter. This week the lower prices have encouraged demand. 385 tubs of Western June creamery sold at 21 1/2c, a little parcel of held Iowa creamery sold at 20c, a lot of 61 firkins Chenango and Delaware dairy butter brought 20c, a smaller lot of firkins sold at 18c, and there were sales of State dairies at 20@22c, and some ordinary New York dairy butter offered at 15@16@18c, and choice New York dairy Fall make brought 25@28c. There was more doing than last week. We quote:

Table with columns: Fancy, Fine, Faulty. Lists items like Creamery, Elgin, fresh, Iowas and Wis., etc., with prices.

Imitation creamery, 22@25 16@20 Factory butter, fresh, 21@23 17@20 13@15 Early make 15@16 18@14

CHEESE.—Receipts for the week were 12 740 boxes; exports, 17,971 boxes. Home trade has moved slowly, but at the close of the week there were export orders for some fine colored cheese, and 14c. was firmly asked. We quote:

Table with columns: Fancy, Fine, Faulty. Lists items like Factory, Skimmed, etc., with prices.

Eggs.—Receipts for the week were 3,247 bbls. and 2,112 boxes. This week registered the coldest snap of the season. Zero weather and heavy snow all through the Northernly region impeded the collection of eggs and helped the market. We quote:

Table with columns: Fancy, Fine, Faulty. Lists items like Fine fresh laid eggs, Canada and Western, fresh, etc., with prices.

BEANS are easier. We quote: Marrows, per bushel, 62 lbs. \$2 90 @ \$3 10 Mediums " " " " 2 40 @ 2 50

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, 15 @ 16 fair to good, 12 @ 14 Apples, N. C., sliced, choice to fancy, 8 @ 9 7 @ 8 Peeled peaches, evaporated, 25 @ 26 Unpeeled peaches, " " " " 13 @ 14 Peeled " choice to fancy, 13 @ 15 " common to good, 8 @ 12 Raspberries, dried, 28 @ 30 Blackberries, " " " " 7 @ 7 1/2 Cherries, " " " " 25 @ 24 Plums, " " " " 14 @ 15

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, and 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.

IT PAYS to sell our Hand Rubber Stamps. Samples free. Foljamb & Co., Cleveland, O. THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

The only establishment making a special business of roses. Sixty large houses for roses alone. Strong pot plants suitable for immediate bloom delivered safely, postpaid, to any post-office. 5 splendid varieties, your choice, all labelled, for \$1; 2 for \$2; 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13. We give a handsome present of choice and valuable roses free with every order. Our new guide, a complete treatise on the rose, 70 pages, elegantly illustrated—free to all. The Dingee & Conard Co., Rose Growers, West Grove, Chester Co., Pa.

WANTED IMMEDIATELY! 25 Young Men and Women to prepare for Special Positions. Book-keepers, Penmen, Salesmen, etc. Situations Guaranteed. Address with stamp, COBB'S COLLEGE, Palmsville, O.

STAINED GLASS SUBSTITUTE.—WE ARE pleased with the sheets of Artificial Stained Glass pasted on the glass in the M. E. Church windows, and gladly recommend it to others.—J. W. HARRMAN, Bloomsburg, Pa., July 2, 1882. It is cheap, durable, and an exact facsimile of the Genuine Stained Glass. Can be applied by any one. Used everywhere. Testimonials by thousands. Sample 25 cents. Colored price-list, etc., free. Agents wanted. L. LUM SMITH, Pub. Oriental Casket, Philadelphia, Pa.

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FROM THE SOUTH.

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Don't stop my paper, printer, Don't strike my name off yet; You know the times are stringent, And dollars hard to get; But tug a little harder, Is what I mean to do, And scrape the dimes together Enough for me and you.

I can't afford to drop it; I find it doesn't pay To do without a paper, However others may. I hate to ask my neighbors To give me theirs on loan; They don't just say—but mean it— Why don't you have your own?

You can't tell how we miss it, If, by any fate, Should happen not to reach us, Or come a little late, Then all is in a hubbub, And things go all awry, And, printer, if you're married, You know the reason why.

The children want their stories, And wife is anxious too, At first to glance it over, And then to read it through, And I to read the leaders, And con the book reviews, And scan the correspondence, And every scrap of news.

I can not do without it; It is no use to try; The other people take it, And, printer, so must I, I, too, must keep me posted And know what's going on, Or feel and be accounted A foggy simpleton.

Then take it kindly, printer, If pay be somewhat slow, For cash is not so plenty, And wants not few, you know; But I must have the paper, Cost what it may to me; I'd rather dock my sugar, And do without my tea.

So, printer, don't you stop it, Unless you want my frown, For here's the year's subscription, And credit it right down, And send the paper promptly And regularly on, And let it bring us weekly Its welcome benison.

RUE'S HEATHEN.

BY KATE W. HAMILTON.

The long line of blue check aprons followed the other long line of small blue jackets through the wide hall, up the bare, polished stairs, and into the clean airy chapel. Then, at a signal, every apron and jacket slipped into its appointed place and the large room was still. Little Rue's apron had been about midway in the procession, so she found a seat near the middle of the chapel, where, swinging the small feet, that could not quite touch the floor, she looked listlessly out through the window opposite, over a beautiful view of grove and meadow, and then up at the white ceiling, where a great fly buzzed at his pleasure, without having to walk in line.

On the platform a man in fine broadcloth and gold spectacles was beginning to talk; but Rue only listened dreamily. "My dear children, I am delighted to visit this grand institution—to see so many of you in this beautiful home, so well cared for, so well instructed and so happy." Rue wondered why all the men who talked there said that. She wondered if he really would like to eat and sleep and walk in a row and always wear a blue check apron. Then she forgot all about him, in watching the sunlight play on the small head immediately in front of her. What a brilliant red head it was! And then a bright thought occurred to Rue. A few of those hairs, twisted together, would make a beautiful chain for the neck of her China doll, her one treasure; and, of course, Mary Jane Sullivan would never miss them, if she only pulled out one here and there.

Forward crept Rue's eager little fingers; but they were too nervous in their haste to be sure that they held but a single coarse hair before they twitched, and the result was a sudden explosive "Ow!" from Mary Jane, the turning of a battery of eyes in that direction, and an immediate investigation by the authorities into the cause of the disturbance. Poor little Rue was marched off in disgrace, but, as she reached the door, she heard the speaker say:

"I am sorry this has happened; sorry that any one should miss what I am going to say; for I hoped to interest all these dear children in the work of sending the gospel to the heathen."

It was kind of him to call them all dear children, after that dreadful event, Rue reflected, as, with burning cheeks and tearful eyes, she stood, with a number of other little culprits, in one of the wide halls, for even punishment was in rows at the Home. Shifting her weight from one restless foot to the other, yet trying to stand sufficiently upright to answer the requirements of the penance, Rue did sincerely wish that she had been a good girl and remained quietly in the chapel, partly because of the humiliation that had befallen her, but also because she wanted to hear what he had to say on the particular subject he had named.

"Why didn't he begin with that? and then I'd have listened!" she thought, rather resentfully. For back among Rue's few shadowy memories of the past, of love, and mother, and a home that was not the Home, was a dim recollection of some curious articles which her baby hands had only been allowed to touch carefully, because they were

mementos of an uncle who had died far away on a mission field. "So it would have been most like hearing about my relations; only I haven't got any," mused Rue. "Oh, dear! I wish I'd stayed good and hadn't pulled Mary Jane's hair. I didn't mean to, anyway." She tried to find out about it, afterward, by inquiring of one of the other girls.

"Oh! he wanted the children to try and save up something, so they could help send Bibles to the heathen. Guess, if he lived here long, he'd find we hadn't anything to save," was the hurried reply.

Bibles! that was where Rue was rich. She actually had two that had been brought from that faintly remembered home.

"I don't s'pose I'll read one of 'em to pieces; not if I used it till I'm a big woman," she said to herself. "I might give the other one. I ought to help, 'count of being a relation, somehow, and I want to be good. I just do."

Later in the day she ventured another inquiry: "How will he get those Bibles to the heathen?"

"I don't know. Why, yes, he'll send 'em through the post-office, of course. What do you care so much about it for?"

That was what Rue did not mean to tell. She chose her prettiest Bible, spent the play-hours of two days in writing an epistle on the fly-leaves, and tied it up in a piece of brown paper. Her knowledge of the post-office and its requirements was exceedingly limited; but she supposed it would be necessary to put something on the outside of the packet, to tell for whom it was intended. She wanted it to go where it was needed the most, and, of course, the post-office people would know where that was, she reflected; so she carefully printed, in very uneven letters, "For the greatest heathen," and then laid the precious package away, to await a future opportunity. She would trust her secret to no one, lest some unforeseen interference might result, and she cautiously sought information.

"How do you do when you put anything into the post-office?" she demanded of Mary Jane Sullivan.

"Why, you just put 'em in. You go in the door, and there's an open place where you drop 'em right down," explained Mary Jane, lucidly.

How good Rue was for days after that. How she washed dishes in the kitchen, under the care of Miss Dorothy, and made beds in the dormitories, under the supervision of Mrs. Mehitable, and so, at last, earned the privilege of being the one sent to town on some trifling errand for the matron.

Thus it happened that one bright morning the clerks in the post-office were surprised by a little packet tossed in upon the floor, and a glimpse of a blue check apron vanishing hurriedly through the door. Unstamped and with its odd address, it created a ripple of amusement.

"For the greatest heathen." That must be you, Captain," declared one; and the postmaster laughingly took charge of it, and then forgot it until, at home that evening, he found it in his pocket.

"What is it?" asked his wife presently, as she saw him silent and absorbed; and, looking over his shoulder, she read the little letter with him. Original in spelling and peculiar in chirography it certainly was, but they slowly deciphered it:

"I haven't any money to give, 'cause I'm one of the little girls at the Home. Some of them have relations to send them things sometimes; but I haven't. I have two Bibles; but I wouldn't give 'em to any one but the heathen, 'cause my own mamma gave it to me. It's nice to have a mamma to cuddle you up and love you just by your own self, and tuck you into bed at night, and not have to be in a row all the time. It makes a lump all swell up in my throat when I think about it, and my eyes get so hot and wet I can hardly see. I wish God had have homes enough, so he could give every little boy and girl a real one, and we need 'em as if there was one in one big place, that's just called so. Sometimes, when I see all the houses, it most seems as if there must be enough to go 'round; but I s'pose there isn't. I guess it'll be the real kind we'll have up in heaven, and I want to go there; and that's why I send you this Bible, so you can learn about it. You must read it and be good. Oh! dear! It's dreadfully hard to be good when you haven't any mamma. I hope you've got one, if she is a heathen, for I'm most sure that's better than no kind. Good-bye."

"Poor little thing!" exclaimed the lady, half laughing, but with a sudden moisture in her brown eyes.

Captain Grey looked around the beautiful room.

"I'm inclined to believe that letter was properly directed and has reached its rightful destination," he said, thoughtfully.

sibility of such a thing almost as wonderful as a fairy tale. So it was a very bright little face that Captain Grey found beside him in the carriage, and Rue looked up at him shyly, through her rings of sunny hair, to ask, as the only imaginable solution of the happy problem: "Are you one of my relations?"

"Yes; but I didn't remember it until last night," he answered, gravely.

The weeks that followed were brimful of joy to Rue, and she won her way straight into the home and hearts that had opened to receive her.

"And so you think I may tell the matron that you do not care to go back, but are willing to stay here?" questioned the Captain, when the allotted time had expired.

"I guess," replied Rue, looking down at her dainty, ruffled attire and suddenly flinging her arms around Mrs. Grey's neck, "that you didn't ever live there, and eat soup, and wear check aprons, and have nobody like this to love, 'r else you'd know."

But she has not learned yet that it was her own missionary effort that brought so great reward.

LINCOLN AT AN INFORMAL RECEPTION.

The Rev. C. Van Santvoord describes in the February Century, "A Reception by President Lincoln," at which he was a spectator, and of which the following are characteristic paragraphs.

About twice a week, after the official and other privileged visitors had taken their departure, the doors of the President's reception room would be thrown open to whomsoever might be waiting without. Happening to be there on one of these occasions, I entered with about a score of these expectants; and curious to observe the character and process of this informal audience given to the people, I stationed myself in a corner near the President, where I could see and hear all that was going on.

President Lincoln's appearance is too well known to need particular description. The tall, thin, wiry form, which no burdens seemed able to bend, and no amount of labor to deprive of elasticity; the calm, rugged, honest face, grave and deeply melancholy when in repose, yet wont to be lighted up under the influence of some humorous sally—these are familiar to the world. He was clad plainly, but becomingly, in a black broadcloth suit, nothing in all his dress betokening disregard of conventionality, save, perhaps, his neat cloth slippers, which were doubtless worn for comfort. He was seated beside a plain, cloth-covered table, in a commodious arm-chair.

When this visitor had withdrawn, an immense specimen of a man presented himself. Broad-shouldered, robust, with thews and sinews to match his great height, and withal an honest, good-natured countenance—all seemed to mark him as belonging to the hardy yeomanry of the West. He sidled up awkwardly to the President, seeming almost afraid to accost him, but after some hesitation contrived to say, that being on a visit to Washington, he simply wanted before leaving to see the President, and have the honor of shaking hands with him. He found a kindly reception, and after some introductory civilities, Mr. Lincoln ran his eye curiously over his huge caller, surveying him from head to foot, and then saying with a humorous look and accent it would be hard to describe, "I rather think you have a little the advantage of me in height; you are a taller man than I am."

"I guess not, Mr. President," replied the visitor, with the self-abnegating air of one who seemed to regard any claim on his part, of possessing an advantage over the Chief Magistrate, as an offense little short of treason—"the advantage can not be on my side."

"Yes it is," was the rejoinder, "I have a pretty good eye for distances, and I think I can't be mistaken in the fact of the advantage being slightly with you. I measure six feet three and a half inches in my stockings, and you go, I think, a little beyond that."

The man still demurred, insisting very respectfully that the precedence in the matter lay on the President's side.

"It is very easily tested," said the President, and rising briskly from his chair and taking a book from the table, he placed it edgewise against the wall, just higher than his head. Then, turning to his doubting competitor for the nonce, he bade him "Come under." This the man did not do at once, pausing with flushed face and irresolute look, as if not certain how far he might venture to trust the lion in his playful mood, his countenance the while wearing a bewildered half-frightened, and yet half-smiling expression that was really comical to see.

"Come under, I say," repeated the President in a more peremptory tone, and then the visitor slowly complied. "Now straighten yourself up, and move your head in this way,"—suing the action to the word. This being done, Mr. Lincoln added, "Now you hold the book, and be sure not to let it slip down a hair's breadth, and I will try." Planting himself accordingly underneath the book, and moving his head from right to left, it was found that he fell a trifle short of the other's measurement. "There," said he, "it is as I told you. I knew I couldn't be mistaken. I rarely fail in taking a man's true altitude by the eye."

"Yes, but Mr. President," said the man, his courage, amid the merriment of the company, beginning to return, "you have slippers on and I boots, and that makes a difference."

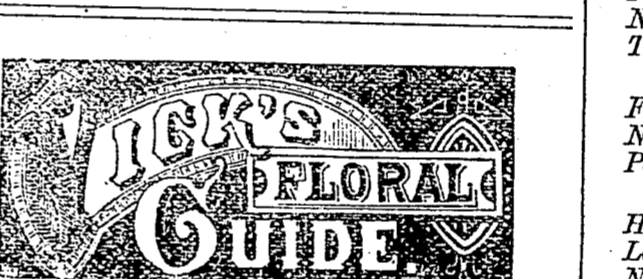
"Not enough to amount to anything in this reckoning," was the reply. "You ought at least to be satisfied, my honest friend, with the proof given that you actually stand higher to-day than your President."

*NORWEGIAN SNOW-SHOE, OR SKEE-RACING.

One of the most popular Winter sports in Norway is skee-racing. A steep hill is selected by the committee which is to have charge of the race, and all the best skee-runners in the district enter their names, eager to engage in the contest. The track is cleared of all accidental obstructions, but if there happens to be a stone or wooden fence crossing it, the snow is dug away on the lower side of it and piled up above it. The object is to obtain what is called a "jump." The skee-runner, of course, coming at full speed down the slope will slide out over this "jump," shooting right out into the air and coming down either on his feet or any other convenient portion of his anatomy, as the case may be. To keep one's footing, and particularly to prevent the skees from becoming crossed while in the air, are the most difficult feats connected with skee-racing; and it is no unusual thing to see even an excellent skee-runner plunging headlong into the snow, while his skees pursue an independent race down the track and tell the spectators of his failure. Properly speaking, a skee-race is not a race—not a test of speed, but a test of skill; for two runners rarely start simultaneously, as, in case one of them should fall, the other could not possibly stop, and might not even have the time to change his course. He would thus be in danger of running into his competitor, and could hardly avoid maiming him seriously. If there were several parallel tracks, at a distance of twenty to thirty feet from each other, there would, of course, be less risk in having the runners start together. Usually, a number fall in the first run, and those who have not fallen then continue the contest until one gains the palm. If, as occasionally happens, the competition is narrowed down to two, who are about evenly matched, a proposal to run without staves is apt to result in a decisive victory for one or the other.

It can hardly be conceived how exciting these contests are, not only to the skee-runners themselves but also, to the spectators, male and female, who gather in groups along the track and cheer their friends as they pass, waving their handkerchiefs, and greeting with derisive cries the mishaps which are inseparable from the sport.—H. H. Boysen, in St. Nicholas for February.

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Popular THE blacksmith shop Fort Wayne & Chicago burgh, has been much thing of the brick forge hammers. Necessity is the mother of invention paper have proved a method of overcoming THE migration of bi a question of food that the "Proceedings of the emy of Natural Sciences is made of the migration July and August of the traordinary dry season s oned the supply of food, in immense numbers th miles toward the swam where berries abounded. THE Country Gentleman a paper read at the Mon Society for the Promoti Science, in which Prof. an account of the effort made to destroy the sea so many species infest of Lye and strong solutions be the best remedial ag must be brought into act substance. To expose fumes or powders has no A RECENT observér ha crustacean (Hippa talpo) washed away by the ret enters the sand, head fo caruncular apex and two position just beneath th wave partially uncovers a tridental obstruction This obstruction checks scent, and the result is sand, as if by a three-to ing of such an observati is obvious. THE sunlight is the f of the eye, as the air is of the stomach." There from an absence of suffi an abundance. Stain shades, and the like, in causes of defective sight course, apply to sunligh ficial light, as gas, etc. not be taxed by being At that time, if used, t advantage. The more provided we avoid the t the reflections. THE American mist t was first found by that tall, in Arkansas, in I him in his supplement t It was not found ag Prof. S. B. Buckley dis Madison county, Ala Mohr, in the employ o has recently found the tive abundance near his few plants. It was out down for dyeing war. The negroes go heads that it was one in the building of So they call it "shittim w by Mr. Mohr appears t the "Proceedings of t rnal Sciences of Phila able that other plants, specimens have been fo in the South and whic regarded as the laggin process of extinction, more quantity when t ter explored. THE FOOD OF FISH engaged on the exami of various sea-fishes, v mining the food of th connection with thei grations. With this been out in the Nort ler, and taken notes stomachs of several fis able that the search chief causes of the mi and that the nature influences the qual cle of diet. Crustace ly into the food-list of er kinds, such as the E favorite food of the rings), whose stomach minute creatures. I fond of small crustac ination of their stom ing their presence, as of the larval forms (z quality of their flesh, is perhaps mainly at tious properties of a supply. The exami of the stomachs of their distribution and an best way of obtai an investigation of t to lead to some pract

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Popular Science.

The blacksmith shop of the Pittsburgh, Fort Wayne & Chicago Railway, at Pittsburgh, has been much troubled by the unsettling of the brick forges by the jar of steam hammers. Necessity has, however, proved the mother of invention. Forges of asbestos paper have proved a decidedly successful method of overcoming all difficulties.

The migration of birds seems to be more a question of food than anything else. In the "Proceedings of the Philadelphia Academy of Natural Sciences," just issued, note is made of the migration of the robin during July and August of the past year. The extraordinary dry season seemed to have shortened the supply of food, and they were noted in immense numbers traveling from many miles toward the swamps of New Jersey, where berries abounded.

The Country Gentleman calls attention to a paper read at the Montreal meeting of the Society for the Promotion of Agricultural Science, in which Prof. J. H. Comstock gave an account of the efforts which have been made to destroy the scale insects, of which so many species infest our trees and shrubs. Lye and strong solutions of soap appear to be the best remedial agents, and the insects must be brought into actual contact with the substance. To expose them to poisonous fumes or powders has no effect.

A RECENT observer has noted that a small crustacean (Hippa talpoides), to escape being washed away by the returning wave, hastily enters the sand, head foremost, leaving its caruncular apex and two legs in an upright position just beneath the sand. The next wave partially uncovers the creature, leaving a trident obstruction to the little wave. This obstruction checks the sand in its descent, and the result is a trident mark in the sand, as if by a three-toed bird. The bearing of such an observation on fossil footprints is obvious.

The sunlight is the food and the stimulus of the eye, as the air is of the lungs, or food of the stomach. There is far more danger from an absence of sufficient light than from an abundance. Stained glass, curtains, shades, and the like, indeed, are among the causes of defective sight. These remarks, of course, apply to sunlight, and not to artificial light, as gas, etc. Weak eyes should not be taxed by being used in the evening. At that time, if used, they are used at a disadvantage. The more sunlight the better, provided we avoid the unpleasant glare and the reflections.

The American mist tree, Rhysa continoides, was first found by that acute explorer, Metcalf, in Arkansas, in 1819, and figured by him in his supplement to Michaux's "Sylvia." It was not found again until 1841, when Prof. S. B. Buckley discovered a few trees in Madison county, Alabama. Dr. Charles Mohr, in the employ of the Census Bureau, has recently found the rare tree in comparative abundance near where Buckley found his few plants. It was so abundant as to be cut down for dyeing purposes during the war. The negroes got an idea into their heads that it was one of the woods employed in the building of Solomon's Temple, and they call it "shittim wood." A full account by Mr. Mohr appears in the recent issue of the "Proceedings of the Academy of Natural Sciences of Philadelphia." It is probable that other plants, of which only a few specimens have been found in isolated places in the South and which, on that ground, are regarded as the lagging remains of species in process of extinction, may yet be found in more quantity when the South has been better explored.

THE FOOD OF FISHES.—W. Houghton is engaged on the examination of the stomachs of various sea-fishes, with the view of determining the food of the respective species in connection with their distribution and migrations. With this object he has recently been out in the North Sea in a steam-trawler, and taken notes of the contents of the stomachs of several fish. He thinks it probable that the search for food is one of the chief causes of the migrations of certain fish, and that the nature of the food consumed influences the quality of the flesh as an article of diet. Crustacea appear to enter largely into the food-list of many fishes, the smaller kinds, such as the Eutonostrea, being the favorite food of the whitebait (young herrings), whose stomachs are often full of these minute creatures. Mackerel are also very fond of small crustacea, a microscopic examination of their stomachs frequently revealing their presence, as also that of quantities of the larval forms (zoë) of crabs; the rich quality of their flesh, like that of herrings, is perhaps mainly attributable to the nutritious properties of an abundant crustacean supply. The examination of the contents of the stomachs of fish in connection with their distribution and migrations is probably the best way of obtaining reliable data, and an investigation of this nature is not unlikely to lead to some practical results.

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THE PEOPLE OF THE STATE 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, Della Gardner, George Burdick, North D. 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 full not.

W. H. SWIFT, Surrogate. 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.

W. H. SWIFT, Surrogate. 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.

W. H. SWIFT, Surrogate. 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.

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

Table with columns: STATIONS, No. 8*, No. 12*, No. 1, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandala 6.28, Allegany 7.02, Olean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.40, Almond 4.20, and arriving at Hornellsville at 4.45 P. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.32, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandala 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 8.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M. 5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

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

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.60, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 3.45 P. M. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, arriving at Dunkirk at 7.55 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sundays, Train 1 will run between Salamanca and Dunkirk.

Table with columns: STATIONS, 15, 31, 9, 3, 21, 87. Rows include Leave New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

BRADFORD BRANCH WESTWARD. 6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations; and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

Table with columns: STATIONS, 6, 20*, 32, 12, 16, 88. Rows include Leave Buttsville, Custer City, Bradford, Bradford, Custer City, Bradford, Arrive at Carrollton.

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 2: 37-47.
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: 56-60; 8: 1-4.
March 24. Review.

LESSON VI.—NONE OTHER NAME.

BY REV. W. C. FITSWORTH.

For Sabbath-day, February 10.

SCRIPTURE LESSON—Acts 4: 1-14.

(Old Version). (New Version).
1. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them.
2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, they laid hands on them, and put them in hold unto the next day; for it was now eventide.
3. Howbeit, many of them which heard the word, believed; and the number of the men came to about five thousand.
4. And it came to pass on the morrow, that their rulers and elders and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, gathered together at Jerusalem.
7. And when they had set them in the midst, they asked, By what power, or by what name, doest thou do this?
8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
9. If we this day are examined of you concerning a good deed done to an impotent man, by what means he is made whole,
10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by his death, and by whom this man standeth here before you whole.
11. This is the stone which was set at nought of you builders, which is become the head of the corner.
12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.
14. And beholding the man which was healed standing with them, they could say nothing against it.

CENTRAL TRUTH—we are saved only through Christ.

- DAILY READINGS.
1. The Lesson. Acts 4: 1-14.
2. A different Peter. Mark 14: 26-31; Luke 9: 18-22.
3. Two promises of Jesus fulfilled in the lesson. John 16: 7-13.
4. A command of Jesus obeyed in the lesson. Luke 12: 1-12.
5. A promise of what Jesus would be. Matt. 1: 18-25.
6. What salvation in Jesus' name means in life. Rom. 12: 7.
7. What it means in the life to come. Rev. 7: 9-17.

GOLDEN TEXT.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

PLACES.—Jerusalem: Solomon's Porch of the Temple. Prison. Before the Sanhedrim.
PERSONS.—Priests: The course then on duty at the Temple. Captains, &c.: A priest who had charge of the Levite guards of the Temple. Sadducees: A sect of the Jews believing in no resurrection, nor angel, nor spirit, Acts 23: 8, the skeptics materialists of the day.
RULERS.—Elders, Scribes, Sanhedrim or Great Council of the Jews. Annas: The real High Priest, according to descent. Caiaphas: Made High Priest by the Romans, but not recognized as such by the Jews. Son-in-law of Annas. Of John and Alexander we know nothing.

OUTLINE.
I. The arrest. (v. 1-4) Of Peter and John.
II. The examination. (v. 5-7) Peter and John.
III. The defense. (v. 8-12) Peter.
IV. The release. (v. 13, 14) John.

QUESTIONS.

I. The arrest. v. 1-4. Who was arrested? By whom? Where, and under what circumstances? What was the cause? v. 2. Notice particularly the two things: teaching the people, and preaching the resurrection of Jesus. Who would be grieved with the teaching? Who with preaching the Resurrection? What does it hold mean? Why were they not tried at once? It was against the law of the Jews to pronounce sentence after nightfall. What was effected by this thing which grieved the priests and Sadducees?
II. The examination. v. 5-7. By whom? What are these called? Can you tell what Annas and Caiaphas had to do with the death of Jesus? When were they tried? They wasted no time, as they wished to put a stop to teaching the people by these men who had such power. What two things did they ask? (By what power are you enabled to do this; and what powerful name do you use; implying magic) cf. Acts 19: 13. They probably hoped to convict the apostles under the law of Deut. 13. What does the question "Have ye done this?" refer to?
III. The defense. v. 8-12. Who was speaker? Do you remember Peter before this same council, and how differently he acted? What made the difference? How is Peter's answer to their question of v. 7? The man was with them, probably, and the Sanhedrim could not deny his soundness. Peter, who was accused, accuses them of what? Notice, and as boldly declares to the Sadducees his resurrection. This is only the substance of Peter's speech. What passage of Scripture does he apply to them? By his resurrection what did God declare Jesus to be? The true corner stone on which the spiritual temple must rest. Had Jesus used these words? Is there a greater salvation than that of the lame man? Through whom alone does it come?
IV. The release. v. 13, 14. What did the Sanhedrim see in Peter and John? What was the reason for their astonishment? What explained their boldness? Why could they say nothing against what the apostles had done?

COMMENTS.

I. The arrest. v. 1-4. They spake unto the people. After the healing of the lame man as they spoke of the "Prince of Life." The

priests. The course then on duty in the temple service. See 1 Chron. 24: 1-19; and compare Luke 1: 5. Captain of the temple. Not a Roman officer, but the one in command of the band of the Levites who guarded the temple; probably a priest. Sadducees. See Acts 23: 8. A sect of the Jews who may be called the skeptics of their day. Were opposed to the Pharisees in accepting only the written word as the rule of faith, while the Pharisees accepted the traditions of the Elders. These were not numerous but powerful, because many influential people were of their number—probably the high priest and family. They are probably the instigators of the arrest, being angry at the preaching of the resurrection, as verse 3 says. They might easily make the priests and scribes jealous of the apostles, and made them sore troubled because they were teaching the people and taking upon them their work. In Jesus. Better than through Jesus. In the case of Jesus. If he was raised from the dead, the creed of the Sadducees would have to go down, for one resurrection means the resurrection of all. Put them in ward. In prison for safe keeping till they could try them. Eventide. Peter and John healed the lame man at three o'clock (3: 1), and it was now so near night they could not try them because it was illegal to pronounce sentence after night-fall. Believed. Contrast with those who arrested the disciples. Came to be about five thousand. Not converts on this occasion, but those converted on this occasion made the whole number of believers about five thousand. Some good commentators think men means men and women. This was the beginning of persecution. Persecution scattered the disciples, and thus spread the gospel; it bound the disciples together; it taught them trust in God; it had been promised them. It is nothing new, then, for people to suffer ill for well doing.

II. The examination. v. 5-7. Rulers. Sanhedrim; the great council, consisting of the elders, chief priests, scribes and high priest, seventy in all, some say seventy-one. The Jewish supreme court, trying persons for civil and religious offenses; and there was no appeal from its decisions. We shall see other disciples than these before it, as their Lord had been before it, and condemned by it. Annas. John 11: 49; 18: 13. These passages tell us that Caiaphas, the son-in-law of Annas, was the high priest. Annas was ex-high priest, and retained the title, and possibly retained in the eyes of the Jews the legitimate high priest hood. He was at least powerful. Our Lord was tried before him, and five of his sons in succession came to the office. He had been deposed a Roman governor. See Josephus' Ant., 18: 2, 2. Caiaphas. High priest from 24 to 36 A. D. John, &c. Nothing is known of these. The gathering was probably not in the temple, but somewhere else in the city. In the midst. The Sanhedrim is said to have sat in a semi-circle. Luke 2: 46. In what name. They wished to make the disciples out as magicians, and condemn them under the law in Deut. 13. This. The miracle.
III. The defense. v. 8-12. Peter. Compare this same Peter when in the presence of this same council about two months before. Now confessing Christ and charging them with his murder. Filled with the Holy Ghost explains it. Whom ye crucified. He accuses his accusers, and is a fearless witness of the resurrection which the Sadducees denied. In him doth this man is an answer to the question of verse 7. He is the stone. Peter accuses them of dishonoring one whom God highly honored, by quoting the well-known Psalms 118: 22. The rulers of the Jews, the builders into whose hands God's spiritual house was entrusted, had rejected the corner stone—the Messiah—but God, by raising him from the dead, had shown him to be the true corner stone. Jesus once used the words. Matt. 21: 42. In none other is there salvation. Peter has ceased speaking of the lame man and passed to speak of Christ who saves men from sin as well as from diseases. Any other name. The fundamental truth of the gospel to those who are in sin. This is said to have completed the Reformation, because it was one of the articles drawn up by Luther and adopted in 1537. It was a startling saying to these Jews, a blasphemy. They were the descendants of Abraham, and God's people, they thought. We see fulfilled Christ's promise that a mouth and wisdom should be given his disciples, such as their adversaries would not be able to gainsay. Peter's aim, as a preacher, was to convince his hearers of sin, for he boldly charges them with theirs. In Peter's accusation is no revenge, nor does he vilify his accusers. Jesus is God's foundation stone on which true and good character is to be built, and on which his kingdom is to be built. Who rejects him, refuse God and true character, for his name is, The Lord our righteousness.
IV. The release. v. 13-14. Beheld the boldness. They were astonished at the courage and ability of Peter's reply because he was not educated. Took knowledge. They recognized them as companions of Jesus, who had been a public teacher. Standing. Healed, no longer sitting at the gate. Could say nothing. They feared the people; probably would not endure to see Peter and John punished, and so determined to dismiss the case. Companionship with Jesus gives boldness and power; and renders holy, spiritual and cheerful.

DOCTRINES.

- 1. The resurrection of Christ which implies our resurrection.
2. Salvation by and in Christ; salvation from the guilt and the power of sin, and then from the place of sinners.

OUR SABBATH-SCHOOLS.

RICHBURG
The Sabbath-school of Richburg held its anniversary exercises at the church on the evening of Dec. 27, 1882. The literary part consisted of class exercises, recitations, essays, dialogues, &c., interspersed with appropriate music, occupying the time for an hour or more. The valedictory, by Mrs. A. B. Cottrell, was excellent in spirit, very plain and distinctly rendered. The speaker

made a touching allusion to the pastor who was about to leave us for a new field of labor; the sincere regrets with which we bid him farewell; how sadly we shall miss him in the church, in the community, and in the Sabbath-school.

At the close of these exercises, the platform was cleared and an unusual busting was heard at the door in the rear end of the church. Soon an expressman made his entrance and announced that he had in charge a large amount of baggage which he was ordered to deliver there, whereupon several large, heavy trunks were ushered in and placed on the platform, and the stranger disappeared. On examination, the Superintendent found the trunks were locked and he had no keys to open them. In this dilemma, and while considering what was to be done, all at once a large trunk near the front of the platform began slowly to open and out came a good-sized youngster heavily muffled in heavy furs from head to foot. In a few words he enumerated the hardships experienced in his journey hither, his narrow escape with his baggage in a railroad smash-up and his gratitude that he had finally arrived in safety and just in time for the occasion. He then delivered a bundle of keys to the Superintendent and, ordering him to open the trunks and see that every Sabbath-school scholar had a present, made his exit.

Following this direction, the trunks were opened and the gifts began to find their way in every direction all over the crowded audience in such profusion that there seemed to be almost an inexhaustible supply. But the bottoms of the spacious trunks were found at last, the children were made happy and the audience dispersed feeling that the evening's entertainment had been one of interest and profit.

The Sabbath-school is in good working condition. The Secretary's report for the year shows a good average attendance of the membership. There are six teachers, and at no session during the year, I think has there been less than five of them present.

NORTH LOUP.

The holidays came to us this year as usual and like all other days have passed away. We had a Christmas entertainment, a crowded house, a pyramid covered with presents, which were distributed to old and young, and almost every one was made glad by them. The pastor and his family were very generously remembered and they will often be reminded in the future of their many warm friends in this place.

We had an annual review of the Sabbath school lessons at the close of the year, by the pastor, taking for his theme, Jesus the wonder-worker, in which Jesus' work, as recorded by Mark, was presented to the school, and its practical bearing upon all was earnestly enforced. Very few changes have been made in the school in the election of officers. Eld. Oscar Babcock was re-elected Superintendent, and Miss Myra Crandall Secretary.

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Twist the grasses... Here where life and Love and death... The lonely breeze... Over the gentians... Still, against the clouds... The sparrow-hawk... He little heeds... The meadow-mouse... Thoughtlessly and... And they, growing... How they hide their Even in death... And the thoughtful... Unto whose wando... By this spot, unceasing... "Cease to plan... Live! be joyful, thou Loving God and h... PLAINFIELD, N. J. "A peculiar people... Thus 2: 14. First, one word word peculiar require it is often misunderstood peculiar means and, supposing the the text, we think people, applies well because they are a different from most to the Sabbath. Regular is not at all used by Paul in the to see what it does a word which means means another than the word prevent, lated, meant that in that passage, in the day of Christ, which are alive shall have died and been living shall not be dead at the time, judgment before mean, to obstruct the same way the be used with avo from that it had version of the Bi from a Latin word herd. A man's private and exclusive other man had a fore the word peculiar was a man's exclusive possession out all others from this meaning of lates the word by a peculiar pe Let us read the found, and see fits in there. bringeth salvati men, teaching u and worldly lus righteously and looking for that rious appearing Saviour Jesus C us that he might and purify unt zealous of good himself to buy we might be inclusion of all Revision trans that he might and purify unt possession; zeal peculiar people cause of their we, as a people peculiar people obeying the Master's w and aim and pu With this ex me a fitting on late session of has been some peculiar people Let us gather some of the bi meeting. 1. Not beca